The Pilgrim Way Marginal Note Commentary on

Exodus

by Dr. John Cereghin
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Marginal Notes on Exodus

Apology for This Work

This work grew out of over 35 years of both preaching through Exodus in three pastorates in Maryland, Delaware and North Carolina as well as teaching through the epistle as an instructor at Maryland Baptist Bible College in Elkton, Maryland. I needed my own notes and outlines as I taught and preached from Genesis, so this fuller commentary flows from those notes and outlines. Thus, the layout of this commentary is a practical one, written by a preacher to be preached from in the pulpit or to be taught in a Sunday School. It was not written from an isolated study of a theologian who had little contact with people or practical ministerial experience. There are many such commentaries on the market and they tend to be someone dull and not very practical in their application. It is written as something of a theological reference manual to me, filled with quotes and outlines from various books in my library. The layout and format are designed to help me in my preaching, teaching and personal study of this book. I figured there may be others out there who may benefit from this work which is why I make it available, but the work is basically laid out in a selfish manner, for my benefit and assistance. That is why I call this as “reference commentary”. You, as the reader, hopefully can find some profit in this!

This is not a full-fledged commentary, but notes from the margins of my Bibles, as well as gleanings from other commentaries I find useful. I believe one necessary feature of any commentary is usability and sometimes, full commentaries are not due to their wordiness. These marginal notes are designed to be easy to use, without having to trudge through pages of text to find the information you may be looking for. The notes are sometimes rather brief, as they would be designed to stimulate thought in the reader, who then would go and develop his own fuller ideas.

These marginal notes commentary cannot be easily classified into any single theological system. I believe that no single theological system is an accurate presentation of Scriptural truth in and of itself. When Charles Spurgeon once wrote “There is no such thing as preaching Christ and Him crucified, unless we preach what nowadays is called Calvinism. It is a nickname to call it Calvinism; Calvinism is the gospel, and nothing else”, he displayed a most unfortunate theological hubris. Calvinism is a human, flawed, limited and uninspired theological system, as any other human theological system. There is some truth there, as there is in any theological system, but it ranks no better than other competing systems, such as Arminianism (which is nothing more than a modified version of Calvin’s teachings), dispensationalism, covenant theology, Lutheranism, Romanism, Orthodox theology, pre-wrath rapture, take your pick. All these systems are flawed as they are all the products of human attempts to understand and systematize Biblical presentations. They can all make contributions to our overall understandings of the truth but none may claim to be the only correct such presentation, at the expense of all others. Knowing the human impossibility for absolute neutrality and the human love for theological systems, I readily admit that I cannot be as dispassionate and uninfluenced by human teachings in these pages as I would like. No man can be. But I have made every attempt not to allow my own personal systems influence my understanding of what the clear teachings of Scripture is.

I have freely consulted a wide variety of commentaries and sermons for insights and other views of various texts that I might have missed. As the old preacher once remarked “I milked a lot of cows but I churned my own butter.” Direct quotes are attributed to their proper source to prevent that unpardonable sin of literary theft. But simply because I quoted a writer should not be viewed as an endorsement of all that he wrote or of his theological system. I selected the quote because I found it interesting and useful, not because I am in any degree of agreement
regarding the rest of his teachings. In this sense, I have tried to follow the form of Charles
Spurgeon’s Treasury of David, where he quoted a wide variety of other writers. I consider his
commentary on the Psalms to be the greatest commentary ever in reference to its format.

This work is based on the text of our English Received Version, commonly referred to as the
King James Version or the Authorized Version. I believe that this is the most preserved English
translation available to us and that it is the superior translation in English. I can see no good
reason to use or accept any of the modern versions, especially the current “flavor of the month”
of the New Evangelicals and apostate fundamentalists, the corrupt and mis-named English
Standard Version. When it comes to these modern, critical text versions, I reject them for a
variety of reasons. One major reason is that they have not been proven on the field of battle. I
have liver spots older that are older than the English Standard Version, but I am expected to
toss my English Received Text, over 400 years old, and take up this new translation, whose ink
is still barely dry? How many battles has the ESV won? How many missionaries have done
great exploits with an NIV? What revivals have been birth and nurtured with an NASB? We
will stick with the translations and texts that our fathers have used and that God has blessed.
We are also favorably inclined to the Geneva Bible, Tyndale Bible, Bishops Bible, and other
“cousins” of our English text. The Greek text used is the underlying text of our English Received
Text and its 1769 revision, which is the text most widely in use today by God’s remnant.

I have also decided to do some textual studies, mainly comparing the King James readings with
the English Standard Version. I also refer to the readings in the English translations that
preceded the King James Bible for sake of comparison and to examine how the English
Received Text readings developed from the Tyndale Bible, through the Coverdale Bible, the
Geneva Bible and the Bishops Bible.

The presupposition of this commentary is that what the Bible says is so and that we will not
change the text to suit our theological fancy. It says what it says and that is what we must
accept, else we will be found unfaithful stewards of the Word of God, a judgment we fear. We
will not amend our text but will take it as it is the best we can.

This commentary certainly is not perfect, nor is it the final presentation of my understanding and
application of the book of Genesis. A commentary over 35 years in the making can never truly
said to be finished. As new insights are granted by the Holy Spirit and as my understanding of
the epistle deepens, additional material will be added and sections will have to be re-written.
One is never truly “finished” with any theological book, especially a commentary. As one
deepens and grows in his relation with the Lord, so does his theological understandings and
that should be reflected in one’s writings.

This book was also written as a theological legacy to my four children. They will need to be
mighty for God in their generation for their days will certainly be darker than the generation their
father grew up in. This book is an expression not only of the heart of a preacher in the early
21st century but also of a Christian father for his children, so they may more fully understand
what their father believed and preached during his ministry.

It is my sincere prayer that this unpretentious contribution to the body of Christian commentary
literature will be a blessing to the remnant of God’s saints in the earth as we approach the
coming of our Lord.
Marginal Notes on Exodus

**Using These Notes**

This is not a full commentary but marginal notes that are found in my various Bibles, plus other material gleaned from my library. The Authorized Version text is not included to save space. These notes should be used and referenced with an open Bible.

**Introduction to Exodus**

The English text of Exodus has 40 chapters, 1,213 verses, and 32,685 words. The Hebrew text has 1,209 verses, 16,513 words, and 63,467 letters. It has 85 promises and 375 pericopes.


The title Exodus is a Greek word, as the Hebrews called the book “Ve-elah Shemoth” (“And These Are the Names”).

Genesis is the book of generations or beginnings; Exodus is the book of redemption. Thus, Exodus book of redemption is a supplement, or “second volume” to Genesis, for Genesis. Exodus portrays the corporate aspect of the spiritual experience of God’s people, whereas Genesis portrays primarily the individual aspect. These two aspects represent the complete spiritual experience of God’s people. (Living Stream Ministry, Holy Bible Recovery Version)

The book of Exodus sets forth seven great truths.

1. Unsaved mankind is like a slave in bondage to a fierce master.
   1. Under Pharaoh, a type of the Antichrist
   2. This bondage is hard and bitter- Exodus 1:11-13
   2. It takes a direct intervention by God to free the slave.
      1. Salvation of the sinner also involves miracles and the power of God, as Pharaoh will do all he can to keep his slaves in his power
   3. God chooses messengers to bring His “emancipation proclamation.”
      1. The God-sent preachers- Romans 10:14,15
   4. Redemption is by blood and power.
      1. Without the shedding of blood, there is no remission- Hebrews 9:22
      2. There was the judgment of the Nile being turned to blood and the blood of the death of the firstborn after the last judgment
   5. There can be no compromise with the world system by the redeemed.
      1. Pharaoh will offer several compromises to keep Israel in the land:
         1. Go ye, sacrifice to your God in the land (Exodus 8:25)
         2. I will let you go ... only ye shall not go very far away (Exodus 8:28)
         3. Go now ye that are men ... (Exodus 10:11)
         4. Go ye ... only let your flocks and your herds be stayed (Exodus 10:24)
   6. Redemption only starts a lifetime of trials and testings.
      1. Man is born unto trouble...Job 5:7
   7. God has standards of holiness which are fixed and absolute
      1. Holiness is a major theme in the rest of the Pentateuch, especially in the verses dealing with the tabernacle

Exodus is plainly an excellent title for the book as it deals with the “departure” or “outgoing” of God’s people. It tells of their “exit.”
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_Historically_, the book records the departure of the children of Israel from Egypt after 400 years of servitude (see Exod. 12:40 and comments).

_Devotionally_ (or spiritually), the book records the experiences connected with the sinner's salvation from the power of Satan—through the blood.

_Doctrinally_, the book records the details that will come to pass in the Great Tribulation (Dan. 12:1–4) and at the Rapture of the Church. (Peter Ruckman, _Bible Believer's Commentary on Exodus_).

Exodus deals with the redemption of the nation is Israel, both physically and spiritually, from the bondage of Egypt, which is a type of the world system. Exodus will then present remarkable truths and types of both salvation and sanctification.

Chronology of Exodus, from O. Talmadge Spence, _Foundations Bible Commentary_, page 225:

<table>
<thead>
<tr>
<th>Person or Event</th>
<th>BC</th>
<th>An Hom.</th>
<th>Month</th>
<th>Day</th>
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<tbody>
<tr>
<td>Death of Joseph</td>
<td>1677</td>
<td>2369</td>
<td></td>
<td></td>
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<tr>
<td>Birth of Moses</td>
<td>1613</td>
<td>2433</td>
<td></td>
<td></td>
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<tr>
<td>Moses flees to Wilderness (Ex 2:11-15)</td>
<td>1573</td>
<td>2473</td>
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<tr>
<td>Birth of Caleb (the spies were sent out the 2nd year after Exodus (Num 13:20; 1532 B.C.; at that time Caleb was 40 years old (Josh 14:7)</td>
<td>1572</td>
<td>2474</td>
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<tr>
<td>Return of Moses</td>
<td>1533</td>
<td>2513</td>
<td>1</td>
<td>15</td>
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<tr>
<td>Exodus of Israel</td>
<td>1533</td>
<td>2513</td>
<td>2</td>
<td>15</td>
</tr>
<tr>
<td>Wilderness of Sin arrival</td>
<td>1533</td>
<td>2513</td>
<td>2</td>
<td>15</td>
</tr>
<tr>
<td>Manna given, rock smitten</td>
<td>1533</td>
<td>2513</td>
<td>2</td>
<td></td>
</tr>
<tr>
<td>Arrival at Sinai, Law given</td>
<td>1533</td>
<td>2513</td>
<td>3</td>
<td>15</td>
</tr>
<tr>
<td>Sojourn at Sinai, Golden Calf, Tables Broken and Renewed, Tabernacle built (all in about 9 ½ months)</td>
<td>1532</td>
<td>2514</td>
<td>1</td>
<td>1</td>
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</tbody>
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**Outlines:**

Thomas Constable, _Constable’s Study Notes:_

A Covenant delivered 19:1—24:11
  B Tabernacle planned 24:12—27:21
    C Priestly instructions chs. 28—30
      D Craftsmen’s direction 31:1-11
        E Sabbath instructions 31:12-18
          F Covenant broken ch. 32
            F' Covenant renewed chs. 33—34
              E' Sabbath reminded 35:1-3
                D' Craftsmen and construction 35:4—38:31
                  C' Priests prepared ch. 39
                    B' Tabernacle completed 40:1-33
                      A' Covenant sealed 40:34-38

From _Foundations Bible Commentary: The Pentateuch_ by O. Talmadge Spence, page 225:

Main theme of each chapter of Exodus:
1. The doctrine of sin: its bondage and power.
2. The doctrine of God's providence: its protection in spite of the will of man.
3. The doctrine of God's revelation: its Author and clarity.
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4. The doctrine of Faith: its condition and purpose.
5. The doctrine of Satanic power: its power to further ensale.
6. The doctrine of prayer: its assistance against Satan.
7. The doctrine of judgment: its conflict and hardness.
8. The doctrine of God’s supernatural power: its miraculous superiority.
10. The doctrine of antichrist: its delusion.
11. The doctrine of antichrist: its tribulation and destruction.
12. The doctrine of redemption: its source and efficacy.
15. The doctrine of the safekeeping: its sighing and its song.
17. The doctrine of temptation: its murmur and its rod.
18. The doctrine of the flesh: its carnality and its ignorance.
22. The doctrine of practical religion: its respect for person and property.
23. The doctrine of certain days: its sacrifice and its protector.
25. The doctrine of Christ: His mercy and His sustenance.
26. The doctrine of Christ: His humanity and His deity.
27. The doctrine of Christ: His entrance and His light.
29. The doctrine of Christ: His beauty and His blood.
30. The doctrine of acceptance: its duties and its desires.
31. The doctrine of works: its skill and its reward.
32. The doctrine of broken communion: its cost and its contrition.
33. The doctrine of the hope: its glory and its task.
34. The doctrine of renewal: its condition and refreshment.
35. The doctrine of the ministry: its need and its men.
36. The doctrine of fulfillment: from beginning to end.
37. The doctrine of precious things: ark and incense.
38. The doctrine of meditation: the mirror and the means.
40. The doctrine of obedience: its pattern and its principle.

From Foundations Bible Commentary: The Pentateuch by O. Talmadge Spence, pages 14-16:

I. Introduction
II. THE WAY OUT OF EGYPT AND SIN. 1:1 - 15:21
   A. The Place of Bondage. 1:1-22
      1. The People of God Identified (1: 1-6)
      2. The People of God Multiplied (1:7-12)
      3. The People of God Enslaved (1:13-14)
      4. The People of God in Danger(1:15-21)
      5. The People of God in Death (1:22)
   B. Moses: Chosen of God. 2: 1-25
      1. The Hiding of His Power (2:2)
      2. The Hidings of Moses (2:2 - 3: 1)
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3. Moses: His Name and His Nature (2:5-25)
4. The Flight of Moses (2:15-22)
5. A People Call Upon God (2:23-25)

C. Moses: Called and Commissioned. 3:1-22
1. The Commission (3:7-14)
2. The Prophetic Plan (3:15-22)

D. Moses: The Man. 4:1-31
1. The Commission (4:1-19)
2. The Final Objection (4:10-17)
3. Moses Returns to Egypt (4:18-31)

E. Moses Before Pharaoh. 5:1 - 7:7
1. God Hardens His Heart (4:21)
2. The First Appearance Before Pharaoh (5:1-23)
4. The Second Appearance Before Pharaoh

F. The Judgments of God. 7:8 - 11:10
1. Background to These Judgments
2. Aaron's Rod in the Presence of Pharaoh (7:8-13)
3. The Nine Strokes (7:14 - 10:27)
4. The Four Compromises (8:25 - 10:27)
5. The First Stage of the Final Judgment (11:1-10)

G. Deliverance by the Blood of the Lamb. 12:1-36
1. The Beginning of Months (12:1-2)
2. Preparation of the Lamb (12:1)
3. The Sacrifice of the Lamb (12:6b-11)
4. The Judgment of the Lamb (12:12-13)
5. The Memorial of the Lamb (12:14)
6. Holiness and the Lamb (12:15-20)
7. Obedience and the Lamb (12:21-23)
8. Preservation of the Lamb (12:24-28)
9. Destruction by the Lamb (12:29-33)
10. Deliverance by the Lamb (12:34-36)


I. Final Judgment and Full Victory. 14: 1 - 15:21
1. The Situation {14:1-3)
2. The Deluded King (14:4-5)
3. The Army Prepared (14:6-7)
4. The High Hand of Jehovah (14:8)
5. Egypt Pursuing (14:9-10a)
6. Israel Fearing (14:10b-12)
7. Moses Trusting (14:13-28)
8. God Delivering (14:29-31)
9. The Song of Final Victory (15:1-21)

III. THE WAY INTO CANAAN AND HOLINESS. 15:22 - 40:38
A. Continuing Towards Canaan. 15:22 - 19:2
1. The Wilderness Murmuring of Israel
3. Amalek: A Reminder of the Flesh (17:8-16)

B. Carnality and the Law. 19:3 - 20:26
1. The Hope of Holiness in the Human Heart (19:3-8)
2. The Definition of Holiness (19:9-25)
3. The Ten Great Words (20:1-17)
4. The Impossibility of Holiness Without Grace (20:18-26)

C. Different Judgments and Spiritual Lessons. 21:1 - 23:19
1. Master and Servant (21:2-32)
2. Property (21:33-36)
3. Theft (22:1-4)
4. Neglect (22:5-6)
5. Dishonesty (22:7-15)
6. Immoralities (22:16-20)
7. Oppression (22:21-27)
8. Offerings (22:28-31)
9. Slanderers and Judgments (23:1-9)
10. Special Days and Offerings (23:10-19)

D. The Safekeeping of the Believer. 23:20:33


F. The Pattern of Christ and the Christian. 25 - 27
1. The Elements Used in the Tabernacle (25:1-9)
2. The Seven-Fold Approach of Christ (25:10 - 27:21)

G. The High Priest and the Priesthood of the Believers. 28-29
1. The Materials of the Holy Garments (28:2-5)
2. The Seven-Fold Aspects of Christ as High Priest (28:6-43)
3. The Seven-Fold Consecration of the Priests (29:1-46)

H. The Full Benefits of Christ. 30: 1-38
1. The Golden Altar of Incense (30:1-10)
2. The Silver Half-Shekel (30:11-16)
3. The Laver of Brass (30:17-21)
4. The Anointing Oil (30:22-33)
5. The Incense Perfume (30:34-38)

I. Practicing the Principles. 31:1-11

J. The Broken Law and Broken Men. 31:12 - 32:35
1. The Finger of God (31:12-17)
2. The Sabbath Sign (31:12-17)
3. Interruption (32:1-6)
4. Interrogation and Condemnation (32:7-10)
5. Intercessor (32:11-14)
6. Idolatry and Immorality (32:15-29)
7. The Compassion of Righteousness (32:30-35)

K. Still Continuing Towards Canaan. 33:1-6

L. The Three-Fold Vision. 33:7-23

M. The Covenant Renewed. 34:1-28
1. Thou Shalt Not Mix (34:10-17)
2. Thou Shalt Worship Jehovah (34:18-26)

1. The Spirit of Holy Things (35:4-29)
2. The Skill and Craft of Holy Things (35:30 - 38:23)
3. The Unity of Spirit and Skill (36:1 - 38:31)
4. The Tabernacle: As the Lord Commanded (39:1-43)

O. The Tabernacle Set; the Cloud Covering. 40
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A basic outline would be:
1. Introduction - 1
2. Early Life and Call of Moses 2-4
3. Contest with Pharaoh 5-14
4. Marching Toward Sinai 15-18
5. Giving of the Law 19-24
6. The Tabernacle 25-30
7. Failure of Israel 31-35
8. Constructing the Tabernacle 36-40

**Booklist on Exodus**

Works cited:
@ Barber, Cyril, *The Minister’s Library*
% Mathison, Keith, *Top 5 Commentaries on the Book of Exodus*,
$ Spence, H. T., Foundations Bible College, Dunn NC.
# Spurgeon, Charles, *Commenting and Commentaries*
+ Custer, Stewart, *Tools for Preaching and Teaching the Bible*
Listings with no designation are by the author.

As always, no endorsement of any commentary is automatically implied. Discernment is required for any non-inspired book the student may consult in his studies.


@ Bush, George. *Notes on Exodus*, 1976. Considering the paucity of good works on Exodus, this commentary is a must. Although dated archaeologically and historically, it more than makes up for these deficiencies with its enriching comments on the text.

@ Childs, Brevard S., *The Book of Exodus*, 1974. Building on the principles laid down in his Biblical Theology in Crisis, Childs applies them to the book of Exodus and succeeds in providing his readers with a scholarly work that pastors will find helpful. Needs to be read with discernment.

% Because of the author’s critical stance and the book’s technical nature, I can only recommend this commentary to discerning pastors and teachers. Childs begins each section of the commentary with his own translation of the Hebrew. He then offers textual and philological notes on that section. The discussion titled “Old Testament context” contains his exegesis of the text itself. The remaining three segments are what really set Childs’ commentary apart. For each section of text, he discusses the New Testament use of the Old Testament text, the history of its interpretation, and any related theological issues.


+ Davis, John J, *Moses and the Gods of Exodus*, 1971, 331 pages. The best recent commentary on Exodus and is illustrated by many photos and drawings. Provides a chronological chart; defends and early date (1445 B.C.) (14-33); defends Mosaic authorship,
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the supernatural character of the burning bush and the plagues; denies there were secondary causes in the death of the firstborn (133-134)’ has a chart of the Hebrew calendar (142); defends the accuracy of the number 600,000 (146-147); argues for the miraculous nature of the events in the crossing of the Red Sea (165-166); suggests the Bitter Lakes region for crossing (169ff); gives Ugaritic parallels of Bitter Lakes region for crossing (169ff); gives Ugaritic parallels of the law (236); defeds the reality of the tabernacle as a revelation from God (243); warns against abusing types and numbers (247); argues for a flat-roofed tabernacle (250); charges Jereboam with stealing Aaron’s sermon outline on the golden calf (285).

@ Ellison, Henry Leopold. Exodus, 1982. Based on the text of the RSV, this brief commentary deals with the scope and principal teaching of this part of the Mosaic corpus.

@ Ellison, Henry Leopold. The Book of Exodus: An Exposition, 1982. In his usual balanced and exemplary manner, Erdman deals with the historical events surrounding Israel's emancipation by, and worship of, the Lord.

# Exell, Joseph, Homiletic Commentary on Exodus. It excels, so far as we have seen.

@ Gisper, Willem Hendrik. Exodus. Bible Student's Commentary, 1982. Describes the Lord's redemption and adoption of Israel and the establishment of the worship of His people. Clear, succinct.

@ Hyatt, James Philip. Exodus. New Century Bible Commentary, 1980. Manifests little regard for the integrity of the MT Reconstructs the history and theology of this era of Israel's history after adopting a late date for the Exodus. First published in 1972.

# Jackson, Thomas, (1579-1640). Paraphrase on the eleven first chapters of Exodus, with Annotations, &c. Works. Herbert set great store by Dr. Jackson's writings, for he said, "I bless God for the confirmation Dr. Jackson has given me in the Christian religion, against the Atheist, Jew, and Socinian, and in the Protestant against Rome." It would hardly repay a student to purchase three folio volumes to obtain the small portion allotted to his Paraphrase. So far as commenting is concerned it is not important.

@ Jordan, James B. The Law of the Covenant: An Exposition of Exodus 21-23, 1984. The unity of Exodus 20-23 has often been overlooked. Though omitting the Decalogue, "this book [makes] a tremendous contribution. There are fresh insights on every page. It raises the discussion of biblical law to a new level of precision and cogency. . . . It is the most practical piece of biblical theology I've seen in a long time" John M. Frame). (Reconstructionist, postmillennial and non-dispensational)

+ Keil, C. F and Franz Delitzsch. Exodus, 1859-1860, 1956 reprint, 346 pages. A thorough commentary on the Hebrew text. Defend Mosaic authorship (I,17-28); hold the burning bush was a miracle (I,438) and that the plagues were also miraculous (I,478-483) especially the death of the firstborn (II,24); defend the accuracy of the number 600,000 (II,28,29); stress the miraculous nature of the events at the crossing of the Red Sea (II,46-48) and hold that the tabernacle was actually built (II, 162,259).

% Mackay, John L., Exodus. A Mentor Commentary, 2001. Mackay has written a number of commentaries on the Old Testament prophetic books. In this volume, he moves to the Pentateuch with great success. His work should be consulted by every serious student of Exodus.
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# Mackintosh, C.H., Notes, 1858. Not free from Plymouth errors, yet remarkably suggestive.  
$ A classic presentation on this book though not as full in coverage as the Founder’s commentary (see entry under O. Talmadge Spence). Mackintosh was a member of the Plymouth Brethren in its better days.  

More like a set of extended meditations than a true commentary. Many “Plymouth” Brethren commentaries are in this format, limiting their usefulness. There are many devotional meditations but for exposition, the commentary is not very useful.

% Motyer, J. Alec, The Message of Exodus. The Bible Speaks Today, 2005. Motyer has written a large number of books and commentaries over the course of his career. He is particularly well known for his extensive work of the book of Isaiah. Because of the space limitations in the BST series, my expectations for his commentary on Exodus were minimal, but I was pleasantly surprised. On almost every page, the reader finds helpful insights into the meaning of the second book of Moses. Very highly recommended.

@ Murphy, James Gracey. A Critical and Exegetical Commentary on the Book of Exodus, 1980. This handy volume easily ranks as one of the best general works ever produced on Exodus. It is designed for general readers and should be studied diligently by laypeople in all walks of life. Pastors, however, also stand to gain much from Murphy’s learned, judicious, and reverent treatment.

North, Gary, Tools of Dominion, 1990, 1287 pages. An Economic Commentary on Exodus 21-23 but a Reconstructionist writer. North covers this portion of Exodus with much more detail than any other commentator, so he is very useful in this passage, but one must be aware of his covenant theology and Reconstructionist ideas.

Pink, A. W., Gleanings in Exodus. Somewhat wordy but a wealth of insights for the patient reader. Pink was a rather extreme Calvinist and that presupposition comes through occasionally in his writings. He often quotes the flawed Revised Version of 1881.

Rushdoony, R. J., Institutes of Biblical Law. A commentary on the Ten Commandments by a “father” of the Christian Reconstruction movement. He goes into much more detail and background on the Ten Commandments than the standard commentators do.

% Ryken, Philip Graham, Exodus. Preaching the Word, 2005. Ryken is the pastor of Tenth Presbyterian Church in Philadelphia. His massive expository commentary is a goldmine for preachers. It is theologically deep and refreshingly practical, all the while remaining very readable.

$ Spence, O. Talmadge, The Foundations Bible Commentary: The Pentateuch, 1977. Covers the first five books of the Bible. It is the “best” commentary on Exodus. Along with devotional and Hebrew word studies, it gives a clear interpretation of its shadows and types as no other commentary. It also presents the study from the deeper-life perspective. It is rich in spiritual presentation.

% Stuart, Douglas K., Exodus, The New American Commentary, 2006. I first discovered Douglas Stuart’s work when I read his Old Testament Exegesis textbook. Some years later, I read his commentary on Hosea - Jonah and was very impressed. I had high expectations, therefore, when I obtained a copy of his recently published commentary on Exodus, and I was not disappointed. Stuart begins his work with a thirty page Introduction containing a very helpful...
emphasis on the theology of Exodus. He then moves directly into the text with a verse by verse examination of Exodus that extends approximately 750 pages. Stuart's comments on the biblical text are clear and readable. The more technical issues are relegated to the footnotes. This is now the first commentary on Exodus to which I turn.

# Willet, Andrew, Hexapla; or, Sixfold Commentarie upon Exodus, 1608. Full, exhaustive, and exhausting.
1:1 Now these are the names of the children of Israel, which came into Egypt; every man and his household came with Jacob.
Marginal Notes on Exodus

1:1 A type of this world system, that is direct opposition to the Kingdom of God and all true spiritual things that enslaves God’s people, under the control of a Pharaoh, who is one of the strongest types of the Antichrist. Although God’s people were alive and living in Egypt, the coffin of Genesis 50:26 shows that death was all around them and that they were in a position of spiritual death.

Egypt is a type of the world
1. Egypt oppresses God’s people- Exodus 1:13,14;
2. Hosea 11:1 When Israel was a child, then I loved him, and called my son out of Egypt.
    1. God called His Son out of Egypt- Matthew 2:15
3. Revelation 11:8 And their dead bodies shall lie in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified.
4. Egypt was a center of worldly wisdom and education, centered on Alexandria
5. There are coffins in Egypt- Genesis 50:26
6. Ruled by Pharaoh, a type of the Antichrist
    1. Imagined himself to be a god and was worshipped as such
    2. Proud, arrogant, haughty
    3. His profession- he knew not the Lord- Exodus 5:2
    4. He is referred to as an Assyrian- Isaiah 52:4
    5. Called a dragon in Ezekiel 29:3
7. God did not want Isaac to go into Egypt (Genesis 26:2). When Abraham went, he got nothing but trouble (Genesis 12:11ff) 8. Yet some people consider it a land flowing with milk and honey! (Numbers 16:13). Korah and his company, in their rebellion against God, valued the world (and its grinding slavery) above Canaan.

1:2 Reuben, Simeon, Levi, and Judah,  
1:3 Issachar, Zebulun, and Benjamin,  
1:4 Dan, and Naphtali, Gad, and Asher.  
1:5 And all the souls that came out of the loins of Jacob were seventy souls: for Joseph was in Egypt already.

1:5 Deuteronomy 10:22; Acts 7:14. Stephen said there were 75 who came out of Egypt. But there is no contradiction as there are different standards for counting the number that is listed in Genesis 46:27 and that Stephen mentioned. Moses says 70, Stephen says 75. How do we reconcile this?

    1. Genesis 46:26,27 “All the souls that came with Jacob into Egypt, which came out of his loins, besides Jacob’s sons’ wives, all the souls were threescore and six: And the sons of Joseph, which were born him in Egypt, were two souls: all the souls of the house of Jacob, which came into Egypt, were threescore and ten.”  
    2. Exodus 1:5 “And all the souls that came out of the loins of Jacob were seventy souls: for Joseph was in Egypt already.”  
    3. Acts 7:14 “Then sent Joseph, and called his father Jacob to him, and all his kindred, threescore and fifteen souls.”

The key is in Acts 7:14 and “all his kindred”, which accounts for the other five people who were in Egypt already when Jacob and his seventy souls left Canaan. The number seventy five is arrived at by adding the twelve sons of Jacob, plus four of his wives, plus fifty-nine descendants, which would include Ephraim, Manasseh, Dinah, Serah, Er, and Onan.
Marginal Notes on Exodus

There is no contradiction because Stephen is talking about the “seventy” plus the additional five already in Egypt, which Moses does not include.

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

2. The Enslavement of Israel 1:7-14

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.

1:7 The Abrahamic Covenant of Genesis 12:2 and 15:5 has been fulfilled about the Jews increasing in numbers and in fruitfulness. This was also in obedience to Genesis 9:1.

1:7 “Suppose there were only two hundred years reckoned, and only fifty persons who did beget children, and these begin not to beget before they he twenty years old, and then each of them beget only three children. Divide this time now into ten times twenty years. In the first time, of 50 come 150. In the second, of 150 come 450. Of them in the third, come 1350. Of them in the fourth, 4050. Of these in the fifth, 12150. Of these in the sixth, 36450. Of them in the seventh, 109350. Of them in the eighth, 328050. Of these in the ninth, 984150. And of them in the tenth, 2952450 (Matthew Poole, Annotations on the Holy Bible).”.

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

1:8 Probably a new dynasty. The Pharaoh of Joseph’s day may have been a foreigner and not an Egyptian. Was he an Assyrian (Isaiah 10:1-5; 10:24)? This current Pharaoh was an Egyptian who would have done anything he could to erase any and all policies of the old foreign rulers, which would include anything that Joseph, who was a favorite of the old foreign regime, accomplished. This would be verified in Isaiah 52:4 where this Pharaoh is identified as an “Assyrian”.

Trying to identify this Pharaoh is very difficult. He is never named. The commentators are all over the place in attempting to identify exactly which Pharaoh this is but trying to specifically identify him will prove to be very difficult as we are still not exactly sure as to the exact date of these events in Exodus.

1:8 This Pharaoh is a type of the Antichrist as he knows not Joseph, one of the greatest types of Christ in the Bible. This new king either was totally ignorant of Joseph (unlikely) or rejected Joseph in an attempt to throw the rule of the foreign kings “down the memory hole” to erase an embarrassing period of Egypt’s history. Joseph became Prime Minister during the reign of a foreign, Hyksos ruler, who were the Semitic conquerors of Egypt. Israel may have become allied with the Hyksos but the Egyptians would have hated the Hyksos invaders and Israel, their ally. When the Hyksos were overthrown, the Jews were put in a difficult position as having benefited from the foreign dynasty. This is why the current Egyptian Pharaoh knew not Joseph, as he wanted to erase that embarrassing period of Egypt’s history.

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

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.
1:10 Earth, Germany, 1933. Hitler followed the same policy—don’t let the Jews leave the land, persecute them and make their lives miserable. It’s an odd paradox—we hate the Jew but we won’t let them leave. One reason was their money. If the Jew left Germany, they would have taken their money with them. This plan was hardly wise or clever but was doomed to fail as every enterprise of man against God is, as in Psalm 2.

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.

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

1:12 This is the story of the first three centuries of church history. “The blood of the martyrs is the seed of the church,” and the more the early Christians were afflicted, “the more they multiplied” in converts. Jailors were converted while they were torturing Christian prisoners, torturers were converted while they were carrying out orders to kill Christians, and pagan philosophers were converted while attacking the doctrines of the Bible. “As the ground is most fruitful that is most harrowed; and as the walnut tree bears best when most beaten. Fish thrive better in cold and salt waters, than in warm and fresh (John Trappe, Commentary on the Old and New Testament).” The true secret of church growth is not evangelism, “revival” and church growth programs, but persecution and suffering. Church growth may add people to congregations but persecution and suffering adds Christians to the congregations.

1:12 The world is always grieved by God’s people. Something is very wrong when the church when the world tolerates God’s people.

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

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.

1:14 The devil does this to those under his control, who slave away in the brick-kilns of sin. Life in Egypt is usually bitter. If a person is enjoying toiling in the (spiritual) pits and fields of Egypt (a type of the world) making bricks for Pharaoh (the world system), then that person has very serious spiritual issues.

1:14 “To appreciate the picture, one should read Forged in Fury (Elkins, 1971, pp. 1–193) or Treblinka (Steiner, 1966). Truth is stranger than fiction, and one can hardly imagine “working conditions” like the following:

1. Carrying 100-pound cement sacks at a trot, running for distances of 100–200 yards, four hours at a stretch, without resting or getting a drink of water.

2. Carrying 75-pound blocks of hewn stone up an incline in bare feet, returning, carrying up 85-pound blocks, returning, carrying up 95-pound blocks, etc., until you fall flat on your face. You are then clubbed to death by your “employer.”

3. Sorting out clothes eight hours a day from a pile of clothes twenty feet high. On top of the pile sits an SS man with a Luger. If you look up from your work one time, you are shot, and if you slow down from your work, you are shot (without knowing when the shot is going to come). If you overwork to keep from getting shot, you will die in three months, because you are already living on sub-normal rations for any worker.
4. Being harnessed to a wagon full of logs with nineteen other men, and then being driven by a whip through snow, while the driver commands you to sing as you haul the load five miles.

5. Forced to sleep in below-zero weather in your underwear only, in a barracks where the “bed” is a flat board with each man getting one blanket. Any man caught sleeping in his clothes is hauled outside naked and left there to freeze to death.

Now this is only a very small part of what went on at Belsen-Belsen, Auschwitz, Buchenwald, Sachsenhausen, and Treblinka. Furthermore, the same things are going on, at this moment, in prison camps in Romania, Bulgaria, Poland, Russia, Siberia, and Red China. “Pharaoh” is a cruel taskmaster, and bondage in “Egypt” is a picture of the unsaved man, alone in the world without hope and without God (Heb. 2:15; Gal. 4:3; Rom. 8:21; Eph. 2:11–12). What men call “hell on earth” is often only a foretaste of “the wrath to come”. (Matt. 3:7; Luke 3:7; 1 Thess. 1:10). (Peter Ruckman, Bible Believer’s Commentary on Exodus).”

3. The Plan To Kill The Baby Boys 1:15-22

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:

1:15 The names of these two midwives is revealed and recorded for all eternity in the pages of Scripture, yet the name of this Pharaoh is unknown and due to all of the dating problems and uncertainties of Exodus, may never be known.

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.

1:16 Not really an abortion mill as they had to wait until the child was born to see its gender. But the result was the same.

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

1:17 We ought to obey God rather than man when there is a conflict (Acts 5:29) and we should fear Him who is able to cast body and soul into hell, something Pharaoh could not do, as he could only kill the body, but he had no power over the soul (Matthew 10:28).

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?

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.

1:19 Having to obey the “powers that be” obviously does not apply here as to obey such a command would be to disobey the laws of God regarding murder, especially abortion. God has commanded one thing and “the powers that be” have commanded another thing. Where the political, religious, or civil powers give orders that are in opposition to God, they are to be ignored.

There are examples where God’s people disobeyed the “powers that be”:

1. Daniel, numerous times, but especially in Daniel 6
2. Shadrach, Meshach and Abednego in Daniel 2
3. Elijah with Ahab and Jezebel
4. The early apostles in Acts, especially in Acts 3 and 4

The general principal is that Christians are to obey the magistrate in all lawful commands (Titus 3:1,2), unless so doing would result in a sin. Then the Christian has the duty to resist and disobey, realizing that there may be a very heavy price involved in standing for God.

1:19 The Bible never says they lied, so why do so many commentators assume they did? What they said was true. They no doubt used valid reasons (or even excuses) to explain why they wouldn't kill the children. The Hebrew women gave birth so rapidly that by the time the midwives arrived, the child was already born. This is the way it usually is with hard-working women. And there was no way these midwives were going to murder a baby that had already been born.

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

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

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.

1:22 Plan B, since Plan A didn't work. This would cut off the seed, cutting into the reproduction of the Jews. But it eventually would fail. Egypt needed the make Jews to do the hard, manual labor, so they couldn't afford too much of a population decline. This was probably designed to be a temporary measure, until the threat of a Jewish male “messiah” had passed. We are not told how long this edict was in effect or how long it was intended to be in effect.

The irony here is that Pharaoh thus chooses his own method of death and he and his army are later drowned in the Red Sea.
EXODUS CHAPTER 2

4. The Birth of Moses  2:1-4

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

2:1 Numbers 36:6,7 commands the marriages to be “inter-tribe,” so this part of the marriage is proper. Amram marries Jochebed, his aunt (Exodus 6:20). This part of the marriage would have been illegal under Leviticus 18:12, but the Mosaic Law had not yet been given

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.

2:2 This son would grow up to be one of the greatest men in human history. Comparisons between Moses and Jesus:
   1. Like Jesus, Moses was hid in Egypt.
   2. Like Jesus, Moses was rejected when he “came to his own.”
   3. Like Jesus, he was “drawn out of the water” (see Commentary on Genesis).
   4. Like Jesus, he had a Gentile bride.
   5. Like Jesus, he was sent to deliver his people from bondage.
   6. Like Jesus, he was divinely chosen and preserved in infancy.
   7. Like Jesus, he gave his people living water (1 Cor. 10:1–4).
   8. Like Jesus, he was a Shepherd (Isa. 63:11).
   9. Like Jesus, he died before he got into the Promised Land.
  10. Like Jesus, his converts leave Egypt for the Promised Land.
  11. Like Jesus, he arose from the grave (Jude 9).
  12. Like Jesus, he was a prince in disguise (Exod. 2:19). Of course, there are many other Scriptural similarities. (Peter Ruckman, Bible Believer’s Commentary on Exodus).

2:2 “There are three characteristics of God in this connection that is quite usual throughout history.

(1) God seems to take a lot of time before He shows Himself in His actions to the world.
(2) Then, when God does decide to act, He seems to arrive late.
(3) Then, after taking a lot of time, and almost arriving late, He seems to hide when He finally gets here.

Of course, this seems this way from the viewpoint of man. However, there is something quite typical of God in this matter, whenever He deals with man. There is something about the hiding of Moses, both in the home, the ark, and in the wilderness in later years; also the hiding of Elijah (I Ki. 17:3 & 9) at the brook and later at the widow’s home; as well as the hiding of David in his flight from Saul, which was first prefaced in his hiding with the sheep (I Sam. 16:11); the hiding of John the Baptist (Lk. 3:2) in the wilderness until the day of his showing to Israel; and, the hiding of Jesus and His silent years until He was thirty (Lk. 3:23). This is definitely a pattern in the Scriptures, for many other characters did the same. What a wonderful truth this is – of the hiding of God's men and His power. There must have been many things involved in this wisdom of God's hiding that we are not even aware of at this point in history. In reality, God does not coerce the peoples of earth; He often works through the secret providence of His hidings which gives permission to the continued probation of the enemy as well as giving opportunity for the free will of man to take hold of the promises that are given in the Word. There is a sanctity in the divine strategy of the Lord; He can never be placed in a position where He cannot work. There are so very many possibilities in the wisdom of God that Satan and his devices, all of them, could never exhaust the channels that God might work; yet, no matter what
Satan or sinners might do, there are also so very many ways in which God can work that there is no blight or plight that can shut out God from His own personal triumph as well as a plan for the deliverance of His people. (O. Talmadge Spence, Foundations Bible Commentary: The Pentateuch, page 233).

2:2 “The life of Moses presents a series of striking antitheses. He was the child of a slave, and the son of a queen. He was born in a hut, and lived in a palace. He inherited poverty, and enjoyed unlimited wealth. He was the leader of armies, and the keeper of flocks. He was the mightiest of warriors, and the meekest of men. He was educated in the court, and dwelt in the desert. He had the wisdom of Egypt, and the faith of a child. He was fitted for the city, and wandered in the wilderness. He was tempted with the pleasures of sin, and endured the hardships of virtue. He was backward in speech, and talked with God. He had the rod of a shepherd, and the power of the Infinite. He was a fugitive from Pharaoh, and an ambassador from heaven. He was the giver of the Law, and the forerunner of grace. He died alone on Mount Moab, and appeared with Christ in Judea. No man assisted at his funeral, yet God buried him” (Dr. I. M. Haldeman, cited in Gleaning in Exodus by A. W. Pink).

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.

2:3 Noah’s ark saved mankind from extinction. Moses’ ark saved his life.

2:3 This would make this ark waterproof.

2:3 Moses was now hid in the very waters that were decreed to be the grave for all Hebrew boys. That instrument of death would now be the means of his salvation.

2:3 Where was Moses’ father in all of this? Nothing is said of him at all. Hebrews 11:23 does mention he was hid “by his parents” and not just by his mother.

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

2:4 Miriam.

5. The Adoption of Moses 2:5-10

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.

2:5 The ark was planted where Pharaoh’s daughter bathed. Miriam knew where she bathed, and Miriam may have been one of her attendants of Pharaoh’s daughter.

Was this the plan of Moses’ mother all along? Did she know Pharaoh’s daughter came to this area daily and did she set Moses adrift at this place and time, hoping she would see Moses and take him in? Did she send Miriam along to keep an eye on things, with instructions to plant the suggestion regarding a Hebrew nurse (Moses’ mother)? If so, it was a calculated risk, dependent on 1) that Pharaoh’s daughter would see the ark and 2) that she would react the way she did. “These facts detract some subject matter from sermons about the ‘providence of God’ in regards to Moses’ preservation, but still, one must not forget that one cry from the baby at the wrong time could have been the end for Moses.
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.

2:6 What woman could resist a crying baby? Up to this point, hi family had been trying to keep Moses quiet, lest he give himself away to Pharaoh’s Baby Gestapo Squad. But at the right time and at the right circumstance, God tells Moses to cry and that cry saved his life!

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?

2:7 A clever suggestion, delivered and planted at just the right time! No doubt Pharaoh’s daughter was struggling what to do with the child. He correctly assumed Moses was Hebrew and that his mother had set him adrift in a desperate attempt to save his life. She was probably trying to figure out a way to keep the baby and debating about it within herself with Miriam (?) planted this suggestion in her mind. The “for thee” was the clincher- “Why don’t you keep the child?”

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

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.

2:9 The devil had to pay Moses’ mother to raise her own son! Moses’ mother gets paid to do what mothers have to pay to do.

2:9 This matches Hebrews 11:24, and indicates that Pharaoh’s daughter intended to adopt Moses and, perhaps, make him an heir to the throne. Moses then “became her son” (1:10).

2:9 Things to consider regarding Moses’ mother:
1. She was a faithful believer in God
2. She had children in very bad days
3. She still managed to raise her children for God in bad days
4. She raised her children in Egypt (a type of the world) but still raised them for God.
5. She had faith in God to commit Moses to His care
   1. A faith borne out of desperation no doubt but still an act of faith
6. She was richly rewarded for her faith- allowed to raise her own son in the court of Pharaoh and get paid for it!
7. She was careful to instruct her son regarding his Hebrew faith, even while he was raised as an Egyptian
   1. No doubt that was illegal but she did it anyway
   2. This led to his “Great Renunciation” in Hebrews 11:25
8. She was the most influential person in Moses’ life
9. She was an early source on Jewish history that Moses would later use as he wrote Genesis.

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.
2:10 I always wondered how she explained this baby to the royal household. All of a sudden, the princess shows up with a baby. Was she married? If so, how did she explain this to her husband? If she was still single, she still had to explain Moses to the royal court and eventually to her father. Maybe she was a married woman with no children, so her husband would have been open to the idea of the adoption of an abandoned child, even if he was Hebrew. “and he became her son; by adoption, for though she was a married woman, as some say, yet had no children, though very desirous of them, which accounts the more for her readiness in taking notice and care of Moses; so Philo the Jew says, that she had been married a long time, but never with child, though she was very desirous of children, and especially a son, that might succeed her father in the kingdom, or otherwise it must go into another family: yea, he further says, that she feigned herself with child, that Moses might be thought to be her own son: and Artapanus, an Heathen writer, says that the daughter of Pharaoh was married to one Chenepheres, who reigned over the country above Memphis, for at that time many reigned in Egypt; and she being barren, took a son of one of the Jews, whom she called Moyses, and being grown up to a man’s estate, was, by the Greeks, called Musaeus (John Gill).”

If Pharaoh had no sons, any appearance of a possible heir would have been welcomed, no matter where he came from.

6. The Rejection of Moses 2:11-15

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.

2:11 Moses was now 40 years old. The Lord skips 40 years of his life and commences again at this point.

2:11 Moses may have renounced his Egyptian heritage at this point- Hebrews 11:24.

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.

2:12 Graphic, to describe that Moses checked to make sure no one was watching, but there is always someone watching.

2:12 It could be argued that this was justifiable as Moses was defending an unarmed man, one of his own people at that from the assault of a cruel taskmaster, The Bible never seems to condemn Moses for this act.

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?

2:13 Moses tries to deliver Israel by his own hand and without a call from God or the power of God.

2:13 “Adam Clarke finds it “strange” that persecuted slaves should be persecuting each other, but this is real naiveté. American prisoners of war, on board Japanese prison ships, killed each other to get blood to drink (Give Us This Day, S. Stewart, W. Norton, and Co., 1957). Clergymen in Russian prisons (1946–1966) argued with each other, ridiculed each other, and betrayed each other while being tortured by Communist guards (The Wurmbrand Letters, 1967, pp. 35–63). These authentic eyewitness accounts reinforce the great central truth of Scripture (Jer.
17:9) that human nature is human nature anywhere, even in a concentration camp. (Peter Ruckman, *Bible Believer’s Commentary on Exodus").

2:14 And he said, Who made thee a prince and a judge over us? intendest thou to kill me, as thou killedst the Egyptian? And Moses feared, and said, Surely this thing is known.

2:14 Both Moses and Jesus were rejected at their first comings. Moses was received at his second coming in power as Jesus will be received by Israel when He comes the second time in glory and power.

This was a legitimate question. Who did ordain Moses to be a leader over Israel? No one, at this time, as God would not call him for another 40 years. Moses called himself and self-called men, no matter how qualified, will always fail.

2:14 ℹ️And Moses feared” which is quite typical of Moses (Exodus 3:6; Deuteronomy 9:19; Hebrews 12:21). Moses has a normal human spirit (James 5:17). We find him overconfident (Exodus 2:12), angry (Numbers 20:10), strong in faith (Exodus 10:26), weak in faith (Numbers 11:21,22), exhausted (Exodus 17:12), full of righteous indignation (Exodus 32:19), unsure of himself (Exodus 18:15-19), discouraged (Exodus 5:22,23), elated (Exodus 8:9), upset (Numbers 12:13), argumentative (Exod. 4:13,14; 5:22,23), disobedient (Exod. 4:24–26; 5:1), impatient (Exodus 2:11,12), scared to death (Hebrews 12:21), zealous (Numbers 11:29), powerful (Numbers 16:28,32), faithful (Hebrews 3:1,2), victorious (Deuteronomy 32:43), curious (Exodus 3:13), and disappointed (Deuteronomy 3:25–26). Considering the whole record, it must be said that Moses was one of the most “human” of all men.

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.

2:15 This is a type of the Second Coming of Christ. Both were rejected in their weakness by the world first time but both returned in power and in judgment the second time.

2:15 This area is usually located in modern northwestern Saudi Arabia, not on the Sinai Peninsula. The Sinai was controlled by Egypt and if Moses fled to an area on the Sinai, he would have still been in Egyptian territory and could have been captured.

2:15 Both Moses and Jesus met women while sitting at a well (John 4).

### 7. The Exile of Moses 2:16-22

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.

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

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

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.
2:19 A highly educated and cultured man like Moses was not below manual labor or being helpful to "common" people.

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.

2:20 This was an unforgivable breech of hospitality.

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

2:21 Like Christ, Moses receives a Gentile bride after his rejection by Israel. Moses remained in Midian for forty years (Acts 7:30). God used the first forty years of Moses’ life to build up a man who was strong in the natural life (Acts 7:22). Then God stripped him of all that by becoming a shepherd for the next 40 years. Then he was ready to lead Israel for the last 40 years of his life. Moses needed both the training and the humility to serve God. Get all the preparation and training you can get, then when you have it, rely on none of it when you start serving God. That is a paradox of preparation!

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.

8. Israel Cries For Deliverance  2:23-25

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.

2:23 There was a new king but no change in policy towards Israel.

2:23 Do Psalm 88,89 come in here?

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

2:24 Four acts of God here:
  1. He heard their groanings (2:24)
  2. He remembered His covenants (2:24)
  3. He looked upon their suffering (2:25)
  4. He had respect to them (2:25)

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

2:25 God never forgot of ignored the plight of Israel. But now the time had come in His providence to start the process of Israel’s deliverance from their bondage.
EXODUS CHAPTER 3

9. The Calling of Moses 3:1-10

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.

3:1 Moses was a busy man when God called him. He was engaged in good, honorable work. It is rightly said that God only calls busy men into His service.

3:1 Moses was a shepherd as Christ was as the Good Shepherd (John 10:11).

3:1 Horeb is called the “Mountain of God”. Biblical information on Horeb (mentioned 17 times in the Old Testament, not in the New Testament):
   1. Called the Mountain of God where God met and called Moses- Exodus 3:1ff
   2. The rock from which the water flowed from the rock was smitten at Horeb- Exodus 17:6
      1. By type, Christ was smitten at Horeb.
   3. The tabernacle was pitched at Horeb- Exodus 33:1ff
   4. The last place in the wilderness wanderings was at Horeb, before they started for Canaan- Deuteronomy 1:6,9
   5. The covenant was given at Horeb- Deuteronomy 4:10,15; 5:2; 18:16; 29:1; 1 Kings 8:9; 2 Chronicles 5:10; Malachi 4:4
   6. Israel provoked God at Horeb with the Golden Calf- Deuteronomy 9:8; Psalm 106:19

The age-old question is where was Horeb? It would also be identified with Mt. Sinai. The location of this mountain has two possibilities:
   1. The traditional location, at the southern tip of the Sinai Peninsula. This is probably wrong, for this identification goes back to the time of Constantine.
   2. More modern locations place it across from the Gulf of Aqaba, on the Arabian Peninsula. Galatians 4:25 would also support this, “For this Agar is mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children.”
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.

3:2 Usually understood to be a pre-incarnate manifestation of Christ in the Old Testament.

3:2 This is the real national symbol of Israel- a bush that burns but is not consumed. It is a much better symbol than the heathen “star of David” (Acts 7:43). Since their founding, Israel has been the most persecuted nation in history, yet never destroyed. “Ah, the bush that burns! Enslaved by Pharaoh (Exod. 2-12), harassed by the Gentiles (Judg. 4-5), oppressed by Sennacherib (2 Kings 19), massacred by Nebuchadnezzar (Lam. 1-4), slaughtered by the Romans (A.D. 70), banished from England (Canute-A.D. 1020), persecuted by Europeans (A.D. 1096, “The Holy War”), exiled by Edward I (A.D. 1272), stripped of possessions by France (A.D. 1306), burned by Germany (A.D. 1348-1350), robbed by Spain (A.D. 1492), and gassed and cremated by Himmler (A.D. 1935-1945); the burning bush still burns, and still it is NOT consumed… The greatest miracle in the Bible, until the plagues on Egypt, is the sign of the burning bush; and the greatest miracle in history, aside from the literal, physical resurrection of Jesus Christ, is the survival of a nation against opposition that would have obliterated any other nation a dozen times. Name one nation besides Israel that could have survived 3,000 years of dispersion, separation, betrayal, persecution, ridicule, and 10,000 bloody pogroms by eighteen nations, many of them more than ten times her size. The United States has only been a nation for just over 200 years; and it has already collapsed from moral corruption, insane foreign
Marginal Notes on Exodus

policies, overtaxing, physical softness, and leadership by Socialistic evolutionists who don’t have enough sense to find Psalm 14:1 in a Bible. The first real “sign” in the Bible is a burning bush; and the signs, of course, are connected with Israel (1 Cor. 1:22). (Mal. 3:6) (Peter Ruckman, Bible Believer’s Commentary on Exodus).

3:2 The title the Angel of the LORD (Jehovah) refers to Christ.

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

3:3 Who wouldn’t turn aside to see such a sight! God knows how to get a man’s attention and to stoke his curiosity. Moses had spent 40 years in the wilderness and had seen a lot of things but never something like this.

Moses had to “turn aside” to see the bush. Call will call people in the daily process of life but you will have to “turn aside” from the world and go out of the world for God to meet with you.

Also consider that the God Who inhabits eternity and who created the galaxies chose to meet Moses in a bush, a very low and common form of vegetation, in the backside of the desert.

There is a parallel to Genesis 15:17 when God revealed Himself in a “burning furnace” to Abraham.

3:3 What a humble thing for God to manifest Himself in and through- a bush in the wilderness!

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.

3:4 Was there a humbler thing for God to inhabit while talking with Moses than a non-descript bush in the backside of the desert?

3:4 This was the first word from God to anyone in 400 years, about the same time-period as the “400 Silent Years” between Malachi and Matthew.

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.

3:5 This is a verse listed by O. Talmadge Spence in his Quest For Christian Purity that he lists as a “guiding verse” for that quest. This is a verse that deals with some aspect of the Christian’s growth and pursuit of God.

3:5 Moses was learned in all the education and wisdom of the Egyptians but he was still not ready to do anything for God as he had not yet met God. The wisdom of Egypt is still nothing but the wisdom of this world. It will not do for spiritual service as God requires the heart more than He does the head. The colleges of this world cannot equip for the divine service. For that, we must be taught in the school of God.

3:5 Here, shoes are removed from the feet. In the New Testament, shoes are put on the feet- Luke 15:22. This custom of taking off the shoes is still practiced by many Orientals when you enter their home. The Moslem takes off his shoes when he enters his mosque.

Shoes are worn for two basic reasons:
1. To protect the feet. In the presence of God, He will offer us ant protection and provision that we would need.
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2. To keep the feet from getting dirty. But in the presence of God, He will keep us clean and sanctified.

3:5 Our approach to a holy God for holy revelation and a call to holy service must be in a holy manner by us. God may be approached, but not carnally or rashly, but reverently and in fear. When does does speak to man after a 400-year silence, the burden regards His holiness.

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.

3:6 Jesus used this as a foundation for His teaching in the resurrection in Matthew 22:31,32.

3:6 Very aspects of God’s revelation is seen here:
   1. He is the God of Moses’ father
      1. The God you’re your father and your family
   2. He is the God of Abraham
      1. The God of the pilgrim, the wanderer, the stranger
   3. He is the God of Isaac
      1. The God for the children of the covenant
   4. He is the God of Jacob
      1. The God of the sinner, the schemer, the trickster, who is later saved

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;

3:7 God had not forgotten Israel, although it appeared that He had. God was simply waiting for His perfect timing to start the process of liberating Israel. It must have been very difficult to see His covenant people suffer for as long as they did but it was a requirement for the fulfillment of His will and that meant He was not going to push His timetable up.

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.

3:8 Geographically, Israel is not a large country, about the size of Vermont or Belgium. The original land grant (Genesis 15:18-21) was around 60,000 square miles, which Israel will ultimately possess in the Millennium under the terms of the Abrahamic Covenant.

3:8 Description of Canaan:
   1. A good land
   2. A large land
   3. A land flowing with milk and honey.
   4. A place of Canaanites

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.
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.

3:10 Humanly speaking, God called the worst candidate for this kind of Job:

1. 80 years old
2. A shepherd
3. A murderer on the run in exile. Could Moses have been arrested if he returned to Egypt? Was there a "statute of limitations" on murder in Egypt, after 40 years?
4. Someone who claimed he had no skills for this task

But as usual, God sees something in us that no one else sees, and that we do not see in ourselves. God delights in using the weakest human instrumentalities He can find so that the power of God will be on full display.

10. The Excuses of Moses 3:11-4:17

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?

3:11 Moses’ excuses not to answer the call of God.

1. I have no nobility-3:11, compare with Philippians 4:13
2. I have no message- 3:13, compare with 1 Corinthians 15:3,4
3. I have no authority- 4:1, compare with Matthew 28:18-20
4. I have no eloquence- 4:10, compare with Philippians 2:13
5. I have no inclination- 4:13, compare with Philippians 2:13

"God seems to have a hard time every time He calls a man into the ministry. Gideon, like Moses, feels too small to take on 135,000 Midianites (cf. Judg. 8:10); Saul is hiding “among the stuff” (1 Sam. 10:22); Jonah wants to run west instead of east (Jon. 1); Peter is crying out, “Depart from me; for I am a sinful man, O Lord!” (Luke 5:8); and Jephthah is not about to do anything until he gets a blank check (Judg 11:9). Very few men step into the pulpit like Matthew (Matt. 9:9), and the “call” is nearly always accompanied by “suffer me first to go and... (Luke 9:59)... The Bible is not speaking facetiously when it notes that “man is born like a wild ass’s colt” (Job 11:12).” (Peter Ruckman, Bible Believer’s Commentary on Exodus)."

3:11 God did not call the self-confident Moses while he was in Egypt. After raising him up for the first 40 years in Egypt, the Lord then took him down for another 40 years in the wilderness. When Moses saw himself as nothing, then God called him. God calls broken men, not proud, self-sufficient men. Moses had learned humility after 40 years. Now he must learn to have faith in God. God calls no man to the ministry who does not realize his own insignificance and his own inability.

3:11 With these excuses, Moses now starts “beating around the (burning) bush”.

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.

3:12 In reality, that is all we need- God. But it is never enough for man. Man would rather have an army without God than have God without an army.
3:12 God’s intention was not merely to deliver His people from persecution in Egypt; it was to bring them to Himself at the mountain of God that He might reveal Himself to them to make them His personal treasure, a kingdom of priests, and a holy nation (Exodus 19:4-6).

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?

3:13 What is my message? I don’t know what to tell Israel when I go to them. But God will give Moses a very specific message in 3:14-22. God never calls a man but that He gives a mana message and an audience to deliver it to.

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.

3:14a God is:
   1. By Himself
   2. In Himself
   3. Through Himself
   4. For Himself
   This reveals the self-sufficiency of God. He is the only Being in the universe who is totally self-sufficient and self-sustaining, who needs no one else and nothing else for His existence and needs.

   When Jesus says “I am,” His persecutors fall backward (John 18:6-8) under the power of that name. When the Pharisees heard Him say “I am” (John 8:58,59), they knew what He was claiming.

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.

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:

3:16 There was some form of self-government among the Jews, even while in slavery.

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.

3:17 There are Canaanites (a type of the flesh) in Canaan (a type of the Christian life). No matter where you go, what you do or how far you progress spiritually, there will always be the world, the flesh and the devil to battle.

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.
3:18 Far enough away from Egyptian wilderness military outposts so as not to be molested by them.

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

3:19 It always takes a mighty hand (divine power) to deliver from the world system and its ruler Pharaoh (Satan), for the world (system) never lets its slaves go willingly or without a fight.

3:19 Foreknowledge precedes predestination (and election - 1 Peter 1:2). God does this with both Jeremiah and Ezekiel, telling them beforehand that Israel will not listen. Their rejection is already foreknown but God sends them anyway to be a witness and a testimony. Not every man is going to build a 5,000-member church, for God will send some preachers to areas that are harder than others. Yet even in unresponsive places, witnesses are still needed and God still sends men there.

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.

3:20 Many of these plagues will show up again in the tribulation period.

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:

3:21 Israel went out full and rich, with the wages of 400 years of servitude.

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.

3:22 “Borrow” implies a temporary loan which later will be repaid. The Egyptians gladly “loaned” the required articles (Exodus 11:2, 12:35) if it will help the Jews to leave a ruined Egypt faster. But the “loan” was paid back by Israel:

2. Jeremiah 44:26- they served again.
4. 1 Kings 14:26/2 Chronicles 12:9- they paid the gold back.

It is interesting that just the women did the borrowing, mainly of jewels and precious stones. Did the men do no borrowing?
EXODUS CHAPTER 4

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.

4:1 At this stage of life, Moses was an unlikely Savior- an 80-year shepherd guilty of murder who claimed he could not speak. But the Lord is forever calling and equipping such unlikely men for great ministries.

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

4:2 A symbol of authority. You see it with music conductors, magicians, drum majors, "swagger sticks" for military officers, and scepters for kings.

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.

4:3 Why a serpent, when serpents were cursed back in Genesis 3?

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:

4:4 That took faith! No one takes a serpent by the tail, especially if it is poisonous.

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.

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.

4:6 A favorite pose for military men. I’ve seen pictures of Napoleon and Washington strike this pose in oil paintings. It does not have a good meaning, as putting the hand in the bosom is followed by being struck with leprosy. But the meaning may be that the man with the hand in his bosom believes himself to be called by God to undertake a mighty task.

4:6 It would not be by the leprous hand that Moses would deliver Israel, but by the hand of God.

4:6 First mention of leprosy. Other appearances of leprosy in Scripture:
  1. Moses- this text and in 4:29,30
  2. Miriam- Numbers 12:1-16
  5. Four lepers- 2 Kings 7:3
  6. King Uzziah- 2 Kings 15:5; 2 Chronicles 26:20
  7. A leper healed by Jesus- Matthew 8:1-4
  8. Simon the Leper- Matthew 26:6
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.

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.

4:8 Two signs, or witnesses, to verify something. The third sign of 4:9 would strengthen the testimony and veracity of the first two signs.

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.

4:9 The same as the first sign in Exodus 7:20. There is no indication Moses turned the water to blood in front of the elders of Israel, so this sign was delayed and was demonstrated before Pharaoh, although Israel certainly saw it.

4:9 But not drink it! God is always very specific to command the blood is never to be consumed. Blood is never to be drunk.

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.

4:10 Compare this with Moses 40 years later (Deuteronomy 32:1), where he calls heaven and earth to hear him speak. This might be a real issue as many people may not be good public speakers but this is a talent that can be acquired and improved upon. I doubt that Moses had any real speech impediment for 40 years of Egyptian education probably included a lot of rhetoric and public speaking, that if Moses had a speech defect, it would have been cured long ago. He was simply making an excuse.

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?

4:11 If God made your mouth, then He can show you how to use it.

4:11 The Lord is also responsible for physical handicaps, for whatever reason He deems to be necessary.

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

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

4:13a Here is the real reason. Moses just didn’t want to do it. He did not want to go back to Egypt. He abandoned Egypt 40 years earlier and was probably happy and content in Midian, with his sheep and his family. He did not want to go back to Egypt to confront Pharaoh and lead Israel out, a task he felt was humanly impossibly and probably something that would consume the rest of what few years he thought he might have left. Most 80-year men are contemplating retirement, not undertaking a massive undertaking such as what God was calling Moses to.
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.

4:14 This is the language used when God is angry enough to kill someone. He is “slow to anger” (Nehemiah 9:17; Psalm 103:9; 145:8) so when a man’s rebellion is bad enough to make Him angry, it’s serious!

4:14 But Aaron wouldn’t exactly be a “blessing” to Moses in his later ministry. When Moses would later find his voice, Aaron gets to speak very little during the contest with Pharaoh. Aaron was good for moral support (two are better than one, as Solomon would say in Ecclesiastes 4:9-12).

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.

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.

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

4:17 The Prophet Like Unto Moses will also have these (apostolic) signs.

11. Moses Leaves Midian 4:18-20

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.

4:18 Moses is not being honest with Jethro, for he does not mention meeting God at the burning bush or God’s plan to deliver Israel by him. But with the respect of elders and family ties that was so common in the Orient in these days, Moses felt he needed Jethro’s permission to take his family back to Egypt.

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

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.

4:20 This rod no longer is known as the Rod of Moses but is now called the Rod of God.

12. The Text of God’s Message To Pharaoh 4:21-23

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.

4:21 It is said ten times that Pharaoh hardened his own heart, or, the hardening is traced to Pharaoh himself (7:13, 14, 22; 8:15, 19, 32; 9:7, 34, 35; 13:15). It is said ten times that God
hardened Pharaoh's heart, or, the hardening is traced to God Himself (4:21; 7:3; 9:12; 10:1, 20, 27; 11:10; 14:4, 8, 17).

"In view of the fact the first time this is mentioned, it is presented in the future tense; and, since this mentioning of God's hardening comes after the seventh mentioning of Pharaoh's own willful hardening, it must be concluded that God's hardening of the heart presupposed the initial will of man in his own hardening. We are, therefore, talking about one of the great paradoxes of the Bible. As is usually the case, men have often overemphasized one part of a biblical paradox to the neglect of the other, and thereby lost the power of the truth of the matter in balance. The problem here is not so much the misunderstanding of the hardening of the human heart as it is a misunderstanding of a biblical paradox. There are quite a number in the Bible, and we must remember to emphasize both of these with equal importance. But we can readily see throughout these passages that God only hardens a heart after that heart hardens itself.

"We must also view the synonyms of the word in our English Text - "to harden."

Instead of it being only one word in the Hebrew, it is really three different words. They are: qashah, "to make hard, insensible" (7:3); kabed, "to make heavy, unimpressionable" (10:1); and chazaq, "to make firm, stiff, immovable" (14:4). It is quite significant that of the twenty passages which speak of Pharaoh's hardening, exactly ten ascribe it to Pharaoh himself, and ten of God; in both cases, the same three Hebrew words are used. Therefore, the making "hard," "heavy," and "immovable" of the heart is exactly as often and in precisely the same terms traced to the agency of Pharaoh himself as to that of God Himself. As a German writer remarked:

"The effect of one is the hardening of man to his own destruction; that of the other, the hardening of man to the glory (or purpose) of God." The sunlight shining upon our earth produces opposite results according to the nature of the soil. We should also remember that the nature of sin is of such a nature that it makes the hard heart even harder against the gracious workings of God's love. Of the seven times previously mentioned concerning Pharaoh, it is definitely made clear, stating it at least five of these seven, that Pharaoh first hardened his own heart, then the reaction or action of God commenced a hardening of it, also.

"In conclusion to these things, we should note that in spite of the most astounding miracles that might be given, they are insufficient within themselves to change the human heart. In our own time, there are so many who believe that a "sign," or a "wonder," or a "miracle," is so very powerful to the salvation of man, but we are constantly reminded in the Scriptures that the singular sign is within the Christ of God, Himself, and no other sign can be given that would comprise the magnitude and power of that peerless paragon of saving potency found in Jesus Christ, the Lord (cf. Matt. 12:38-40 & Lk 16:27-31). As we retrace, for the moment, Moses leaving with all his possessions on an ass and the rod of God in his hand (4:20), it was left to the rod of God as the sufficiency for him, and even the rod did not and could not do everything. There was a limitation to its credential; God has never committed all of His power to any sign or credential in the Bible. The very fact that the rod was used over and over again in dealing with Pharaoh, extending only temporary suspension of his anger, illustrates that the rod was limited. It was certainly sufficient, but it was not sovereign. Only God is that! The sign is only significant of that which it represents; and that which it represents is greater than the sign. The additional rod of Aaron was employed to assist the rod of Moses, and still other credentials would be used before the final manifestation of the Incarnation of God in the flesh. Then it would be said: "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, Hath in these last days spoken unto us by his Son... " (Heb. 1:1-2a). The words "spake" and "spoken" carry with them that wonderful "once for all" punctiliar action of the aorist tense in the Greek. Christ is the "once for all" sign - yea, the final revelation and fulfillment of that which a sign only signifies. (O. Talmadge Spence, Foundations Bible Commentary: The Pentateuch, page 243-244)."
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4:21 God would be the one to harden Pharaoh’s heart. Any “failure” to move Pharaoh to let Israel go would not be attributed to Moses (as long as Moses obey God and spoke the words God told him to speak!) but to God Himself. This would be a comfort to Moses and an encouragement to him. Not all of our failures in evangelism are our fault. We may do everything we are supposed to do in dealing with certain people, but of God has hardened their heart of if He has not prepared their heart, nothing can be done, and in this case, the fault is not in us.

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

4:22 Here is the context of the message Moses was to deliver to Pharaoh:
1. Israel is my son, even my firstborn
2. Let My son go so he may serve Me
3. If you refuse, God would kill Pharaoh’s firstborn (Exodus 4:23)
But we will see in 5:1 how Moses was unfaithful to this message and the consequences of that unfaithfulness.

4:22 This means if you are against Israel, you are against God.

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.

13. Moses’ Failure Regarding Circumcision 4:24-26

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

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.

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

4:26 For whatever reason, Moses had neglected to circumcise his son (which one, we are not told), as a good Jew was supposed to. One was circumcised, one was not.

Peter Ruckman has as good of an explanation as anyone regarding this difficult passage: “Moses and Zipporah and his two sons go to the inn. They step through the door, and the Lord suddenly shows up. Before all four of them, He hauls out a sword (Num. 22:23) to kill Moses— after just telling him: “all the men are dead which sought thy life” (vs. 19). Then Zipporah, by instinct, sees the necessary steps to take; instead of screaming, praying, stepping in front of Moses, running out the back door, or assuming a karate stance before the Lord, she picks up a flint knife (cf. Josh. 5:2) and cuts off the foreskin of ONE child.

Driver has a much better explanation, which matches Deuteronomy 1:3; Exodus 5:1–3; Psalm 80:2, 7; and Genesis 17:10, 23. The Lord has showed up to kill one of the boys who has not yet been circumcised. Moses has evidently refused to circumcise his “firstborn” on the grounds that he is no longer a “Hebrew.” Upon leaving Egypt in chapter 2, Moses renounced his nationality and refused to circumcise Gershom (see the remarks under 3:1, 11). Still, it is hard to explain how Eliezer got circumcised later; if both boys were uncircumcised, both of them would have been in danger according to Genesis 17:14.

However, the “tie-in” between verses 23 and 24 indicates clearly that it is the firstborn of Moses who is in danger. Gershom is the one who is not circumcised; at this time, he could not
have been much under 38 years old… Zipporah seems to know exactly what to do without anyone telling her (vs. 25). (Bible Believer’s Commentary on Exodus)."

4:26 The “bloody husband” is Zipporah putting the blame on Moses for failing to circumcise their son. This might mark the “last straw” in their marriage, as Moses “sent her back” in Exodus 18:2 and not much is mentioned about her. She either later died or Moses divorced her or she left Moses because Moses would later marry an Ethiopian woman (Numbers 12:1).

14. Moses Meets Aaron and the Elders of Israel 4:27-31

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.

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.

4:28 This explains why in the New Testament we are told that “the Jews require a sign” (1 Corinthians 1:22). Their nation began with signs. Gentiles “live by faith” so we have no need for signs and we are not to look for them.

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

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.

4:30 Here, Aaron does speak for Moses, but it would not be too much longer after this that Moses would find his voice and that we would hear very little from Aaron.

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.

4:31 Israel may have believed, but they still may have wondered “This is our deliverer, an 80-year old shepherd who hasn’t done anything for God in 40 years?” It reminds me of the story of a riot in a small Texas town where the authorities called on the Texas Rangers for help. They sent one Ranger. When he arrived, the locals said “They only sent one Ranger?” to which he replied “Well, you’ve only got one riot”.

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Marginal Notes on Exodus
EXODUS CHAPTER 5

15. Moses’ Failure Before Pharaoh 5:1-23

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.

5:1 Moses immediately messes it up. He leaves out:
1. Israel being God’s firstborn
2. The threat that God would kill Pharaoh’s firstborn if he did not obey
3. The part about Israel serving God. Moses re-worded it to “holding a feast in the wilderness”.

What Moses did was similar to what Eve did with the words of God in Genesis 3 in her dealings with the serpent in that she both added to the words of God and then she subtracted from it. The results were disastrous. Moses does the same thing here, with similar results.

Moses was not faithful to the message given to him by God in his first dealing with Pharaoh. Maybe he was too afraid to pronounce such a strong message to the most powerful man on the planet at this time. He may have thought he ought to re-word it and “help God out”, as he felt that God was being too blunt. Whatever the reason, Moses failed here and there would be severe consequences as a result.

I have no doubt that Aaron and Moses presented this in a very timid, hesitant manner. When you do not have the very words of God, you have no authority and can have no confidence in dealing with sinners. Pharaoh, seeing their weakness, took full advantage of it. This is why New Evangelicals, apostates, compromisers, Pentecostals, liberals, etc., are so weak in their presentations. They have surrendered their authority and confidence to speak for God as a result of such a rejection, and they have suffered for it and continue to even today.

5:1 Moses did not do any of the signs before Pharaoh either, so he had nothing to show Pharaoh regarding the power of God. Moses did them before the elders of Israel but Moses does not do them before Pharaoh, although he will start doing so in Exodus 7.

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.

5:2 At least he gave an honest confession! Pharaoh’s profession is that of an agnostic. He considered himself divine, or almost divine, so why acknowledge another God or obey his voice? This “God of the Hebrews” must be a mighty weak “god” if he allowed his people to suffer in slavery for the past 400 years and did nothing about it. When he finally does, he sends an 83-year old slave and an 80-year shepherd to be the deliverers! What kind of a god is this? Pharaoh had no respect for such a presentation of the God of the Hebrews as what he was seeing here.

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.
5:3 Another mistake by Moses. God threatened Pharaoh for disobedience, not Israel! Israel has no say in the matter as to whether Pharaoh would let them go, so why would God punish Israel for Pharaoh’s disobedience?

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.

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

5:5 He was aware that Moses would be a harmful influence because of his claim that God was about to deliver Israel, so he immediately moves to counter Moses’s influence by charging him of trying to make the Israelites “go on strike”. By increasing their workload and blaming Moses for it, he figured it would make Moses very unpopular among the Israelites.

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

5:6 Some of these taskmasters may have been Jews, who were sadistic enough to oppress their own people for special favors or to escape the backbreaking labors.

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

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.

5:8 More work involved but the quota of bricks would remain constant. This put the slaves in a very difficult situation.

5:8 Pharaoh figured that if they had enough spare time to think about religion, then they had time for more work. Extra work would knock those silly ideas out of their heads.

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

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.

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

5:11 This is the origin of the term “straw-boss” in our English “slang”.

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

5:13 And the taskmasters hasted them, saying, Fulfil your works, your daily tasks, as when there was straw.
5:14 And the officers of the children of Israel, which Pharaoh's taskmasters had set over them, were beaten, and demanded, Wherefore have ye not fulfilled your task in making brick both yesterday and to day, as heretofore?

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

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.

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

5:17 They hadn't said this but this is how Pharaoh interpreted the request made by Moses. Pharaoh would make them pay for Moses’ presumption.

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

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.

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

5:20 Aaron and Moses weren’t working and they were not being whipped for failure to keep the quota of bricks. Pharaoh would have deliberately excluded Aaron and Moses from the work, while the rest of the Hebrews suffered because of what they did. This was designed to increase the anger and bitterness against Aaron and Moses. This would also serve to discourage the next so-called “Messiah” from making any future demands upon Pharaoh, else a similar, or even a more severe judgment would befall Israel.

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.

5:21 Pharaoh’s plan worked and both Moses and Aaron became “personas non gratis” in blaming them for their additional burdens.

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?

5:22 Moses blames God for failing to fulfill His word when it was Moses’ unfaithfulness to that word that causes all this! How often do we blame God for our own failings?

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.

5:23 Moses blames God for the failure and does not take the responsibility himself.
Marginal Notes on Exodus
EXODUS CHAPTER 6

16. The Promise of Deliverance Repeated 6:1-8

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.

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

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.

6:3 El Shaddai, the Mighty God, the “God of the Breast”.

6:3 Moses is the first to receive this revelation. God had appeared as “El Shaddai” (the Mighty God, the “God of the Breast”) to Abraham, Issac and Jacob. But since Israel in Genesis was never redeemed out of anything, there was no need to reveal “Jehovah” to them. When redemption from Egypt is imminent, then God makes this revelation of Himself known.

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.

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.

6:6 Wherefore say unto the children of Israel, I am the LORD, and I will bring you out from under the burdens of the Egyptians, and I will rid you out of their bondage, and I will redeem you with a stretched out arm, and with great judgments:

6:6 Notice the seven “I will’s” by God in 6:6-8:
1. I will bring you out from under the burdens of the Egyptians
2. I will rid you out of their bondage
3. I will redeem you with a stretched out arm, and with great judgments
4. I will take you to me for a people
5. I will be to you a God
6. I will bring you in unto the land, concerning the which I did swear to give it to Abraham, to Isaac, and to Jacob
7. I will give it you for an heritage

A good comparison (in an anti-type) are the “I will’s” of Satan in Isaiah 14:13,14. You can also see more “I wills” of God in Genesis 17:1-8 and in Jeremiah 31:27-34.

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.

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.

17. Israel’s Rejection of the Second Promise 6:9-13
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.

6:9 Can you blame them? Moses had gotten them into this mess.

6:9 Spiritually, a man may get saved and then attack his sin nature in the wrong manner, hoping to overthrow the enslaving power of God in his life, only to fail. So when the promise of sanctification comes to him the second time, his response may be “I tried it before and I failed and got into a worse spiritual situation than I was before I got saved, so why try again? I’ll just be content to stay in Egypt.”

6:10 And the LORD spake unto Moses, saying,

6:11 Go in, speak unto Pharaoh king of Egypt, that he let the children of Israel go out of his land.

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?

6:12 Moses still hasn’t realized that if he did EXACTLY what God told him and if he spake the EXACT words God gave him, he might have better results the second time. But his reasoning here is “If Israel won’t hear me, why would Pharaoh?” He repeats this in 6:30.

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.

18. A Review of Moses’ Family Tree 6:18-27

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.

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.

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.

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

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.

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

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

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

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.

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

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.

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.

6:26 The expression sounds like Joshua wrote it since it contains military language. Israel is going to be organized into a political unit and into armies as they leave Egypt with weapons (Exodus 17:8-13).


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.

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

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.

6:29 Moses failed in 5:1. The Lord is telling Moses to do what he is told to do this time.

6:30 And Moses said before the LORD, Behold, I am of uncircumcised lips, and how shall Pharaoh hearken unto me?
EXODUS CHAPTER 7

20. Pharaoh’s Resistance Foretold 7:1-7

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.

7:1 Since Pharaoh imagined himself to be a “god”, Moses was to act as a “god” while dealing with him. This is the only way Pharaoh would take him seriously. God gave Moses and Aaron the dignity and authority to stand before Pharaoh.

A “god” would also have signs and power, which the Lord will also provide to Moses.

7:1 A god also needs a prophet, but it would appear that Aaron didn’t get too many opportunities to speak once Moses found his voice. A prophet is not just one who gives prophecies, but in a fuller sense, he is one who speaks for God.

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.

7:2 The function of a prophet. He does not necessarily “fore-tell” but he tells forth what God has told him to say to the people. This was also a rebuke to Moses from his failure in chapters 4 and 5. This time Moses is to speak ALL God tells him, nothing more and nothing less, and then let God work out the results.

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

7:3 This is why God hardened his heart, as an excuse for God to multiply Himself before both Israelite and Egyptian through these miracles.

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.

7:4 Failure foreordained but they were to go anyway. Ezekiel had a similar “discouragement” in his ministry in Ezekiel 2. Our responsibility is to obey and go, it is God’s responsibility regarding the “results”. Even if they refuse the message, they will know that a prophet has been among them.

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.

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

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

7:7 An example of the younger elevated over the older.

21. Second Confrontation With Pharaoh 7:8-13

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

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.

7:9 Pharaoh had every right to demand one if Moses was a “god”. Or it may also have been a challenge by Pharaoh, in saying “Show me a miracle, if you can!”

7:9 It is interesting that God chose a serpent for this sign, instead of some other animal, seeing all the trouble a serpent caused in Genesis 3. Why a serpent?

7:10 ¶ And Moses and Aaron went in unto Pharaoh, and they did so as the LORD had commanded: and Aaron cast down his rod before Pharaoh, and before his servants, and it became a serpent.

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.

7:11 Jannes and Jambres, per 2 Timothy 3:8.

7:11 Uh oh! The Lord said nothing about this! How is the power of God to be superior to the “power” of the false gods of Egypt if they can duplicate the signs?

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

7:12 But the power and the signs of God are always superior to anything that the devil can produce or reproduce.

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

7:13 A hardened heart:
1. Will not consider a sign from God
2. Will not consider the power of God
3. Will not consider the word of God
4. Will not hear or obey the word of God

22. The First Judgment- Water to Blood 7:14-25

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

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.

7:15 As the Nile was worshipped, was Pharaoh going down to the river for his “morning devotions”?
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.

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.

7:17 A direct blow to Pharaoh, who claimed he created the river, but here, he couldn't control it.

7:17 “It has been suggested that in the plagues of Egypt, or at least in many of them, one can trace a natural sequence, in which the features of one visitation can be viewed as the result of a preceding one. This has been thought of as a cause-and-effect connection, and the following explanation is typical. It goes something like this. After the Nile River turns to blood, and the polluted waters kill the fish, then the frogs are driven from the river banks by the rotting fish, seeking shelter in the houses. Then, the gnats and the flies, breeding amongst the carcasses of the fish and the frogs, plague the land. As a result of these things, disease strikes the cattle and skin infection breaks out on man, carried by the frogs and the insects. Afterwards, hail and thunderstorms ruin the flax and barley crops - but not wheat and spelt, which have not yet grown. The wind blows in a plague of locusts from Ethiopia which strip the country bare of greenstuff; for three days the light of the sun is blotted out by thick darkness, which is probably a khamsin duststorm.

“For those who often used this type of explanation, they would believe that in each case God chose to use natural disorders to confound Pharaoh and the gods of Egypt. These interpreters would simply maintain that God caused, by natural causes, the Nile-god to bring ruin, not prosperity; the frogs to bring disease instead of fruitfulness; and the power of Ra, the sun-god, was blotted out. This is viewed as a whole sequence of event following a logical pattern which could have started with unusually high flooding of the Nile, bringing down red earth and microcosms which polluted the water.

“We can easily see through this humanistic explanation; it totally detracts from the divine, miraculous character of these plagues, which the Biblical record consistently characterizes as immediate acts of God. There are a number of objections that should be raised after recording this naturalistic explanation. Let us note some of them.

(1) Not all of the plagues lend themselves to this natural analysis; there is no natural explanation for the initial cause of the Nile turning to blood; there is no natural explanation for the cause of hail and thunderstorms, having no relationship with the previous diseases; there is no natural explanation of a relationship between the wind-plague and the thick darkness-plague.

(2) Our eleventh judgment, with its fearful selectivity of the firstborn, only, cannot be reduced to the operation of natural law.

(3) There is a discrimination and separation of some of the judgments which God distinguished between Israel and the Egyptians.

(4) The natural laws are not so timed, and it would be ridiculous to think that this timing was coincidental.

(5) This timing involved not only the beginning of each judgment but also the ending, often in answer to prayer or the command of Moses.

(6) When natural forces are used, they are used as secondary forces - the east wind bringing the locusts. God was the primary cause.

(7) Even the Egyptian wizards had to acknowledge "the finger of God" in the course of events.
(8) Aaron uses his rod in the beginning of the plagues, while Moses stretches out his rod and hand in the last three, not counting the slaying of the firstborn or the destruction of Pharaoh's army. What natural explanation could be adequately given for the use of the rod and the hand?

(9) Some of these judgments were announced or prophesied beforehand; others were not announced and came without warning. What natural explanation could be given in these observations?

(10) The exegetical, literal words will not allow a natural explanation to be used here. A person would have to simply read this into the context in order to assume the conclusion. If that procedure is followed, anybody's guess would be as good as another.

(11) Assuming that most of these judgments were understood as a part of former blights, droughts, and floods, the supernaturalness and the power of them consisted in their severity, their manner and measure, their coming and going at the word of Moses, and the unusual seasons and manner in which they appeared.

(12) There is a spiritual order that far exceeds the natural order. The first four, as we have outlined them, were in connection with the River and the soil, and extended over the entire country; the next six were exclusively upon the Egyptians, as the Lord had said: "I will put a division between my people and thy people." Then, there are the two last strokes of the destruction of the firstborn and then that of Pharaoh's army. Besides acting as an impetus for Israel's deliverance, the spiritual order is to show Pharaoh that Jehovah is God (O. Talmadge Spence, Foundations Bible Commentary, The Pentateuch, pages 246-247).

7:17 Psalm 78:43 places the scene of the plagues in northern Egypt near Zoan.

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.

7:18 This would affect the food supply.

7:18 A very great stench would cover the entire land, with no way to escape it.

7:18 The Egyptians would not drink the blood, but the Roman (Catholics) will, in their mass!

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.

7:19 The first miracle here was turning water to blood. Jesus' first public miracle was turning water to wine.

7:19 The rivers refer to the Nile delta river system.
### The Plagues of Egypt

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The first two plagues in each series, 1 & 2, 4 & 5, and 7 & 8, receive warnings, while the third in each series comes without a warning, 3, 6, & 9. Inverted, the plagues have some relation to each other: 1 with 10, 2 with 9, 3 with 8, 4 with 7, and 5 with 6.
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.

7:20 Since blood was not to be drunk (Genesis 9:4), it is interesting that God turned the water to something they could not drink and were not allowed to drink. The Egyptians shed the blood of the Hebrews so now they were given blood to drink (Revelation 16:6).

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.

7:21 It must have been unbearable. The blood would have killed the fish, also striking at the food supply of Egypt.

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.

7:22 Big deal. Let them change the blood back to water! You can mimic the sign but can you undo it?

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

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.

7:24 All water was affected, in the Nile, underground water, pools and lakes, water stored in jars, etc.

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

7:25 There is no indication that Moses ever turned the water back to regular water. The blood may have dissolved on its own after these seven days were fulfilled.
EXODUS CHAPTER 8

23. Second Judgment - Frogs 8:1-15

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.

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

8:2 “Frogs were represented by Heka, a frog-headed goddess. Also Hapi was depicted as holding a frog out of whose mouth flowed a stream of nourishment. This indicates the close relationship between the god of the Nile and the frog goddess, one of the oldest and the mother of goddesses. She was the goddess of fertility and rebirth, the patroness of midwives. One Egyptian picture shows Heka reciting spells to effect the resurrection of Osiris. Also a carving shows her kneeling before the queen and superintending at the birth of Hatshepsut. (J. Vernon McGee, *Thru the Bible Commentary*, volume 1, page 225).”

8:2 The Nile was a source of life and recreation to the Egyptians. Now it was a source of irritation and judgment, just as it was with the first judgment when the waters were turned to blood. God strikes at the one thing that brings the world its most pleasure and substance.

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 kneadingtroughs:

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

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.

8:5 Showing this was not a natural event, as Moses caused the frogs to come up using the rod.

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

8:6 This matches Revelation 16:13 and the 6th vial judgment. They were really unclean spirits that resembled frogs, so the frogs are associated with unclean spirit activity. This judgment is also referenced in Psalm 78:45 and 105:30.

8:6 The frogs were considered sacred in Egypt so they would not kill or harm them. They simply had to “grin and bear it”.

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

8:7 But they couldn’t undo the miracle. If they wanted to show their power, they should have reversed the miracle but they couldn’t do that in 7:19 and they couldn’t do it here. Their duplication of the sign, as usual, only made matters worse by increasing the number of frogs.
8:8 ¶ Then Pharaoh called for Moses and Aaron, and said, Intreat the LORD, that he may take away the frogs from me, and from my people; and I will let the people go, that they may do sacrifice unto the LORD.

8:8 A bare faced lie, for which he shortly goes back on.

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?

8:9 This Hebrew word, Strong’s #6286 פּאר pâ’ar has the idea, according to Strong’s Dictionary, of “A primitive root; to gleam, that is, (causatively) embellish; figuratively to boast; also to explain (that is, make clear) oneself, to shake a tree: - beautify, boast self, go over the boughs, glorify (self), glory, vaunt self.” As usual, the other versions are of little help:

1. Revised Version 1881 and American Standard Version of 1901- Have thou this glory over me
2. Tyndale, the Rheims Douay, New Living Translation and the Contemporary English Version don’t translate it
3. Bishop’s Bible- glory herein because of me
4. Darby- as the Authorized Version
5. English Standard Version- Be pleased to command me…
6. Geneva Bible- Concerning me…
7. New King James Version- Accept the honor…
8. New International Version- I leave to you the honor…
9. Holman Christian Standard Version- You make the choice rather than me

It is a difficult wording but it seems that since Pharaoh promised to let Israel go, Moses is going to allow Pharaoh to “save face” in front of his court and let him have the “glory over him” (at least in public) and allow Pharaoh to choose the timing to get rid of the frogs.

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.

8:10 One more night with the frogs. Just one more night of sin, then I’ll get right with God! Why wait the extra day? If the frogs were so terrible why not get rid of them right then? Because no matter how tired a sinner is of his sin and of the world, he will still want to hang on to it for as long as he can before finally giving them up.

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.

8:11 Showing again these signs were supernatural and not just natural events, as Moses declared the exact time when the plagues would be begin and end, as if the Lord was in control, which He was!

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.

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.
Marginal Notes on Exodus

8:13 Over forty times in Exodus, Numbers, and Deuteronomy, Scripture says Moses did as
God commanded him. Here, the Lord does “according to the word of Moses.”

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

8:14 A combination of a bloody river with dead fish and frogs will do this.

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

24. Third Judgment- Lice 8:16-19

8:16 ¶ And the LORD said unto Moses, Say unto Aaron, Stretch out thy rod, and smite the
dust of the land, that it may become lice throughout all the land of Egypt.

8:16 The dust (soil) of Egypt produced grain that could be used for food, but in this plague the
dust became lice that caused great discomfort to the Egyptians. The source of the supply of the
living in the world eventually becomes a cause of irritation. There is no corresponding
tribulation judgment to this judgment.

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.

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.

8:18 They came to the end of their power, when it came to creating life. This is something
Satan cannot do, for only God can create life. The dust became lice, showing life was created,
which is something neither Satan or his agents can do.

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.

8:19 If the mere finger of God was this strong, how powerful was His whole hand? They
realized and acknowledged the power of God was involved and they knew they were beaten.
But Pharaoh decided to soldier merrily onward anyway.

God’s “finger”:
1. Can do miracles- Exodus 8:19
2. Can produce life- Exodus 8:19
3. Wrote the Ten Commandments on tables of stone- Exodus 31:18/Deuteronomy 9:10
5. Can reveal the hearts of men- John 8:6
6. The work of His fingers- Psalm 8:3

8:19 The finger of Elohim, not Jehovah, as the Egyptians still did not know Jehovah,

25. Fourth Judgment- Flies 8:20-24
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.

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.

8:21 Not just flies, but “divers” sorts of flies (Psalm 78:45), just about every kind of fly you can imagine, including the really nasty, biting ones.

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.

8:22 How much will Israel be protected from the tribulation judgments?

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

8:23 Separation. Before, Israel was suffering right along with the Egyptians. Now, God sets them apart and they are not affected by the judgments. This also increase the sign of God’s power, as you could be eaten alive by flies, yet travel three miles down the road and not see any flies at all. God is now separating His people from the Egyptians, although the modern church is doing everything it can (and working overtime at it) to erase these divinely appointed lines of separation.

God sets a difference between:
1. Good and evil (Isaiah 5:20)
2. Right and wrong (Leviticus 10:10)
3. The holy and the profane (Ezekiel 44:23)
4. Light and darkness (John 3:18-21; 2 Corinthians 6:14-18)

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.

26. Pharaoh’s First Compromise- “Sacrifice In The Land” 8:25-32

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

8:25 Here is the First Compromise offered- Sacrifice to your God but do it in Egypt.
1. Go ahead and serve God, but stay in the world while you do it. Be worldly, get along with the world, and be friends with the world (James 4:1,4; John 17: 9, 14).
2. Leave the world, BUT don’t leave it too far behind (Exodus 8:28- go not very far away). Keep in touch through TV, radio, internet, etc.
3. If you have to go altogether out of the world, leave the children behind; after all, the “little ones” don’t realize all the things you do (Exodus 10:10,11). Why spoil it for them? Why deny your kids proms, dating, going to the amusement park, just because you parents got on a religion kick? Wait until your children are 18 years old and let them decide! Don’t jam your religion down their throats! That’s child abuse!
Marginal Notes on Exodus

4. If you do take the whole family, at least keep your roots in Egypt through your real estate, life insurance policies, savings accounts, stocks and bonds, and other "holdings" (Exodus 10:24).

"The correct answer to these "offers" is found in Hebrews 13:13–14 and John 7:15. The Christian is told "be not conformed to this world" (Rom. 12:2), because Paul calls it an "evil world" (Gal. 1:4) and John says that it "passeth away" (1 John 2:17). The "positive view" is out of the question, and this means that a real Bible believer will either be ridiculed, opposed, persecuted, hated, reviled, despised, or killed—no matter what country he lives in and no matter which century he lives in. The attitude of the world towards the separated believer is: "He is an odd ball. He is negative. He is an enemy of mankind. He is antisocial. He opposes peace and progress. He is an isolationist—a dangerous reactionary." These are the charges brought against Jeremiah (Jer. 37:13), the Lord Jesus (Luke 23:1–2), Simon Peter and John (Acts 5:28), the Apostle Paul (Acts 24:5), and every great evangelist and missionary who ever lived (Peter Ruckman, Bible Believer's Commentary on Exodus)."

8:25 "your God" Pharaoh does not yet recognize Jehovah as "the God" or "his God".

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<td>Ye that are men, serve the LORD</td>
<td>10:11</td>
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<tr>
<td>Leave your flocks and herds behind in Egypt</td>
<td>10:24</td>
<td>Refused by Moses 10:25,26</td>
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8:26 And Moses said, It is not meet so to do; for we shall sacrifice the abomination of the Egyptians to the LORD our God: lo, shall we sacrifice the abomination of the Egyptians before their eyes, and will they not stone us?

8:26 Every compromise offered by the world is to be rejected immediately, and should receive little, if any, consideration.

8:26 Egyptians can't stand Biblical worship! It is very telling when Sirius/XM will give Joel Osteen his own channel on their satellite system (listed under “Entertainment” and not “Religion!”) but they wouldn't give a true Bible-believing preacher 5 minutes even if he offered to pay for it. The reason why your church isn't growing, preacher, is because Egyptians are not attracted to true worship! If your church is growing by “leaps and bounds”, you may want to check if your “worship” is too worldly.

The sacrifice would involve animals, animals sacrifices and blood, all of which would have offended the Egyptians as they believed that their gods were associated with animals. There is no way Israel would have worshipped without offending the Egyptians, without compromising.

8:27 We will go three days’ journey into the wilderness, and sacrifice to the LORD our God, as he shall command us.
8:27 Would Moses even know how to offer any kind of sacrifice yet, seeing God had yet to reveal anything to him about offerings?

27. Pharaoh’s Second Compromise- “Go Not Very Far Away” 8:28-30

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.

8:28 The first compromise re-offered. This time Pharaoh adds two things to the first offer of this compromise in 8:25:
1. He uses LORD this time, not just “God”.
2. Go not very far away. Stay in the land, but if you must go, just don’t go too far away.
After all, you wouldn’t want to deprive your wife of these great shopping malls we have here, or harm your kids by pulling them out of our public schools and “homeschooling” them.

We must remember that Pharaoh is a type of the Antichrist, so in type, these are compromises offered to every Christian by this fallen, evil, wicked world system.

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.

8:29 Moses does not directly reply to the re-offering of the first compromise, but it is still rejected.

8:29 Moses lectures and rebukes Pharaoh. Moses is getting more boldness and confidence is dealing with Pharaoh as God continues His workings. Moses has lost any “fear” he had of Pharaoh by now.

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

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.

8:32 And Pharaoh hardened his heart at this time also, neither would he let the people go.
EXODUS CHAPTER 9


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.

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

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.

9:3 Cattle were money so this was a strike against the economy of Egypt. This would be the worst case of “hoof-in-mouth” disease ever recorded. The animals here suffer for the sins of their masters.

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.

9:4 Separation. This again shows that this judgment was not natural, as all the Egyptian cattle were stricken but none of the cattle of the Hebrews. The Lord has segregated His people, now He segregates their possessions. Separation is a total and thorough act, where everything pertaining to the believer is separated from the world.

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

9:5 And the Egyptians couldn’t do anything about it, even though they knew what and when it was coming.

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.

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.

9:7 The word of the Lord is verified with the cattle of the Egyptians being stricken, but Pharaoh has to send to verify that none of the cattle of the Hebrews is affected.

29. Sixth Judgment- Boils 9:8-12

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.

9:8 These would be the furnaces the Hebrews used to “bake” their bricks. The instrument of Israel’s slavery would be the agent of misery for the Egyptians in this judgment.

9:8 There was no warning for this judgment.
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.

9:9 Called the “botch of Egypt” in Deuteronomy 28:27. There is probably a connection between this “boil/blotch” and the “grievous sore” of Revelation 16:1,2.

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.

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.

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

9:12 “As we read the words, we cannot imagine the obstinacy of the man unless we assume that everyone got smitten with boils but HIM. There is no mention of Pharaoh contracting the disease of the text (vss. 10-11) (Peter Ruckman, Bible Believer’s Commentary on Exodus).”

9:12,16 On the one hand, God hardened Pharaoh’s heart (Exodus 4:21; 7:3; 9:12; 10:1, 20, 27; 11:10; 14:4, 8); on the other hand, Pharaoh himself hardened his heart (Exodus 8:15, 32; 9:34). This indicates both that God is sovereign (Romans 9:14-24) and that man has a free will and is therefore responsible for his actions. God’s sovereignty and man’s free will correspond and are not contradictory. Both are Biblical truths. God first hardened Pharaoh’s heart in His sovereignty (Exodus 4:21), and Pharaoh carried out this hardening through his own free will.

30. God Warns Pharaoh 9:13-21

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.

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.

9:14 The worst plagues of all are the plagues of the heart as they often result in final judgments upon that man.

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.

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.

9:16 Paul quotes this in Romans 9:17.

“The fact is that Pharaoh’s hardening by God is a judicial act of God’s moral government in the world. In Exodus 3:19 it is stated by Jehovah that the King of Egypt would not let them go. That was indeed the case, but the fact is that God acted upon a heart already hard, the hardening by God being historically noted as occurring after the notice that Pharaoh hardened his heart (though God predicted that He would harden Pharaoh’s heart) -- and that is the patent
fact. God does not make the heart evil, but it being evil and manifesting its hardness in rejecting
the testimony brought to that heart, God confirms such a one in his manifested obduracy. Psalm
also (Deuteronomy 2:30) as he subsequently did with Canaanites (Joshua 11:19, 20). In cases
such as Pharaoh’s, where sufficient particulars are given, we can see that God’s judicial act of
His moral government in hardening fell upon them after certain conduct. This is also quite
evident in Romans 1:24 (“wherefore God gave them up . . .”), Romans 1:26 (“for this reason
God gave them up . . .”), and Romans 1:28 (“And according as they did not think good to have
God in their knowledge, God gave them up to a reprobate mind . . .”). (R. A. Huebner, Thy
Precepts, May/June 2007, number 219)."

9:16 “The briefest study of Pharaoh’s case (from Romans and Exodus) would convince a
reasonable man that Pharaoh is not predestinated to go anywhere unless he wants to go and
buys the ticket and boards the plane.

A. The entire subject matter of Romans chapter 9 is a comparison of Gospel
privileges for Israel and the Gentiles—not individual salvation. (Observe verses 4, 5, 6,
24, 25, 26, 30, 31, and 32).
B. Esau and Pharaoh are likened to unbelieving Israel (vss. 13, 17).
C. Unbelieving Israel deliberately rejected Christ in the face of visible signs,
miracles, and wonders (Acts 2:22–23); and you will observe that individual responsibility
is so great in the verse that mentions “foreknowledge” (Acts 2:23), that the action is
justly called “murder” (Acts 3:15, 7:52) and deserves capital punishment.
D. No amount of mishandling John 12:37-43 can change the picture of
unbelieving Israel, for right in the context (where a nation has supposedly been forced
into unbelief—John 12:39), it says: “ Nevertheless among the CHIEF RULERS also many
believed on HIM” (John 12:42)! (See Rom. 9:6 for a similar case.)
E. The word predestination occurs NOWHERE in Romans chapter 9.
F. The “election” of verse 11 is a temporal act in time, and nowhere in the Bible
does the word election ever occur in an eternal setting. God elected nothing nor anyone until AFTER Genesis 1:1, and this is clear in every context where the word is used (Isa.
42:1, 45:4, 65:9, 22; Matt. 24:22, 24, 31; Rom. 8:33; Col. 3:12; 1 Tim. 5:21; 2 Tim. 2:10;
Tit. 1:1; 1 Pet. 1:2; etc., etc.).
G. The illustration of Pharaoh, in Romans chapter 9, is that he was a piece of
clay in the potter’s hands (vss. 19–23). Clay is a visible substance which did not exist
before Genesis 1:1. The context is the clay after it is on the table (!), and there is no
mention of the clay before it is dug out of the hill or brought to the shop. If the “clay pot”
repents (Jer. 18:8), its destination is changed.
H. We have clearly seen that “foreknowledge” preceded Pharaoh’s “hardened heart”
(Exod. 3:19), exactly as it preceded every act that God ever did (Acts 15:18). There is
not a statement that God decided to show Pharaoh “no mercy” before Pharaoh was born
(Rom. 9:15). The text in Romans is a quotation from Exodus 33:19—not Exodus 9:16.
I. Lastly, observe how carefully the Holy Spirit has guarded the correct reading of the
King James Bible... Paul has written “raised thee up” (Rom. 9:17) right in the same
account, and has likened it to the forming of a vessel—NOT the CREATION of clay or
the PRESERVATION of clay. Now, this minute detail shows the great care that God has
exercised in preserving the true text against the ravages of textual criticism carried on by
Conservatives and Fundamentalists as they side with infidelity. Anticipating any and all
changes, the Holy Spirit produces—in 1611!—the middle reading between the critics
who hated the Bible while professing to believe it, for lo and behold:

1. Calvin, Augustine, and the Vulgate have translated Romans 9:17 as
“CREATED thee,” forcing hyper-Calvinism on anyone who reads their “Bibles.”
2. Clarke, Keil, Delitzsch, and Schaff have mistranslated the same verse (Rom. 9:17) as "caused thee to STAND" to match the "preservation theory" of Origen (A.D. 185–254).

God raised up Pharaoh exactly as He raised up Nebuchadnezzar and Caesar. None of these men are said to be "prepared aforetime" (Rom. 9:23) for destruction, and no judgments are pronounced on them until AFTER Genesis chapter 1; in every case (see John 6:64), foreknowledge precedes any "divine decree." Pharaoh was "raised up" in the sense that he was given an official position with tremendous authority. The Holy Spirit has carefully guarded us from Calvin’s error in supposing that Pharaoh was CREATED for destruction, and has also protected us from the Septuagint’s error that he was PRESERVED for destruction. He was “RAISED UP” to demonstrate the longsuffering of God (Rom. 9:17) and God’s “name may be declared throughout all the earth.” (See Exod. 9:16.) (Peter Ruckman, Bible Believer’s Commentary on Exodus)."

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

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.

9:18 The water into blood, the frogs, lice, and the flies were all products of the earth, but now the hail rains down from above.

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.

9:19 Grace here, as the judgment is warned and people were urged to protect themselves. God gave them a chance to save themselves.

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:

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

31. Seventh Judgment- Hail and Fire 9:22-26

9:22 ¶ And the LORD said unto Moses, Stretch forth thine hand toward heaven, that there may be hail in all the land of Egypt, upon man, and upon beast, and upon every herb of the field, throughout the land of Egypt.

9:22 In this judgment, everything is affected, men, animals and plants, but Israel is spared again. If this is a type of tribulation judgments, will the land of Israel be spared some of the judgments while the rest of the world ("Egypt") suffers the wrath of God?

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.
9:23 Thunderstorms were not that common in Egypt. If we can compare this to Revelation 16:21, the hail may have been supernaturally heavy, a talent in weight, over 100 pounds. Baseball and grapefruit-sized hail is common in the “tornado alley” of the United States.

9:23 Not an error. Anyone familiar with thunderstorms (especially in the South and Great Plains) knows that lightning can do weird things, including running along the ground for considerable distances.

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.

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.

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

32. Pharaoh’s “Confession” and Third Compromise “Stop the Hail” 9:27-35

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.

9:27 “This time”? What about the six times before this?

9:27 The closest he ever got to a true confession and repentance, sort of like Judas’ “confession” “I have sinned…!” Pharaoh is making an outward confession but it is clear that his heart is not really in it (9:35). He lost his job, his house burned down, his wife left him, he was diagnosed with cancer, and he got upset by a disaster in his life. As soon as things settled down, he goes right back to the hog pen.

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.

9:28 Pharaoh’s Third Compromise Offered- stop the thunderings and hail and I will let Israel go.

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.

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

9:31 And the flax and the barley was smitten: for the barley was in the ear, and the flax was bolled.

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

9:32 Moses isn’t going to be fooled anymore. He’s had enough dealings with Pharaoh to know exactly who he is dealing with. He knows that Pharaoh is just upset over his bad run of luck and as soon as things improve, he will revert back to form.
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.

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.

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.
EXODUS CHAPTER 10


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:

10:1 Not that the signs changed Pharaoh’s heart, but it was to show him who was really in charge, and it wasn’t him.

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.

10:2 These signs were also designed to strengthen Israel’s faith in God and to verify in the mind of Israel that their God was the only true God.

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.

10:3 The demand drones on, like a broken record.

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

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:

10:5 There is no defense against locusts. A million locusts cannot be defended against or dealt with. And they would devour everything and anything that had survived the previous judgments. They eat EVERYTHING and leave NOTHING behind. They can be so thick in the sky that they can blot out the sun, and while on the ground, can form a pile 6 or 7 inches deep. Swarms have been so thick that they put out fires which had been kindled to drive them away.

The winged animals used in these judgments keep getting bigger—lice, flies, locusts.

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.

10:6 The cross-reference in Revelation 9-3-11, where demonic locusts arise out of the bottomless pit, such as no man has ever seen. The locusts of Revelation 9 make the locus of Exodus 10 seem quite tame by comparison.

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?
10:7 Everyone in Pharaoh’s court could think rationally except Pharaoh, who had hardened his own heart and who also had his heart hardened by God. In such a state, rational thought is impossible. But there is no way that Pharaoh is going to quit at this point, for to do so would mean “losing face” and admitting defeat, something he could not afford to do. He is bound and determined to hang on to the bitter end, which he does.

34. Pharaoh’s Fourth Compromise- “Ye That Are Men, Serve the LORD” 10:8-11

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?

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.

10:9 Everyone would go, including all of the cattle.

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.

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.

10:11 Pharaoh’s Fourth Compromise- Ye that are men go and serve the Lord. It is okay for a full grown man to want to serve God but don’t ram your religion down the throat of your children! Wait until they are 18 years old and then let them make up their own mind! They problem with that is if we don’t “jam religion down the throat of our kids” (media cliché) then the public education system that these same people are sending their kids to will jam their religion of secular humanism and international socialism down the throat of their kids and they won’t wait until they are 18 years old to do it- they will start in kindergarten. Pharaoh does not want to give up control of your children but will advise you to keep them in Egypt, in the public school system, where he can keep controlling their minds and hearts against God and their parents.

And isn’t it touching that Pharaoh now expresses concern for the welfare of the children of the Hebrews? “It’s too dangerous to take your children out into the wilderness!” Back in Exodus 1, he was MURDERING the baby boys of the Hebrews! And he was enslaving the other young people of the Hebrews and making their lives bitter with hard bondage. NOW he expresses concern for their welfare? It is like the news media and all the politicians and social workers expressing to have a concern for our children (using the standard mantra “it’s for the children”) while promoting abortion, rock music, television and a million other soul-killing things.

10:11 The young people, being left in Egypt, would also act as “security” (or as hostages) to ensure the Hebrews did come back to Egypt after they were finished with their campmeeting.

10:11 That ye did desire” Moses never restricted his demands to just the men, but always included the entire nation, by implication.


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.
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.

10:14 And the locusts went up over all the land of Egypt, and rested in all the coasts of Egypt: very grievous were they; before them there were no such locusts as they, neither after them shall be such.

10:14 A normal locust swarm is grievous enough. How much more a supernatural one?

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.

10:15 There was nothing left but barren trees and dirt where there were once thriving fields. When the locusts leave, the caterpillars finish what is left, according to Psalm 78:46.

10:15 “Joseph had previously delivered the Egyptians from starvation, but now Moses brought them to starvation. Both effects were the result of official Egyptian policy toward Abraham’s descendants (cf. Gen. 12:3) (Thomas Constable, Constable’s Study Notes).”

10:15 Was Goshen affected by the locusts? Did the Hebrews suffer along with the Egyptians here? Nothing is said about the Hebrews being spared this judgment as they were other ones.

35. Pharaoh “Confesses: His Sin Again 10:16-20

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.

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.

10:17 Only this time? What about all the other sins before this? Pharaoh is under conviction of a single sin, not of the fact that he is a sinner.

10:17 He is thinking carnally, as he was not a spiritual man at all. He wanted deliverance from this “physical” death of the plagues but he had no concern about the spiritual second death in hell (Revelation 20:14) he was heading for. This is the way unsaved people think- concerned for the body only, not the soul.

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

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.

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


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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.

10:21 This was a supernatural darkness. There was no physical reason for it and it was supernatural as it could also be felt - it had substance and weight.

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

10:22 This cross reference is Revelation 16:10,11 in the 5th vial judgment. The darkness in Revelation 16 was also accompanied by pain.

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.

10:23 Separation, as Israel is again kept from this judgment. God’s people have light while the world dwells in darkness.

37. Pharaoh’s Fifth Compromise- “Leave Your Flocks and Herds Behind” 10:24-26

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.

10:24 The fourth compromise about leaving the children is now withdrawn - Pharaoh will allow them to go, too. But now he wants the Hebrews to leave their cattle behind which won’t work as then the Hebrews will have nothing to sacrifice.

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

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.

10:26 Moses is getting bolder by the minute.

10:26 God had not given Moses any specific instructions as to the nature of the worship or the sacrifices in the wilderness, but why back down now? Moses had Pharaoh in a corner and both men know it. Moses was not about to be timid or let Pharaoh off the hook. Moses and Israel cannot know the full will of God until they have left Egypt. The Christian who stays in Egypt is never quite sure what the will of God is for him.

38. Pharaoh Threatens Moses 10:27-29

10:27 ¶ But the LORD hardened Pharaoh’s heart, and he would not let them go.

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.
10:28 Pharaoh has had it with Moses. This man has brought nothing but trouble to him and Egypt, and in his anger and frustration, he threatens to kill Moses if they meet again. But you see the weakness of Pharaoh’s position here—why not just kill Moses on the spot? Pharaoh couldn’t. He was afraid to touch Moses, despite the threat, as he had come to realize just how power Moses and his God were. God had made Moses a “god” to Pharaoh back in Exodus 7:1 and even Pharaoh would fear to “kill” a god.

10:29 And Moses said, Thou hast spoken well, I will see thy face again no more.
EXODUS CHAPTER 11

Exodus 11 is a “set up” chapter for the last judgment that will come in Exodus 12 - the death of the first born.

39. The Tenth Judgment Announced  11:1-10

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.

11:1 The Lord saves the worst judgment for last.

11:1 Before, Pharaoh had absolutely no intention of letting Israel go under any circumstances. After this last judgment, Israel would be driven out.

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.

11:2 “borrow” is correct as this was repaid in 1 Kings 14:26.

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.

11:3 But not in the sight of Pharaoh. Initially, Moses was made a “god” to Pharaoh. Now this is extended to the people. But you can be sure Moses was very great in Egypt. A man who could take down proud and mighty Pharaoh (with divine help, of course!) was a man to be respected and reckoned with. The world must respect a true man of God, even if they hate him and his God. Though Pharaoh hated Moses, there were those of Pharaoh's servants that respected him. It was the same in Caesar’s household, even Nero’s, there were some that had an esteem for Paul (Philippians 1:13).

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

11:4 There is no “death angel”. The Lord Himself would go through the land (12:12,13,23,29).

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.

11:5 There are four “firstborns” in the Scripture.
   1. The oldest son in a family (Gen. 10:15, 41:51, 48:14, 18).
   2. The Lord Jesus Christ, by Divine birth and human birth (Luke 2:7; Matt. 1:25; Col. 1:15, 18; Rom. 8:29).
   3. Israel in Egypt (Exod. 4:22–23).
11:5 Since Pharaoh was oppressing God's firstborn, God would take his firstborn. “The "firstborn" sons of Egypt (both man and beast), who were not old enough to be fathers themselves, would "die" (v. 5). This is a deduction supported by the following facts: Firstborn sons were symbolic of a nation's strength and vigor (cf. Gen. 49:3). Firstborn sons were also those through whom the family line descended. Sons old enough to be fathers, who had themselves fathered sons, were members of the older generation. The younger generation was the focus of this plague. It was the male children of the Israelites that Pharaoh had killed previously (1:15-22). When God later claimed "the tribe of Levi" in place of Israel's "firstborn," whom He spared in this plague (Num. 3:12-13; cf. Exod. 22:29; 34:20), He chose only the males... Some critics of the Bible have challenged God's justice in putting to death so many "innocent" children. Looked at one way, a priori, whatever God does is right because He is God. Looked at another way, God—as the Giver and Sustainer of Life—is righteous in withdrawing "life" from any creature, at any time, because life belongs to Him. He can take it as well as give it at will. Furthermore, the fact that humans are all sinners, and sin results in death (carries the death sentence), means that God is just in requiring the punishment for any individual's sin at any time. We do not have any claim on God's grace. God graciously did not kill all the Egyptians. (Thomas Constable, Constable's Study Notes)."  

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.  

11:6 Because there would be a dead person in every house. Even today, there is not a house or a family that is spared from the horrible effects of sin and death.  

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.  

11:7 God always puts the difference between His people and the people of the world, and we should as well.  

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.  

11:8 Moses really rubs it in Pharaoh's face here, probably out of his extreme frustration in dealing with him.  

11:8 This confrontation may have taken place at the end of Exodus 10. Moses has now gone from disappointment and exasperation with Pharaoh to outright anger. Moses had had enough of Pharaoh and in his wrath, declares that Pharaoh's servants would serve him and the God of Israel, and there wasn't a thing Pharaoh could do about it. When you make a meek man angry like this, you have really accomplished something.  

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.  

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.
EXODUS CHAPTER 12

Exodus 12 is one of the most important chapters in the Bible as it deals with the Passover, which, in type, applies to the sacrifice of Christ on the cross.

40. The Beginning of Months 12:1-2

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

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

12:2 This is the religious calendar, starting in March-April. The civil calendar began in early October. As a nation, Israel is born in this chapter and their national calendar also begins here. This is "Year Zero" for them. The month is called “Abib” (13:4). This month is changed to “Nisan” in Nehemiah 2:1, after the Babylonian captivity. Israel will use two calendars, a civil calendar beginning at Yom Kippur in the seventh month, and a religious calendar beginning at the Passover on the first month.

Israel’s national life did not begin until they left Egypt. Their national calendar starts with this event. The Christian has no true life until he is born again, so his "new birth" marks when his life truly begins. I was born physically on November 29, 1964, but I was born again on February 9, 1978, so my life truly did not begin until 1978.

The Hebrews had two calendars, a civil calendar and a sacred calendar related to God’s salvation. This corresponds with the fact that God’s people have two births, two beginnings: a physical birth with a physical beginning and a spiritual birth with a spiritual beginning.

41. Revelation of the Passover 12:3-28

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:

12:3 Abib 10. Notice it is a fixed date. It did not vary, like our Fourth of July or Christmas Day. The idea of the date of “Easter” (or what Bible Believers would refer to as Resurrection Sunday) should occur on the same day every year on our calendar. It does not, as it is based on the lunar calendar. It has been determined by the Church of Rome to fall on the Sunday after the full moon following March 21 for Western Christians. Thus Easter will fall between March 22nd and April 25th each year. The statement that Easter Day is the first Sunday after the first ecclesiastical full moon that occurs on or after the day of the vernal equinox, is only an approximate statement of the actual ecclesiastical rules. The full moon involved is not the astronomical Full Moon but an ecclesiastical moon (determined from tables) that keeps, more or less, in step with the astronomical full Moon. The ecclesiastical rules are:

1. The vernal equinox is occurs on March 21
2. The ecclesiastical full moon is the 14th day of a tabular lunation (new moon)
3. Easter falls on the first Sunday following the first ecclesiastical full moon that occurs on or after the day of the vernal equinox.

Easter can never occur before March 22 or later than April 25. The Western (Roman Catholic and Protestant) Christian churches use the Gregorian tables while many Eastern (Orthodox) Christian churches use older tables based on the Julian Calendar. Thus, the civil date of Easter depends upon which tables - Gregorian or pre-Gregorian - are used. The Eastern Orthodox churches use a variety of dating methods.
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You know something is wrong with all of this when the “formula” for establishing the date of “Easter” is so complicated. Why not just keep it lined up with the date of the Jewish Passover? But that causes problems, too, as the Jews also vary their observance of the Passover from year to year. It is not observed on the same date every year. But it should be.

12:3 Notice the progression of the relationship of the Lamb:
   1. A lamb -  12:3. To be redeemed and spared from God’s wrath, one must have “a lamb”.
   2. The lamb-12:4. Not just any lamb will do; one must receive “the lamb” (see the definite article in 12:4).
   3. Your lamb- 12:5. Everyone needs a personal Lamb! If a man has no lamb, he has no salvation. But not even “the” Lamb of God can avail the sinner unless he personally appropriates it for himself. “Your lamb”(12:5) narrows the application of salvation to personal reception of a personal Lamb.

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.

12:4 The household may be too little for a lamb but the lamb is never too little for the household. The Lamb is always sufficient and God makes a provision for anyone and everyone, no matter how “small” or “insignificant” they may be, to participate in this type of redemption.

12:4 There was no excuse for not having a lamb, not even poverty. No one is too small, too insignificant, too poor to be able to “afford” a lamb for salvation, especially since New Testament salvation is free.

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:

12:5 Christ as the Passover Lamb:
   1. Innocent (had no sin). 1 Peter 1:19 is the cross-reference here. Pilate said the Lamb was without blemish (John 19:6). Judas said the Lamb was without blemish (Matthew 27:4). Pilate’s wife said the Lamb was without blemish (Matthew 27:19). The centurion at the cross said the Lamb was without blemish (Luke 23:47). Christ’s worst enemies could not prove a fault in Him (John 8:46) and you know they would have if they could!
   2. Harmless. Sheep don’t hurt anyone. Isaiah 42:2 also shows the “quietness” of the Lord as He would not be the kind to raise a public ruckus in the streets.
   3. Physically flawless
   4. Firstborn, as Christ was a firstborn
   5. Yielding. Lambs would not fight or struggle, even when they would see the knife coming. This speaks to the willingness and obedience of Christ in enduring not only death, but the specific kind of slaughter-death He had to endure per the will of the Father to redeem mankind.

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.

12:6 The lamb was kept under intense scrutiny for this period to make sure it had no flaw. Christ was under intense scrutiny for 3 ½ years by his enemies to ensure that He “had no sin”.

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12:6 And they did, in John 19:15.

12:6 Christ was killed the evening, 3 PM.

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.

12:7 The blood was saved and used, just as the blood of Christ was saved and taken to heaven for application on the heavenly mercy seat to make atonement for sin.

12:7 The blood is applied in three places - the two side posts and the upper door post, just as there were three crosses on Calvary when the Lamb of God was slain.

12:7 The blood of the lamb was salvation. The flesh of the lamb was nourishment (John 6:48-58).

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.

12:8 Christ was "roast with fire" on the cross as He suffered the judgment of the sin of the world. He paid the penalty for hell for every man so we would not have to. His "roasting" is seen in His cry for water in John 19:28.

The rich man in hell got no water when he asked for it in Luke 16:24,25. Christ, suffering the hellfire of sin on the cross, got no water either, only vinegar.

The Egyptians would eat raw flesh in worship to Osiris.

12:8 Unleavened bread, a type of the sinless of Christ.

1. Leaven is a type of sin in Scripture, so to be unleavened was to be without sin
2. Christ is the Bread of Life- John 6:35.

12:8 A reminder of the bitterness of their Egyptian bondage. It reminds us of our better years of bondage to sin before we were liberated through the new birth. Life in Egypt is always bitter.

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.

12:9 Christ was "roast with fire" for the sins of mankind as He hung on the cross. No water was used in the preparation of the lamb, just as Christ received no water when He cried "I thirst" when He was on the cross. He was "roasted" in the fires of God's judgment without water, just as the sinner in hell/the lake of fire will receive no water (see notes above in 12:8). Since judgment upon sin is involved and that judgment is hell fire, no water could be present.

"To eat Christ "raw" is to regard Christ not as the Redeemer but only as a model or example of human living to be imitated. To eat Christ as if He were boiled with water is to regard His death on the cross merely as martyrdom under man's persecution, not as death for our redemption. To eat Christ "roasted with fire" is to believe that on the cross Christ suffered for us under God's holy wrath exercised in His judgment, as signified by the fire here (Heb. 12:29). (Recovery Version of the Bible, notes)."

12:9 An obsolete word meaning an animal's viscera or internal organs, especially the heart, liver, and lungs. It comes from a Middle English word "pertenaunce" or "purtenaunce", from the Old French "partenance, pertinence", from "partenir", to pertain.
12:9 The head signifies wisdom, the legs signify activity and move, and the inward parts signify the inward parts of Christ’s being, including His mind, emotion, will, and heart with all their functions. Eating the passover lamb with the head, legs, and inward parts signifies taking Christ in His entirety, in His wisdom, activities, move, and inward parts.

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.

12:10 We must partake of Christ completely and in His fullness in salvation, or we will not be saved. A half-Savior is no Savior. To take Christ as the “Great Teacher” or the “Meek and Lowly Man of Galilee” yet not take Him as God, Lord and Master is to partake of only part of the Passover. This is an incomplete salvation which can only lead to the judgment of hell fire.

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.

12:11 Israel would literally be thrust out from Egypt in a moment after the last judgment, with hardly any time to pack.

12:11 As the Passover is a type of salvation, salvation should be taken care of “in haste” just as the Hebrew would partake of his Passover lamb “in haste”. Today is the day of salvation (2 Corinthians 6:2).

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.

12:12 If anyone was still worshipping the gods of Egypt after Exodus 12, he was a blank fool. The God of the Hebrews utterly and totally destroyed Egyptian religion by now and anyone who was still following that religion was even more anti-rational than any normal pagan would be.

12:12 The firstborn of Pharaoh was not only his successor to the throne, but by the act of the gods was a specially born son having divine property. The Lord would claim all the firstborn as His in Exodus 13:1,2, as the pagan gods tended to do.

12:12 Therefore, it would be done and no man would be able to undo this judgment, or to prevent it.

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.

12:13 The Passover is:
   1. a “token” (12:13)
      1. An outward sign, a symbol or emblem
      2. It is a sign of the redemption of Israel
   2. a “memorial” (12:14)
      1. Commemorates a great event
      2. The Passover commemorates Israel’s deliverance from slavery
      3. Lots of memorials in Scripture
Marginal Notes on Exodus

1. Every altar
2. The stones in the Jordan - Joshua 4
3. The woman who anointed Jesus - Matthew 26:13; Mark 14:9
4. Lord’s Supper
3. a “feast” (12:14)
4. a “holy convocation” (12:16)
5. an “ordinance” (12:17)
   1. An authoritative decree, a law set forth
   2. We call baptism and the Lord’s Supper “ordinances” as well in the New Testament as the Church has been commanded to observe and practice them
   3. An ordinance is something done in remembrance or something or someone while a monument is something erected to remember something or someone.
6. a divine “service” (12:26)
7. a “sacrifice” (12:27)

13b “When I see the blood…” The text does NOT read:
1. When I see your water baptism
2. When I see your sacraments
3. When I see your church membership
4. When I see your morality
5. When I see your education
6. When I see that you are “living it”
7. If you “feel” it
8. When I see your family tree of that you are of the seed of Abraham

When it comes to salvation, the Lord is looking for the blood applied. If He sees it, He “passes over us” in judgment. But if He sees no blood on our doorposts, there will be (spiritual) death.

The blood:
1. Is precious - 1 Peter 1:19.
2. Redeems - Colossians 1:14
3. Cleanses - 1 John 1:7
4. Purges - Hebrews 9:14
5. Atones - Romans 5:11
6. Justifies - Romans 5:9
7. Saves - Romans 5:10

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.

12:14 Israel was not always faithful in keeping the Passover in the Old Testament. Upon their return from the Babylonian captivity, they resumed the observance with more dedication, but in the New Testament period, any observance of the Passover by Israel is done in blindness and in a lack of spiritual understanding as they have rejected the Lamb of God (John 1:29) that would take away their sins once and for all, something a literal lamb could never do.

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.

12:15 The Feast of Unleavened Bread was to run for 7 days. The feast begins on the fifteenth of Abib (or Nisan).
12:15 A type of sin (Matthew 16:12; 1 Corinthians 5:6,7). This is one reason why we use unleavened bread when we observe the Lord’s Supper.

12:15 “Unleavened bread is not palatable. There are a great many people who do not like the study of the Bible, the pure, unleavened Word of God. Many people love to come to church for the social time, or the music, or the beauty of the place, but not for the Word of God. They do not want the Word of God because it is not palatable to them. (J. Vernon McGee, Thru the Bible)."

12:15 “In the Feast of the Passover the lamb was to be eaten with unleavened bread (v. 8). In the continuation of the Passover the eating of unleavened bread for seven days (a full course of time) signifies that for our entire Christian life, from the time we receive Christ and are saved, we should continue our enjoyment by eliminating everything sinful. During the seven days of the Feast of Unleavened Bread, no leaven was to be found in the houses (v. 19), and no leaven was to be seen among the people of Israel (13:7). This signifies that, although it is impossible for us to be completely without sin, we must eliminate any sin that is seen; i.e., we must forsake the sin of which we are conscious (cf. Heb. 12:1). To deal with manifested sin is to keep the Feast of Unleavened Bread (1 Cor. 5:7-8). If we tolerate sin once it is exposed, we will lose the enjoyment of the fellowship of God’s people (v. 19; 1 Cor. 5:13). The only way to eliminate sin is to daily eat Christ as the crucified, resurrected, and sinless life, signified by the unleavened bread. (Recovery Version of the Bible, notes)."

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.

12:16 Until this time, worship had been a private or a family affair, usually centered around self-built altars. Now we are going to see the birth of corporate, national worship. But this will not diminish the importance of private devotions or family worship, even today. We need both.

12:16 This day would be a Sabbath day not necessarily the weekly Saturday Sabbath. In some years, you could have this feast falling on a Sunday-Friday, followed by the regular weekly Sabbath, so you could have multiple Sabbaths in the same week.

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.

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.

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.

19:20 Ye shall eat nothing leavened; in all your habitations shall ye eat unleavened bread.

12:20 The Christian life is to be a separated life, and leaven in doctrine (Matthew 16:12-ecclesiastical seperation), as well as leaven in life (1 Corinthians 5:6,7- personal seperation), is not permitted.
Marginal Notes on Exodus

12:20 “Leaven is best illustrated by a daily newspaper. Did you ever look closely at any big daily newspaper? Here, for God and angels to behold, is a movie ad about a flying nun; below it is a movie on a blood-sucking teenage werewolf; and across from these there is an ad for a revival meeting. Above this is a Seagram’s “Seven Crown” ad, next to a Schlitz ad, sandwiched between a crossword puzzle and the astrological forecast for today. Up the page is Peanuts and L’il Abner next to a Jim Beam ad, and below is a picture of two half-dressed women necking each other in the “Mountain Beyond the River, Beyond the Valley of the Valley of the Dolls.” Scattered throughout the pages, on either side, will be found football scores, the weather report, an article on Women’s Lib, a snarling gangster aiming a gun at a policeman, Pogo, the Wizard of Id, a news item on Billy Graham, scientific proof that Adam ate an apricot, a picture of Pope Paul VI blessing Jack Kennedy before he got assassinated, a church ad promoting attendance on Easter, and a teenage girl smoking pot. You’re a blank idiot if you think you can learn any truth about anything from such a magpie’s nest. “In all your habitations shall ye eat unleavened bread” (vs. 20). (Peter Ruckman, Bible Believer’s Commentary on Exodus).”

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.

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

12:22 Hyssop was among the smallest of plants (1 Kings 4: 33). Here it signifies our faith, which God does not require to be great (Matthew 17: 20). The blood of Christ, the Passover lamb, is applied not by great faith but by a small amount of faith. Even a little faith is sufficient for us to apply the blood of Christ that we may enter into Him as the house and have a full enjoyment of the Passover.

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.

12:23 Who is this “destroyer”? Probably not the Lord, but maybe Abaddon? But certainly not any sort of “death angel”.

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

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.

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

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.

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

42. The Death of the Firstborn 12:29,30
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.

12:30 And Pharaoh rose up in the night, he, and all his servants, and all the Egyptians; and there was a great cry in Egypt; for there was not a house where there was not one dead.

43. The Exodus 12:31-42

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.

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

12:32 Pharaoh's request that Moses would "bless" him is shocking, since the Egyptians regarded Pharaoh as a god, and a "god," obviously, would not humble himself by asking to be blessed. Pharaoh has finally been broken. It only took the destruction of his country and death of all the firstborn in the land to do it. Many men have endured more than that and still refused to be broken, or humbled, by God.

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.

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

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:


12:35 This is where Israel got the material to build the tabernacle.

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.

12:36 Repayment for four centuries of free labor.

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

12:37 "The meaning of this word is "booths;" it is about thirty miles from Rameses in a southeasterly direction towards the Sinai Peninsula. This is perhaps a two-day journey, but likely three, for somewhat less than half that distance would be an average day's march for these novices burdened with creatures which must graze beside the trail. We can easily appreciate their circumstances described with some detail (12:37-39). (O. Talmadge Spence, Foundations Bible Commentary on the Pentateuch, page 267).
12:37 If you add the women and the children, we probably have around 3 million people.


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12:38 And a mixed multitude went up also with them; and flocks, and herds, even very much cattle.
Professors but not possessors. They were joined to Israel but their hearts were not with Israel. They would cause Israel no end of trouble over the next 40 years. Modern churches have these people as well, those who attend or may even have joined through some sort of profession of faith, but are either not truly saved or are not totally committed to the cause of the gospel. American colonial churches had this problem with the “Halfway Covenant”. In order to stem declining church membership in the early years of the 18th century, non-Christians were allowed to join the church (but not take communion) if their lives were not too scandalous and if they passed some form or morality test. This stocked the churches with an unsaved congregation, and this is followed by an unregenerate ministerium.

The “mixed multitude” could have also included other enslaved nationalities, who went out with Israel.

**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.

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

**12:40** The total time Israel was in Egypt, from when Jacob and his family went down to Egypt at the invitation of Joseph.

**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.

**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.

**12:42** Every nation has its important national holidays. Every Christian has important days in his life as well, especially the day when he was born again. That is a day (his “second birthday”) which ought to me “much observed” in the life of every Christian.

### 44. The Ordinance of the Passover  12:43-51

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

**12:43** Making application to the Church and the Lord’s Supper, no unsaved person should partake of that ordinance.

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

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

**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.

**12:46** Jesus had none of His bones broken on the cross (John 19:33).
12:47 All the congregation of Israel shall keep it.

12:47 To not keep it would be to deny one’s spiritual heritage as a Jew.

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.

12:48 Gentile converts to Judaism could partake of the Passover but they had to enter the covenant first by circumcision.

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

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

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.

12:51 Interesting use of “armies”. At this time, Israel was anything but an “army”. They were a large nation of recently freed slaves, without much discipline, although their years of servitude had certainly hardened them. As they began their trek to Canaan, they would be forced into military situations in a number of occasions, and then after they crossed the Jordan River. The Christian’s long march to the New Jerusalem in his Christian life is also likened to military combat as Paul was fond of using military language to describe the Christian life.
EXODUS CHAPTER 13

45. Sanctification of the Firstborn  13:1,2

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

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.

13:2 Set them apart, which is the main idea behind “sanctify” and “sanctification” and ultimately, “holiness”. This is the first time the word appears in our English Bible, coming after the act of redemption. You need to be brought out of Egypt by the blood of the lamb before you can start talking about sanctification.

13:2 “Ye are not your own...ye are bought with a price” (1 Corinthians 6:19,20). God redeemed Israel at a great price- the death of all the firstborn, so He claims the firstborn. God redeemed us at a great price, the blood of Christ, the Lamb of God, so we also belong to Him as Israel did.

46. “Remember This Day”  13:3,4

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.

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


47. Reminder of the Feast of Unleavened Bread  13:5-10

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.

13:5 The Perrizzites and Girgashites are not included in this list.

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

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.

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.
13:8 The Passover and Feast of Unleavened Bread are designed to be teachable types and shadows of the redemption of Israel from Egyptian bondage, and of the Christian’s deliverance from the spiritual house of bondage of this world system (Egypt) which is under the domination of Pharaoh (a type of the Antichrist, the God of This Age).

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.

13:9 Repeated in 13:16. This developed into the “phylactery”, which is still used by observant orthodox Jews today. It is either of two small, black, leather cubes containing a piece of parchment written with Exodus 13:1-16; Deuteronomy 6:4-9; 11:13-21. The other box is attached with straps to the left arm and the other to the forehead during weekday morning prayers. This is called a “memorial”, something to remind the Jew of his spiritual obligations before God, especially as he prays. The day of one’s exodus out of Egypt (an image of New Testament salvation) is certainly a day worth remembering!

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

48. Sanctification and Redemption of the Firstborn 13:11-13

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,

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.

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.

13:13 Job 11:12 says that a man is born like a wild asses’ colt. He is wild, untamed, rebellious. He must be redeemed with a lamb as well. This ass’s colt must be redeemed. No other animal has this requirement. In Job 11:12 and Mark 11:1-8, it represents an unsaved man.

13:13 If it is not possible to redeem this ass with a lamb, then it is to be killed by breaking the neck, thus severing its head from the rest of the body. A sinner that will not be redeemed means having his neck broken in hell.

13:13 Notice this rebellious ass/man is mentioned in Exodus 13:13, with “thirteen” being the Biblical number of rebellion.

49. Instructing the Next Generation 13:14-16

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:

13:14 There is a lot this asking by sons to their fathers regarding the meanings of all these ordinances. These are good, honest, sincere questions that every father had better be able to
answer as he teaches his sons in spiritual things. To not be able to do so identifies that man as an unfaithful father.

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.

13:15 It was exceeding difficult for Pharaoh to do this because of his pride, and it took a great manifestation of the power of God to bring it about. Salvation is like this as well, as it is not easy business to bring someone out of Egyptian (spiritual) bondage when Pharaoh (Satan) is determined to keep his slaves. Only a mighty manifestation of the power and grace of God can accomplish this.

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.

50. The Long Way to Canaan 13:17-22

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:

13:17 Israel was not ready to fight or confront any enemies yet. They had just come out of four centuries of servitude and were not prepared for any sort of combat. This is true of the new convert. Once he is saved and “comes out of Egypt”, the Holy Spirit starts directing him on his long walk to the Christian life (symbolized by the land of Canaan). But a new convert is not ready to deal with the world, the flesh, the devil and the brethren (!) yet. He needs to take the “long way to Canaan” with a stop at Mount Sinai to receive God’s covenant. This will give him time for maturity and growth.

This is reinforced in Deuteronomy 24:5. When a man takes a new wife, he is freed from taxation and military service for a year so that he can establish his marriage (“cheer up his wife”, which is an odd way to put it!). When a new Christian becomes part of the Bride of Christ through the New Birth, he needs time to grow, settle and mature. So many churches don’t know what to do with a new convert. After he has been baptized and has joined the church, then what? “Well, time to go out on visitation or work on the bus route!” Wrong. He needs to sit in Sunday School and all services for a year, pen and notebook at the ready, and be discipled in the ways of the Christian life. He needs to learn to pray, tithe, witness, and develop a walk with God. He also needs to be taught the first principles of Christ doctrinally. Then he can start his service and think about entering into the spiritual warfare of the Christian life.

The newly redeemed will “repent” once they see :”war”. So many today are “saved” off a false gospel. They were told that when they got saved, God will heal them of their cancer, would restore their marriage, that they would get a raise at work and a new car. Instead, they got persecution, ridicule and maybe more trouble AFTER they got saved then they had before. They then react “This isn’t what I signed up for! That preacher never told me any of this!” They then abandon Christianity. When I preached in the jails, I would always warn a new convert “Now tomorrow could be the worst day of your life!” And it often was. The devil will try to do everything he can to shake the new Christian’s faith by persecution, ridicule and tribulation. I don’t know how many of those men thanked me later for that warning! Christianity is not all roses and sunshine- it is a WARFARE and the side-effects of fighting in a (spiritual) warfare are
to be expected and the soulwinner is most unfaithful if he does not warn the new convert of these things.

13:17 There was a highway running along the coastline from Egypt up into Canaan but there were garrisons of Philistines along that route. The Egyptian military also had a strong presence in this area. Since God wanted to avoid any conflict at this time (Israel was not ready), He steered Israel away from that route, in a more southerly direction, across the Sinai Peninsula, to the Red Sea and Mt. Sinai.

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.

13:18 Equipped but not ready for actual combat.

The path of the exodus is below, as mentioned in Exodus 14. As seen by the map below, we are placing Mt. Sinai in southern Jordan, not in the traditional place on the Sinai Peninsula. We have Israel crossing at the Gulf of Aqaba, not the Gulf of Suez. So there is no need to reference any sort of “Sea of Reeds” or “Bitter Lakes” as neither location has any bearing at all on the exodus.
13:19 And Moses took the bones of Joseph with him: for he had straitly sworn the children of Israel, saying, God will surely visit you; and ye shall carry up my bones away hence with you.

13:19 In obedience to Genesis 50:25, where Joseph prophesied of the exodus.

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

13:20 “This is the second station of Israel after leaving Egypt; it is said to be "in the edge of the wilderness," near the present Seba Biar, or "seven wells," about three miles from the western side of the ancient head of the gulf, and about twenty miles from Succoth. Etham was possibly a frontier fortress, and it may have been that Israel encountered difficulty here. (O. Talmadge Spence, Foundations Bible Commentary on the Pentateuch, page 267).

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:

13:21 God always leads His people through desert and desolate areas, both in the day and in the night, on their trek to the promised land of the full Christian life in Canaan.

13:22 He took not away the pillar of the cloud by day, nor the pillar of fire by night, from before the people.
EXODUS CHAPTER 14

51. Pharaoh “Changes His Mind” 14:1-25

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

14:2 Speak unto the children of Israel, that they turn and encamp before Pi-hahiroth, between Migdol and the sea, over against Baal-zephon: before it shall ye encamp by the sea.

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

14:3 God had led Israel into a position that was dangerous militarily, with no escape route if they were attacked.

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.

14:4 The Lord moved Pharaoh to do this to drag him unwittingly to his own destruction.

14:4 Pharaoh would continue to honor the God whom he hated so much, willingly or unwillingly.

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?

14:5 The question is absolute madness. Egypt is still a smoldering ruin and the mourning for the firstborn is still ongoing, and Pharaoh asks why they let Israel go? How do you explain such a question except to say that the Lord moved him to ask one of the stupidest questions in Scripture. It might be that it became apparent that Moses had no intention of merely going out into the wilderness for a few days to hold a religious feast and then come back, as he had mentioned earlier. Moses had no intention of coming back!

14:5 Two factors then influence Pharaoh’s decision to go after Israel:

1. They lied to me. They are not going into the Sinai wilderness to worship “Jehovah,” or they would have gone east of Etham and turned down the Peninsula.

2. Where they are, they are trapped, and I can catch them in 24 hours with a forced march. They can’t run and they can’t fight, so it will be a quick and easy operation. Then I’ll wipe that arrogant smirk off their faces and show them who really is boss!

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

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

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.
14:8 The Egyptians are always pursuing after God’s people with the intent to bring us back into bondage (Galatians 2:4). The world is forever trying to bring the liberated child of God back into some sort of spiritual bondage, whether it be to be placed back under the law (Seventh Day Adventists), placed back under the authority of the pope (Roman Catholicism) or under the influence and authority of this wicked and adulterous generation (Charismatic movement).

14:8 To drag Israel back into bondage. Even after you have been saved and have made your exodus out of Egypt (this world system, through the new birth), the god of this age will do everything he can to entice you back into your former spiritual bondage, either willingly or unwillingly.

14:8 Israel went out with a very cocky and high-handed attitude, making sure they rubbed the Egyptians' nose in it as they left. You can’t blame them for taking out 400 years of frustrations on the Egyptians, but they went too far in that attitude and God would have to make sure he took Israel down a notch or two. But that attitude of Israel was too much for a proud and haughty man like Pharaoh to tolerate and he would teach those arrogant Jews a thing or two about showing him the proper respect he was entitled to!

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 Pi-hahiroth, before Baal-zephon.

14:9 Egypt probably had the best cavalry in this day.

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.

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

14:11 Their panic was natural but still showed a great lack of faith. There was no way Israel could stand up to the military might of even a depleted Egyptian army. Egypt may have been outnumbered but Israel was outgunned. But how quickly Israel forgot the miracles they witnessed in the contest with Pharaoh!

Besides, it makes no sense for God to do everything He did in bringing them out of Egypt, only to turn around and abandon them here! How ould that have brought honor and glory unto God? What would the rest of the nations, who were witnessing all this, say about the God of Israel if He acted in such a manner?

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.

14:12 The first of the many instances when Israel grumbled and complained to the Lord.

14:12 They could have just as well died in the security of Egypt than in this wilderness. This is the reaction to many new converts when they encounter their first spiritual reversal. While they lived (and served) in Egypt (the world system), they at least had a house and plenty to eat. But once they made their profession of faith in Christ, they expected a smooth trip to Canaan (the
promised land of the Christian life). But when the Egyptian army shows up to drag them back into the bondage of the world through persecution, reversals or mockery, they lose their composure, curse the day of their new birth, and are willing to be taken captive back to Egypt. They didn’t sign up for this when they accepted Christ! They were told everything was going to be great and easy from this point on. No one told them about 2 Corinthians 11:23-27, where Paul described the blessings of his Christian life and ministry thusly: “…in labours more abundant, in stripes above measure, in prisons more frequent, in deaths oft. Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep; In journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; In weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness.”

14:12 It is amazing to see how quickly people are willing to give up freedom for security, both politically and spiritually.

14:12 You can imagine their panic. Moses has taken them out of Egypt, probably along one of the major trade routes through the central Sinai Peninsula. The people may assume that they will soon make a northward turn toward Canaan, but instead, God leads them further east, toward the Gulf of Aqaba (a part of the Red Sea), into a network of narrow passageways and canyons. What is Moses and God up to? This makes no sense! And now they see the Gulf ahead of them- dead end! Why take us here? We can’t go forward, we can’t go sideways. Do we go back? What a waste of time and energy then to bring us here! Then they see the Egyptian army in hot pursuit and they are sitting ducks- they can’t run and they can’t fight, hemmed in by the sea in front of them and steep canyons on both sides of them.

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.

14:13 Moses is thinking right and has his head on in a moment of crises as he tried to encourage Israel to have faith in the God that delivered them out of Egypt. If He could deliver them from Egyptian bondage, He can keep in their new-found liberty. Moses did what he could to encourage and strengthen the people in the midst of their panic and loss of faith.

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

14:14 Israel couldn’t fight for themselves so they must rely on the Lord to do their fighting for them. We often forget this in our own personal battles. We have to strength or talent for war, so we must always have the Lord fighting for us.

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

14:15 They were crying in 14:10.

14:15 Moses said “stand still” in 14:13. Here, God says “go forward”.

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.
14:16 The rod, in action again. When that rod goes up, things happen!

14:16 The parting of the Red Sea.

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.

14:17 A sane man would not have done this, but when God is dragging you to your own destruction, you must obey.

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.

14:18 The ultimate goal of everything God does is for His own glory, which He deserves and is entitled to.

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:

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.

14:20 God sets a barrier between Israel and the Egyptians using the pillar of cloud and fire, that gave light on the Hebrew side but darkness to the Egyptians. This is how it always is. God’s people are in the light, the Egyptians are in (spiritual) darkness.

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.

14:21 If this was the “Sea of Reeds”, a shallow, swampy area, as liberals insist, then why would such an all-night wind be needed to dry up a few feet of water?

14:21 God used natural forces (the “strong east wind”) to perform a supernatural act (the parting of the waters).

14:21 Job 26:12, “He divideth the sea with his power, and by his understanding he smileth through Rahab.”

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.

14:22 A miracle that even the sea bed was dry.

14:22 It must have been intimidating to walk on a dry sea bed with a wall of water several hundred feet high on each side!
Marginal Notes on Exodus

14:22 If this was the “Sea of Reeds”, a shallow, swampy area, as liberals insist, then where did all this water come from to make a “wall?” If the “Sea of Reeds” was as shallow as the liberals say, where did all this water come from?

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.

14:23 No doubt the soldiers did not want to go down into the sea to follow the Hebrews, but “orders are orders”.

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,

14:24 About 3-6 AM.

14:24 The Egyptians were kept at bay by the pillar until the Hebrews had made it across. It must have taken several hours to get 3 million people across the Red Sea at this point, probably making the hike of several miles. We would assume that the Hebrews would have crossed the Red Sea at a narrow point to minimize crossing time.

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.

14:25 They were doomed and they knew it. The sea bed may have started filling in again before the wall of water collapsed, moistening the sea bed and making it very difficult for the Egyptians to drive their chariots.

52. The Destruction of Pharaoh’s Army 14:26-31

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.

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.

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.

14:28 And Pharaoh is “cut off and that without remedy” (Proverbs 29:1). The judgment was comprehensive and complete. “They saw the Egyptians dead upon the sands, v. 30. Providence so ordered it that the next tide threw up the dead bodies, (1.) For the greater disgrace of the Egyptians. Now the beasts and birds of prey were called to eat the flesh of the captains and mighty men, Rev. xix. 17, 18. The Egyptians were very nice and curious in embalming and preserving the bodies of their great men, but here the utmost contempt is poured upon all the grandees of Egypt; see how they lie, heaps upon heaps, as dung upon the face of the earth (Matthew Henry, Commentary on the Whole Bible)."
14:28 If this was the “Sea of Reeds”, a shallow, swampy area, as liberals insist, then why did Pharaoh's army drown in a few feet of water? Couldn't anyone swim? This would be a greater miracle than a parting of the Red (not Reed) Sea, if God could drown an entire army in a marsh!

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.

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.

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.

14:31 Israel understood these events to have been supernatural, even if the critics do not.

14:31 For a while anyway, until the next crises. We live from crises to crises. We get past one crises, we survive it, there is a period of peace, then the next crises hits. Such is life.

14:31 According to 1 Corinthians 10:2, the children of Israel were “baptized unto Moses”, which took place at the crossing of the Red Sea.
EXODUS CHAPTER 15

53. The Son of Moses 15:1-22

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.

15:1 The first mention of a song in Scripture, associated with redemption out of the bondage of Egypt. Whenever there is a great spiritual victory, a hymn usually comes out of it. Just look at any hymnal and you'll see evidence of that. There was no singing in Egypt, unless it was the low, mournful wailing of the "blues" that the slaves in the southern United States sang as they worked the cotton fields. This stuff you hear on the radio today passing itself off as "music" (r&d music pop, rap, country...) is not true music as it does not flow from the spirit and does not honor and glorify God. There is no true singing until after you have been redeemed and have left Egypt!

This is the first mention of someone actually singing or dancing in Scripture, although musicians have appeared already (Genesis 4:21, and not in a good context). Dancing was going on before the Flood, according to Job 21:11,12. This all takes place 800 years before a Greek "muse" or "poet" shows up, so the secular histories on music all purposely ignore the passage, This reference and the Genesis 4 reference states a historical fact that music was already highly developed a millennium before any Greek came along. These unsaved musicians and historians like to have everything starting with the Greeks. They do this with philosophy, ignoring the Biblical fact that Solomon was developing an advanced system of philosophy long before Socrates ever came along. No unsaved musician likes to be reminded that David had a highly developed form of chorale symphony functioning more than 500 years before Socrates heard a flute.

15:1 There are many songs in the Bible (Gen. 31:27): the midnight song (sung in Job 35:10; Acts 16:25) and the song of drunkards (Psa. 69:12, which is an old and expensive song); then we have the song of Moses (Deut. 31:19–22, 30, 32:44) which the Lamb picked up (Rev. 15:3), and the 1,005 songs of Solomon (1 Kings 4:32), etc. But there is no recorded song until there is deliverance and redemption, so the first recorded song in the divine history bursts forth as the redeemed see their enemies buried in a watery grave that separates them (the redeemed) from Egypt forever! Psalm 126:2 is the fulfillment of this song, which begins here on the banks of the Red Sea (Peter Ruckman, Bible Believer's Commentary on Exodus).

15:1 The first mention of singing in the Bible, also associated with redemption out of the bondage of Egypt. The saint has no song until he is liberated from Egypt. Otherwise, how could we sing the Lord's song in a strange land (Psalm 137:4)? Moses began his ministry with this song, and he ends it with the song recorded in Deuteronomy 32.

15:1 Peter Ruckman has some good material regarding the Biblical view of music. I'm going to reproduce some of his remarks here, from his Commentary on Exodus: "The Holy Spirit never wastes sheet music praising women's hair (Jeannie with the Light Brown Clairol) or women's eyes ("Green Eyes," "Irish Eyes," "Dark Eyes," etc.) or a woman's body ("It Must be Jelly 'Cause Jam Don't Shake Like That," etc.). Nor does He waste time on the moonlight ("Blue Moon," "Moon over Miami," "Harvest Moon," "Carolina Moon," "Moonglow," "Moon love," "Moon Ray," etc.) or anything else outside of a doctrinal context which glorifies Jesus Christ. Note in particular the "song of songs, which is Solomon's" (Song of Sol. 1:1). Lamech's "Country
and Western music” comes from the lips of a killer (see Gen. 4:23 and comments in the Commentary on Genesis).

Moses is the first SINGER mentioned in sacred history, exactly as Miriam is the first DANCER mentioned by the Lord (vs. 20). This means that God the Holy Spirit has emphasized the true worship of the true God “in spirit and in truth” as being the proper function of dancing and singing. All secular historians, therefore, must now immediately underemphasize this truth.

We shall have no trouble finding tap dancers, ballet dancers, belly dancers, “whirling dervishes,” and choreographers; but we shall have a little trouble finding newspapers and magazines that describe David dancing in 2 Samuel 6:16. We will have no trouble finding minnesingers, meistersingers, troubadours, muses, opera singers, concert singers, folk singers, and jazz singers; but we will not find any books on music discussing the songs of Zion (Psa. 1–150).

Here is Roland and here is Blondino. There stands Jan Peerce, Enrico Caruso, Renati Tebaldi, Robert Merrill, Beniamino Gigli, Jussi Bjoerling, Victoria De Los Angeles, Mario Lanza, and María Callas glorifying love, murder, passion, loneliness, treachery, suicide, and humor as they sing the arias from “Il Trovatore,” “Pagliacci,” “Cavalleria Rusticana,” “Carmen,” “Madame Butterfly,” “Tannhauser,” and “Figaro.”


God’s children have “a new song” (Psa. 40:3) in three stanzas—psalms, hymns, and spiritual songs (Col. 3:16); not “spirituals.” No man or woman is glorified in “Jesus Lover of My Soul” but “the man Christ Jesus” (1 Tim. 2:5); no country is glorified but New Jerusalem in “There’s a Land That is Fairer Than Day”; no emotion is glorified but joy in “Arise my Soul, Arise!”; no God is magnified but the God of Israel in “A Mighty Fortress is our God”; and no love can stand when compared to “No One Ever Cared for Me Like Jesus.”

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.

15:2 In this context, not New Testament spiritual salvation, but deliverance from trouble, as Israel experienced in the Exodus.

15:2 The tabernacle? God had not revealed that yet, so how or why would Moses be burdened with preparing a habitation for God? The “habitation” is called the “Sanctuary” (with a capital “S”) in 15:17.

God is said to “inhabit” the praises of Israel in Psalm 22:3, so that can also be seen as a “habitation” for God.

15:3 The LORD is a man of war: the LORD is his name.
15:3 Liberals hate this. They see God as an old grandfatherly figure, who judges nothing, is angry at no one, who loves everyone and would never fight or condemn anyone to hell. But even a casual reading of the Bible shows that belief to be quite mistaken, just ask Pharaoh. The Bible is a military book and God’s people are in a constant warfare, either literally as Israel often was in the Old Testament, or spiritually as the Church is (as in 2 Corinthians 10:4, where we do not fight our warfare with carnal weapons)

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

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

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

15:6 The right hand is seen as the hand of might and power, that God manifests publicly. Also see 15:12.

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.

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.

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.

15:9 Pharaoh thought four “I Will’s” but they call came to naught as God simply overruled Pharaoh’s will and intentions. Compare with Lucifer’s Seven :I Will’s” in Isaiah 14:13,14.

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

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

15:11 None, as there are no other gods. The gods of Egypt were no match for Him. Jehovah had no problems with the gods of Greece and Rome. He swatted down the popes who made claims of themselves. And the gods of modern America (sex, money, education and sports) will also bow down before Him by the time this is all wrapped up.

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

15:12 In the Red Sea. The earth would also swallow people in judgment in the rebellion of Korah in Numbers 16:32; 26:10 and Deuteronomy 11:6.

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.

15:13 God redeemed, or bought Israel, with the price of the blood of the firstborn. Redemption from sin and the world (Egypt) is always by blood.
15:14 The people shall hear, and be afraid: sorrow shall take hold on the inhabitants of Palestina.

15:14 And it did! See Rahab’s testimony in Joshua 2:9-11. The ironic thing is that while Israel was terrified of the Canaanites at Kadesh-Barnea in Numbers 13 and 14, the Canannites were even more terrified of the Hebrews!

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.

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.

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.

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

15:18 Millennial reign and beyond. God’s reign will not end at the end of the Thousand Year Kingdom but will stretch on into and throughout eternity.

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.

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.

15:20 The first mention of a prophetess. Other prophetesses in Scripture were Deborah (Judges 4:4), Isaiah’s wife (Isaiah 8:3), and Huldah (2 Kings 22:14). In the New Testament, Philip the Evangelist had four daughters who prophesied (Acts 21:9).

15:20 The first mention of dancing in Scripture. It is also associated with redemption (as in 15:1) and is very unlike any of the modern “liturgical dance” that takes place in liberal and charismatic churches, which are nothing more than bodily exercises. It would be very difficult in our dirty age to have any sort of dance without it being sensual. There is nothing about mixed dancing here, just the women dancing.

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.

15:21 Some sort of responsorial song.

15:21 A prophetic reference to Revelation 6:2 and the advent of the Antichrist? Pharaoh is one of the greatest types of Antichrist found in the Bible. God will overthrow the Antichrist in Revelation 19 as He did to Pharaoh in Exodus 14.
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.

15:22  The first crises after the deliverance at the Red Sea and on the way to Canaan is not long in coming, as Israel will fail that test. They did not pass too many of them over the next 40 years.

54. The Waters of Marah  15:23-26

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.

15:23 Bad water, contaminated, undrinkable. This was a crushing disappointment as they were running low on water and saw this as a chance to stock up on provisions, only to find that the water was not drinkable. Trials and tribulation will come in our spiritual march toward Canaan, count on it. You might as well prepare for them now. Any preacher of plan of salvation that does not warn you that only through much tribulation we enter kingdom is a false prophet preaching a false gospel.(Acts 14:22).

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

15:24  “Moses! You are in charge! We have bad water! What do we do now?” The murmuring indicated they blamed Moses for this. You can bet the mixed multitude were leading the murmuring against Moses.

15:24 Murmurings:
Exodus 15:24; 16:2; 17:2,3
Numbers 11:33,34; 14:2; 16:41; 21:5
Joshua 9:18

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,

15:25 What else could Moses do? He couldn’t purify the water and no one knew where the next oasis was. The murmuring against Moses was raising in pitch and Moses was probably starting to fear for his safety.

15:25 A tree shows up. We knew it would eventually. The tree reminds us of the tree/cross of Calvary, where the bitter experiences and disappointments in our lives are made sweet and tolerable.

15:25 Trials and reversals are often sent as tests to His people to see how we will respond. God DOES send trials, despite what the Prosperity Preachers and the “Health and wealth (“Name it and Claim it” or “Blab it and Grab it”) crowd will try to tell you. Will we murmur and complain or will we do what Moses did and cry unto the Lord in such times?

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.
15:26 “I will not judge you as I judged the Egyptians”.

15:26 Faith healers love this verse, and try to apply it to New Testament Christians, but dispensationally, it will not work, as this is obviously a promise to Israel. If they obeyed God, He would not send these diseases upon them in judgment. They included the diseases that God inflicted on Egypt during the judgments, such as the boils.

15:26 Observations about the promise of “healing” here that shows no modern faith healer can understand his (or her) Bible:
   1. It is given to Israel. There are no Gentiles in sight, unless you are counting some of the mixed multitude.
   2. It is connected with the signs and wonders of Moses (Deuteronomy 34:11).
   3. It is conditional upon conduct and obedience, with no grace bring found in the context.

There are four conditions for “divine healing” given in the text, all in 15:26.
   1. If you will “diligently hearken”.
   2. If you will “do that which is right in His sight”.
   3. If you will “give ear to His commandments”.
   4. If you will “keep all of His statutes”.

55. The Waters of Elim 15:27

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.

15:27 Nothing happened here. It was just a place of rest, which we all need at times in our long walk to Canaan. But this is a better “stopping place” than Marah was, there are 12 wells here, plus shade. God gave the basic provision of water in 15:25, then gives a better place of rest in 15:27.
EXODUS CHAPTER 16

56. The First Murmuring 16:1-10

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.

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

16:2 Third instance of murmuring (14:11,12; 15:24). It would not be the last. This is one of the most “natural” sins of all.

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.

16:3 First it was water, now it was hunger that triggers this round of murmuring. They were hungry, but they were also hungering for the flesh-pots of Egypt, from which they had just been liberated! How many Christians do exactly the same thing? They get saved, God leads them out of Egypt, and at the first sign of trouble, they look longingly back toward the brick-kiln and the flesh-pots!

“Flesh-pots” is a very graphic word, which relates a place where you can wallow and indulge in the flesh. Most bars, nightclubs, “gentleman’s clubs”, casinos (been to Las Vegas lately?) and vacation resorts (like Disney parks or cruise ships) would qualify today. Ever been to a “carnival”? That world literally means a “festival of the flesh” (carne= flesh and val, or “bal”, a definite idolatrous meaning here).

Anyone with an appetite for the “flesh pots of Egypt (the world): show he has no spiritual life in him. Any Christian who has the Holy Spirit and has been born again would have absolutely no appetite for such things of the world unless he was walking in the flesh, terribly backslidden or just plain unsaved.

16:3 The grumbling of 16:2,3, as most complaints, is an exaggeration. No one with any sense would assume that they were “well fed” in Egypt. Who keeps slaves “well fed?” As with most complaints, about 30% of it is a lie and an exaggeration.

16:3 “The children of Israel haven’t gotten out of the ball and chain for a month, and we find: “How much better it was back in the good old days when we got up at four in the morning and worked an eighty hour week on two bowls of soup, a cup of coffee, and three pieces of black bread, under a whip-wielding overseer!” My, my, how time does change things! (Peter Ruckman, Bible Believer’s Commentary on Exodus).” It usually doesn’t take much for the average person to complain. A shortage of food or water, lack of electricity, heater or air conditioner not working, and similar problems are usually all it takes to bring out the complaining spirit. Men are slaves to their own desires of the flesh.

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.
16:4 Called “angel’s food” in Psalm 78:25

16:4 It would be provided supernaturally for the next 40 years.

16:4 And Israel would fail this test. God send or allows such trials to see how we react. They are spiritual tests designed to test and strengthen faith.

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.

16:5 God would rain bread down for them but He wasn’t going to throw it in their lap. They would have to go out and gather it six days a week, so they would have to put some effort into this, even if God was going to provide it supernaturally.

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:

16:6 “Because you obviously have very short memories and you need another reminder.”

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?

16:7 Moses and Aaron were nothing, so why murmur against them? They may have been murmuring against Moses and Aaron but in reality, they were murmuring against God. The man God uses is always a target for criticism, and with no visible object to attack the “stand in” will do. You might complain to a pastor (either to his face or behind his back) but would level the same complaints directly to God, face-to-face, if you could see Him physically? This incident of murmuring and grumbling should be compared with 1 Samuel 15:26 and Matthew 10:40. Paul also warns the Christian about this sin in Romans 14:3; 1 Corinthians 16:10,11; and 1 Timothy 6:10,11. Murmuring and complaining about elders “who labour in the word and doctrine” (1 Timothy 5:17) is classified with such sins as adultery, fornication, and drunkenness (1 Corinthians 6:9,10; Galatians 5:19-21). If the elders are doing something worth a rebuke, there are procedures for that in 1 Timothy 5:19,20.

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.

16:8 If you murmur against spiritual leadership, you murmur against the God Who put that spiritual leadership in place. But most people will take out their frustrations with God through their pastor as they can see him and get to him and make his life miserable, even if they can’t do the same with God.

16:8 How much better would it have been if Israel had simply ASKED for bread and meat instead of whining about it?

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.
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.

57. Provision of the Quails 16:11-13

16:11 ¶ And the LORD spake unto Moses, saying,

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.

16:12 Quails for meat. The quails in this part of the world fly low, and over 100,000 have been seen at one time during one season in certain areas. Quails from Syria and Arabia winter in North Africa, and their migratory flights go right across the Sinaitic Peninsula.

16:12 Manna for bread. There is no naturalistic explanation for this provision. Think about it. Manna fell every day except on the Sabbath (could the manna read a calendar?). A double portion would fall on Friday morning but not on Sunday morning. It was limited to the geography where Israel was at that time (no other nation ever received manna). It ended after 40 years and never resumed, but Israel may very well see it again in the tribulation.

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.

16:13 In the spring, quails migrate northward in immense masses from the interior of Africa, and return in autumn, when they sometimes arrive so exhausted, that they can be caught with the hand.

58. Provision of the Manna 16:14-36

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.

16:15 And when the children of Israel saw it, they said one to another, It is manna: for they wist not what it was. And Moses said unto them, This is the bread which the LORD hath given you to eat.

16:15 They had never seen anything like it and had no idea what to call it, so they called it the “Whatchamacallit”, which is what “manna” means. “What is it?”

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.

16:16 An omer is about three quarts and a pint. The ephah (16:36) is about seven gallons and two quarts. This means that in order to feed 2,000,000 people daily, over 1,000,000 gallons of manna had to fall every day.

16:16 Rules concerning the manna:

1. Every person would receive an omer daily. (16:16-23),
2. The manna was to be consumed daily. It was not to be stored up. It would tot if it was (16:19).

3. On the 6th day, everyone was to gather a double portion, to last them through the sabbath, when it would not rot (16:22-30). It was to be prepared on the 6th day, not on the sabbath (16:23).

16:17 And the children of Israel did so, and gathered, some more, some less.

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.

16:18 The Scripture is like this- it will satisfy every appetite. For the believer who just reads a little and never delves really deep into the “strong meat”, they are satisfied. For the serious student who attempts to dig out every last morsel of truth, he also is satisfied by what the Scripture gives him.

16:19 And Moses said, Let no man leave of it till the morning.

16:19 You need a fresh provision of the manna daily.

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.

16:20 Disobedience, murmuring/grumbling and rebellion are the common sins of all mankind.

16:21 And they gathered it every morning, every man according to his eating: and when the sun waxed hot, it melted.

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.

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.

16:23 The first mention of the sabbath. The sabbath was recognized before the Law was given and the before the Fourth Commandment was given in Exodus 20. In Egypt, they probably worked seven days a week with no rest. Under the grace of God, they are granted the seventh day off weekly as a day of rest.

16:23 The Jews would eat about 2,800 tons of manna a day, for 40 years. That would total over 40 million tons of manna. In a wilderness!

16:24 And they laid it up till the morning, as Moses bade: and it did not stink, neither was there any worm therein.

16:24 Again, this was a supernatural event. Was the manna able to read a calendar, to know when to rot or not if laid up overnight?
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.

16:26 Six days ye shall gather it; but on the seventh day, which is the sabbath, in it there shall be none.

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.

16:28 And the LORD said unto Moses, How long refuse ye to keep my commandments and my laws?

16:28 You can hear the frustration in the Lord’s complaint to Moses. It is almost as if the Lord is murmuring to Moses about the murmuring of the children of Israel. Murmuring is so contagious that our grumblings would even affect the Lord!

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.

16:30 So the people rested on the seventh day.

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.

16:31 Counterfeited by the Church of Rome in their “wafer” for their mass.

16:31 Description of the manna:
   1. Small 16:14
   2. Round 16:14
   3. White 16:31
   4. Sweet 16:31
   5. Easily melted 16:21
   6. Hard Numbers 11:8

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.

16:33 And Moses said unto Aaron, Take a pot, and put an omer full of manna therein, and lay it up before the LORD, to be kept for your generations.

16:33 The manna and Aaron’s rod both were not found when they looked in 1 Kings 8:9, but the tables of the law were still in the ark. This shows the law endures, even when the temporary provision of the manna is over.

16:34 As the LORD commanded Moses, so Aaron laid it up before the Testimony, to be kept.

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.
16:36 Now an omer is the tenth part of an ephah.
EXODUS CHAPTER 17

59. Murmuring at Rephidim  17:1-7

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.

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?

17:2 The smallest problems brings out the worst griping in carnal people. We always want what we don’t have. When God gives meat and bread, we complain that we don’t have water. You can get by for a few weeks without food but you will only last a few days without water. In 1983, I caught an intestinal virus that made me throw up every day for two weeks and I couldn’t even hold water on my stomach. I went three weeks (after a week of hospitalization) without a good drink of water, so I have some idea of what this is like.

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?

17:4 And Moses cried unto the LORD, saying, What shall I do unto this people? they be almost ready to stone me.

17:4 You can hear the frustration in Moses’ voice and it is certainly understandable.

17:4 “By now, the ministerial student should be getting a real picture of the pastorate. The ordained elder (1 Pet. 5:1; 1 Tim. 3:1) is being forced to his knees every time he turns around (15:25, 32:30), and it is a miracle that he is able to walk on his feet any distance at all. As others have said: “The reason why most successful churches have a dictator for a pastor is because he has to be able to put down all the dictators in the church.” Korah, Dathan, and Abiram (Num. 16) are not exactly a pastor’s dream of ideal Sunday School teachers, and Aaron and Miriam certainly couldn't be trusted with a bus ministry or a Daily Vacation Bible School (Exod. 32; Num. 12).

Someone is always whining about something, and the easiest and most popular ministry the average “church leader” has is the organization and cultivation of grippers (Heb. 12:15). In the South, it is a universal pastime. The grippers are in fulltime service, wholly dedicated to the proposition that THEY ONLY are qualified to make decisions for the flock, and only SOMEONE ELSE should be held responsible for their decisions.

More than one Bible-believing preacher has been “stoned” (vs. 4) without getting it from a bottle. Observe that Stephen (Acts 7:58–60), David (1 Sam. 30:6), Paul (Acts 14:19), Naboth (1 Kings 21:14), and the Lord (John 8:59) all go through the experience that Moses mentions. If you think men would not stone God if given the chance, read John 8:59, 10:31, and 11:8 (Peter Ruckman, Bible Believer’s Commentary on Exodus).”

17:5 And the LORD said unto Moses, Go on before the people, and take with thee of the elders of Israel; and thy rod, wherewith thou smolest the river, take in thine hand, and go.
17:5 The rod of judgment to God’s enemies now becomes a rod of grace to God’s people in need.

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.

17:6 This “Rock” is not the rock of the Church of Rome (supposedly Peter), “for their rock is not as our Rock” (Deuteronomy 32:31). Our “Rock” is the holy, spotless, sinless, infallible Son of God” (Matthew 16:16), Whom the Church is built upon as a strong and sure foundation. Paul says in 1 Corinthians 10:4 that this Rock was Christ.

17:6 Water miraculously provided from a dry rock. Travelers have described what could be the rock described here at 15 feet long, 10 feet wide and 12 feet high, with holes and channels that could only have been created by water gushing through and from the rock (Finis J. Dake, Dake Annotated Reference Bible, Old Testament page 131).

17:6 The striking of the rock is a full picture of Christ’s crucifixion. The rock was struck by the staff of Moses, a type of the law. Christ was struck by the demands of the law to fulfill the law and end it (Romans 10:4).

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?

17:7 “Massa”- test. They are “tempting the Lord” because they are saying, “Is the Lord among us, or not”? This question implies that they are demanding proof that God is “among them.” Since they have had proof that God is “among them” numerous times since Exodus 5, the complaint is a dangerous murmuring and challenge to the promises of God. How many times does he Lord need to prove He is “for” us before we will believe Him?

17:7 “Meribah” – strife, or contention.

60. The Battle With Amalek 17:8-16

17:8 ¶ Then came Amalek, and fought with Israel in Rephidim.

17:8 A clear type of the flesh, at constant war with God’s people. Right after one of the greatest types of Christ shows up (water from the rock), one of the greatest types of the flesh then makes its appearance. As soon as the blessing comes (Acts 6:7,8), here comes Amalek (Acts 6:9-11). As soon as revival comes (Acts 8:7,8), here comes Amalek (Acts 8:19). As soon as sinners start getting saved (Acts 13:44), here comes Amalek (Acts 13:45). Amalek was the first enemy encountered by the children of Israel on the way to the Promised Land, showing that our flesh is the first among all our enemies.

Amalek is descended from Esau (Genesis 36:15,16) who was a man of the flesh, “We said to ourselves, “Let us be at peace, for the warfare is over; now may we take our ease. Pharaoh is drowned, the horses and the chariots have sunk like lead in the mighty waters; no whips of the taskmaster now, no bricks to make without straw, no more shall we be trodden down by a cruel people and worn out with the labors of the brick-kiln; with a high hand and a mighty arm have we been brought forth; let us rejoice and be merry, let us be glad all our days,
and dance the desert through.” That was the voice of our inexperience and folly; how soon were our budding hopes nipped by an unexpected frost! for, like Israel, we soon experienced tribulations (Charles Spurgeon)”.

17:8 Amalek often attacks us in unorthodox but effective ways (Paul describes Amalek’s attack in Galatians 5:17 and Romans 7.
   1. Attacking from the rear
      1. Dirty tactics- the flesh does not fight fair
   2. Attacking the weak
      1. Attacking you at your weakest point
   3. It was a sudden attack, without warning or provocation

17:9 And Moses said unto Joshua, Choose us out men, and go out, fight with Amalek: to morrow I will stand on the top of the hill with the rod of God in mine hand.

17:9 First mention of Joshua. When Amalek shows up, the believer is to do the same thing Moses did- turn the warfare over to Joshua (Hebrew version of “Jesus”).

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.

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.

17:11 Moses is praying (9:33), and the “lifting up of hands” (1 Timothy 2:8) shows that prayer must accompany any battle (Ephesians 6:10–13).

17:11 Christ’s hands were also “up” on the cross where He won His victory over Amalek.

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.

17:12 Every spiritual leader who is in the battle and leading God’s people in the spiritual warfare needs the assistance and prayer of all of God’s people. One man cannot do it alone, nor should he be expected to do so.

17:13 And Joshua discomfited Amalek and his people with the edge of the sword.

17:13 Then it is the Lord Himself who does the fighting, although the troops must handle the weapon (Psalm 149:6; Jeremiah 48:10).

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.

17:14 The first mention of the writing of a book in Scripture, which, as we would expect, was authored by God although it was written by Moses.

17:14 God wanted to do this in 1 Samuel 15 but Saul failed to obey. How ironic then that the last person Saul saw before he killed himself was an Amalekite!
17:15 And Moses built an altar, and called the name of it Jehovah-nissi:

17:15 The Lord our Banner, a military title to commemorate great military victories.

17:16 For he said, Because the LORD hath sworn that the LORD will have war with Amalek from generation to generation.

17:16 The Lord will have war with the world, the flesh and the devil in every generation until we get past revelation 20. The war fare continues today and no cease fire or truce has been declared by either side. Woe to the Christian who makes a separate peace with the enemies of god in his life or ministry. That is known as treason.

God has sworn eternal war with the fallen nature of man as should we
1. 1 Samuel 15:3- Saul's commission to destroy them
2. Our old man is to be destroyed- put to death- crucified- Gal 2:20
   1. Speaks of sanctification- the destruction of the old man
3. Christian, you have begun a life of warfare, rest assured of that. You would never be told to endure hardness as a good soldier of Jesus Christ if it were not so. You must not put that sword up into its scabbard, but rather grind it sharp and hold it always ready in your hand.
4. The ultimate destruction of Amalek is sure- 17:14
5. The victory is commemorated with an altar 17:15
EXODUS CHAPTER 18

61. The Meeting With Jethro 18:1-27

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;

18:1 Everyone had heard what God had done for Israel and to Egypt. See Rahab’s testimony in Joshua 2:9-11.

18:2 Then Jethro, Moses’ father in law, took Zipporah, Moses’ wife, after he had sent her back,

18:2 Why was Zipporah sent back? Two possibilities:
1. Moses figured it may not be safe for his family in Egypt in the light of what was going to come so Moses sent her back to her family for safety.
2. There was marital strife, as seen in Exodus 4:25,26. This was a “separation” that some couples do in order to try to later save their marriage. Now that all the excitement was over, Jethro may have figured it was time for Moses and Zipporah to try to re-establish their marriage.
3. Her character may not have been very good and she would have been a hindrance to Moses and his work if she had stayed.

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:

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:

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:

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.

18:6 Did Moses pay any attention to his family?

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.

18:7 A great man gives honor to whom honor is due. This was standard practice among Orientals. Moses had a lot of respect for his father-in-law, but nothing is said about Moses being excited to see his wife and two sons!

18:7 Moses’ personal tent.

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.
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.

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.

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.

18:11 The great works of God make a great tool for evangelism.

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.

18:12 Burnt offerings and sacrifices” were offered by Abel, Noah, and Abraham before the giving of the Law.

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.

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?

18:15 And Moses said unto his father in law, Because the people come unto me to inquire of God:

18:15 “What does God say about my situation?” They had no Bibles so they relied on Moses for such revelation.

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.

18:16 There was some revelation and knowledge of the laws and statutes of God before the formal giving of the Law in Exodus 20. Here, the “laws” and “statutes” deal with individual matters and private matters arising between individuals.

18:17 And Moses’ father in law said unto him, The thing that thou doest is not good.

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.

18:18 Jethro may have had a point, but the Lord said nothing about it. God did not endorse Jethro’s advice but He didn’t warn against it, either. Yes, Moses had taken a lot on himself, as pastors are apt to do. Pastors are terrible when it comes to delegating work. But God would strengthen Moses to do the work, even if he worked 18 hours a day. Pastors don’t like to delegate the work out as they love the call of God and the work, but unless you learn to do that, you will wear away like Epaphroditus in Philippians 2:25-28.
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:

18:19 God may have spoken through Jethro but it would be nice to have some confirmation, and not just rely on someone saying “God told me to tell you”, even if it was your father-in-law. Take good advice but always pray about it and remember that it is human and uninspired. God talked to Moses directly, so he didn’t exactly need any counsel from anyone, not even his father-in-law.

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.

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:

18:21 God qualifications for anyone to be placed into a position of leadership, spiritual or secular:
   1. Able, or qualified men
   2. They must fear God
   3. They must be men of truth, who love truth and hate every false way
   4. Hate covetousness, so they will not be liable to bribery or ambition

18:21 Splitting up the rulers, with Moses at the top, then rulers over a thousand, then over a hundred, over fifties and then tens.

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.

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.

18:24 So Moses hearkened to the voice of his father in law, and did all that he had said.

18:24 Harkening to family members instead of seeking the mind of the Lord directly can often have disastrous results.

Similarities between Melchizedek and Jethro (Thomas Constable, Constable’s Study Notes)

<table>
<thead>
<tr>
<th>Melchizedek (Genesis 14:17-24)</th>
<th>Jethro (Exodus 18:1-27)</th>
</tr>
</thead>
<tbody>
<tr>
<td>He was a priest of Salem (Genesis 14:18).</td>
<td>He was a Gentile priest of Midian (Exodus18:1).</td>
</tr>
<tr>
<td>He met Abraham bearing gifts as Abraham returned from defeating the Mesopotamians (Genesis 14:18).</td>
<td>He met Moses as Moses returned from defeating the Amalekites (Exodus18:5).</td>
</tr>
<tr>
<td>He brought gifts to Abraham (Genesis 14:18).</td>
<td>He brought Moses’ wife and sons to Moses (Exodus18:2-6).</td>
</tr>
</tbody>
</table>
He was king of peace (Heb. *salem*, Genesis 14:18).

He offered Moses peace (Heb. *salom*, Exodus 18:7).

Abraham’s heir was Eliezer (“God is my help,” Genesis 15:2).

Moses’ heir was Eliezer (“God is my help,” Exodus 18:4).

Melchizedek praised God for rescuing Abraham from the Amalekites (Genesis 14:19-20).

Jethro praised God for rescuing Moses from the Egyptians (Exodus 18:10-11).

He offered bread and wine (Genesis 14:18).

He offered sacrifices and ate bread with Moses (Exodus 18:12).

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.

18:26 And they judged the people at all seasons: the hard causes they brought unto Moses, but every small matter they judged themselves.

18:27 ¶ And Moses let his father in law depart; and he went his way into his own land.
EXODUS CHAPTER 19


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.

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.

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 also went “up” to God, both geographically and spiritually. When you go to God, you always go “up”.

19:3 It is clear that this covenant is given to the “house of Jacob” and “the children of Israel”, not to any Gentile nation.

19:4 Ye have seen what I did unto the Egyptians, and how I bare you on eagles’ wings, and brought you unto myself.

19:4 With all the affection, tenderness and protection of a mother bird providing to her chicks.

19:4 In the desolate wilderness. God could do nothing with Israel while they were still in Egypt (a type of the world). They had to go “without the camp” (Hebrews 13:13) of the world, into a barren, howling and isolated wilderness to do business with God.

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:

19:5 The position of Israel after their acceptance of the covenant. This would continue into and through the Millennial Kingdom and beyond. No other nation would have this “most favored nation” status with God, and that includes the United States. God took Israel as His own people, to the exclusion of all the other nations of the earth.

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.

19:6 These three titles for Israel indicate:

1. A peculiar treasure (19:5). Compare Matthew 13:44. This is a treasure that is different from all others. Israel is looked on as peculiar by the Gentile nations due to her distinct laws, customs, and manner of life. No wonder Israel is hated! Gentile jealousy over the privileges Israel has with God certainly plays into this.
2. A kingdom of priests. No other nation has a priesthood like this, and the Roman Catholic counterfeit certainly does not figure into God’s reckoning. Rome has always envied Israel’s priesthood, which is why Rome has been so anti-Jewish. Rome believes her priesthood to be the logical extension of the Old Testament priesthood, although there is not a single verse anywhere in either testament that would back this up. “A kingdom of priests” indicates that Israel will serve as a sort of “mediator” between God and the Gentile nations (Isaiah 66:12,21).

3. An holy nation. There are no “holy nations” on the earth today and even Israel could never live up to this. Yet Balaam noted that God did not behold iniquity in Israel (Numbers 23:21). In God’s eyes, Israel was positionally holy, even if she was not practically holy. That will be fulfilled in the Millennium. The United States is far from being a “holy nation”. Preachers (especially the Independent Baptist sort) love to mix politics in with their theology and make all sorts of wild claims that America was founded as a Christian nation (yet ignoring the fact that the founding fathers were primarily deists). We were never a Christian nation, we were founded as a masonic nation. We just happened to have a lot of Christians in America that exerted a lot of influence. God only called ONE nation a “holy nation” and that is Israel and no other nation.

If the United States (or any other country) was a “Christian nation,” the national leaders would publicly confess Jesus Christ as Lord and Saviour, and they would have to be engaged in missionary activity constantly to win other peoples to Jesus Christ. Our national documents would also have clear mentions of Christ. Good luck finding any mention of God or Christ in the Constitution! No national leader, in America or elsewhere, has ever publicly testified of his “New Birth” before any television camera or on the radio.

19:6 The Levites are not chosen as the priestly tribe until Exodus 32.

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.

19:7 Out of respect and fear of God. He put on a very strong display in this chapter.

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.

19:8 Israel accepts the covenant without even hearing all the details of it. God had told them the benefits but none of their obligations to the covenant as of yet. That would start in chapter 20.

19:8 Israel had the desire to keep the covenant but God knew in Deuteronomy 5:28,29 that they would not be able to keep it. Paul’s lament in Romans 7:7-23 would reflect the heart of any true believer who wants to live for God and obey him but can’t because of the infirmities of the flesh.

19:8 “The law decreed by God on Mount Sinai has both a positive and a negative function. On the positive side the law functions as God’s testimony, revealing God to His people (see note 11 in ch. 20). The law is also God’s living word as His breath (2 Tim. 3:16) to infuse His element into His loving seekers (see note 31 in Deut. 8). On the negative side, the function of the law is to expose sin (Rom. 3:20; 5:20; 7:7-8, 13), to subdue sinners (Rom. 3:19), and to guard God’s chosen people and bring them to Christ (Gal. 3:23-24). Whether in our experience the law is positive or negative depends on the condition of our heart in receiving the law. If we love God, humble ourselves, and regard the law as His living word through which we contact Him and abide in Him, the law will become a channel through which the divine life and substance are conveyed to us for our supply and nourishment. Being infused with God’s
substance through the law as God’s word, we will become one with God in life, nature, and expression and will spontaneously live a life that expresses God and corresponds to His law (Rom. 8:4; Phil. 1:21a). However, if in coming to the law we do not seek God in love but rather separate the law from the living God as the source of life (cf. John 5:39-40), the law, which was intended to result in life (Rom. 7:10) but cannot give life of itself (Gal. 3:21 and note 1), will become a condemning and killing element to us (Rom. 7:11; 2 Cor. 3:6-7, 9). (Recovery Version of the Bible, notes).”

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.

19:10 ¶ And the LORD said unto Moses, Go unto the people, and sanctify them to day and to morrow, and let them wash their clothes,

19:10 Set yourselves apart for the work that God has for you and the relation with God you will soon enter into.

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.

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:

19:12 1. God is holy, so a man must “take heed” (19:12) in approaching God.
2. God is holy, so “death” is the penalty for approaching Him the wrong way. See 2 Samuel 6:7 when David brought the ark up in the incorrect manner and it cost Uzzah his life.
3. No man can go into the mount where God dwells (Hebrews 12:18-29) unless He accepts God’s conditions for going and comes as God has prescribed.
   In other words, you will come to God in His way or you will not come at all. It is all bound up in how we approach God. The true Christian believes (and teaches and practices) that this approach can only be made through a sinless man who offers a perfect sacrifice in the place of a sinful man who cannot approach in his own righteousness (Isaiah 64:6). Any other approach to God will end in failure and hellfire.

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.

19:14 ¶ And Moses went down from the mount unto the people, and sanctified the people; and they washed their clothes.

19:15 And he said unto the people, Be ready against the third day: come not at your wives.

19:15 1 Corinthians 7:5 is the cross-reference, where a husband and wife would forgo the natural sexual relations for a time for spiritual reasons.
Marginal Notes on Exodus

19:16 ¶ And it came to pass on the third day in the morning, that there were thunders and lightnings, and a thick cloud upon the mount, and the voice of the trumpet exceeding loud; so that all the people that was in the camp trembled.

19:16 Who was blowing the trumpet?

19:16 Trumpets were used to call convocations of God’s people. One will be used to call out the greatest gathering of all- the rapture (pre- and post-tribulation, Matthew 24:31; 1 Corinthians 15:52).

19:16 “Something should be said before closing this passage concerning the ”trumpet” (yobel; Jubilee, cornet, ram’s horn v. 13), first mentioned and the second “trumpet” shophar; 19:16, 19; 20:18). Both of these are to be distinguished from the ”silver trumpets” (chatsotserah; Num. 10:2, 8, 9, 10).

The ram’s horn is the first trumpet mentioned in the Bible; the horn (yobel, qeren; Greek, keras, an animal horn) taken from a ram of sacrifice. It is quite significant that the blood of that ram would still be able to speak after its death through the sound of the horn itself. We have an excellent illustration of this in the incident of Joshua and Jericho (Josh. 6). The ram’s horn being the first horn of Scripture takes the great emphasis of the blood. and bugles it to the world. The sound of the blood is the thing here; Passover was completed, the journey had forwarded itself fifty days - now the ram's horn declares the Word of the Lord at Sinai. Not only in this context, but also elsewhere, it appears to refer to solemn occasions, and finally gave rise to the term ‘Jubilee’ for the fiftieth year of release, ”the year of the ram’s (horn). Qeren referred to the horn on the animal (Gen. 22:13); used In this fashion as a musical instrument (Josh. 6:5; .1 Chron. 25:5); or as a vessel to hold liquids (1 Sam, 16:1,13; I Ki. 1:39), Sometimes this word is understood in a metaphorical way, ”to exalt him.” Later on, the 'horns of the altar," although made of one piece with the frame of the altar of burnt offering, made of acacia wood overlaid with bronze (Ex. 27:2); likewise the altar of incense (Ex. 30:2), overlaid with gold.

The shofar horn (geren) is considered synonymous with the ram's horn (Josh. 6:5) and is the only temple Instrument still being used today in the synagogue. Originally, the shofar was a ram's horn without a mouthpiece. It was chiefly used as a signal instrument In religious as well as in secular ceremonies. There are a number of passages where this is significant (Josh. 6:20; Jud. 7:16-22; Zech. 9:14-15).

After the Second Temple two types of shофaroth were in use: the curved (male) ram’s horn and the straight (female) mountain goat's horn (O. Talmadge Spence, Foundations Bible College: The Pentateuch, page 291).”

19:16 Moses trembled, too (Hebrews 12:21).

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.

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.

19:18 If they had any doubt before this, there should be none now- they were dealing with a holy God!

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.
19:19 Again, who was blowing this trumpet?

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.

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.

19:22 And let the priests also, which come near to the LORD, sanctify themselves, lest the LORD break forth upon them.

19:23 And Moses said unto the LORD, The people cannot come up to mount Sinai: for thou chargest us, saying, Set bounds about the mount, and sanctify it.

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.

19:24 It is usually not noted that Aaron went up with Moses to receive the law.

19:25 So Moses went down unto the people, and spake unto them.
EXODUS CHAPTER 20

“To begin with, we should observe some great and universal truths about the famous “Ten.”

1. Only one human being who ever crossed the face of this earth was able to keep the first one (cf. Matt. 22:37).
3. The “Seventh-day Adventists” break all ten of them regularly (James 2:10), for the seventh day here in America is not the seventh day in Palestine: it never has been and never will be. The instructions for the day of rest were never given to any Israelite outside of an area 100 miles east or west of Jerusalem.
4. The Law was a “schoolmaster” (Gal. 3:24) to show a man his need for a righteousness greater than the man who was “blameless” (Luke 1:6) in the Law (Phil. 3:4–8).
5. Where the pupil fails to allow the “schoolmaster” to lead him to Christ (Gal. 3:24), he goes back (Gal. 5:4) under “the CURSE of the law” (Gal. 3:13).
6. “By the law is the knowledge of sin” (Rom. 3:20), not the knowledge of God; God will justify no man by the Law (Gal. 3:11), even though, theoretically, IF a man could keep it, he would be justified (Rom. 2:13).
7. The Law is holy, spiritual, and good (Rom. 7:12), but the sinner is unable to keep it (Rom. 8:3), and the sinner who is a big enough fool to think that he does keep it is self-deceived. No man keeps “the Ten” unless he keeps them written on a card in his billfold or engraved on a chain hanging around his neck. Christ says, “NONE OF YOU KEEP THE LAW” (John 7: 19); and if the best religious leaders of Orthodox Judaism didn’t keep it, don’t kid yourself—you never have. (Peter Ruckman, Bible Believer’s Commentary on Exodus).

Notice also that the Ten Commandments are presented in a negative fashion. Only the Fifth Commandment in not presented in a negative way.

The Ten Commandments tell us what is prohibited but the sanctions and penalties for breaking them are not given in Exodus 20, but elsewhere.

The Ten Commandment can be divided into two “tables”

1. Duty to God- First, Second, Third and Fourth Commandments
2. Duty to Man- the last six commandments.

This can be summarized as: REVERENCE to God, HONOR to parents, and RESPECT to others.

“God gave the Mosaic Law to the Israelites for several purposes:

1. To reveal the holiness of God (1 Peter 1:15)
2. To reveal the sinfulness of man (Gal. 3:19)
3. To reveal the standard of holiness required of those in fellowship with God (Ps. 24:3-5)
4. To supervise physical, mental, and spiritual development of redeemed Israelites until they should come to maturity in Christ (Gal. 3:24; Ps. 119:71-72)
5. To be the unifying principle that made the establishment of the nation possible (Exod. 19:5-8; Deut. 5:27-28)
6. To separate Israel from the nations in order to enable them to become a kingdom of priests (Exod. 19:5-6; 31:13)
7. To make provision for forgiveness of sins and restoration to fellowship (Lev. 1-7)
8. To make provision for a redeemed people to worship by observing and
participating in the yearly festivals (Lev. 23)  
9. To provide a test that would determine whether one was in the kingdom (theocracy) over which God ruled (Deut. 28)  
10. To reveal Jesus Christ. (Thomas Constable, *Constable’s Study Notes on Exodus*).

A movement that has gained some followers, especially in the United States, is the "Christian Reconstruction" movement, also known as the "theonomy" movement, and the "Chalcedon school." Its central thesis is that God intended the Mosaic Law to be normative for all people for all time. Its advocates look forward to a day when Christians will govern everyone using the Old Testament as the law book. Reconstructionism rests on three foundational points: presuppositional apologetics, "theonomy" (lit. "the rule of God"), and postmillennialism. The main flaw in this system, from my perspective, is failure to distinguish God's purposes for Israel from His purposes for the church (Thomas Constable, *Constable’s Study Notes on Exodus*).

We can see that the commandments are still active today except for the fourth regarding the Sabbath as we see them repeated in the New Testament:

First Commandment - Matthew 4:10; 1 Corinthians 8:4; Ephesians 5:5; 1 John 5:21.  
Second Commandment - Acts 17:29; Romans 1:23; Revelation 9:20.  
Fourth Commandment: It's frequently mentioned in the New Testament but Paul never applies it to a Christian as being binding. Colossians 2:16 makes it clear that the Christian is not to be judged whether he observes the Sabbath or not.  
Fifth Commandment - Luke 18:20; Romans 1:30; Ephesians 6:1-3; Colossians 3:20.  
Sixth Commandment - Romans 13:9; 1 Timothy 1:9.  
Seventh Commandment - Matthew 5:27,28; 19:18; Romans 13:9; Ephesians 5:3-5; 1 Thessalonians 4:3.  
Eighth Commandment - Matthew 19:18; Romans 2:21; 13:9; 1 Corinthians 6:10; Ephesians 4:28.  
Ninth Commandment - Romans 13:9; 1 Timothy 1:10; James 4:11.  
Tenth Commandment - Luke 12:15; Romans 7:7; 13:9; 1 Corinthians 5:10-11; 6:10; Galatians 5:19; Ephesians 5:3, 5; 1 Timothy 6:10; 2 Timothy 3:2.

"There seems to have been three givings of the Law: first, orally, here from the quaking mount (20:1); second, written on stones by God and given to Moses (31:18); and third, written again by God on stones which Moses provided for the occasion (34:27). Of course, this is besides other aspects of the law and ceremony that was given to Moses, by God, for writing in adjacent to the law itself(34:27-35). God first spake these words directly to the people, not through other spiritual channels. Jehovah spake these words to Israel "face to face, in the mount, out of the midst of the fire" (Deut. 5:4). We should realize that the giving of the Law was at a time of the manifestation of angels who accompanied it (cf. Acts 7:53; Gal. 3:19; Heb. 2:2; & Deut. 33:2) (O. Talmadge Spence, *Foundations Bible Commentary: The Pentateuch*, page 293)."

63. The First Commandment 20:1-3

20:1 And God spake all these words, saying,

20:2 I am the LORD thy God, which have brought thee out of the land of Egypt, out of the house of bondage.
Marginal Notes on Exodus

20:2 The First Commandment has two variations: one will be found in Deuteronomy 5:7 and the other in Deuteronomy 6:4,5.

20:2 In this prologue, God introduces Himself, reveals who He is, and His authority for giving such a "law code". God identifies Himself, first, as the LORD, the self-existent and absolute One. Second, He reminds Israel that He is their Savior, and that their relationship to Him ("thy God"). God chose Israel, not Israel, God.

20:2 Egypt, as a type of the world, is never spoken of in good or positive terms, but is presented as a "house of bondage" that God's people need deliverance from.

20:3 Thou shalt have no other gods before me.

20:3 "thou" not "ye". This is a commandment directed toward the individual.

20:3 Did you ever notice the intolerance of God's religion? In olden times the heathen, who had different gods, all of them respected the gods of their neighbors. For instance, the king of Egypt would confess that the gods of Nineveh were true and real gods, and the prince of Babylon would acknowledge that the gods of the Philistines were true and real gods: but Jehovah, the God of Israel, put this as one of his first commandments, "Thou shalt have none other gods besides me;" and he would not allow them to pay the slightest possible respect to the gods of any other nation: "Thou shalt hew them in pieces, thou shalt break down their temples, and cut down their groves." All other nations were tolerant the one to the other, but the Jew could not be so. One part of his religion was, "Hear, O Israel, the Lord thy God is one God;" and as the consequence of his belief that there was but one God, and that that one God was Jehovah, he felt it his bounden duty to call all pretended gods by nicknames, to spit upon them, to treat them with contumely and contempt. Now the Christian religion, you observe, is just as intolerant as this. If you apply to a Brahmin to know the way of salvation, he will very likely tell you at once, that all persons who follow out their sincere religious convictions will undoubtedly be saved. "There," says he, "are the Mohammedans; if they obey Mohammed, and sincerely believe what he has taught without doubt, Alla will glorify them at last." And the Brahmin turns round upon the Christian missionary, and says, "What is the use of your bringing your Christianity here to disturb us? I tell you our religion is quite capable of carrying us to heaven, if we are faithful to it." Now just hear the text: how intolerant is the Christian religion! "Neither is there salvation in any other." The Brahmin may admit, that there is salvation in fifty religions besides his own; but we admit no such thing. There is no true salvation out of Jesus Christ. The gods of the heathens may approach us with their mock charity, and tell us that every man may follow out his own conscientious conviction and be saved. We reply—No such thing: there is no salvation in any other; "for there is none other name under heaven given among men, whereby we must be saved" Now, what do you suppose is the reason of this intolerance—if I may use the word again? I believe it is just because there is the truth both with the Jew and with the Christian. A thousand errors may live in peace with one another, but truth is the hammer that breaks them all in pieces. A hundred lying religions may sleep peaceably in one bed, but wherever the Christian religion goes as the truth, it is like a fire-brand, and it abideth nothing that is not more substantial than the wood, the hay, and the stubble of carnal error. All the gods of the heathen, and all other religions are born of hell, and therefore, being children of the same father, it would seem amiss that they should fall out, and chide, and fight; but the religion of Christ is a thing of God's—its pedigree is from on high, and, therefore, when once it is thrust into the midst of an ungodly and gainsaying generation, it hath neither peace, nor parley, nor treaty with them, for it is truth, and cannot afford to be yoked with error: it stands upon its own rights, and gives to error its due, declaring that it hath no salvation, but that in the truth, and in the truth
alone, is salvation to be found. (Charles Spurgeon, “The Way of Salvation”, *New Park Street Pulpit*, Sermon #209)."

20:3 This is a call to monotheism. All forms of polytheism are in error. This was unique among the nations of this day as polytheism was the norm and monotheism, once the original religion, had been forgotten. No other gods” means exactly that “no other gods”—GOOD OR BAD. This includes making an idol of your favorite preacher (Calvin, Spurgeon, Rice, the Puritans)... or your favorite theological system (Calvinism, Dispensationalism, Postmillennialism).

1. This means no other gods at all.
2. This also means no other gods to be worshipped or honored to be more important than the One True God. (Colossians 1:18).

Jehovah has always had many competitors for worship, love and adoration. The Believer is to reject them all and cling only to the God of Israel as the One True God.

20:3 Other similar verses affirm the exclusive nature of the one true God and bar from the allegiance of Israel all other gods. These passages are Exodus 20:1-2; 23:20-31; Leviticus 19:36,37; 20:8; 22:31-33; Deuteronomy 1:1-4:49; 5:1-6; 7:6-8; 8:1-18; 10:14-17; 11:1-7; 13:18; 26:16-19; 27:9,10.

20:3 This is a call to reject the multitude of false gods worshipped by the heathen and choose to worship the One True God instead.

20:3 "In pointing out the duties required by this Commandment we cannot do better than to quote the Westminster Confession of Faith. They are "the knowing and acknowledging of God to be the only true God, and our God (1 Chron. 28:9; Dent. 26:17, etc.); and to worship and glorify Him accordingly (Ps. 95:6, 7; Matthew 4:10, etc.), by thinking (Mal. 3:16), meditating (Ps. 63:6), remembering (Eccl. 12:1), highly esteeming (Ps. 71:19), honoring (Mal. 1:6), adoring (Isa. 45:23), choosing (Joshua 24:15), loving (Deut. 6:5), desiring (Ps. 73:25), fearing of Him (Isa. 8:13), believing Him (Ex. 14:3 1), trusting (Isa. 26:4), hoping (Ps. 103:7), delighting (Ps. 37:4), rejoicing in Him (Ps. 32:11), being zealous for Him (Rom. 12:11), calling upon him, giving all praise and thanks (Phil. 4:6), and yielding all obedience and submission to Him with the whole man (Jer. 7:23), being careful in all things to please Him (1 John 3:22), and sorrowful when in anything he is offended (Jer. 31:18; Ps. 119:136), and walking humbly with Him” (Micah 6:8) (A. W. Pink, *The Ten Commandments").”

**64. The Second Commandment 20:4-6**

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:

20:4 This is an extension of the First Commandment. If idolatry is forbidden, then any visible manifestations of it are also forbidden.

1. You are not to “make unto thee” (20:4) any image.
2. “Unto thee” means to “bow down thyself to them” (20:5).
3. Where this is done, payment for sin extends to grandchildren, great-grandchildren, and further (20:5).

20:4 The folly of idolatry, as detailed in Isaiah 44:9-20:
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;

20:5 Religious duties associated with idolatry are forbidden, as is giving any respect or recognition to idols. This also forbids any visible “aids to worship”. God is a Spirit (John 4:24) and no image can be made of Him, so none are permitted.

20:5 An image-lover is a God-hater.

20:5 God is also a jealous God. He is highly offended with a non-existent “god” getting the credit for the things that He has done. God created the heaven and the earth, not an idol. God created man, not an idol. God answers prayer, not an idol. God has provided everything that man requires, not an idol. God provided salvation for fallen man, not an idol. So it is natural that God gets “upset” when He is ignored for these good things He has done and some non-existent “god” gets the credit. It would bother us, Why shouldn’t it bother Him?

20:5 Colossians 3:5 tells us that “…covetousness…is idolatry.” Anything that you give yourself to, especially in abandonment, becomes your “god.”

20:6 And shewing mercy unto thousands of them that love me, and keep my commandments.

20:6 “Thousands” love Him and obey Him, but unfortunately, “millions” do not, so these “thousands” are in a minority and always have been.

65. The Third Commandment 20:7

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.

20:7 The cursing that is involved in the talking of the Lord’s name in vain has been multiplied by the television and the internet. How annoying it is for the child of God to continually be exposed to sinners saying “Jesus Christ!” or “My Lord!” or using the Lord’s name in profanities. “Behind “cotton pickin’” lies the word “DAMN” (Gen. 9:25). Behind “I’ll be John Browned” lies “I’ll be damned,” for “cursed is every one that hangeth on a tree” (Gal. 3:13), and John Brown was hung. One does not have to cry “Od’s bodkins!” or “Od’s blut!” or “Holy Mary” or “Holy Mackerel” to prove their “Christianity.” Behind “Od’s bodkins” lies “God’s body” (“Corpus Christi,” I believe, is the Latin American expression!), and behind “Od’s blut” lies God’s blood (Acts 20:28). Mary was no more “holy” than Peter, James, and John; and Peter, James, and John were no more holy than Martin Luther or St. Francis. Lurking behind “Gee” and “Gee whiz” and “Jimminy” and “Jiminy Crickets” and “Jeepers Creepers” are two clear words: JESUS CHRIST. No one with any sense is fooled with “golly” or “gosh” or “gosh darn” or “goldurn” or “dad burn” or “sam hill.” “God” and “damn” and “hell” are what the culprit is trying to say, but he is trying to curse respectfully. The modern TV expression is simply “Gaa” This word comes out of the mouth of nearly every child actor on TV at least once a day. Why not “rats!” or “horsefeathers!”? Why is it always “GEE WHILLIKERS!” Why not: “By Darwin” or “What the Bertrand Russell are you doing here?” How about “Buddha damn this sewing machine”? Isn’t it strange how the Bible states the problem before it shows up and then the people who reject the Bible go right ahead and prove the problem to be exactly as it was stated? [See Phil. 2:9–10; Acts 4:12.] (Peter Ruckman, Bible Believer’s Commentary on Exodus).
The use of these “euphemisms” is nothing more than a form of “Christian cussing”. We mean exactly what the unsaved sinner says when he uses the stronger profanity but we do not want to use that kind of offensive language, so we “tone it down” and gloss over it, but the thoughts and intents are exactly the same.

20:7 “God’s Name is taken in vain by us when we use it without due consideration and reverence. Whenever we make mention of Him before whom the seraphim veil their faces, we ought seriously and solemnly to ponder His infinite majesty and glory, and bow our hearts in deepest prostration before that Name. How can they, who think and speak of the great God promiscuously and at random, use His Name with reverence when all the rest of their discourse is filled with froth and vanity? That Name is not to be sported with and tossed to and fro upon every light tongue. O my reader, form the habit of solemnly considering whose Name it is you are about to utter. It is the Name of Him who is present with you, who is hearing you pronounce it. He is jealous of His honor, and He will dreadfully avenge Himself upon those who have slighted Him (A. W. Pink, *The Ten Commandments*).”.

66. The Fourth Commandment 20:8-11

20:8 Remember the sabbath day, to keep it holy.

20:8 There has been so much false doctrine related to the observation of the Sabbath that it would take a book to discount them all. The Seventh Day Adventists are the worst offenders but there are other “Seventh Day” groups (including some Baptists and “Messianic Jews) are just as guilty.

The best way to handle the Biblical presentation of the Sabbath is to categorize the verses by means of Biblical theology:

1. First mention of the “Seventh Day” is in Genesis 2:2,3. It is not called a Sabbath but God rested from His creative work on that day.
   1. Exodus 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.

2. First mention of the Sabbath- Exodus 16:23 And he said unto them, This is that which the LORD hath said, To morrow is the rest of the holy sabbath unto the LORD : bake that which ye will bake to day, and seethe that ye will seethe; and that which remaineth over lay up for you to be kept until the morning.

3. The Sabbath is “holy”- Exodus 16:23 And he said unto them, This is that which the LORD hath said, To morrow is the rest of the holy sabbath unto the LORD : bake that which ye will bake to day, and seethe that ye will seethe; and that which remaineth over lay up for you to be kept until the morning.

4. Every man was to “stay in his place” on the Sabbath- Exodus16:29 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.

5. It was to be “kept holy”. Exodus 20:8 Remember the sabbath day, to keep it holy.

6. No work was to be done on the Sabbath, by man or animal.
   1. Exodus 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:
   2. Exodus 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.
3. Leviticus 23:3 Six days shall work be done: but the seventh day is the sabbath of rest, an holy convocation; ye shall do no work therein: it is the sabbath of the LORD in all your dwellings.

4. Deuteronomy 5:14 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, nor thy manservant, nor thy maidservant, nor thine ox, nor thine ass, nor any of thy cattle, nor thy stranger that is within thy gates; that thy manservant and thy maidservant may rest as well as thou.

5. Nehemiah enforced it in Nehemiah 13:15-22

6. Jeremiah 17:21-27

7. The Sabbath was given to Israel, not to any Gentile nation
   1. Exodus 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.
   2. Exodus 31:16 Wherefore the children of Israel shall keep the sabbath, to observe the sabbath throughout their generations, for a perpetual covenant.
   3. Proselytes were to also keep it- Isaiah 56:6 Also the sons of the stranger, that join themselves to the LORD , to serve him, and to love the name of the LORD , to be his servants, every one that keepeth the sabbath from polluting it, and taketh hold of my covenant;

8. The penalty for violating the Sabbath was death and that soul being cut off from Israel
   1. Exodus 31:14,15 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. 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.
   2. Exodus 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.
   3. Numbers 15:32ff
   4. There is no Sabbath keeper alive today who submits himself to be stoned when he violates the Sabbath, which he does every week. If he gets up on Saturday morning and drives 10 miles to church and back, he has broken the Sabbath as he is supposed to stay in his own place. If he turns his furnace up and cooks breakfast or lunch on the Sabbath, he has again violated the Sabbath as he has “kindled a fire”.

9. The Sabbath will be observed forever. Exodus 31:16 Wherefore the children of Israel shall keep the sabbath, to observe the sabbath throughout their generations, for a perpetual covenant.

10. No fire was to be kindled on the Sabbath Exodus 35:3 Ye shall kindle no fire throughout your habitations upon the sabbath day.

11. The Sabbath was to be sanctified Deuteronomy 5:12 Keep the sabbath day to sanctify it, as the LORD thy God hath commanded thee.

12. The Sabbath was to be called a delight- Isaiah 58:13 If thou turn away thy foot from the sabbath, from doing thy pleasure on my holy day; and call the sabbath a delight, the holy of the LORD , honourable; and shalt honour him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words:

13. The Sabbath will be observed in the Millennium.
   1. Isaiah 66:23 And it shall come to pass, that from one new moon to another, and from one sabbath to another, shall all flesh come to worship before me, saith the LORD .
   2. Ezekiel 44-46

14. It is lawful to do well and to serve God on the Sabbath
   1. Matthew 12:2-12
15. The Sabbath was made for the benefit of man, not the other way around. Mark 2:27 And he said unto them, The sabbath was made for man, and not man for the sabbath:

16. Jesus is the Lord of the Sabbath. Mark 2:28 Therefore the Son of man is Lord also of the sabbath.

17. It was the Lord’s custom to go to the synagogue on the Sabbath. Luke 4:16 And he came to Nazareth, where he had been brought up: and, as his custom was, he went into the synagogue on the sabbath day, and stood up for to read.

18. The Jews would do circumcisions on the Sabbath. John 7:22 Moses therefore gave unto you circumcision; (not because it is of Moses, but of the fathers;) and ye on the sabbath day circumcise a man.

19. Sabbath Day Journey- Acts 1:12. This was about 3/4 of a mile or 2000 paces.

20. No Christian is to be judged or allow others to judge him as to whether he keeps the Sabbath or not. Colossians 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:

21. Cattle get rest also on the seventh day, since God’s care for the brute creation is manifest many times in the Old Testament (Genesis 8:1, 9:9-11; Exodus 23:5,12; Deuteronomy 25:4; Jonah 4:11).

22. Nine of the Ten Commandments are repeated by Paul in his epistles. The missing one is the Fourth Commandment. Paul never refers to it as still binding on Christians in the New Testament. In fact, Paul tells us to allow no one to judge us with respect to whether we worship on the Sabbath or not (Colossians 2:16). Nowhere in the New Testament are Christians commanded to keep the Sabbath.

23. The early church did not observe the Sabbath. In Acts, the only example we have of a church service is in Acts 20 and they met on the “first day of the week” (Acts 20:7). Paul also assumes the Corinthian church was meeting on the “first day of the week” in 1 Corinthians 16:2).

24. Even today, the Sabbath is not Sunday. The Sabbath is sundown Friday to sundown Saturday. Sunday is Sunday. Therefore, Sabbath regulations are not binding on the Church. The Sabbath was given to Israel as a covenant sign but the Sabbath was not given to any Gentile nation as God never entered into covenant with any Gentile nation (and that includes the United States) as He did with Israel. Is it unfortunate that many good Christian writers referred to Sunday as a “Christian Sabbath” or tried to bring Sabbath regulations over to Sunday. Robert Murray McCheyne did this but he was not the only one.

25. The weekly Sabbath could fall on different days:

1. 1st day- Leviticus 23:29
2. 7th day- Exodus 20:10
3. 8th day- Leviticus 23:29

20:8 “Briefly, these are the ten reasons why none of them could use the pseudonym of being a “Bible believing Seventh Day Adventist” honestly:

1. Moses wrote Genesis around 1450 B.C., and when he wrote Genesis 2:1–3, he was writing about something that neither he nor any man on earth knew anything until the law was given on Mount Sinai. (Ezek. 20:12, 20, and Neh. 9:14 are very clear on this, and neither passage needs “interpreting” any more than a stop sign at an intersection.)

2. No Gentile in Genesis was ever commanded to “keep the Sabbath,” and Noah, Adam, Enoch, Abraham, Isaac, and Jacob never fooled with it.
3. Adam was given God’s “commandments” in Genesis 2:15–17 and was commanded nothing about the “Sabbath” at all.

4. If He had given Adam a commandment on the Sabbath, it would have been ridiculous, for Adam, until Genesis 3:19–20, had no work from which to rest!

5. There can be no distinction between the “moral law” (the Ten Commandments) and the “ceremonial law” (Leviticus, etc.) in God’s sight, for the ceremonial Sabbath is found on the Tablets of Stone (Exod. 20:8), and the next commandment after it, on the same Tablet of Stone (Exod. 20:12), is found in the ceremonial law of Leviticus (Lev. 19:3). The third “moral law” after that (Exod. 20:15) is found in the ceremonial law of Leviticus 19:11.

6. “Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all,” says James (James 2:10), and the Seventh-day Adventist who observes Friday (6 P.M.) to Saturday (6 P.M.) and cooks a meal on a gas stove is just as lost as the man they stoned in Numbers 15:33–34. You cannot light a stove on the Sabbath (see Exod. 35:3).

7. The New Testament Commandments are two in number (see John 15:10, 12). They plainly replace the Old Testament “ten” in the passage on the subject by the Apostle to the Gentiles (see Rom. 13:9–11). The Tables of Stone were “done away with” in 2 Corinthians 3, and the Christian is not “under the law, but under grace” (read Rom 6:14). The New Testament “believer” who is counting on the works of the Law to save him is “fallen from grace” (Gal. 5:4).

8. A man who observes the Sabbath more than 8,000 miles from Palestine is breaking the Sabbath, for nowhere outside of Palestine is the Sabbath ever mentioned—not even in Genesis 2 (see comments on verses 8–14). A man “resting” from Friday (6 P.M.) to Saturday (6 P.M.) might be able to pick up alot of money Sunday by staying open for business, but he wouldn’t fool God a bit. Friday over here is SATURDAY in the land where God gave the Sabbath as a sign between Him and Israel (see Neh. 9 and Ezek. 20:12, 20).

9. Christians met on the first day of the week (Acts 20:7), broke bread on the first day of the week (ibid.), preached on the first day of the week (ibid.), took up collections on the first day of the week (1 Cor. 16:1–2), received the Holy Spirit on the first day of the week (Acts 2:1–4), after their Saviour rose from the dead the first day of the week (John 20:1; Matt. 28:1; Luke 24:1). That is, the reason why a “Seventh-day Adventist” observes the seventh day of the week is because he is not a Christian; he is an Old Testament Jew, seeking justification by “the works of the law.” See the Holy Spirit’s solemn comment on this kind of madness in Romans 9:31–33; 10:14; 3:20; 3:28; etc.

10. The original “Seventh-day Adventist” taught that not only was a Christian to keep the Old Testament Jewish Sabbath as a token of his love for Christ, but further, a man could not be saved unless he kept it! More than this, the original “Sabbatarians” taught that the Devil bore off the Christian’s sins as the “scapegoat” and that, therefore, Satan was the final atonement (see corrective comments under Matt. 12:40 in commentary on Matthew). But that isn’t all; the original “Adventists” taught soul sleep, annihilation of the wicked, and the thousand year reign on earth of Lucifer, not Jesus Christ. The modern “Seventh-day Adventist” has had his apple carts kicked over so many times by real Bible believing Christians (who have forced him to read the Scriptures) that the position of M.E.G.H.J. White (A,B,C,D,E,F,?) is now:

   a. You get saved by trusting the blood atonement.

   b. If you “love Christ,” you will keep not “His commandments” but the Old Testament ones given to Moses!

   c. The favorite verse now is 1 John 2:4, whereas it was Revelation 13:16–17. Originally, “the mark of the beast” was going to church on Sunday! How the mighty have fallen! Leaving “Seventh-day Adventism” for the babies who are “unskillful in the word” (see Heb. 5:13), we should turn to Exodus 12:16. In this salient passage, it is observed that even before the seventh day Sabbath is revealed to Moses and Israel (see Neh. 9:14), the first day is given for a “holy convocation”! The context here (Exod. 12) is blood-bought believers, under
20:9 Six days shalt thou labour, and do all thy work:

20:9 Man is expected to labor and work, for that is one of the curses inflicted on mankind as a result of Adam’s fall (Genesis 3:17-19).

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:

20:10 The only Gentiles on whom the Sabbath was binding on were those who were living in Israel.

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.

20:11 Six-Day Creationism reaffirmed by the Lord and by Moses here. Moses was a Creationist, as was Jesus.

20:11 The weekly Sabbath runs from sundown Friday to sundown Saturday, as the Jewish day began at sundown. It is not Sunday and never has been Sunday. Many preachers of the past had a tendency to refer to Sunday as a “Sabbath” or the “Christian Sabbath” but there is no Scriptural basis for that. These folks usually apply Sabbath regulations to Christians and transfer them to Sunday, such as not shopping or going out to eat. But again, is no Scriptural basis to apply Sabbath regulations to Christians or to try to transfer them to Sunday.

20:11 The reason for the command to rest is as a memorial to God’s rest on the seventh day of Creation. He rested ad so should we. And we need it. God never intended for man to work himself to death, but in His mercy, gave him an enforced day off so he would rest, “recharge” and spend time with his family. Everyone needs this regardless if you are saved or lost, Jew or Gentile.

67. The Fifth Commandment 20:12

20:12 ¶ Honour thy father and thy mother: that thy days may be long upon the land which the LORD thy God giveth thee.

20:12 This is a foundational commandment for the establishment of the family. This is also first commandment with promise (Ephesians 6:2). The promise is for long life and many days in the land. You will notice there is no age limit on this. As long as your parents are alive, they are to be honored and respected, even if you have moved out of the house and have established your own family.

“All Israelites were to "honor" their parents ("your father and your mother"), because parents are God’s representatives to their children in God’s administrative order. Thus the fifth commandment is as foundational to commandments six through ten, as the first commandment is to commandments two through four. The Israelites were to honor God because He had given them life, and they were to honor their parents because they were His instruments in giving them life (Thomas Constable, Constable’s Study Notes on Exodus)."
I would also extend this to in-laws and grandparents. The general idea is to honor and
respect those who are older than we are and who may have familiar authority over us. To do
otherwise is to be guilty of rebellion, which is as bad as witchcraft (1 Samuel 15:23).

Of course, we should be honoring our heavenly Father and Mother (the Scripture) with
an even greater reverence!

The ultimate dishonoring of parents would be to murder them and this would be
punishable by death (Exodus 21:15). Cursing parents would also carry the death penalty
(Exodus 21:17).

Honoring parents also involves obeying them in all lawful things (Ephesians 6:1).

20:12 I once heard Evangelist Oliver B. Greene say that he did not expect to have a very long
life because he was so rebellious and disrespectful of his parents before he got saved. He died
in 1976 at age 61. You will notice that there are very few old rock singers, as many of them
preach rebellion against parents to the kids and teenagers who listen to their “music”.

20:12 The “length of days” can apply both to the length of years in the land but also to the
quality of that life, to live a good, full life, the kind Jesus promised in John 10:10, that we might
have life and have it more abundantly. Rebels may live long but they will not live well and
certainly will not die well.

68. The Sixth Commandment 20:13

20:13 Thou shalt not kill.

20:13 Many commentators and modern versions re-translate this to “thou shalt not murder”.
There are no national, military or self-defense exemptions discussed. The same God who said
“Thou shalt not kill,” said, “utterly destroy” in 1 Samuel 15:1-4. This does not deal with:

1. Killing in wartime
2. Killing in self-defense
3. Executing criminals
4. Killing animals for food or other necessities

The prohibition involves premeditated murder (homicide) in the act of a crime. The
practice of abortion and euthanasia certainly fall under this prohibition. Suicide, or self-murder,
is also prohibited as the guilty party is usurping the sovereignty of God over his life by taking it
upon himself to decide when and how his life will end.

Every instance of the killing of a man is not murder. It is not so in the execution of
justice, when the magistrate sentences someone guilty of a capital offense, for he is vested with
lawful authority by God to put capital offenders to death, and if he fails to do so, then God will
charge it upon him as sin. “Thine eye shall not pity, but life shall go for life” (Deuteronomy
19:21). This is God’s order to the civil magistrate. Nor is the shedding of blood in a righteous
war chargeable with murder. It is lawful to take up arms against an invader and to recover what
has been unjustly taken away.

Liberals would decry this assertion that there is such a thing as a “just war” and would
denounce all war as unlawful. When soldiers came to John the Baptist for instruction saying,
“What shall we do?” (Luke 3:14), he did not say, Fight no more, abandon your calling, but gave
them directions how they should conduct themselves. When the centurion came to Christ and
drew arguments from his military calling, our Lord did not condemn his profession or rebuke him
for holding such an office. Instead, He highly commended his faith (Luke 7:8, 9). When
examined by Pilate Christ declared, “My kingdom is not of this world: if My kingdom were of this
world, then would My servants fight, that I should not be delivered to the Jews: but now is My
kingdom not from hence” (John 18:36). Those words clearly imply that though carnal means
were improper for advancing Christ’s spiritual kingdom, yet had not His state of humiliation prevented His assuming the royal scepter, His followers might lawfully have fought to defend His title if He had allowed them to.

20:13 God has attached the death-penalty to murder in Genesis 9:5, 6, ”And surely your blood of your lives will I require; at the hand of every beast will I require it. and at the hand of man; at the hand of every man’s brother will I require the life of man. Whoso sheddeth man’s blood, by man shall his blood be shed, for in the image of God made He man.” This statute which God gave to Noah has never been rescinded or altered.

In Matthew 5:21, 22, we have Christ’s exposition of the sixth commandment: He goes deeper than the letter of the words and gives the spirit of them, He shows that murder is not limited to the overt act, but also pertains to the state of mind and the angry passion which prompts the act, as in 1 John 3:15.

God emphasizes the sacredness of human life and His own sovereignty over it. He alone has the right to say when it shall end.

We must also be guilty of heart-murder, especially regarding a brother (1 John 3:15). Physical murder always begins in the heart, so the heart-attitude towards others, especially brethren, must always be monitored. And yes, Christians can be guilty of such sins, which is why John warned against it.

20:13 Murder is so serious for several reasons:

1. It is the ultimate act of violence that cannot be undone.
2. It usurps the sovereignty of God over that life as the murderer is determining when and how that life ends instead of God.
3. It is not only the murder of the victim but the murder of persons yet unborn if the victim is still of child-bearing age. By murdering him or her, any and all future descendants are also murdered.
4. Cain was the first murderer, under the “inspiration” of Satan (John 8:44).

The crime is characteristic of a nation that God has abandoned and vice-versa. David commits physical adultery; Solomon commits spiritual adultery in his forsaking the Lord. Rome is an adulteress whore.

This is a very common and widespread sin in our generation, with just about every song, book and television program and movie presenting it as something that is normal and/or healthy. This is one reason why the family is in such trouble today, as husbands and wives do not take their marriage vows to each other very seriously. Adultery and fornication has been so “mainlined” and “normalized” that the one who is chaste and faithful is seen as the freak!

20:14 Thou shalt not commit adultery.

20:14  Sexual relations outside of marriage. This can be done physically or mentally (Job 24:15; Matthew 5:28) and it carries the death penalty for the parties involved (Leviticus 20:10, John 8:4). The sin is abhorred of God (Ezekiel 23; Malachi 2). It is also forbidden in the New Testament (Romans 13:9). “Whoremongers and adulterers God will judge” (Hebrews 13:4, those who defile the marriage bed).

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20:14  Spiritual adultery can be considered here as well. When a professing Christian professed the new birth and that he is now part of the bride of Christ, only to go off to the Mormons or Hindus or Muslims, he commits spiritual adultery against his/her Husband, Christ.
Marginal Notes on Exodus

Apostasy is spiritual adultery. If the physical adultery was stoned, what is the penalty for the spiritual adulterer?

In Matthew 5:31 and 19:7, the “writing of divorcement” for a divorce proceeding is the Greek word “apostasion”, from which we get our English word “apostasy”.

70. The Eighth Commandment 20:15

20:15 Thou shalt not steal.

20:15 Private property is recognized and respected. You have no right to that which belongs to another. Politicians, especially Socialists and Communists disagree, as they imagine that they have the right to your earnings and property through taxation (legalized theft) and outright taking of private property (sometimes called “nationalizing and industry”). To steal from your neighbor is to show the ultimate disrespect for him.

20:15 “Thou shalt not steal anyone’s good name by slandering him (Prov. 16:27–30).

Thou shalt not steal the bloom of purity from the cheeks of a young woman by sacrificing her virtue on the altar of your own lusts (Deut. 22:13–29).

Thou shalt not steal years off the life of thy mother or father by worrying them to death with the way that thou livest (Deut. 21:18).

Thou shalt not steal money from the Highway Department for thine town so thy people will make thee a City Commissioner.

Thou shalt not steal watermelons, apples, cherries, or grapes from a neighbor’s field and laugh it off as a “childhood prank.”

Thou shalt not steal away from thy job fifteen minutes before the whistle bloweth and then collect pay for a full eight hours’ work.

Thou shalt not steal away to the water cooler (or the coffee pot) to “shoot the bull” and then pretend that thou hast been working the whole time! (Peter Ruckman, Bible Believer’s Commentary on Exodus).

20:15 Failure to give tithes and offerings to God is considered stealing from God- “Will a man rob God? yet ye have robbed Me. But ye say, Wherein have we robbed Thee? In tithes and offerings. Ye are cursed with a curse: for ye have robbed Me, even this whole nation” (Malachi 3:8,9).

71. The Ninth Commandment 20:16

20:16 Thou shalt not bear false witness against thy neighbour.

20:16 This includes:

1. Lying under oath- 1 Kings 22:15,16.22; Proverbs 10:18
2. Spreading lies about someone, slander- Proverbs 10:18; Jude 9,15
3. Flattery- Proverbs 7:21
4. Suppressing the truth- Romans 1:20-26
6. Giving out false information- 1 Kings 13:18
7. Going back on your word- Jeremiah 37:21-38:6
8. Refusing to fulfill vows- Ecclesiastes 5:1-6

16b No one has to be taught how to lie (Psalm 58:3). One must be taught how to tell the truth. Lying is natural for any man. Abraham lies (Genesis 12:18), David lies (1 Samuel 21:13),
Saul lies (1 Samuel 15:21), Job lies (Job 12:6), Joseph lies (Genesis 44:2), Peter lies (Matthew 26:69-74), etc.

72. The Tenth Commandment 20:17

20:17 Thou shalt not covet thy neighbour’s house, thou shalt not covet thy neighbour’s wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor any thing that is thy neighbour’s.

20:17 This is the root of all sin- wanting something badly enough to sin in order to obtain it. Pride is involved when you convince yourself that you are entitled to your neighbor’s possessions, that you have a right to them. This sinful attitude will justify anything to reach that end. This is one of the commandments which Jesus refused to quote in dealing with the rich young ruler in Luke 18:20, and it is the commandment that “tied the rag on the bush” as far as that materialistic young man was concerned (Luke 18:22). Paul says that he would not have known the nature of lust without this commandment (Romans 7:7), but when this commandment became clear, he realized the nature of sin, and he “died” on the spot (Romans 7:9). Paul also observes that “covetousness...is idolatry” in Colossians 3:5 as it is a lust for things. It may be displayed openly but can also be hidden in the heart (see Judas, John 12:6). It was covetousness that caused the original rebellion when Lucifer wanted God’s throne for his own (Isaiah 14:13,14). It was covetousness that caused the fall of the human race when Eve wanted to be as gods (Genesis 3:1-6). It was covetousness that doomed Gehazi (2 Kings 5:20-27) and Simon (Acts 8:18-20). Achan “saw” and “coveted” and “took” and “hid” (Joshua 7:21). Preachers who covet larger crowds and more meetings will usually compromise to get them.

In contrast, the godly man can say “The Lord is my shepherd; I shall not want” (Psalm 23:1). He also learns to be content (Philippians 4:11).

20:17 “Commercial advertising in the Twentieth Century majors in increasing covetousness, and the line between “supplying a need” and “creating a buyer” has long ago been passed. Modern television is simply a 24-hour-a-day machine designed to create covetousness where it does not already exist. The whole point and purpose of TV, from morning to night, is to make the viewer feel that he NEEDS something or MUST HAVE something which he does not have. This may vary from desiring a show girl for a wife (instead of his own wife) to desiring a new power mower, but there is no doubt about the operation as a whole. Commercial advertising creates lawbreakers... One is reminded of Bud Robinson who prayed this prayer after returning to his hotel room following an all-day tour of New York: “Dear Lord, I jest wanna thank you that ah didn’t see anything today that ah wanted!” (Peter Ruckman, The Bible Believer’s Commentary on Exodus).”

73. Reaction to the Giving of the Law 20:18-21

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.

20:18 The giving of a holy law to an unholy nation of sinners produced fear and conviction in the hearers and they stood afar off, afraid to approach such a holy God. Here are the people, fresh from Egyptian idolatry, hearing a voice higher than Mt. Sinai roaring out: “Thou shalt have no other gods before me!” and “Thou shalt not kill!” One can only imagine what some of them felt like who had been committing adultery with their neighbor’s wives and engaging in all manner of stealing and dishonesty hearing “Thou shalt not commit adultery!” and “Thou shalt
not steal!” It is one thing to hear these words preached from a pulpit by another sinner, and it is another thing to have them thundered out of the heavens accompanied by fire, smoke, lightning, and thunder.

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.

20:19 They realized they could not deal with God directly so they requested an intermediary, which would be Moses. Moses would function as a priest, which he could do as he was a Levite. They were terrified of God and wanted Moses, who they knew was on good terms with God, to stand between them and God.

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.

20:20 The law is designed to put the fear of God into a sinner to prevent him from sinning. If he sins, he has to face the consequences and the wrath of God. The fear of God is them a good thing, to keep us out of trouble and ultimately to keep us out of hell.

20:21 And the people stood afar off, and Moses drew near unto the thick darkness where God was.

74. Idolatry Prohibited 20:22,23

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.

20:23 Ye shall not make with me gods of silver, neither shall ye make unto you gods of gold.

20:23 Idolatry once again forbidden.

75. An Altar of Earth 20:24-26

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.

20:24 After the tabernacle was constructed, there would be no need for such private altars. They were frequent before the establishment of the tabernacle. Regarding private altars, several commands were to be followed:

1. It was to be made of earth. This would show worship without pretense. How can you get fancy with dirt? This shows that the worship of God’s people should be natural, without pretense.

2. If it was made of stone, it had to be rough stone and not cut or carved stone. Human innovation in the worship of God was not allowed. No human works allowed. If you try to improve on what God has revealed or commanded in His worship, you have polluted it. There should be no human works added to our worship.

3. No steps, but it is assumed that a ramp would be used to ascend the altar. This would prevent any nakedness. No immodesties would be allowed in the worship of God. Canaanite altars had steps. It also speaks that our worship should be without pride (in the
ascending of the steps) and without any immoralities (which are increasing in modern worship). Steps can also refer to man’s way, which promotes achievement by natural ability and creates different levels of attainment among God’s people, which can create artificial distinction among the saint where none should exist.

In other words, God had very specific rules as to how He would be worshipped and man was not at liberty to design his own ways of worship or approach to God. Some of the Covenanter/Presbyterian groups refer to this as the “regulated Principle of Worship”, as saying that the only form of worship God will accept are forms expressly mentioned and regulated by Him in the Scripture. If it is not expressly regulated, then it would not be acceptable by God.

20:24 We can be certain that the Lord never recorded His name in places like Rome, Alexandria, Mecca or Medina.

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.

20:26 Neither shalt thou go up by steps unto mine altar, that thy nakedness be not discovered thereon.
EXODUS CHAPTER 21

76. The Case Laws 21:1

21:1 Now these are the judgments which thou shalt set before them.

21:1 What follows is the law code for Old Testament Israel. These are the practical applications of the Ten Commandments. Chapters 21-23 can be thought of a commentary on and expansion of the Ten Commandments. It is for Israel only and is never transferred or applied to the Church or any Gentile nation. But the principals involved are not to be ignored and it would go any Gentile nation good to apply them to their law codes. A new nation needs a constitution and a law-code.

21:1 “On the negative side, the law with its ordinances indicates that man is fallen, is living in the fall, and is involved with Satan, related to demons, and enslaved to indwelling sin. On the positive side, the ordinances of the law reveal that God is kind, gracious, and loving, and that He cares for mankind, including servants, widows, orphans, and sojourners. Furthermore, Christ, the cross, redemption, and the economy of God are indicated, implied, and signified in the ordinances. (Holy Bible Recovery Version notes)”

77. Hebrew Servants 21:2-6

21:2 If thou buy an Hebrew servant, six years he shall serve: and in the seventh he shall go out free for nothing.

21:2 This is a man who got into debt and sold himself into indentured servitude for 7 years, to gain and earn money to get himself out of debt. He is a servant. He is not called a slave. The Hebrew word is Strong’s #5650 “ebed”, used 800 times in the Old testament in the following manner: servant (744x), manservant (23x), bondman (21x), bondage (10x), bondservant (1x), on all sides (1x). It could be used either for a slave or a servant. In this context, it is servitude as the period of bondage was only 7 years and Hebrews were involved. One Hebrew could not condemn another Hebrew to perpetual slavery but they could with Gentiles (such as the Gibeonites in Joshua 9).

21:2 He could only hire himself out for 7 years at a time.

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.

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.

21:4 A wife with a resulting family is given to this servant by his master. In that sense, the family may still belong to his master, even after his servitude has come to an end. This “wife” is probably another servant of this Master and he has the power to arrange a marriage between his servants. This “wife” may be another Jewish bondwoman or may even be a non-Jewish slave.

The wife and children given to the servant were the Master’s to begin with, property if you will. This may offend modern and liberal ears but that’s the way it was in these days. There was servitude and slavery them just as there is today, it just takes different forms. The man who takes out a mortgage or runs up credit cards bills is just as must a servant to the bank and
the man in this section. If this man was in such a situation where it became necessary for him
to sell himself for seven years, how good of a husband or father will he be? It might actually
benefit the wife and children to stay in the safety of the Master’s house.

In this culture, a man had to buy his wife with a dowry. Genesis 29 with Jacob and
Laban haggling over Jacob’s price to purchase Rachel for his wife is a good example. This
Master has probably already paid the bride price from her father when he bought her so she is
his property.

“The modern world has pretended that it can somehow ignore the economic aspects of
marriage. People assume that the ancient world was primitive, and therefore the attention given
by ancient law codes to such matters as dowries and bride price payments is evidence of this
primitivism. But it is the modern world that is primitive, for it has abandoned a covenantal view of
marriage, and has substituted easily broken mutual contracts, where fathers have no
responsibilities to investigate the economic competence of prospective sons-in-law, and wives
have little legal protection from the courts if husbands decide to break their marriage contracts.
Women have become the economic victims of divorce (Gary North, Tools of Dominion, pages
213-214).”

21:5 And if the servant shall plainly say, I love my master, my wife, and my children; I will
not go out free:

21:5 In that seventh year, the servant had to make a choice:

1. He has fulfilled his obligations and can leave. But if he does, he takes only what he
had before he became servant. He takes nothing with him that his master gave him during his
years of servitude, including his family.

2. He can decide to stay with his master for the rest of his life.

3. His motivation to serve his master is love and for what his master has done for him.
This is the same motivation that the Christian would have to serve the Lord forever. Love is his
motivation to continue to serve his master for the rest of his life.

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.

21:6 If he makes the decision to stay with his master, he will be brought before the judges
and he will have his ear bored through and “branded” in a sense, like one may do with cattle to
denote ownership with an ear-tag. This is the only time a man should ever wear an ear-ring!

21:6 The spiritual application is after a Christian is saved and becomes the property of the
Lord (by right of redemption), that Christian will eventually need to make a decision. Maybe
after 7 years of so of the Christian life, he will enter a crises where God will deal with him about
going on. “You have been saved now for a period of years. You see how good I have been to
you. Do you want to go on with Me? Serve Me for the rest of your life?” The Christian can
them make one of two decisions:

1. “No. I am still a Christian and I appreciate all the Lord has done for me but I want to
live my own life.” The Christian does not lose his salvation but he loses that relationship with the
Lord. He then takes nothing with him from God as he goes out into the world. That Christian is,
in a sense, “on his own” with little divine support or provision for his life. This includes spouse
and children. The exact application of this is difficult, but you may indeed lose your spouse and
children to the world if you do not follow God. Don’t expect them to follow God and live for Him
if you won’t.
2. “Yes! I will serve Him for the rest of my days.” In this case, the Christian is “tagged” by the Lord and he becomes the responsibility of his Master. God will provide a spouse and children, room and board, provision, aid, everything the Christian Servant needs to serve his Master well.

**78. Selling a Daughter for a Maidservant 21:7-11**

21:7 ¶ And if a man sell his daughter to be a maidservant, she shall not go out as the menservants do.

21:7 The Old Testament authorized two forms of marriage contracts: free marriage and concubinage. The free wife brought a dowry into the marriage; the concubine did not. Both forms of marriage were lawful, but concubinage was less desirable. It left wives far more vulnerable to divorce or neglect by husbands.

A father could “sell” his daughter to a man as a maidservant with the intention of that man possibly marrying the daughter at a later date. In that case, the father would “sell” his daughter at the dowry price. A female servant seemed to have more rights than a manservant did:

1. She is to be treated differently than a man would be. She could not be bought and sold by resident aliens in the same way that sons could be.
2. If she is betrothed to her Master, she would be released from servitude.
3. She could not be sold to a Gentile. This is where the deception of 21:8 would come in. He made it known to her father that he would be the one to marry the daughter but instead, sells her to a higher bidder, even someone outside the nation, who would be willing to pay a higher price for the daughter than he did. If that happened, she would be released from her servitude. “Normally, the resident alien was not under the limitations of the sabbatical year; he was only under the terms of the jubilee year. Since the resident alien could capitalize up to 49 years of service from a Hebrew male bondservant (Lev. 25:47-52), he was in a position to offer a higher purchase price. This would have created a major source of profit: buying sabbatical-year bondservants and selling them to pagans. Therefore, we have to conclude that if a sabbatical-year bondservant was sold to a resident alien, the stranger would have had to abide in this unique instance by the terms of the sabbatical year. It is illegal to sell what you do not own; a Hebrew who purchased a sabbatical-year Hebrew servant did not own any claim on his services beyond the sabbatical year (Gary North, *Tools of Dominion*, page 260).”
4. If she bears her Master a son, the woman shall be treated as his daughter.
5. If the Master too another wife, he would still be obligated to this woman.
6. If he fails to follow these commands, the woman would be released from her servitude.

21:7 “If a girl’s father was so defenseless economically that he decided to sell her, she obviously had very little, if any, choice in the matter. Nevertheless, it was better for her to be provided for in a new household than to live hand to mouth in her father’s household. But to improve her economic position by moving out of her impoverished family’s household, she had to sacrifice her legal status as a free woman. This would be a marriage of necessity, a slave marriage. This was the legal meaning of concubinage. She was going to be put into the position of a slave. She could not veto this slave marriage (concubinage), any more than a male Hebrew slave could veto a decision by his master to sell him to a new master (Gary North, *Tools of Dominion*, pages 258-259).”
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.

21:9 And if he have betrothed her unto his son, he shall deal with her after the manner of daughters.

21:10 If he take him another wife; her food, her raiment, and her duty of marriage, shall he not diminish.

21:10 Duties of a husband toward his wife:
1. Provide her food
2. Provide her clothing
4. Fulfill sexual obligations

21:11 And if he do not these three unto her, then shall she go out free without money.

79. Capital Punishment-Murder 21:12-14

In our own time, capital punishment, as a civil law, is being abolished in many places. Our country is suffering greatly because of our neglect in seeking out the murderer and putting him away in death. It is a much greater mercy to destroy one murderer than it is to permit his survival, which, in reality, will not only encourage other murderers to come upon the land, but will take the value of life and make it cheap... In the Sermon on the Mount, Christ does not do away with this law, but simply seeks to arrest the heart of a murderer before he murders someone. He interposes the matter at the point of "hate" and advocates certain courts and councils to curb the matter before it comes to murder itself (Matt. 5:21-26). It is not hate in the law or in the executioner that destroys the hate that takes another persons' life. In reality, this is a mercy provided by a law rooted in the love of God. (O. Talmadge Spence, The Foundations Commentary on the Pentateuch, page 299).

21:12 ¶ He that smiteth a man, so that he die, shall be surely put to death.

21:12 Capital punishment for murder, as also in 21:14.

21:12 Capital crimes:
1. Murder- 21:12,14
2. Smiting parents 21:15
3. Kidnapping- 21:16
4. Cursing parents- 21:17; Leviticus 20:9
5. Causing a miscarriage- 21:22,23
6. Negligence that results in a death- 21:29
7. Witchcraft- 22:18; Leviticus 20:7
8. Beastiality- 22:19, Leviticus 20:15,16
10. Oppressing widows or orphans- 22:24
11. Sabbath breaking- 31:14
12. Offering children to Moloch- Leviticus 20:2
13. Adultery- Leviticus 20:10
14. A man lying with his father's wife- Leviticus 20:11
15. A man lying with his daughter-in-law- Leviticus 20:12
Marginal Notes on Exodus

17. A man who marries a woman and her mother- Leviticus 20:14
18. The daughter of a priest who plays the whore- Leviticus 21:9
20. Rebellious children- Deuteronomy 21:21
21. Pretending to be a virgin (women only)- Deuteronomy 22:21
22. Rape- Deuteronomy 22:25

Although we are not living in an Old Testament theocracy, I see no real issue with the state making these crimes punishable by death.

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.

21:13 This is for manslaughter, when there was no evil intent. A man was responsible for the death of someone else but it was accidental. The guilty party is spared. The cities of refuge would be established for such situations in Numbers 35, to protect the guilty party from being killed in revenge by a relative of the victim.

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.

21:14 A good definition of murder.

80. Capital Punishment- Killing of Parents 21:15

21:15 ¶ And he that smiteth his father, or his mother, shall be surely put to death.

21:15 Disrespect of parents is punishable by death, following on the fifth commandment.

81. Capital Punishment- Kidnapping 21:16

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.

21:16 Kidnapping is a capital offense because it is a usurpation of the divine headship of the individual involved. The kidnapper takes the headship over the person involved. It is “stealing a man” and theft is already forbidden under the Eighth Commandment. It is assumed that this kind of kidnapping will end with the sale of the victim into slavery, with a nice payday for the kidnapper. The modern sex traffic/white slavery rings would be good examples.

Even if the kidnapper is not going to sell the victim and only ask for a ransom, he is still, in a sense, still selling the victim. He is selling property (persons) he does not own to someone (generally the victim’s family) who already “own” that person through family ties.

But if all life belongs to God and someone kidnaps a person, the kidnapper is really stealing from God in his usurpation of God’s headship and ownership of the victim.

21:16 “But what about the modern form of kidnapping, where the kidnapper demands a ransom? The same principle operates: the repenting but as yet unarrested kidnapper offers to the victim the value of the ransom demanded, plus one-fifth. In most cases, this would mean a lifetime of servitude to repay the debt. Servitude for the kidnapper is better for the victim and society than what the modern criminal justice system imposes. The modern criminal justice
system would probably impose a life sentence in jail for the criminal, at the expense of taxpayers, with parole possible (likely) in a few years. The kidnap victim gets nothing.

There was a motion picture in 1956 called *Ransom*. The hero of the film is a rich businessman. His son is kidnapped, and the kidnappers demand a huge ransom. The police tell him that kidnap victims wind up dead about half the time, whether a ransom is paid or not. The father decides not to pay. He goes to his bank and gets the money demanded by the kidnappers. He then calls in the local television station, which broadcasts his announcement. In front of him on a desk is the money, in cash. He says to all those listening that if his son is murdered, he intends to pay every cent of the money to anyone who will tell him the name of the person who kidnapped his son. He offers to pay the accomplices to the crime. He reminds the kidnapper of the risk of relying on the reliability of his accomplices. He then points to the money and declares to the kidnapper, “This is as close to this money as you’ll ever get.” When he returns home, his neighbors are outraged. They throw rocks through his window. He had not shown filial piety. He deserves to be an outcast. But at the end of the movie, his son is returned to him. The kidnapper was fearful of being turned in for the reward. What the movie’s hero did was to place a greater priority on bringing the criminal to justice than he placed on public acceptance of his act. (The statistical risk to his son, he had been told, was the same, whether he paid the ransom or not.) By using the ransom money in a unique way — as a reward that would increase the likelihood of someone’s becoming an informant — the father increased the odds in favor of his son’s survival. (The majority of crimes are probably solved as a result of informants.) He relied on the threat of punishment more than he did on the good will of the criminal in honoring the terms of the transaction, his son’s life for a cash payment. He turned to the law for protection, not to the criminal’s sense of honor. (Gary North, *Tools of Dominion*, page 326-327).

21:16 “If verse 16 is to be taken literally, the Yankee and Dutch merchantmen of 1600–1800 are in a pretty pickle, as well as the Arabs and many African tribes. Slavery is an AFRICAN institution, and although the stealing and selling of men is forbidden, the buying and keeping of slaves is NOT forbidden (Gen. 47:23; Exod. 21:2; Lev. 25:44; 2 Chron. 28:10; etc.) (Peter Ruckman, *The Bible Believer’s Commentary on Exodus*).”

82. Capital Punishment- Cursing Parents 21:17

21:17 ¶ And he that curseth his father, or his mother, shall surely be put to death.

21:17 This carries the same idea as the fifth commandment and 21:15. Failure to properly honor parents and acts of deliberate disobedience are punishable by death. If this was enforced today, the youth population in the United States and Canada would be reduced by at least 50%.

21:17 Is there an age-limit to this regarding the minimum age of the cursing child? Is there a difference if a 7-year old cursed his parents as opposed to a 21-year old doing the same thing? Regarding the idea of victim’s rights, is it possible for the victimized parent to refuse to punish his son in this manner if he so chooses? They may encourage further rebellious activity from their son by failing to punish him, but it would appear to be their right to refuse to prosecute if the magistrate brings a charge. Or the parents may opt for a lesser punishment. But they have the option of capital punishment should they decide to enact it.

This is an option for any crimes where there is an individual victim. The death penalty is the maximum allowable punishment but the victim has the right to demand a lesser punishment or none at all. The sanctions listed in Exodus 21-23 are the maximum ones that can be enforced. Look at how Joseph reacted at the supposed adultery of Mary. He *could* have had
her stoned but as the (supposed) victim, he had the right to follow a lesser punishment, divorcement.

83. Wounding a Man 21:18,19

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:

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.

21:19 If a man is injured in an altercation so that he is unable to work and earn his livelihood, the person responsible for that injury is required to compensate the wounded man for his time lost. Verses 18 and 19 are handled in courts of law today exactly as they appear here. The aggressor in a case of “assault with a deadly weapon” is sued and pays the hospital bill, although in the Biblical case, he must pay for lost time which is now paid by the insurance companies instead. This takes the guilty party “off the hook” for responsibility and damages.

84. Wounding a Servant 21:20,21,26,27

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.

21:20 But not put to death. The word is “servant” not “slave” here but it could be a similar situation as the Hebrew servant in the beginning of this chapter. The victim is a indentured servant or even a slave and if he is disciplined for some reason that results in the death of the servant/slave, the owner will not be put to death. It would appear that the victim’s life isn’t important enough or that he is not as “valued” as a freeman but it must remembered, as stated in 21:21 that the injured party is the “money” for the master. He is property, like it or not. It makes no sense for a master to abuse his servants in such a manner because he is paying for their service. To injure or kill them is an economic blow to that master. This is why it makes no sense for an employer to abuse an employee, as that employee is “his money”, who is there to make him money. To underpay him, abuse him, cheat him, overwork him, that servant will eventually quit and the employer loses a good employee and then has to go through the time an expense of hiring and training a new employee.

Verse 21 states that where a servant has been injured but not killed, the master cannot be held accountable for his death. It is assumed that the loss of the servant himself is a punishment to a master, for he loses his investment plus the work the slave could have done. If permanent injury results from a beating (21:26,27), the slave gains his freedom immediately. If a slave can aggravate a master to an assault which takes a tooth or an eye, he can get free. This is a great incentive for a master to treat his servants properly (Ephesians 6:9).

21:21 Notwithstanding, if he continue a day or two, he shall not be punished: for he is his money.

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.

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.
85. Causing a Miscarriage 21:22-25

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.

21:22 If someone causes a miscarriage, in some circumstances, the death penalty does not come into play unless “mischief follow”. What is this “mischief”? Is it the death of the mother as well? If so, capital punishment is involved. If she survive but the baby did not, the guilty party is not put to death. It is assumed that the guilty party did not intend to harm either the mother or the child. It is an incident of manslaughter not murder.

Pro-abortion advocates frequently appeal to Exodus 21:22 to support their claim that an unborn person is not a person (as recognized by the law), therefore, abortion is not murder since there was a circumstance where the miscarriage was not punishable by death if no mischief followed. However other Scriptures present the unborn baby as a person, a real human being (Ecclesiastes 11:5; Jeremiah 1:5; Galatians 1:15).

21:22 The husband might propose what fine should be paid, and might ask it in court; and if the guilty party agreed to it, well and good. But if he judged it an exorbitant demand, he might appeal to the judges; for the husband might not lay what fine he pleased: this, if disputed, was to be decided by the judges, and as they determined it, it was paid; of which Maimonides (a) gives this account: “he that strikes a woman, and her fruit depart, though he did not intend it, is obliged to pay the price of the birth to the husband, and for hurt and pain to the woman; how do they estimate the price of the birth? they consider the woman how well she was before she brought forth, and how well she is after she has brought forth, and they give it to the husband; if the husband be dead, they give it to the heirs; if she is stricken after the death of her husband, they give the price of the birth to the woman.” (John Gill).

21:23 And if any mischief follow, then thou shalt give life for life,

21:24 Eye for eye, tooth for tooth, hand for hand, foot for foot,


21:25 Verses 23–25 are the famous “Lex Talionis” (like for like) to which Jesus refers in Matthew 5:38. The idea is that the punishment should fit the crime. This is not the law of personal revenge but that of judicial procedure (Leviticus 24:17; Deuteronomy 19:15–21; Matthew 5:38).

86. The Ox That Gored 21:28-32,35,36

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.

21:28 Why wasn’t the ox eaten? Since the ox was stoned, the blood was not let out of it in the manner prescribed: cutting the throat and letting the heart pump the blood out. “Eating the blood” is strictly forbidden before and during the Law (Genesis 9:4; Leviticus 17:14), so the reason for not eating the ox was because it would violated the Law.
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.

21:29 The owner knew the ox was dangerous and did nothing about it. His neglect cause the life of this victim, so both the ox and his owner are put to death in this case.

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.

21:31 Whether he have gored a son, or have gored a daughter, according to this judgment shall it be done unto him.

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.

21:35 ¶ And if one man's ox hurt another's, that he die; then they shall sell the live ox, and divide the money of it; and the dead ox also they shall divide.

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.

87. Negligence 21:33,34

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;

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.

21:34 This is the same idea as the ox. You saw or created a danger and did nothing about it and warned no one about it. If an animal fell into this pit, the owner of the pit would have to repay the value of the dead animal to its owner.
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EXODUS CHAPTER 22

88. Restitution of Theft 22:1

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.

22:1 The rate of reimbursement is 4 times the amount stolen. This is why Nathan told David he had to restore four-fold in 2 Samuel 12:6.

89. Burglary 22:2-4

22:2 ¶ If a thief be found breaking up, and be smitten that he die, there shall no blood be shed for him.

22:2 If the thief is found in the act of breaking and entering, as is killed by the homeowner, no blood shall be shed for the thief. After all, he shouldn’t have been on your property in the first place. And how is the homeowner to have known about the intentions of the thief? How do you know if his intention wasn’t to rape your wife and daughters? If the thief gets killed in the dark, it is “tough apples” as far as the Law is concerned; there is no retribution made for him. However, if the thief is killed in the daytime, it is taken for granted that the home owner could have used less strenuous measures.

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.

22:3 If the thief is found in the morning, or he committed his crime during the day, and is killed, then the homeowner can be punished as the threat to life and property is less than it is during the evening. If the thief is found alive and is caught, then he is sold into indentured servitude for his theft. It is assumed that if he cannot pay back fourfold, then he is sold to the victim so he can work of his crime in free labor. This is a superior way of handling theft. Today, the thief is sent to jail and the victim gets no restitution. But if the thief is forced to pay back fourfold or work and an indentured servant until he pays back the fourfold amount, I think it would cut down on theft and burglary.

22:4 If the theft be certainly found in his hand alive, whether it be ox, or ass, or sheep; he shall restore double.

22:4 If the thief is found stealing cattle, then he restores double instead of fourfold as in 22:1.

90. Making Restitution 22:5-15

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.

22:5 Deals with “trespassing,” and whether this is intentional or unintentional, the guilty party must restore from “the best of his own field.” The passage also implies that the possession of private property is legal, legitimate and moral, despite the claims of socialists and communists.
22:5 The combination of privately owned property, personal liability, and predictable court enforcement of private property rights is the foundation of capitalism. All three are detailed in this passage.

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.

22:6 The fire is accidental, as in the case of a brush fire that gets out of hand, but the man who kindled it is still held responsible and shall "surely make restitution." This is what is involved in Samson's crime (Judges 15:5), and it is the cause of Joab's complaint in 2 Samuel 14:31.

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.

22:7-15 The entire section deals with loaning, borrowing, stolen goods and criminal behavior in relation to private property. The rules are:
1. If any goods are deposited, loaned, or transferred to a neighbor for safekeeping, he is responsible for those goods. This was a common practice in Israel.
2. If the goods disappear, it must be determined if the man entrusted with them STOLE them or whether they were stolen by an outsider.
3. The thief pays double (vss. 4, 9) whether he is a thief who broke into the home or whether he is the home owner who filched the goods entrusted to him.
4. The judges try all of these cases to determine who the real thief is.
5. In case the goods are hurt or die (in the case of cattle), the man entrusted with them is to swear by God that he did not kill the animal or hurt it or drive it away ("driven away," vs. 10); this oath has to be accepted at face value by the man who loaned him the goods.
6. If the animal has been attacked by another animal and torn to pieces, the pieces are to be brought before the judge as evidence (vs. 13).
7. However, if the goods are STOLEN, the man to whom they were entrusted must restore them, as it is taken for granted that he should be careful over anything loaned to him and guard it as well as his own property.
8. When a man borrows something from a neighbor, he is responsible for it if the owner is not around when he has it or uses it (vs. 14). He must make it good if it is lost or destroyed.
9. If a man rents something from a neighbor and the neighbor is with him "on the job" when the thing is broken, lost, or destroyed, the thing does not need to be replaced; the owner must settle for the money he received when he rented the thing out. (Peter Ruckman, The Bible Believer's Commentary on Exodus).

22:7,8 You are responsible if someone entrusts you with keeping something valuable for them. If you allow it to be lost or stolen through your carelessness, you would be hauled to court to determine if you stole it or just lost it through your carelessness. If it was stolen by a thief, the thief must restore double the value.

22:7 In Jeremiah 16:18, Israel would have to pay for their sin of covenant-breaking twice, a two-fold recompense.

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.
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.

22:9 If the custodian is determined to have lost the material he was entrusted to keep through his own neglect or carelessness he will pay back double.

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:

22:10,11 But if it cannot be determined how the valuables were lost (especially dealing with cattle), and the judges can't make a determination as to guilt, then the guilty party will not be required to make any restitution.

22:10-13 These laws apply exclusively to animals. Inanimate objects are immobile but animals move and require more care and protection.

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 of it shall accept thereof, and he shall not make it good.

22:12 And if it be stolen from him, he shall make restitution unto the owner thereof.

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.

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.

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.

91. Seducing a Maid 22:16,17

The situation with Dinah in Genesis 34 may have prompted these laws in 22:16,17.

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.

22:16 This was designed to cut down on fornication and to protect young, single women. It also affords protection to the family of the maiden.

22:16 “At what age did the father's authority legally cease or become drastically reduced? The Bible is silent on this point. Sons in the Old Testament became subject to a military draft at age 20 (Ex. 30:14). This “age of independence” may also have applied to a daughter who lived outside her father’s home, although the Bible does not say so explicitly. The dividing line of authority seems to have been her presence in her father’s house: “These are the statutes, which the LORD commanded Moses, between a man and his wife, between the father and his daughter, being yet in her youth in her father’s house” (Num. 30:16). If she was outside his
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house, unmarried, yet economically self-sufficient – highly unlikely, given the ancient world’s agricultural economy and Israel’s jubilee land tenure system (Lev. 25) – she would have been beyond his legal responsibility over her. She would have been free to conduct her life as she saw fit, for good or evil, without calling his judgment into question, although he could have disinherited her by refusing to provide any dowry for her… the risk of seducing a virgin was very great, even if the father accepted the seducer as a son-in-law. Seduction had tremendously negative consequences. There were heavy economic sanctions against seduction. The worst sanction, however, was a father’s refusal to allow her to marry him. He would still have to pay the bride price. The girl’s father could extract the full penalty, up to 50 shekels of silver. If the father was vindictive, or if he believed that the young man was morally corrupt or an economic incompetent, he could choose to get him away from his daughter by selling him into lifetime slavery. Then the young man could marry only at the discretion of his new master. If kept by the girl’s father, he faced the prospect of a life without a wife, if the man was vindictive and refused to provide a wife for him. All this risk for a few moments of unauthorized ecstasy. Unauthorized ecstasy carried a high price under the Old Covenant (Gary North, Tools of Dominion, page 643,663)."

22:17 If her father utterly refuse to give her unto him, he shall pay money according to the dowry of virgins.

22:17 Why does the seducer owe money to the father, rather than to the girl? Because the father is legally liable for the girl and for his family’s reputation. Gary North, Tools of Dominion, page 643)."

92. Capital Punishment- Witchcraft 22:18

22:18 ¶ Thou shalt not suffer a witch to live.

22:18 The verse was used by Calvinists and Catholics—both Church-State religions—to burn and torture a variety of people on both sides of the Atlantic. All religions or beliefs which resort to politics, law enforcement, litigations, arrests, imprisonments, financial pressure, or social ostracizing to obtain their objectives are SATANIC. John Calvin’s Reformed groups carried this Church-State set up with them exactly as they inherited it from their papal forebearers; for this reason, no one should be surprised to find “Salem Witchcraft” hangings going on in “New” England to replace the fires of Smithfield in Old England.

No alert student could have failed to observe that the regulations given here (chaps. 21–23) are given to a political body called out as a national entity. There is no direct reference to the born-again Christian in the Body of Christ anywhere within 1,500 verses of the chapter in either direction. How then did John Calvin and the Popes manage to appropriate the verse for “Christian” practice? No man who believed the Bible would ever burn anyone at the stake in this dispensation, nor would he sympathize with anyone who had it done or condoned it. Deuteronomy 18:10 and Leviticus 19:26, 31 make it clear that witches are real people who must be dealt with under the Jewish theocracy (1 Sam. 28). God dealt roughly with Manasseh for consorting with these people and others (2 Chron. 33:6). Encyclopedias on witchcraft (and “histories of witchcraft”) bear witness to seven salient truths.

1. There have been people who were in contact with demoniac spirits and the Devil.
2. These people had unusual or “supernatural powers,” at times.
3. Many of these people used drugs and hypnotism as part of their communicative operations.
4. Many used WOODEN objects for a basis of communicating.
5. Many of them were fakirs who did NOT have real supernatural power.
6. Many of those tortured into confession, or burnt at the stake, were Bible-believing Christians who rejected the Roman Mass and Roman sacraments.
7. But there are still many real witches on earth today (male and female), some of whom are genuinely demon-possessed, psychic mediums, while others are merely play-actors seeking “accreditation.”

The witches in the New Testament (Acts 16:16–18) are rebuked; they are not burned at the stake. This proves again that the Roman Catholic Church (as the Calvinistic “Reformed Churches” of the Puritans) was basically led by Bible-rejecting “Christians.” They may have believed in the “fundamentals” of the “Apostles’ Creed,” but where the New Testament crossed their political setups, they simply ignored it (Peter Ruckman, The Bible Believer’s Commentary on Exodus).

22:18 Witchcraft is dangerous because it involves contact with devils and other occultic powers.

93. Capital Punishment- Bestiality 22:19

22:19 ¶ Whosoever lieth with a beast shall surely be put to death.

22:19 Sex with animals, a grossly unnatural act.

94. Capital Punishment- Sacrificing to False Gods 22:20

22:20 ¶ He that sacrificeth unto any god, save unto the LORD only, he shall be utterly destroyed.

95. Vexing Strangers- 22:21

22:21 ¶ Thou shalt neither vex a stranger, nor oppress him: for ye were strangers in the land of Egypt.

22:21 Since Israel was a stranger in Egypt, they were not to oppress any strangers in their land. You would think Israel would be sensitive to this but they apparently were not, hence the need for this law. God will protect and avenge the oppressed stranger.

96. Protection of Widows 22:22-24

22:22 ¶ Ye shall not afflict any widow, or fatherless child.

22:22-24 The Lord was always very careful to remind us that He protects the weakest and most helpless in any society and that we should as well. God will protect and avenge the oppressed widow or orphan.

22:23 If thou afflict them in any wise, and they cry at all unto me, I will surely hear their cry;

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.

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.

22:25-27 A Jew could not loan money to another Jew and charge him interest. He was allowed to charge interest to Gentiles (Deuteronomy 23:20).

“Compound interest compounded semiannually, etc.,” is the great black magic act of Capitalism. In a nutshell it means: “the figures don’t mean what they say.” A house bought on a 7% or 8% loan amounts to a payment of 90% or more. By “double compounding the collateral of the initial investment with a semiannual accumulation of escrow and dividend holdings, deductible from the surplus of the interest, subtracted from the total net gain of the principle plus the interest, etc.,” one can get $50,000 for a $2,000 deal and make a man pay ten years at $80.00 a month to pay off $7,000. (Peter Ruckman, *The Bible Believer’s Commentary on Exodus*).

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:

22:26 The “pledge” is the pledge of Proverbs 20:16. The poor man, “out in the cold,” will cry to God at night, and God will judge the man who refuses to lend him the raiment. The idea is that the holder can keep the pledge during the daytime but not at night if the man is so poor that the pledge is all that he has to keep him from catching pneumonia.

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.

98. Respect for Rulers  22:28

22:28 ¶ Thou shalt not revile the gods, nor curse the ruler of thy people.

22:28 How many of us are guilty of this when we criticize the president, governor and congressmen?


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.

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.

100. Offering the Best  22:31

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.

22:31 In their backslidings, Israel was not doing this in Malachi 1:8. They were bringing the worst of the flock to offer.
EXODUS CHAPTER 23

101. Impartiality in Legal Matters 23:1-7

23:1 Thou shalt not raise a false report: put not thine hand with the wicked to be an unrighteous witness.

23:1-8 The section deals mainly with court matters- witnessing, bribery, judgments, and reporting misdemeanors.


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:

23:2 The majority is usually wrong.

23:3 ¶ Neither shalt thou countenance a poor man in his cause.

23:3,6 Equal justice for all. You are not to give the poor man the “edge” in a case just because he is poor. This is just as much “discrimination” as giving the rich man the “edge.”

102. Property Rights 23:4,5

23:4 ¶ If thou meet thine enemy’s ox or his ass going astray, thou shalt surely bring it back to him again.

23:4 “Love thy enemy”.

23:4,5 Luke 10:30 and Mark 3:4. “Finders keepers” is not necessarily a Biblical standard. This passage requires the person who finds a stray domesticated beast to return it to its owner, especially if that person is an enemy.

24:5 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.

23:6,7 See James 2:1-9. All legal matters and trials must be kept as impartial as possible.

23:6 Thou shalt not wrest the judgment of thy poor in his cause.

23:7 Keep thee far from a false matter; and the innocent and righteous slay thou not: for I will not justify the wicked.

103. Bribery 23:8

23:8 ¶ And thou shalt take no gift: for the gift blindeth the wise, and perverteth the words of the righteous.

23:8 Bribery forbidden. You cannot purchase judgment and it is not to be bought and sold. An impartial judicial system is impossible where money is being thrown around.
23:8 "The power of the bribe is very great. This verse tells us that wise men are blinded, and righteous men become perverse through bribes. The Bible repeats its warning against bribe-taking judges in Deuteronomy 16:19, Isaiah 1:23, Amos 5:12, Psalms 26:10, and I Samuel 12:3. It was this sin that Samuel's two evil sons practiced (1 Sam. 8:3), and it led to the people of Israel calling for a king (I Sam. 8:5), which Samuel warned against (I Sam. 8:11–18). The judges' sin of bribery led step by step to the call for a stronger, more centralized civil government. It was difficult for Samuel to take a stand against the inauguration of the kingship when the judicial failure of his sons was the occasion of the people's demand (Gary North, Tools of Dominion, page 789).”

104. Sabbath of the Land 23:9-12

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.

23:9 Israel was an oppressed stranger in Egypt, so they should know what it would be like to oppress strangers in their own land.

23:10 And six years thou shalt sow thy land, and shalt gather in the fruits thereof:

23:10 The sabbatical year was one of the greatest miracles ever shown to a nation. When one considers what took place every seven years, one is amazed to think that a single infidel could grow up in the land of Palestine, for every family in the nation had to trust God for two years to supply food that would not be sown or reaped (you would not reap the crop planted the eighth year until the beginning of the ninth year). Furthermore, the servants and beasts had to count on this miracle of God exactly as the land owner or tenant farmer (vs. 11). That this law was violated continually is apparent by the statements found in Jeremiah 34:8–11. It took real faith to obey this law (2 Chron. 36:21), so it was transgressed time and time again (cf. Neh. 13:15–19), exactly as the law was transgressed in regards to the manna (16:27). (Peter Ruckman, Bible Believer's Commentary on Exodus)."

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.

23:11 Failure to do this was a reason for the Babylonian Captivity.

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.

23:12 The Sabbath was a day of rest, not worship.

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.

23:13 "Circumspect" is a cross-reference to Ephesians 5:15 in an exhortation on how we ought to live.
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23:13 Hearing the names of these false gods reminds one of the reality, constant hearing of the names accustoms one to the reality, discussion of the names brings interest, and interest leads to investigation, and investigation leads to idolatry and apostasy. This is why it is a good idea not to study Romanism or Mormonism or Hinduism too deeply.

105. The Feasts of Israel 23:14-19a

23:14 ¶ Three times thou shalt keep a feast unto me in the year.

23:14 These feasts:
1. Feast of Unleavened Bread- 23:15. This is associated with the Passover in the Spring (March–April). It touched off the resurrection of Old Testament saints (Matthew 27:52,53). These were called the “first fruits” of another harvest in 1 Corinthians 15:23.
2. Feast of First Fruits or Pentecost- 23:16. Fifty days after the Passover/Feast of Unleavened Bread, touched off the coming of the Holy Spirit to indwell the saints. This is the “Rapture” referred to in 1 Thessalonians 4:13–18 and 1 Corinthians 15:49–53. All the indications of Scripture point to a day in May or June (Song of Solomon 2:10–13) for the rapture.
3. Feast of Ingathering (Tabernacles)- 23:16. The Feast of Tabernacles (September–October, the Jewish New Year) is the date of the Second Advent. We just don’t know the year.

Further instructions and comments are found on the feasts in Leviticus 23:5-44; Deuteronomy 16:9-11, 31:10; John 7:2; and Nehemiah 8:17.

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:)

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 the year, when thou hast gathered in thy labours out of the field.

23:17 Three times in the year all thy males shall appear before the Lord GOD.

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.

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.

106. Seething a Kid in Its Mother’s Milk 23:19b

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.

23:19 A pagan practice. Orthodox Jews will use different cooking utensils, one for meat products, one for milk products.

23:19 “This strange commandment appears three times in the Old Testament (see also Exod 34:26; Deut. 14:21) and is explained in the New Testament in 1 Corinthians 8:13 and 1 Thessalonians 5:22...What you have here is a violation of good taste, which, in itself, is not evil at all but it appears to be evil, for what you are doing is taking an animal’s milk that was
intended for the nourishment of her "baby" and using it to cook for the purpose of eating it (Peter Ruckman, *Ruckman Reference Bible*, page 140).

107. The Angel of the Lord 23:20-23

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.

23:20-23 The “Angel of the Lord,” is identified as the Lord Jesus Christ (Acts 27:23; Galatians 4:14) in His preincarnate manifestations.

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.

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.

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, and the Hivites, and the Jebusites: and I will cut them off.

108. No Compromise With Idolatry 23:24

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.

23:24 Their works include sodomy, sexual perversions, idolatry, child sacrifice, abortion, “rock” music, and worse.

23:24 The iconoclasts during the Reformation era would do this. The more fanatical Protestants would go into Catholic churches and smash all the statutes and destroy all the images.

109. Blessings of Obedience 23:25,26

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.

23:26 ¶ There shall nothing cast their young, nor be barren, in thy land: the number of thy days I will fulfil.

110. Preparations for the Invasion of Canaan 23:27-33

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.

23:28 And I will send hornets before thee, which shall drive out the Hivite, the Canaanite, and the Hittite, from before thee.

23:28 I take the horns to be literal.
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.

23:30 By little and little I will drive them out from before thee, until thou be increased, and inherit the land.

23:30 The conquest of Canaan was to be a gradual process.

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.

23:31 This would be the western border of Israel.

23:32 Thou shalt make no covenant with them, nor with their gods.

23:32 Violated in Joshua 9:15. If Israel had obeyed this simple commandment, it would have saved them a lot of grief. Engaging in “detant”, a “dialogue’ or in a “peace process” with these people is out of the question.

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.

23:33 Fulfilled in 2 Kings 17.
Marginal Notes on Exodus
EXODUS CHAPTER 24

111. Worship “Afar Off” 24:1,2

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.

24:1 When you worship God, you always “come up”. But under the law, you also worship “afar off”.

24:2 And Moses alone shall come near the LORD: but they shall not come nigh; neither shall the people go up with him.

112. The Covenant Accepted 24:3-8

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.

24:3 Three times Israel accepted to the conditions of the covenant (19:8; 24:3,7).

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.

24:4 An altar built in preparation for the giving of the layout of the tabernacle, with twelve pillars (12 tribes of Israel).

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.

24:6 And Moses took half of the blood, and put it in basons; and half of the blood he sprinkled on the altar.

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.

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.

24:8 The covenant sealed with blood and a blood-sprinkled book. The book (1 Thessalonians 2:13) is a signed contract (John 17:17), sworn under an oath (Hebrews 7:20,21) by the Author of the transaction, that the covenant will be kept (John 5:24).

113. Worshipping on the Mount 24:9-11

24:9 ¶ Then went up Moses, and Aaron, Nadab, and Abihu, and seventy of the elders of Israel:

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.
24:10 The most amazing verse in Scripture. God has some sort of physical form that could be seen. But it is not said that they saw God’s face (Exodus 33:20).

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.

114. Reception of the Law 24:12-18

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.

24:12 The work of a pastor is to teach.

24:13 And Moses rose up, and his minister Joshua: and Moses went up into the mount of God.

24:13 Joshua must be a servant before he can be a leader.

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.

24:15 And Moses went up into the mount, and a cloud covered the mount.

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.

24:16,18 There is a combination of “7” in verse 16 and “40” in verse 18. “All the elements of the Advent are there: the re-establishment of Israel, the re-establishment of the Law, the cloud, “the glory of the Lord,” the two witnesses (in this case Joshua for Elijah), the seven-day period, and the “devouring fire” (vs. 17, cf. 2 Thess. 1:8). But “7” and “40” crop up in the wildest places (Num. 13:22, 25; 2 Kings 8:2, 9, etc.).” (Peter Ruckman, Bible Believer’s Commentary on Exodus).

24:17 And the sight of the glory of the LORD was like devouring fire on the top of the mount in the eyes of the children of Israel.

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.
EXODUS CHAPTER 25

Preparation now starts for the construction of the tabernacle, that structure that was set apart for the worship of God, the offering of the sacrifices and for a physical dwelling place for God among His people. It would later be replaced by the temple started under Solomon.

A study of the tabernacle is among the most important in the Bible. When we consider that God spent only one chapter to detail the creation of the universe (Genesis 1) and only a chapter and a half for a description of New Jerusalem (Revelation 21:1-22:5) but yet there are 7 chapters which give an extremely detailed description of this simple, unattractive desert building (Exodus 25-31), then we know that we have before us an infinite amount of revelation about Christ, redemption and the universe. In these and following chapters, the blueprint of the tabernacle is laid out, the material is described, its ministers are noted as well as their garments, the furniture and utensils are described and the various rituals are explained. An associated study of the Book of Hebrews would be needed to better understand all of the typology of the tabernacle. But we approach this subject with much fear and trembling, realizing that much of these things are too high for us. We will be able to see much in the way of spiritual lessons but also realize that we will not understand much of what we will see. Several lifetimes of intense study totally devoted to the tabernacle would be necessary to begin to get a grasp on the subject. Hundreds of books have been written on the tabernacle but no one has yet exhausted the subject.

There is little of human logic in the design and purpose of the tabernacle. The fact that God spends 50 chapters of the Bible to describe a tent shows us that God considers this of extreme importance. But look at it from a human perspective. What kind of religion is this? Their God lives in a tent, not in a magnificent temple. His prophet is an 80-year old man. The people of this God don’t even have their own homeland to dwell in. Man would never start a religion like this under these kind of circumstances, but the ways of God are not the ways of man.

An important truth is seen in that the portion of Scripture that deals with the tabernacle and its associated subjects (Exodus 25 through Leviticus) is among the most boring portions of the Bible. It can be like reading a telephone book. But in these passages, we see some of the greatest truths in the Scripture that will not be found in the more “exciting” areas. God rewards the man who will take the time and the effort to study the “barren places” of Scripture.

What topics are covered in the typology of the tabernacle?
1. Christ, His person and work
2. The structure of the universe (Hebrews 9:1)
3. Salvation
4. Sanctification
And this probably only scratches the surface!

“The tabernacle was a peculiar object. It was a combination of both beauty and barrenness, of preciousness and worthlessness…Beautiful golden furniture sat on a barren, sterile earth. The pieces were a mixture of gold and silver with common acacia wood. All of these contrasting elements exemplify the unique paradox of the heavenly Son, Jesus Christ, taking on the worthlessness, fruitfulness, barrenness and wilderness of man (H. T. Spence, The Epistle to the Hebrews, page 168).”

We must also notice some differences between the tabernacle and the temple:
1. God commanded Moses to construct the tabernacle but He never commanded David or Solomon to build the temple. God was perfectly content to dwell within curtains (2 Samuel
7:7). This is an important observation because it shows that God views worship differently than man does. Man like his worship to be big, grand, impressive, with soaring and beautiful buildings. All the neighboring nations built such temples to their gods (as none of them were atheistic. Atheism is not natural man and would only develop later, in more degenerate times). That must have bothered David in his travels, especially in Philistine areas, where he would have seen the impressive temples to their false gods. He would then look at his own house and it bothered him that he dwelt in a house of cedar but the ark of his God dwelt in tents. The Lord appreciated David’s concern but he said it was not important to Him. It was what the tabernacle represented and typified, and what went on there that was important, now how large it was or how it looked. The tabernacle was not an impressive or attractive building as viewed from the outside, as seen by the eye of man, but what went on within those rams skins and curtains! That is what the Lord wanted to emphasize.

2. God showed Moses a pattern of the tabernacle in heaven. God did not show David or Solomon any heavenly pattern for the temple. The design of the temple was more from the mind of David and Solomon but the pattern for the tabernacle came directly from God.

3. God destroyed the temple twice (at the Babylonian invasion and under the Romans in AD 70) and the tribulation tabernacle will be defiled by the Antichrist at the Abomination of Desolation. Yet God never destroyed the tabernacle. We do not know what became of it ultimately during the time of the Babylonian invasion but we never read about it being destroyed or carried off by the enemies of God. God destroyed that temple twice but He never allowed the tabernacle to be so abused.

4. The tabernacle was a pilgrim structure that was portable. It was designed to be packed up and moved whenever God’s people moved. It speaks so well of the pilgrim character of God’s people. But the temple was a permanent structure that could not be moved. The temple was for those who gave up a pilgrim walk to settle in the land, which is not a good picture, spiritually.

5. I’ve always been drawn to the tabernacle more than I have the temple. The tabernacle is small, humble, and unpretentious. It is not an impressive structure to the naked eye, unlike the temple, which was designed to be impressive. The tabernacle reminds me of small churches, meeting in storefronts, with just a few people that are faithful to the Word of God. They impress no one. They are unimpressive to the world. But that is where God is, with the pilgrim remnant “little flock”. There is a beauty to such a church that the worldling cannot see or understand. Everyone is impressed with the magnificent temple, but God is seldom in the impressive buildings or ministries. There is something about that humble tabernacle in the middle of the wilderness (outside the camp) that appeals to a remnant saint more than the massive temple (that is located within the camp).

The General Layout of the Court:
The courtyard is 100 cubits long (150 feet) by 50 cubits wide (75 feet), 11,250 square feet in area. It would fit about half of a football field. It was twice as long as it was wide. The courtyard was surrounded by a linen curtain to serve as a boundary. There was only one entrance.

The actual tabernacle structure itself was 30 cubits long (45 feet long) and 10 cubits wide (15 feet) or 675 square feet. The holy place was 20 cubits long (30 feet) and the holy of holies was 10 cubits long (15 feet) and 10 cubits wide (15 feet) for 225 square feet.

Spiritual observations between Tabernacle Christianity and Temple Christianity:

<table>
<thead>
<tr>
<th>TABERNACLE CHRISTIANITY</th>
<th>TEMPLE CHRISTIANITY</th>
</tr>
</thead>
<tbody>
<tr>
<td>Pilgrim, designed to be portable and mobile</td>
<td>For a more settled people</td>
</tr>
<tr>
<td>No pride in appearance</td>
<td>Emphasis placed on the building</td>
</tr>
<tr>
<td>Inwardly impressive</td>
<td>Outwardly impressive</td>
</tr>
<tr>
<td>Smaller means more intimate</td>
<td>Designed for larger crowds</td>
</tr>
<tr>
<td>Commanded by God to be built</td>
<td>Allowed by God to be built</td>
</tr>
<tr>
<td>A pattern in heaven</td>
<td>Designed by man, including a wicked man like Herod!</td>
</tr>
<tr>
<td>Was never destroyed by any enemy- its ultimate fate is unknown</td>
<td>Destroyed multiple times</td>
</tr>
</tbody>
</table>
Marginal Notes on Exodus

In Exodus 25 we have a picture of the Trinity in type:
1. The ark is a type of the Father. In it contains the testimony. Cherubim guard the holiness of it. It is the place of communion.
2. The table of shewbread is a type of Christ, the Bread of Life (John 6).
3. The candlestick represents the Holy Spirit since the flame was fueled by oil, both of which are symbols for the Spirit. And the light from the candlestick would illuminate both the ark (when the veil was open) and the shewbread (Christ!).

Once the priest entered the holy place and shut the flap behind him, he had only three resources available to him: the ark (the Father), the table (the Son, also referred to as the Word [the Bible]) and the candlestick (the Holy Spirit). The candlestick would be as a light shining in a dark place (2 Peter 1:19). It would be the divine witness to the truth of God even in the holy place. Interesting then that the seven churches of Asia are then referred to as candlesticks in Revelation 1:20-3 as they also were to shine forth with the witness of divine truth in their corners of a sin-darkened world. There was also an altar of incense which we have yet to deal with and that stands for prayer. These things are all you get when you leave the world, shut the flap and enter the holy place of the Christian life. You weren't allowed to drag anything in from the outside with you. But then again, what else would you possibly need?

The approach of the Christian Life
1. As the saint enters into the court of the tabernacle, he first sees the fire of the brazen altar. It is at the altar where the sin problem is dealt with, so the first thing the sinner must do before he can make any sort of approach to God is to have his sin problem settled at the altar. It is also a picture of hell as he sees the animal consumed by fire to pay for a man's sins. Unless the sinner repents of his sins, he will also burn just like that sacrifice.
2. Then he sees the laver used for purification. First, the sinner has his sins judged and then he is purified by the washing of water by the Word.
3. Only after these first two steps comes entrance into the Holy Place. On his right, he sees the table of shewbread, reminding him that Christ is the bread of life and that His flesh is meat indeed.
4. On his left he sees the golden candlestick where he is reminded that Christ is the light of the world. The oil that fueled the flame would preach to him about the illumination and other related work of the Holy Spirit in his life. It provided the only light for him as he was in the tabernacle. It can be difficult to see where the Lord is leading you when you are dwelling in His tabernacle. The only spiritual light you get comes from the Holy Spirit, so you must learn to walk by faith.
5. He then comes to the altar of incense where prayers are wont to be made before he enters into the holy of holies to meet with God.
6. Only then may he enter into the holy of holies and only if he was a priest and if he was the high priest, showing that the Christian is a priest in that he is bidden to come boldly into this holy place. So even the layout of the tabernacle is an excellent picture of both the salvation of the sinner as well as the Christian life.

General Outline of the Tabernacle (in summary)
1. The Offering for the Tabernacle 25:1-7
   1. Gold- deity. Gold is the most precious, strongest, most indestructible and most ancient of the precious metals.
   2. Silver- redemption, as seen in the silver redemption money in Exodus 30:12,13,16.
   3. Brass- judgment. It is the most frequently mentioned metal in Scripture, made up of a combination of copper and zinc. O. Talmadge Spence identifies its typology for the
righteousness of Christ because of its durability against change and rust (*Foundations Bible Commentary, The Pentateuch*, page 312).

4. Blue- color of heaven.

5. Purple- color of royalty, as in Mark 15:17,18. It is also a mixture of red and blue, a combination of deity and blood, a good color to represent the hypostatic union of Christ. The red would represent His humanity (Song of Solomon 5:16, where the red would be the same as the “ruddiness” of Solomon) and the blue His deity (the color of heaven). The Jews must have received some very costly purple fabric or dyes from the Egyptians because the dyes needed for purple were very rare and costly and would not be found in the wilderness.

6. Scarlet- blood of Christ, which is the foundation for the redemption of man.

7. Fine linen. Revelation 19:8 says that fine linen represents the righteousness of the saints. Naturally, no man has any righteousness in and of himself, but any righteousness he possesses is imputed to him through the work of Christ on the cross.

8. Goat’s hair- This would be used in the tabernacle covering (Exodus 26:7). The goat (and scapegoat) was used in the sin offering (Leviticus 10:16; 16:9,10, 21,22,27). The goat would speak of Christ as He bore the sins of the people in His own body on the tree, just as the scapegoat would bear the sins of the people. It may have no direct application here, but in Daniel 8, the goat, prophetically, was a type of Alexander the Great, the “King of Grecia” who conquered the world with amazing swiftness.

9. Ram’s skins dyed red- the ram represents Christ as a sacrifice- Genesis 22:13. The ram was also used in the burnt offering (Exodus 29:18; Leviticus 8:18), the wave offering (Exodus 29:26) and the peace offering (Leviticus 9:18). The ram also speaks of a sacrifice or offering of consecration (Exodus 29:26-31). The red dye of the skins obviously speaks of blood. Skin is often used to represent zeal. We would have then the consecrated and zealous service of Christ in the Father’s will, even to the death. The ram was also used in the trespass offering for a sin of ignorance (Leviticus 5:15-18; 6:6). Ram’s horns were also used as trumpets (Joshua 6:5). Prophetically, the “ram with two horns” represents the kings of Media and Persia (Daniel 8:20). These skins probably resembled something like leather when this preparation process was complete. They would have to be very tough and durable to survive as long as they did in the harsh desert climate.

10. Badger’s skins- they represent the great common bond between Christ and mankind as well as the protection of grace given to the believer. These skins represent the protection of Christ as the badger skin was used in the covering of the holy place. It is often referred to as the “covering”. As the ram’s skin, the badger’s skins are also dyed red, showing the color of the blood, which was required to be shed for the payment of sins. “The term badgers’ skins occurs elsewhere only in Ezekiel 16. 10, "And shod thee with badgers' skins,” hence used where strength and durability were required. It was the external covering of the Tabernacle. This suggests the outward appearance of Jesus of Nazareth, the Son of Joseph, who, whilst the foxes had holes, and the birds of the air had nests, had not where to lay His head; having no form nor comeliness, but despised and rejected of men. His outer garments were divided among the soldiers who nailed Him to the tree. He was a stranger and a pilgrim here (Thomas Newberry, *Notes on the Tabernacle*).

11. Shittim wood- perfect humanity of Christ. This is a very durable wood. This is a good type of the humanity of Christ. It is durable and resistant to corruption, although it is still wood.

12. Oil for light. These oils are probably very pure olive oil ("beaten oil") and oil is a type of the work of the Holy Spirit as He gives illumination to the saint. The golden candlestick,
which is fueled by the oil, would be the only source of light within the holy place just as the Holy Spirit is the only source of illumination for the saint in his life and ministry.

13. Spices for anointing oil, which would be used in the consecration of the priests.

14. Spices for sweet incense. These are detailed in Exodus 30.

15. Onyx stones—these were worn on the shoulders of the High Priest and represents Christ bearing the burdens and souls of His people on His shoulders.

16. Other stones that would be needed to be set in the breastplate and ephod.

17. The metals are listed in descending order of value—gold, silver, brass.

2. The Purpose of the Tabernacle 25:8,9

1. The actual tabernacle structure itself was 30 cubits long (45 feet long) and 10 cubits wide (15 feet) or 675 square feet. The holy place was 20 cubits long (30 feet) and the holy of holies was 10 cubits long (15 feet) and 10 cubits wide (15 feet) for 225 square feet.

2. The tabernacle has no floor. You go inside, and it’s dirt. There is no tile. There is no marble. There is no wood. That means every time the priest went in there and came back out, he was dirty and had to get washed again. Don’t you get tired of it sometimes? Do you know why Christians quit confessing their sins and quit reading their Bible? They get tired. Don’t you get tired of going back to the Lord for the same old thing? One sin has you whipped and just whips you over and over again. You say, “I get so tired of coming back to you, Lord.” You say, “Well, Lord, if you loved me, you would let me get the victory, and I wouldn’t have to keep coming back to you.” The Lord says, “Yeah, but if I didn’t put that on you, you wouldn’t be back very much.”

3. The Ark 25:10-22

1. Contrary to how man builds—he starts from without and goes in, God starts from within and moves outward.

2. Also seen in the order of the Levitical offerings in Leviticus 1-7. God starts with the Burnt Offering (the highest) and finishes with the Trespass Offering.

3. 3 feet 9 inches by 2 feet 3 inches by 2 feet 3 inches.

4. Overlaid with pure gold, within and without.

5. Rings and staves for transport.

6. Topped with two cherubim.

7. Hollow, with a removable lid.

8. Where the sin problem is dealt with, by the application of the blood (once a year, day of atonement).


4. The Table of Shewbread 25:23-30; Leviticus 24:5-9

1. 36x18-27 inches.

2. Overlaid with pure gold.

3. Had a crown around the edge.


5. 12 loaves of bread placed on it.

   1. For each tribe of Israel.

   2. The loaves were made of choice flour, three quarts each (25:5).

      1. No leaven, as it is a type of sin.

      2. Sinless of Christ in His human life.

   3. Some frankincense was sprinkled over each row and burned in place of the bread as an offering 25:7.

   4. The bread was changed every Sabbath day 25:8.

      1. It is estimated that 75 pounds of bread weekly was involved in the production and replacement of the bread.

   5. The bread was eaten by the priest, but only in a holy place, from the bread.
was an offering to the Lord 25:9

6. Place of nourishment
1. Christ, the Bread of Life- John 6:35, 48-51
2. Shows our dependence upon God for our spiritual nourishment, but man rejects the way and provision of God
   1. Have it your way- where man exalts himself
   2. Do it your way- where man makes his own way of salvation
   3. Go it alone- just reject God and His way altogether

5. The Golden Candlestick 25:31-40
1. Dimensions not given
2. 7 branches
   1. 7= perfection, God’s number
3. Made of beaten gold
4. Floating wicks
5. Filled with beaten (ultra pure) olive oil
6. Christ, the Light of the World- John 8:12
   1. Only source of light in the tabernacles- no windows
   2. Only source of illumination for the Christian, provided by burning oil (a type of the Holy Spirit- both oil and fire)

6. Curtains 26:1-30
1. Illustrate separation- dividing the holy place from the world
2. Uprightness of boards and supports give strength and righteousness
3. Rest in sockets of silver
   1. Silver= redemption metal
2. 18 commands for the 48 boards and 96 sockets
   1. Make boards of shittim wood for the tabernacle which are to be placed standing up, to form the sides- 26:15
   2. Length- 20 feet, 10 inches- 26:16
   3. Width- 3 feet, 1.5 inches
   4. Make each board with 2 tenons to fit into the foundation sockets- 26:17
   5. Make 20 boards for the south wall- 26:18
   6. Make 40 foundation sockets of silver for the 20 boards, 2 sockets for each board- 26:19
   7. Make 20 boards for the north wall- 26:20
   8. Make 40 sockets for ends of 20 boards for the north side
   9. Make 6 boards for the west end of the tabernacle- 26:22
10. Make 2 boards for each corner- 26:23
11. Couple the corner-boards together at both ends with rings- 26:24
12. Make 16 sockets of silver for the end boards- 26:25
13. Make bars of shittim wood, 5 for the boards on each side and 5 for the end- 26:26, 27
14. The middle bar of the 5 shall reach from end to end of the boards on the sides and end of the tabernacle- 26:28
15. Overlay the boards with gold- 26:28
16. Make the rings that fasten the bars to the boards of gold
17. Overlay the bars with gold
18. Set up the tabernacle as was shown in the mount- 26:30

4. Curtains for the roof
1. 4 layers
   1. Fine linen
      1. Sinless humanity of Christ
2. 12 commands regarding the linen curtains:
   1. Make 10 of them- 26:1
   2. Embroider them with cherubim of blue, purple and scarlet
   3. Length- 58 feet, 4 inches- 26:2
   4. Breadth- 8 feet, 4 inches
   5. Makes the curtains the same size
   6. Couple 5 curtains together at the sides, making a width of 41 feet, 8 inches- 26:3
   7. Couple the other 5 curtains together, making 41 feet, 8 inches
   8. Make loops of blue on the edge of each of the 5-curtain sections- 26:4
   9. Make 50 loops to hold the 2 sets of curtains together, making one piece 58 feet, 4 inches long and 83 feet, 4 inches wide- 26:5
   10. Make 50 taches- 26:6
   11. Couple the 2 pieces (of 5 curtains each) together with the gold hooks
   12. Make the curtains to be one for the tabernacle

2. Goat's hair
   1. Christ as sin-bearer
   2. 12 commands about the goat hair curtains
      1. Make 11 of them- 26:7
      2. Length- 62.5 feet- 26:8
      3. Breadth- 8 feet, 4 inches
      4. Make all 11 curtains the same
      5. Hook 5 curtains together- 26:9
      6. Hook 6 curtains together
      7. Double the 6th curtain in the forefront of the tabernacle
      8. Make 50 loops on the edges- 26:10
      9. Make 50 taches of brass- 26:11
     10. Put the hooks in the loops and couple the curtains together, making one piece 62.5 feet by 91 feet, 8 inches
     11. Hang the remnant (1/2 curtain) over the backside of the tabernacle- 26:12
     12. Let 25 inches of each end hang over the sides of the tabernacle- 26:13

3. Ram's skin dyed red
   1. Blood of Christ as the substitute
   2. Ram, see Genesis 22:13

4. Badger skins
   1. Durable and waterproof
   2. Safekeeping and durability of God's people

7. Inner Vail  26:31-35
   1. Separates holy place from the most holy place
   2. Rent at death of Christ (in the temple)
   3. Before was the barrier between God and man (only High Priest could go behind that vail, and then only once a year on the Day of Atonement and not without blood). After death of Christ, Holy of Holies exposed, no barrier now between God and man

8. Outer Vail  26:36,37
Marginal Notes on Exodus

   1. In courtyard
   2. Brass - metal of judgment
      1. The fire, a type of hell
   3. Sin offerings burned here
   4. Hollow, with a grate
      1. Like a barbecue pit
   5. 5x5 cubits
      1. Five = number of death
      2. Altar was a place of death and judgment
   6. After entering the courtyard, this is the first piece of furniture encountered
      1. Sin must be dealt with before we can go deeper with God
   7. May have been numerous smaller altars around the and outside the courtyard

10. The Court 27:9-19
    1. The courtyard is 100 cubits long (150 feet) by 50 cubits wide (75 feet), 11,250 square feet in area. It would fit about half of a football field. It was twice as long as it was wide. The courtyard was surrounded by a linen curtain to serve as a boundary. There was only one entrance

11. Oil for the Lamp 27:20,21

12. The Priest Garments 28:1-5

13. The Ephod 28:6-14

14. The Beastplate 28:15-29

15. The Urim and Thummim 28:30


17. The Mitre 28:36-38


19. Consecration of the Priests 29:1-37

20. Offerings of the Priests 29:38-46

21. Golden Altar of Incense 30:1-10
    1. In the holy place, immediately before the vail
       1. Prayer brings you closer to God than any other ministry
       2. God meets us here - 30:6
    2. Smallest piece of furniture
       1. Prayer may seem "small" but its location close to the ark and presence of God show how important it is
    3. Denotes prayer
    4. Incense burnt
       1. Prayer ascending as incense
    5. Made of Gold
       1. Showing the great value of this ministry
    6. It is "most" holy
    7. Not a place for work (no sacrifices) but communion - 30:9
       1. Work should not be a substitute for prayer
    8. Prayers that are not connected with Christ's prayers on the cross are "strange fire" (Leviticus 10:1). The Altar of Incense could only be kindled by fire from the Brazen Altar (Leviticus 16:12), clearly warning the sons of Aaron (Leviticus 10:1–2) that only the fire of God's wrath, falling from Heaven on a Lamb (Leviticus 9:3,24), could kindle an acceptable petition to God.
    9. Prayer as incense
       1. It ascends to God
       2. It is fragrant
Marginal Notes on Exodus

3. Incense needs fire to burn
   1. Prayer and zeal as fire

22. The Redemption Money  30:11-16
23. Laver of Brass  30:17-21
   1. In courtyard
   2. For washing and cleaning of the priests
   1. Sanctification necessary for a relationship with God
24. The Anointing Oil  30:22-33
25. The Incense  30:34-38

115. Taking the Offering for the Tabernacle  25:1-9

25:1 And the LORD spake unto Moses, saying,

25:1 We have no record of God speaking to David or Solomon in such a way concerning commands regarding building the temple.

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.

25:2 God seldom speaks directly to the people but He speaks through His chosen men and prophets. It is their responsibility to accurately and faithfully relay the words of God to the people.

25:2 The Gentiles were not involved in this building as it was for and used by Israel. But we Gentiles, on this side of the cross, can certainly get an infinite amount of revelation out of this!

25:2 Before the building can begin, the materials must be gathered. This is one reason why God had Israel loot the Egyptians when they left Egypt. Israel would need a vast amount of material to build the tabernacle. Now, Israel was told to give it back so the tabernacle could be constructed. The plate was then passed through the camp as a "freewill" offering was taken. No one was forced to give anything now was any "levy" laid upon anyone. The Jews was simply told of what God wanted built and that they needed to contribute. What will you give? It is good to ask "What must we do?" but it is better to ask "What may we do?"

25:2 The "freewill offering" is one that is one given because the heart drives them to do so. This is the benefit of a burning heart relationship with God and the heart that is in tune with God. His heart moves the Christian to do certain things for the Lord and he will have no peace until the task is finished. No tax was levied but a freewill offering of the heart, which is much nobler. God wants willing offerings, not offerings given out of duty, compulsion or show.

25:2 God gave you the riches of the world so that you might be able to invest them into the work of God. God gives money to His children so that they might finance the work of the Lord. This is how God does it. He does not drop gold bars from heaven but rather entrusts riches to His children so they might finance the work. While a tithe may reflect a Christian's heart in terms of his duty in what he ought to do, the offering shows his heart in what he wants to do. And here is the true index of the heart, by measuring how willingly it gives. And every man can give something, no matter how poor he is or how little he may be able to give.

25:3 And this is the offering which ye shall take of them; gold, and silver, and brass,
God gave Moses a requisition list of what would be needed. The corresponding type is given in the parentheses, which we will study under the relevant verses.

1. Gold - deity. Gold is the most precious, strongest, most indestructible and most ancient of the precious metals. Gold was for the crowns, rings, cherubim, mercy seat, spoons, dishes, snuffers, candlesticks, bowls, hooks, taches, tongs, pillars, and staves.

2. Silver - redemption, as seen in the silver redemption money in Exodus 30:12,13,16. Silver was for sockets, vessels, utensils, covering for the altar, and the pins of the court.

3. Brass - judgment. It is the most frequently mentioned metal in Scripture, made up of a combination of copper and zinc. O. Talmadge Spence identifies its typology for the righteousness of Christ because of its durability against change and rust (*Foundations Bible Commentary, The Pentateuch*, page 312).

4. Blue - color of heaven.

5. Purple - color of royalty, as in Mark 15:17,18. It is also a mixture of red and blue, a combination of deity and blood, a good color to represent the hypostatic union of Christ. The red would represent His humanity (Song of Solomon 5:16, where the red would be the same as the “ruddiness” of Solomon) and the blue His deity (the color of heaven). The Jews must have received some very costly purple fabric or dyes from the Egyptians because the dyes needed for purple were very rare and costly and would not be found in the wilderness.

6. Scarlet - blood of Christ, which is the foundation for the redemption of man. Blue, purple, and scarlet are pictures of a God who dwells in Heaven, who reigns as supreme sovereign over heaven and earth who has blood.

7. Fine linen. Revelation 19:8 says that fine linen represents the righteousness of the saints. Naturally, no man has any righteousness in and of himself, but any righteousness he possesses is imputed to him through the work of Christ on the cross.

8. Goat's hair - This would be used in the tabernacle covering (Exodus 26:7). The goat (and scapegoat) was used in the sin offering (Leviticus 10:16; 16:9,10, 21,22,27). The goat would speak of Christ as He bore the sins of the people in His own body on the tree, just as the scapegoat would bear the sins of the people. It may have no direct application here, but in Daniel 8, the goat, prophetically, was a type of Alexander the Great, the “King of Grecia” who conquered the world with amazing swiftness. In typology, we find the goat as a sin offering (Leviticus 9:15), a sin bearer (Leviticus 16:9,10), and a type of the Antichrist (Daniel 8:5–12).

9. Ram's skins dyed red - the ram represents Christ as a sacrifice - Genesis 22:13. The ram was also used in the burnt offering (Exodus 29:18; Leviticus 8:18), the wave offering (Exodus 29:26) and the peace offering (Leviticus 9:18). The ram also speaks of a sacrifice or offering of consecration (Exodus 29:26-31). The red dye of the skins obviously speaks of blood. Skin is often used to represent zeal. We would have then the consecrated and zealous service of Christ in the Father’s will, even to the death. The ram was also used in the trespass offering for a sin of ignorance (Leviticus 5:15-18; 6:6). Ram’s horns were also used as trumpets (Joshua 6:5). Prophetically, the “ram with two horns” represents the kings of Media and Persia (Daniel 8:20). These skins probably resembled something like leather when this preparation process was complete. They would have to be very tough and durable to survive as long as they did in the harsh desert climate. The ram represents Christ as a sacrifice (Genesis 22:13) connected with the ministry of a priest. The ram is connected with the burnt offering, the peace offering, the trespass offering, and the atonement in Leviticus and Numbers.

10. Badger's skins - they represent the great common bond between Christ and mankind as well as the protection of grace given to the believer. These skins represent the protection of Christ as the badger skin was used in the covering of the holy place. It is often referred to as the “covering”. As the ram’s skin, the badger’s skins are also dyed red, showing the color
of the blood, which was required to be shed for the payment of sins. “The term badgers' skins occurs elsewhere only in Ezekiel 16. 10, “And shod thee with badgers' skins,” hence used where strength and durability were required. It was the external covering of the Tabernacle. This suggests the outward appearance of Jesus of Nazareth, the Son of Joseph, who, whilst the foxes had holes, and the birds of the air had nests, had not where to lay His head; having no form nor comeliness, but despised and rejected of men. His outer garments were divided among the soldiers who nailed Him to the tree. He was a stranger and a pilgrim here (Thomas Newberry, Notes on the Tabernacle).”

11. Shittim wood - perfect humanity of Christ. This is a very durable wood. This is a good type of the humanity of Christ. It is durable and resistant to corruption, although it is still wood.

12. Oil for light. These oils are probably very pure olive oil (“beaten oil”) and oil is a type of the work of the Holy Spirit as He gives illumination to the saint. The golden candlestick, which is fueled by the oil, would be the only source of light within the holy place just as the Holy Spirit is the only source of illumination for the saint in his life and ministry.

13. Spices for anointing oil, which would be used in the consecration of the priests.

14. Spices for sweet incense. These are detailed in Exodus 30.

15. Onyx stones - these were worn on the shoulders of the High Priest and represents Christ bearing the burdens and souls of His people on His shoulders.

16. Other stones that would be needed to be set in the breastplate and ephod.

17. The metals are listed in descending order of value - gold, silver, brass.

25:3 Almost none of the commentators can leave the “brass” alone, thinking it is really copper or some sort of other alloy like bronze, but not brass. The idea is that brass was not in wide use at this stage of human history. But in Genesis 4:22, we see “artificers in brass” before the flood. We see no real reason to fuss or nitpick at the word “brass” here or insist that it was copper or anything else than what the King James uses.

25:3 Iron is not mentioned in the list of tabernacle materials as it has a negative typology in Scripture - that of oppression.

What’s wrong with iron?

1. First mention is in Genesis 4:26 with Cain’s line and Tubal-Cain
2. Heaven as iron in judgment - Leviticus 26:19; Deuteronmy 28:23
3. Killing someone with an instrument of iron - Numbers 35:16
4. Og had a bedstand of iron - Deuteronmy 3:11
5. Egypt was an “iron furnace” in Deuteronmy 4:20; 1 Kings 8:51; Jeremiah 11:4
6. No iron tools used in building altars - Deuteronomy 27:5; Joshua 8:31
8. Chariots of iron - Joshua 17:16,18; Judges 1:19; 4:3,13
9. No iron tool was used in the building of the temple - 1 Kings 6:7, but the nails were iron - 1 Chronicles 22:3,14
10. Iron is associated with Leviathan and Behemoth (types of the Antichrist) - Job 40:18; 41:7,27
11. Enforced rule of Jesus in the millennium, with a rod of iron - Psalm 2:9; Revelation 2:27; 12:5; 19:15
12. Affliction and iron - Psalm 107:10
13. Stubbornness and rebellion associated with iron - Isaiah 48:4
14. The iron in Daniel’s image in Daniel 2 is associated with Rome
15. Gods of iron - Daniel 5:4,23
16. The beast of Daniel 7:7,19 had iron teeth
25:4 And blue, and purple, and scarlet, and fine linen, and goats’ hair,
25:5 And rams' skins dyed red, and badgers' skins, and shittim wood,
25:5 Most commentators and other versions replace “badger” with “porpoise”.
25:6 Oil for the light, spices for anointing oil, and for sweet incense,
25:6 This would be for the candlestick that would be placed in the holy place.
25:6 This would be for use for the golden altar of incense, that would be placed immediately before the vail
25:7 Onyx stones, and stones to be set in the ephod, and in the breastplate.
25:7 This would be a reference to the breastplate of the high priest, that we will read about in Exodus 28.
25:8 And let them make me a sanctuary; that I may dwell among them.
25:8 A sanctuary is to be constructed with these materials so God Himself could dwell physically among His people. This is where an infinitely holy God would dwell among His sinful and often rebellious people. This was the primary purpose for the tabernacle, as well as for its use in the typology of Christ that it would contain. But this would not be a palace of ivory and gold with a magnificent throne, but rather a very humble and small tent! How man couldn’t figure that out- God dwelling in a tent! Man wants his religion wrapped in gold, silver, candles, purple and ceremony. Yet God offers the true faith wrapped in badger skins in the wilderness! The idea of a “sanctuary” is that of a safe place, a refuge from the howling wilderness and the onslaughts of the world, a place where God's people could delight to go. This tabernacle would also serve as the focal point of Jewish religious and social life up to the time of the temple, some 500 years later. The tabernacle made God accessible to man, even if in a limited sense. God could be approached and communed with but only in holiness and only in a way that God prescribed. God could be approached but only on the basis of a blood atonement and a mediating priesthood.
25:8 This would be the purpose of the tabernacle. The Lord, having redeemed His people out of Egypt, desired to have a dwelling-place among them, even in the wilderness. God now desires that sinners redeemed by the blood of the Lamb should be builded together for a habitation of God through the Spirit (Ephesians 2. 22), and be built up a spiritual house composed of living stones (1 Peter 2. 5). We have the Body of Christ in where all the saints dwell, but we also have local congregations of believers where the saints make their visible spiritual homes here. The major point here is that God desires fellowship with His people, both corporately and individually. And He desires to dwell permanently among His people, not just to come for short and temporary visits.
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.
25:9 Moses was commanded to build this tabernacle according to the pattern he was given. The other "ark builder" (Noah) also had a specific set of divine blueprints and he was not to deviate in the slightest fashion. God wanted Noah's Ark build the way it was not only because it
was the best way to build a boat for the Flood, but also because of the typology which would be involved in the design. Moses is in the same situation. God does not tell him "Go out and build me something to live in". God gives Moses a specific and exact set of plans which Moses is expected to follow to the exact letter. There is only one way to do God's work and that is God's way and there is no other way. God was the architect of the tabernacle but the people must supply the materials and certain, gifted men would be responsible for the building of it. The priests would be responsible for the operation and maintenance of the tabernacle. Moses would oversee all of this.

25:9 What is this "pattern"? There was a heavenly tabernacle which God showed Moses on the Mount and God wanted Moses to build a replica of it on earth. God specifically gave Moses a definite pattern of how to build the tabernacle, but He gave no such details on the construction of building the temple. God was more concerned about the proper and correct typology of the temple than He was of the temple. God must give the plans and Moses must follow them even in the slightest detail because God would use the tabernacle to be a major source of typology for the person and work of Christ. Therefore, nothing must be added to or subtracted from any of this divine pattern.

Before we start a detailed study at the elements of the tabernacle, let's take a plenary view of it. Figure 1 gives a "bird's eye view" facing east.

1. You enter through the door in the curtains into the courtyard. There is only one way into the courtyard (John 10:7 I am THE door (not A door); John 14:6- He is THE way, THE truth, The life, not A way, A truth, A life).
2. If you enter the worship and the presence of God in any other way, you are a thief and a robber (John 10:1).
3. As he enters into the court of the tabernacle, he first sees the fire of the brazen altar. It is at the altar where the sin problem is dealt with, so the first thing the sinner must do before he can make any sort of approach to God is to have his sin problem settled at the altar. It is also a picture of hell as he sees the animal consumed by fire to pay for a man's sins. Unless the sinner repents of his sins, he will also burn just like that sacrifice.
4. Then he sees the laver used for purification. First, the sinner has his sins judged and then he is purified by the washing of water by the Word. This is sanctification, that makes us fit to enter His presence.
5. You then into the Holy Place through the singular door (again John 10:7). On his right, he sees the table of shewbread, reminding him that Christ is the bread of life and that His flesh is meat indeed.
6. On his left he sees the golden candlestick where he is reminded that Christ is the light of the world. The oil that fueled the flame would preach to him about the illumination and other related work of the Holy Spirit in his life. It provided the only light for him as he was in the tabernacle. It can be difficult to see where the Lord is leading you when you are dwelling in His tabernacle. The only spiritual light you get comes from the Holy Spirit, so you must learn to walk by faith.
7. He then comes to the altar of incense where prayers are wont to be made before he enters into the holy of holies to meet with God.
8. Only then may he enter into the holy of holies and only if he was a priest and if he was the high priest, showing that the Christian is a priest in that he is bidden to come boldly into this holy place. So even the layout of the tabernacle is an excellent picture of both the salvation of the sinner as well as the Christian life.

Much could be said of the Most Holy Place, where the ark is.
Marginal Notes on Exodus

1. It is the smallest compartment of the tabernacle, only 10x10 cubits (15x15 feet). That isn't much room for a crowd.
2. The very presence of God is there. How much is your desire to be there (Psalm 84)?
3. This is the place of intimacy and communion, where you can't find it anywhere else
   1. This is the ultimate "closet"
   2. Matthew 6:6 "But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly."
3. If you are going to go with God, you are going to have to do it alone as you will not find too many who will be willing to go with you
4. This work is done in private as it takes place behind the vail, out of public view
   1. No one is going to applaud you for your prayer or you communion, as no one will see you do it

The saint going to commune with God in going to the holy place through the court of the tabernacle is moving east to west. In Scripture, whenever someone is out of fellowship with God, he moves west to east. When Adam and Eve were driven out of Eden, they moved east. When Cain left the presence of the Lord, he moved east. Jacob traveled east during the years of his backslidden state. When Israel went into captivity, they were moved east. But when they are in fellowship with God, they move west. Israel invaded Canaan from the east and they moved west. When Israel returned from Babylon, they moved west. "Go west young man!" is a Biblical truth. And do you know why in every (or at least most) graveyards the headstones face east? Do you know why the pulpit in every good Fundamental church faces east (where possible)? Because when Christ returns, He comes from the eastern sky and He will move west!

There is another possibility as to a type of the layout of the tabernacle; it depicts the structure of the universe. If we were able to set the universe "on its ear" on its side and examine it vertically, from top to bottom, what would we see?
1. At the bottom of the court would be the altar of sacrifice containing fire. Hell, under the earth (and as low as you can go in the universe) is a place of fire. The lake of fire may be situated even lower than that.
2. Above "hell" is a courtyard of dirt, representing the physical earth that we live on.
3. Then we hit the laver full of water. I believe there is a large body of water surrounding the universe, separating the physical universe from the dimension of heaven.
4. Above the water is the holy place where only priests (Christians!) can enter to minister! This is the practical abode of Christ (in the table of shewbread) and the Holy Spirit (in the candlestick) as they also assist us in our ministry as they carry out their ministries of intercession on behalf of the believer.
5. Next is the altar of incense just before the veil separating the most holy place from the holy place. Prayers make it to the very veil itself. This would be bad news in that our prayers couldn't penetrate the most holy place except we must remember that the veil was rent at the death of Christ, exposing the most holy place and breaking down the barrier!
6. Lastly we see the most holy place with the ark denoting the physical presence of God and the cherubim guarding His holiness.

You'll notice something that is not in the entire tabernacle court- a chair! The work of the priesthood was one that included no vacation and no opportunity for rest. Because of the continuing sins of the people, daily priestly work and sacrifices were necessary. The priests were too busy to sit and rest as they interceded for the Jew before God. It was only when our
heavenly high priest, Jesus Christ, entered into the heavenly holy of holies that He applied His blood to the mercy seat and then sat down (Hebrews 1:3).

The entire tabernacle was a portable structure, designed to move as Israel moved. It was built by pilgrims for pilgrims. A pilgrim has no continuing city down here nor does he dig his roots in very deep. This world is not our home! This is the difference between the tabernacle and the temple. The tabernacle is portable and is a pilgrim structure. You could not pick up and move the temple! That was a settled building for a settled people. But God loves and promotes the pilgrim character of His people, which is why He commanded the tabernacle to be built but also why He never commanded the building of the temple.

116. The Ark 25:10-22

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.

25:10 Like a chest.

25:10 The size of the ark, assuming an 18-inch cubit:
1. 2.5 cubits long, or 3.75 feet long
2. 1.5 cubits wide, or 2.25 feet wide
3. 1.5 cubits high, or 2.25 feet high
This would yield a volume of just about 19 cubic feet, depending on how thick the sides of the ark were.

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.

25:11 Christ’s perfect hypostatic nature was perfect “without and within” with the overlaying of this divine gold. Every thought and motivation of Christ was pure “within” and every action He undertook was also pure “without”.

25:11 Christ was also “crowned with gold” in His perfect life and service and how it was all accepted by the Father, as evidenced by the resurrection. See Hebrews 2:9. And see how the Church has lauded Christ for His person and His work for these two thousand years in hymn and prose! None else in all of human history has been crowned as such.

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.

25:12 These rings and staves were for the transportation of the ark. Rings of gold were placed along the edges of the ark and staves of shittim wood were constructed so that they would fit inside the rings to lift and carry the ark. If done properly, no human hand would need to touch the ark itself in order to move it.

25:13 And thou shalt make staves of shittim wood, and overlay them with gold.

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.
When the ark was placed in Solomon’s Temple, the staves were removed so it couldn’t be moved anymore (1 Kings 8:8).

The staves shall be in the rings of the ark: they shall not be taken from it.

The ark must be ready to be moved at any time and on short notice, so the staves were also left in the rings. This again shows the pilgrim nature of God’s people in that they also must be ready to “move out” from wherever they are sojourning at a moment’s notice, especially in reference to the rapture.

The ark was hollow.

Three things would ultimately be placed into the ark:
1. The two tables of stone where God wrote the Law
2. A pot of manna
3. Aaron’s robe that budded

The mercy seat is now described. It was to be 2 1/2 cubits long and a cubit and a half wide. If we adopt the standard measure of a cubit as 18 inches, the ark would be 45 inches long by 27 inches wide or 3.75 by 2.25 feet.

The mercy seat is where the blood would be applied that would take care of the sin problem, either temporarily in the Old Testament or permanently in the New Testament when Jesus entered into the heavenly holy place after His death and applied His own blood, thus forever dealing with the sin problem (Hebrews 9:7,11-14,24-28).

The purest gold possible, with no mixtures of impure ores or other contaminates. This speaks to the perfection of Christ’s nature—no sin at all, no stain of fallen human nature.

The dimensions of the mercy seat were the same as the ark itself (see 25:10). This was the lid for the ark, so it makes sense that the dimensions are the same, to ensure a tight fit.

On the top of the ark were to be two golden cherubim. It was “beaten work”, meaning the gold was extra pure in it underwent more than the usual amount of purification. They were to be placed on the ends of the mercy seat, facing each other with their wings touching.

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.

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.
25:20 This would be a good place to do a word study on cherubim. What exactly were they? The Hebrew and the Greek are of little help in defining what they are as the words are vague in their definitions. Let's approach the subject via use of Biblical theology and glean what we can from the progressive unfolding of the doctrine.

1. Genesis 3:24 "So he drove out the man; and he placed at the east of the garden of Eden Cherubims, and a flaming sword which turned every way, to keep the way of the tree of life." Cherubim were used to keep fallen man out of the Garden of Eden after the Fall to protect the Tree of Life. If Adam and Eve had eaten of that tree in their fallen state, they would have been trapped in their bodies of sin forever.

2. Exodus 25:18-20 "And thou shalt make two cherubim of gold, of beaten work shalt thou make them, in the two ends of the mercy seat. (19) And make one cherub on the one end, and the other cherub on the other end: even of the mercy seat shall ye make the cherubims on the two ends thereof. (20) And the cherubims shall stretch forth their wings on high, covering the mercy seat with their wings, and their faces shall look one to another; toward the mercy seat shall the faces of the cherubims be." Golden figures of them were carved and placed on the mercy seat. The fact that they were made of beaten gold tells us something about their holiness. Exodus 37:7 says the two golden cherubim were made out of the same block or piece of gold. They also have wings, something angels do not appear to have, so they are not angels but are a separate type of heavenly being.

3. Exodus 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." God would meet with man over the mercy seat between the golden cherubim, almost as if they were witnesses or guardians of that communion.

4. Exodus 26:1 "Moreover thou shalt make the tabernacle with ten curtains of fine twined linen, and blue, and purple, and scarlet: with cherubims of cunning work shalt thou make them." Cherubim were also embroidered on the linen used in the tabernacle. These curtains and linens and veils would protect the privacy of the tabernacle from peering eyes and would later be used to separate the holy place from the most holy place. It was as if the cherub were guarding the sanctuary containing the ark, both from without on the veils and from within, over the mercy seat.

5. 2 Samuel 22:11/Psalm 18:10 "And he rode upon a cherub, and did fly: and he was seen upon the wings of the wind." God is said to ride upon cherubs.

6. Cherubs were very prominent in the working and decoration of the Solomonic temple. Some of these cherubim were made of olive trees in 1 Kings 6:23 "And within the oracle he made two cherubims of olive tree, each ten cubits high." These were later overlaid with gold in 1 Kings 6:28. They were not made out of the pure gold as in the tabernacle. There were cherubim carved on the doors in the temple as in 1 Kings 6:32,35 "The two doors also were of olive tree; and he carved upon them carvings of cherubims and palm trees and open flowers, and overlaid them with gold, and spread gold upon the cherubims, and upon the palm trees...And he carved thereon cherubims and palm trees and open flowers: and covered them with gold fitted upon the carved work."

7. 2 Kings 19:15 "And Hezekiah prayed before the LORD, and said, O LORD God of Israel, which dwellest between the cherubims, thou art the God, even thou alone, of all the kingdoms of the earth; thou hast made heaven and earth." God is said to dwell between the cherubim. This was certainly so with the communion over the mercy seat as God "appeared" between the two golden cherubim. There may be a greater application in the heavenly throne of God. There may be at least two cherub on each side of the throne, acting as holy guardians over the person of God and of His holiness. They are God's footmen of His holiness, guarding and defending it. Psalm 99:1 says God sits between the cherubim.
8. 1 Chronicles 28:18 "And for the altar of incense refined gold by weight; and gold for the pattern of the chariot of the cherubims, that spread out their wings, and covered the ark of the covenant of the LORD." What is this chariot of the cherubim? It is associated with the temple furnishings. Is it possible that they have something like "wheels" on which they may move, resembling chariots?

9. Cherubs appear frequently in Ezekiel's visions in chapters 9, 10. He calls them "living creatures" in Ezekiel 10:15, 20. These may then correspond to the beasts of Revelation 4 and 5 but we cannot be sure.

10. Ezekiel 11:22 "Then did the cherubims lift up their wings, and the wheels beside them; and the glory of the God of Israel was over them above." They are also involved in praising God.

11. A major revelation is that Satan is a cherub. He is not an angel but is of a higher order. Ezekiel 28:14 "Thou art the anointed cherub that covereth; and I have set thee so: thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire." Also repeated in Ezekiel 28:16. Satan, before he fell, actually covered the throne of God. He was actively involved in the protection of God's holiness. It seems that he was so closely involved with it that he began to desire it and actually tried to usurp that holiness from God.

12. Cherub are also prominent in the Millennial temple in Ezekiel 41:18, 20, 25 And it was made with cherubims and palm trees, so that a palm tree was between a cherub and a cherub; and every cherub had two faces; We see in Ezekiel 41:18 that some cherubim have two faces.

13. The only direct New Testament reference to them is in Hebrews 9:5 "And over it the cherubims of glory shadowing the mercyseat; of which we cannot now speak particularly." They are called "cherubim of glory" which covered the mercy seat.

14. We also said that there is a possibility that the beasts of Revelation 4 and 5 may be cherub but we cannot be certain.

Peter Ruckman, in his Bible Believer's Commentary on Exodus, adds:
1. There were five of them (Ezek. 28:14–16 cf. 10:1–15).
2. There are now four (Rev. 4:6–9).
3. The fifth one represented the amphibian-reptile class, which is now missing (cf. Ezek. 1:10).
4. They represent the creation: the wild beasts, the flying beasts, the domesticated beasts, and man (Ezek. 10:14)—not "the Lord's presence."
5. They are connected with the throne of God (Rev. 4:6–7).
6. They are connected with an unidentified flying object that will appear at the Second Advent (Ezek. 1:4–5).
7. They use four and six wings alternately (Ezek. 1:6 cf. Rev. 1:8).
8. When stationery, they have six wings (Rev. 4:8); when moving four (Ezek. 1:6–12). Peter, James, John, and Judas Iscariot combined.

In summary, they are a higher order of heavenly beings, above angels, entrusted with defending the holiness of God. Satan is a fallen cherub, indicating that they are very powerful beings. And there may not be too many of them.

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.

25:21 In the ark was to be placed "the testimony I shall give thee". When the tables of stone which contained the ten commandments were given to Moses, they were to be placed inside the ark, showing it to be hallow. The ark then was to contain the standard of the holiness of God as preserved in His law carved with His finger on these stones. I wouldn't be surprised if the stone...
was granite. Later, Aaron's rod and the pot of manna would also be placed in the ark to add to the testimony—three witnesses to it.

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.

25:22 This was the purpose of the mercy seat—the place where God would meet man. It was to be a place of common ground, neutral territory where holiness could meet with unholiness. This was the place of communion.

25:22 The ark is called "the ark of the testimony". It goes by at least 6 other names:
1. The ark of the covenant of Jehovah in Numbers 10:33
2. Ark of Adonai Jehovah in 1 Kings 2:26
3. Ark of Jehovah in Joshua 3:13
4. Ark of Elohim in 1 Samuel 3:3
5. The holy ark in 2 Chronicles 35:3
6. The ark of Thy strength in Psalm 132:8

117. The Table of Shewbread 25:23-30

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.

25:23 Also see Leviticus 24:5-9.

25:23 This table was about 36 inches long by 18 inches wide and 24 inches high. God has set a fixed measure to His table and man is not at liberty to alter it or to extend it. The table is usually a type of fellowship and God had set the bounds as to whom we may fellowship and who may partake of the ordinance of the Lord’s Supper and man may not “lengthen” or extend” these bounds of fellowship that God has appointed.

25:24 And thou shalt overlay it with pure gold, and make thereto a crown of gold round about.

25:24 Shittim wood overlaid with pure gold— the perfect humanity of Christ overlaid with deity, a perfect type of the hypostatic union of Christ, where God and man joined into one unique nature.

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.


25:25 This also reminds us that Christ was crowned with glory due to His successful work of redemption in Hebrews 2:9.

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.

25:26 This is designed for the transportation of the table.
25:27 Over against the border shall the rings be for places of the staves to bear the table.

25:28 And thou shalt make the staves of shittim wood, and overlay them with gold, that the table may be borne with them.

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.

25:29 Four different utensils were displayed on the table:
1. dishes
2. spoons, or ladles
3. covers
4. bowls

25:30 And thou shalt set upon the table shewbread before me alway.

25:30 This is the pattern for the table of shewbread. The table was shittim wood overlaid with gold with the same sort of golden rings and shittim staves for transportation that the ark had. The dishes, spoons, covers and bowls that would be used on this table were also to be made of pure (not impure! That's important! Purity equals holiness) gold. This table was to be set before the Lord and was placed in the holy place before the veil which covered the most holy place. It also had a golden ornamental crown running along the top of it.

25:30 The showbread reminds us that Jesus is often likened to bread. Bread is one of those staple foods of human existence. Jesus was born at Bethlehem, the “House of Bread” and He referred to Himself as the “Bread of Life” in John 6:35.

25:30 This bread was before the face of God at all times, reminding us that God’s face is always directed toward His people at all times. As the bread was continually before the Lord, so are His people ever before Him. He sees us constantly and we are never out of His sight.

Leviticus 24:5-9 says that there were 12 loaves of this bread on continual display, one for each tribe of Israel. Each tribe was represented by a loaf before the face of God. They were stacked into two rows and were on display for a week, being changed and replaced every Sabbath. The old loaves would be eaten by the priests. It would be the Kohathites who were responsible for the baking of the showbread.

25:30 “Now what does the showbread show?
1. It shows that God will provide all twelve tribes with their daily bread.
2. It shows that God does things by sevens (the loaves were baked weekly), and that the eighth thing has to be new.
3. It shows the priests that they are dependent for their living on the twelve tribes; this is a constant reminder that their main calling in life is to MINISTER, “not to be ministered unto” (Matt. 20:28).
4. It typifies the “Sixty-Six.” The bread which man must live by TURNS out to be 66 books, which can only be understood in the light of the next object we are about to study—the Golden Candlestick. In the darkness of the Holy Place—there were no windows anywhere in the Tabernacle—the only light was the Holy Spirit (1 Cor. 2:10–14), and He is the only One who can “open our understanding” (Luke 24:45) that we might appreciate the “showbread” (2 Cor. 3:1–12). (Peter Ruckman, *Bible Believer's Commentary on Exodus*).
118. The Candlestick 25:31-40

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.

25:31ff The candlestick:
1. Made of pure, beaten gold - 25:31
2. Make the shaft, branches, bowls, knops and flowers of the same.
3. Make 6 branches on 2 sides, 3 of each side of the central shaft - 25:32
4. Make a bowl like an almond with a knop and a flower on each of the 6 branches - 25:33
5. On the middle shaft make 4 bowls like almonds with knops and flowers - 25:34
6. Make a knop under each 2 branches of the 6 branches of the sides - 25:35
7. Make 7 lamps - 25:37
8. Light the 7 lamps
9. Make tongs and snuffdishes of pure gold - 25:38
10. Use a talent of pure gold to make the candlestick and all the vessels - 25:39
11. Make them according to the pattern shown on the mount - 25:40

25:31 The Jews usually refer to such candlesticks as “menorahs”.

25:31 This deals with the golden candlestick which provided the light for the holy place. It too was of gold, of beaten work just like the cherubim, made out of one piece of gold. Notice the candlestick is personified by the male pronoun "he". It was also carved to resemble a branch of an almond tree. The "knops" were knobs. The candlestick (singular, there was only one) would contain seven lamps. There would be three "U-shaped" elements radiating out from the central lamp. This is obviously a type of the Holy Spirit Who is referred to as the "seven spirits of God" in Isaiah 11:1-3 and Revelation 1:4. The tongs and snuff-dishes which would be used to light and maintain the candlestick were also to be made of pure gold. The tongs were snuffers, not extinguishers. They would be used to trim the intensity of the light. The height was not specified but we assume it was probably about as tall as a man.

The candlestick obviously refers to Jesus as being the “Light of the World”. We also think of Psalm 119:105 “Thy word is a lamp unto my feet and a light unto my path.”

25:31 It was made of one piece of gold, beaten into this shape. It was not made up of pieces welded or fused together.

There is no shittim wood in the candlestick- it is all of gold, showing that when it comes to the illumination of the Holy Spirit and the Scripture, it is all of God. Man cannot illuminate the Scripture. It is all of God. Anything and everything we know of God and His word we learn directly from the illumination of God. God may speak through man and man may help us, but if it is true, then everything that man is teaching us is directly from God, not from human scholarship or manmade theological systems.

25:31 No dimensions are given for the candlestick so we do not know how tall or how large it was.

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:
25:32 It was a balanced piece of furniture, with a perfect symmetry, a product of God’s desire and love for law, order and design.

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.

25:33 What about these almonds? Why are they specified to be carved into the stems and base of the candlestick?
1. Almonds were used as gifts, the best fruits of the promised land. They are presented to Joseph, who is a type of Christ! Think of them then as a type of “firstfruit offering” from the field. Genesis 43:11 “And their father Israel said unto them, If it must be so now, do this; take of the best fruits in the land in your vessels, and carry down the man a present, a little balm, and a little honey, spices, and myrrh, nuts, and almonds:"
2. When Aaron was being challenged as high priest, God made his rod bring forth almonds. Almonds are then linked to priestly fruit of his ministry. Numbers 17:8 “And it came to pass, that on the morrow Moses went into the tabernacle of witness; and, behold, the rod of Aaron for the house of Levi was budded, and brought forth buds, and bloomed blossoms, and yielded almonds.”
3. Even in the midst of trouble, God makes the almond tree to flourish in the ministry of His preachers and prophets. Ecclesiastes 12:5 “Also when they shall be afraid of that which is high, and fears shall be in the way, and the almond tree shall flourish, and the grasshopper shall be a burden, and desire shall fail: because man goeth to his long home, and the mourners go about the streets:"
4. In a vision, God showed Jeremiah an almond rod which symbolized God hastening His Word to perform it. Jeremiah 1:11 “Moreover the word of the LORD came unto me, saying, Jeremiah, what seest thou? And I said, I see a rod of an almond tree.”

25:33-35 Altogether the Golden Candlestick had 66 bowls make like almond blossoms, each with an ornamental knob and a flower. There are 66 books in Scripture, showing that the Bible is the source of spiritual illumination for the Christian.

25:34 And in the candlestick shall be four bowls made like unto almonds, with their knops and their flowers.

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.

25:36 Their knops and their branches shall be of the same: all it shall be one beaten work of pure gold.

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.

25:37 The “seven lamps” refer to the seven elements of the candlestick, the seven lamps. Also see the note 31b.

25:38 And the tongs thereof, and the snuffdishes thereof, shall be of pure gold.
25:38 These were the instruments used to maintain the flames in the candlestick. They were also to be of pure gold.

**25:39 Of a talent of pure gold shall he make it, with all these vessels.**

25:39 A talent of gold was dedicated for the construction of the candlestick. How much was a talent? It was a unit of weight. The Babylonian talent weighed 30.13 kilograms. The Neo-Babylonian talent was downgraded to about 29 kilograms. The British Museum had a two-talent weight from Lagash which comes to 66.75 pounds per talent. In terms of value, there were 3000 shekels to a talent. We see then that there is no one unified, agreed-upon unit of weight of value of a talent. Ethelbert Bullinger places it between 117 and 158 pounds. At the current value of gold at $400 per ounce, this would give a value of between $748,800 and $1,011,200. That was just for the candlestick! The "light bulb" was worth at least three-quarters of a million dollars! As I write this, gold is about $1400 dollars and ounce. That would result in an estimated value of just the gold of between $2.62 million and $3.54 million!

**25:40 And look that thou make them after their pattern, which was shewed thee in the mount.**

25:40 This is important. Noah had a similar pattern to follow when he was building the ark. God gave specific plans and they must be followed, else the typology is ruined. This is not to say that Moses could not embellish somewhere that God had not specified, but even then, a Christian would be very hesitant to put his tool anywhere upon God's handiwork, lest we mar it (Exodus 20:25).
**The Furniture of the Tabernacle**

**Ark of the Covenant**
(Ex. 25:10-22)
The ark was most sacred of all the furniture in the tabernacle. Here the Hebrews kept a copy of the Ten Commandments, which summarized the whole covenant.

**Golden Lampsand**
(Ex. 25:31-40)
The gold lampsand stood in the holy place, opposite the table of showbread. It held seven lamps, fat bowls in which a week lay with one end in the oil of the bowl and the lighted end hanging out.

**Bronze Laver**
(Ex. 30:17-21)
It was to the laver of bronze that the priests would come for cleansing. They must be pure to enter the presence of God.

**Table of Showbread**
(Ex. 25:23-30)
The table of showbread was a stand on which the offerings were placed. Always in God's presence on the table were the 12 loaves of bread representing the 12 tribes.

**Altar of Incense**
(Ex. 30:1-10)
The altar of incense inside the tabernacle was much smaller than the altar of burnt offering outside. The incense burned on the altar was a perfume of a sweet-smelling aroma.

**Altar of Burnt Offering**
(Ex. 21:1-8)
Animal sacrifices were offered on this altar, located in the court in front of the tabernacle. The blood of the sacrifice was sprinkled on the four horns of the altar.
Marginal Notes on Exodus
EXODUS CHAPTER 26

119. The Linen Curtains  26:1-6

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.

26:1 “cunning work” extraordinary craftsmanship. Only the best by Spirit-filled men for the tabernacle. Second class work will not do, and it should never be tolerated by God’s people. God always deserves the best by His people in all circumstances.

26:1 12 commands regarding the linen curtains:
  1. Make 10 of them- 26:1
  2. Embroider them with cherubim of blue, purple and scarlet
  3. Length- 58 feet, 4 inches- 26:2
  4. Breadth- 8 feet, 4 inches
  5. Makes the curtains the same size
  6. Couple 5 curtains together at the sides, making a width of 41 feet, 8 inches- 26:3
  7. Couple the other 5 curtains together, making 41 feet, 8 inches
  8. Make loops of blue on the edge of each of the 5-curtain sections- 26:4
  9. Make 50 loops to hold the 2 sets of curtains together, making one piece 58 feet, 4 inches long and 83 feet, 4 inches wide- 26:5
  10. Make 50 taches- 26:6
  11. Couple the 2 pieces (of 5 curtains each) together with the gold hooks
  12. Make the curtains to be one for the tabernacle

There would be 4 layers of curtains that would cover the tabernacle proper, working from the inside, or bottom layer, out to the top, or outer layer:
  1. Fine linen
  2. Goat’s hair
  3. Rams’ skins dyed red
  4. Badger skins

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.

26:3 The five curtains shall be coupled together one to another; and other five curtains shall be coupled one to another.

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.

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.

26:6 And thou shalt make fifty taches of gold, and couple the curtains together with the taches: and it shall be one tabernacle.
26:6 Extensive directions for the curtains which would be erected in the tabernacle to insure privacy. The best work you will do for God and with God is the work you do in private, apart from the gaze of the world.

These curtains typify the various types and stages of separation between God and Satan, the world and the Christian. The posts that supported the curtains give strength and righteousness to these separations. The colors involved would be blue, purple and scarlet, denoting heaven, royalty and the blood respectively. Cherubim were to be embroidered on the curtains to symbolize their work of defending and guarding the holiness of God. All the curtains are made of fine linen, which symbolizes the righteousness of Christ. These ten curtains would measure 42 feet long and 6 feet wide.

The curtains also mark off the boundary between the tabernacle and the world. The Christian life has borders that the saint should not cross, lest he wander into the howling wilderness of the world, apart from the presence of God.

120. The Curtains of Goat’s Hair 26:7-14

26:7 ¶ And thou shalt make curtains of goats’ hair to be a covering upon the tabernacle: eleven curtains shalt thou make.

26:7 The goat’s hair would be somewhat coarse.

26:7 12 commands about the goat hair curtains
1. Make 11 of them- 26:7
2. Length- 62.5 feet- 26:8
3. Breadth- 8 feet, 4 inches
4. Make all 11 curtains the same
5. Hook 5 curtains together- 26:9
6. Hook 6 curtains together
7. Double the 6th curtain in the forefront of the tabernacle
8. Make 50 loops on the edges- 26:10
9. Make 50 taches of brass- 26:11
10. Put the hooks in the loops and couple the curtains together, making one piece 62.5 feet by 91 feet, 8 inches
11. Hang the remnant (1/2 curtain) over the backside of the tabernacle- 26:12
12. Let 25 inches of each end hang over the sides of the tabernacle- 26:13

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.

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.

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.

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.

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.
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.

26:13 The curtains of goat's hair would be between the curtains of fine linen and the outer covering of badger skins. Why the goat hair is specified here is not certain unless it acts as some form of typical barrier between the inner layer of fine linen (the righteousness of Christ) and the outer layer of badger skins (representing the humanity of Christ). The use of the goat as the scapegoat for Israel's sins may have something to do with this placing.

26:14 And thou shalt make a covering for the tent of rams' skins dyed red, and a covering above of badgers' skins.

26:14 This outer covering represents the humanity of Christ. First was the ram's skins dyed red. They are dyed red to remind us that our Beloved is ruddy (Song 5:10). They also represent the sacrifice of Christ on the cross (Genesis 22). The badger skins would be leathery (tough to withstand the pounding of the elements or the world) and waterproof (to prevent any leakage from the outside world into the inner chambers of the tabernacle) and probably tan in color. These badger skins were not at all attractive to look at just as Christ had no beauty that we should desire Him (Isaiah 53:2). The "humanity" of the ram and badger skins hid the divine glory of the Lord in a body of humiliation. So in typology, we have Christ's perfect, unfallen, sinless human "exterior" surrounding and protecting his divine interior.

121. The Boards 26:15-25

26:15 ¶ And thou shalt make boards for the tabernacle of shittim wood standing up.

26:15 The boards would be used to give support to the curtains and provide the necessary stability for the tabernacle. They were 27 inches wide and about 15 feet high. They would resemble wood paneling used in homes.

26:15 18 commands for the 48 boards and 96 sockets
1. Make boards of shittim wood for the tabernacle which are to be placed standing up, to form the sides- 26:15
2. Length- 20 feet, 10 inches- 26:16
3. Width- 3 feet, 1.5 inches
4. Make each board with 2 tenons to fit into the foundation sockets- 26:17
5. Make 20 boards for the south wall- 26:18
6. Make 40 foundation sockets of silver for the 20 boards, 2 sockets for each board-26:19
7. Make 20 boards for the north wall- 26:20
8. Make 40 sockets for ends of 20 boards for the north side
9. Make 6 boards for the west end of the tabernacle- 26:22
10. Make 2 boards for each corner- 26:23
11. Couple the corner-boards together at both ends with rings- 26:24
12. Make 16 sockets of silver for the end boards- 26:25
13. Make bars of shittim wood, 5 for the boards on each side and 5 for the end- 26:26,27
14. The middle bar of the 5 shall reach from end to end of the boards on the sides and end of the tabernacle- 26:28
15. Overlay the boards with gold- 26:28
Marginal Notes on Exodus

16. Make the rings that fasten the bars to the boards of gold
17. Overlay the bars with gold
18. Set up the tabernacle as was shown in the mount- 26:30

26:16 Ten cubits shall be the length of a board, and a cubit and a half shall be the breadth of one board.

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.

26:18 And thou shalt make the boards for the tabernacle, twenty boards on the south side southward.

26:19 And thou shalt make forty sockets of silver under the twenty boards; two sockets under one board for his two tenons, and two sockets under another board for his two tenons.

26:19 Forty- the number of probation and testing.

26:19 Silver- the metal of redemption.

26:20 And for the second side of the tabernacle on the north side there shall be twenty boards:

26:21 And their forty sockets of silver; two sockets under one board, and two sockets under another board.

26:22 And for the sides of the tabernacle westward thou shalt make six boards.

26:23 And two boards shalt thou make for the corners of the tabernacle in the two sides.

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.

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.

122. The Bars 26:26-30

26:26 ¶ And thou shalt make bars of shittim wood; five for the boards of the one side of the tabernacle,

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.

26:28 And the middle bar in the midst of the boards shall reach from end to end.

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.
Marginal Notes on Exodus

26:29 The boards are made from shittim wood, which is a very durable type of wood. It would resemble paneling in our modern homes. The height of these boards would run 15 feet high. Verse 29 says they were overlaid with gold. The tenons were designed to keep the boards in place and to give them stability by linking them together. There would also be silver sockets made to place the boards in.

In this typology, the boards of shittim wood resemble the incorruptible humanity of Christ while the silver stands for redemption. The redemption work of Christ is the foundation and cause for His humanity. He enacted the incarnation, or enfleshment, for the redemption of fallen man.

26:29 Bars of shittim wood were also made but these were overlaid with gold. The gold is symbolic of the divinity of Christ, so the gold covering the shittim wood would represent the hypostatic union of Christ, both perfect divinity and perfect humanity in one.

26:30 And thou shalt rear up the tabernacle according to the fashion thereof which was shewed thee in the mount.

26:30 Again God emphasizes that even with these somewhat complex blueprints, everything was to be done exactly as God had laid it out and showed it to Moses. He was not to take any liberties and there was no room for "creative and individual flare" in the architecture. God's work is always done in God's way.

123. The Vail  26:31,32

26:31 ¶ And thou shalt make a vail of blue, and purple, and scarlet, and fine twined linen of cunning work: with cherubims shall it be made:

26:31-35 This veil would separate the outer holy place from the holy of holies where the ark and the mercy seat would reside. It was blue, purple and scarlet, the three divine/royal colors. The blue represents the deity of Christ while the scarlet represents His blood and the purple His royalty. Since it was God who was dwelling behind the vail over the mercy seat, it is only fitting that the three national colors of the flag of Heaven wave in this vail. The vail would hang on four pillars of shittim wood. The vail itself measured about 15 feet square.

The vail separating the sinner from the most holy place reminds us that under the Law, we were separated from God by this vail due to our sins and the lack of that one final sacrifice that would settle the sin question. But when Christ died, that vail was rent, allowing the redeemed saint to boldly approach the very holiest place of all for prayer and communion. No such approach was possible under the Law. Hebrews 10:20 says this vail is the flesh of Christ which was rent on Calvary. When He offered His body an atonement for sin, the vail was rent at the moment of His death.

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.

124. Setting the Furniture  26:33-37

26:33 ¶ And thou shalt hang up the vail under the taches, that thou mayest bring in thither within the vail the ark of the testimony: and the vail shall divide unto you between the holy place and the most holy.
26:34 And thou shalt put the mercy seat upon the ark of the testimony in the most holy place.

36:35 And thou shalt set the table without the vail, and the candlestick over against the table on the side of the tabernacle toward the south: and thou shalt put the table on the north side.

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.

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.

26:37 The golden altar of incense is mentioned last as it represents prayer and our approach to God. None of this is possible until everything else in the tabernacle is in place.

Let's stop for a moment, catch our breath and review our typology. The tabernacle is without form or comeliness (Isaiah 53:1,2) and there is nothing beautiful about it that we should desire it. It was located in the wilderness away from the religious centers. Although outside the tabernacle is unattractive, you have to get inside it to appreciate its beauty just like you must be in Christ to appreciate Him! Once inside, the man is illuminated by the light of the Holy Spirit from the candlestick. Any light that managed to slip in from the outside reflected off a silver foundation of redemption. Made of incorruptible shittim wood, we see the perfect unfallen humanity of Christ. Covered with gold reminds us of His deity and His perfect hypostatic balance. You moved through the tabernacle from east to west, just like anyone else who lived in fellowship with God. There are 5 pillars facing the sinner who comes into the court of the tabernacle. Five is the Biblical number of death, not grace, showing the sinner must die through the new birth in order to get in the tabernacle/Christ.

So far, in summary- “The tabernacle is “without form or comeliness” (Isaiah 53:1,2) and there was nothing beautiful about it “that we should desire” it. It appeared in a waste howling wilderness as a large grey coffin…To the naked eye, Jesus is undesirable (Isaiah 53:1,2), but to the eye of faith He is “the lily of the valleys…the chiepest among ten thousand…altogether lovely” (Song 2:1; 5:10,16). But you have to get IN HIM to appreciate HIM (Colossians 2:10-12)! Once inside the Tabernacle, a man was illuminated by the Holy Spirit who “indwelt the temple: (1 Corinthians 6:19) by the seven-pronged candlestick. Looking overhead, and on either side, a man would find pure white walls and a ceiling adorned with a beautiful “needlework” of blue, purple, scarlet and figures of cherubim. Any light slipping in under the bottom of the “paneling” had to reflect on SILVER, for the whole structure rested on a silver foundation: silver is plainly the price of redemption (Zechariah 11:13). If the white wall had been lifted it would have revealed solid gold underneath, exactly as the outer garments of the Christian (Revelation 19:8) are connected with his own works, while his inner garments next to his skin (don’t forget Psalm 45:13!) are the IMPUTED RIGHTEOUSNESS OF JESUS CHRIST (Peter Ruckman, The Bible Believer's Commentary on Exodus, pages 486-487)."
EXODUS CHAPTER 27

125. The Altar  27:1-8

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.

27:1 This starts the description of the brazen altar or the altar of sacrifice. Notice the 5-by-5 measurement of it. Five is not the Biblical number of grace but rather of death. We see this in the use of the brazen altar- sacrifice of animals! Animals died on that 5-by-5 altar. And if a Jew did not bring sin sacrifices to pay for his own sin, he died! Either he went on that altar (by going to hell) or he sent an animal-substitute in his place. Ultimately, this type was fulfilled when the Lamb of God went to the cross/brazen altar to suffer the pains of hell in our place so that we would not have to.

This altar was placed at the opening of the tabernacle court. Before you could go anywhere in the tabernacle, you had to go past the altar of sacrifice and deal with the sin problem. Once you came in by the door (John 10), you did business at the brazen altar. If the sin problem is not taken care of, you stopped at the altar and could proceed no farther in your approach to God.

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.

27:2 The altar itself was 5-by-5 cubits square or 90-by-90 inches or 7.5-by-7.5 feet, or 56.25 square feet in area. It was 3 cubits high or 54 inches/4.5 feet. It was made of shittim wood overlaid with brass. Four horns were placed on it, one on each corner.

27:2 Shittim wood- a type of the perfect humanity of Christ. Brass- a type of judgment. If we have the shittim wood/brass combination, does this somehow typify judgment upon human nature?

The brass overlay spoke of judgment. Sin was judged on this altar in the person of the sacrificial animal. The four horns were used to bind the sacrifice to the altar. We can run this to Romans 12:1,2 and the living sacrifice. Any sacrifice placed on the altar would realize what would happen to it and would try to escape. By tying it down, it cannot escape. When Paul admonishes us to present our bodies as a living sacrifice (Romans 12:1,2), the figure goes to actually crawling upon the altar yourself and allowing the priest to plunge the knife into your neck. Unless you had the faith and submission of Isaac (Genesis 22), your flesh would try anything to avoid this death sentence.

The horns were placed on the corners of the tabernacle to aid in tying down the sacrifice. Later, condemned men would flee to the tabernacle and grab hold of the “horns of the altar” in a last-ditch plea for mercy (1 Kings 1:50 with Adonijah). The blood of the sin offering was also applied to these horns (Leviticus 4:7).

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.

27:3 This deals with the associated utensils used in the service of the altar. We can (loosely) compare it to a barbeque pit. You need a spit to hold and rotate the meat, forks and tongs to pick up and move the meat and shovels to take the dead coals out. All of these items are also made of brass.

Also notice how the altar is personified by the personal pronoun "his".

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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.

27:4 Now the pronoun shifts from "his" to "it" in reference to the altar. These verses describe the grate or grill that was placed in the altar to keep the sacrifice from falling into the fire. Every barbeque pit has one and so does the altar. This was also made of brass.

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.

27:6 And thou shalt make staves for the altar, staves of shittim wood, and overlay them with brass.

27:6 The staves made of brass were used to transport the altar just like every other article within the tabernacle. These staves were made of shittim wood overlaid with brass.

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.

27:8 Hollow with boards shalt thou make it: as it was shewed thee in the mount, so shall they make it.

126. The Court of the Tabernacle  27:9-21

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:

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.

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.

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.

27:13 And the breadth of the court on the east side eastward shall be fifty cubits.

27:14 The hangings of one side of the gate shall be fifteen cubits: their pillars three, and their sockets three.

27:15 And on the other side shall be hangings fifteen cubits: their pillars three, and their sockets three.

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.
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.

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.

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.

27:19 Another reminder that the vessels that were to be used in the tabernacle service as well of the pins were all to be made of brass.

27:19 The pins would be like tent stakes fastened with ropes to hold up the pillars that go around the court; probably two pins for each pillar, pushed into the ground and then fastened to the top of the pillar.

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.

27:20.21 Pure, beaten (extra-purified) olive oil was to be brought to fuel the golden candlestick (the lamp). Only the purest oil could be used to fuel this light. The lamp was to burn always, never to go out. It would be the responsibility of Aaron and his sons to make sure that this light never went out and to make sure that the tabernacle was operating in the manner in which God intended.

With oil being a type of the Holy Spirit and the golden candlestick a type of the divine illumination by the Holy Spirit in the light of the believer who dwells within the inner court, we can draw a parallel for the Christian priest in his personal ministry. It is also our duty to make sure that the candlestick in our hearts never goes out by our quenching the illumination of the Holy Spirit in our heart. We quench the illumination work of the Spirit in our lives by sin and apathy. As Aaron and his sons, we are to be on constant duty and vigil to make sure that the lamp is fed and that the light is burning brightly.

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.
EXODUS CHAPTER 28

127. The Garments of the Priests 28:1-43

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.

28:2 And thou shalt make holy garments for Aaron thy brother for glory and for beauty.

28:2 This suggests the future separation of Aaron and his sons for the office of the priesthood. Priests, ministers and preachers are specifically called and set aside by God (Jeremiah 1:5; Galatians 1:15) and not by man. Man has no authority to call preachers or priests as they serve God, not man and are authorized and empowered by God, not man.

28:2 The priests must be properly attired. The priest may not wear whatever he wants but must discipline himself to a dress standard. He must wear garments that are holy, glorious and beautiful. This is something many Christians today have yet to learn. There is such a thing as proper and improper attire in dress. We must dress modestly, cleanly and according to our gender (Deuteronomy 22:5).

28:2 The key words for the garments of the High Priest- “glory” and “beauty”. In them we view the glory and the beauty of Christ as our High Priest.

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.

28:3 Notice an Old Testament filling of the Holy Spirit for those who would make the priest garments. The Holy Spirit did come upon certain Old Testament characters but He also filled others.

28:3 “Consecrate”- to make sacred, consecrate someone or something to the Lord. Sanctification is what God does to us. Consecration is what we do to ourselves for the Lord.

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.

28:5 And they shall take gold, and blue, and purple, and scarlet, and fine linen.

28:5 Aaron and his sons will need a breastplate, ephod, robe, broidered coat, mitre and girdle in order to minister. Being out of uniform or not having all the elements of the uniform meant no service! These items would be made of gold, blue, purple and scarlet material as well as fine linen.

28:6 ¶ And they shall make the ephod of gold, of blue, and of purple, of scarlet, and fine twined linen, with cunning work.

28:6 The ephod was something like a vest or waistcoat. Only the high priest wore a golden ephod while the other priests wore linen ones.
28:7 It shall have the two shoulderpieces thereof joined at the two edges thereof; and so it shall be joined together.

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.

28:8 The girdle would be worn about the waist to hold items used by the priest. I have always thought of it as something of a toolbelt. Those in service often used it as they ministered. It was “curious” in the sense that it was skillfully woven. It was not a "run-of-the-mill", "off-the-shelf" girdle but one specially designed for use by the priest in their ministry.

28:9 And thou shalt take two onyx stones, and grave on them the names of the children of Israel:

28:9 The onyx is a black stone, associated with Lucifer in Ezekiel 28:13.

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.

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.

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.

28:12 These stones were for memorials of the children of Israel and were to be put on the shoulder of the high priest. They would be constant reminders for Aaron of his responsibilities as he represented Israel before the Lord in his ministrations. As the “government” was upon Christ’s shoulders (Isaiah 9:6), so are the tribes upon Aaron’s shoulders. The stones/tribes are also borne by Aaron as a memorial. And as Aaron bears the tribes on his shoulders, so does Christ bear His people upon His shoulders.

28:12 The names were engraven on the stones according to the order of the birth of the patriarchs. It would thus be as follows:

<table>
<thead>
<tr>
<th>Left-Shoulder Onyx</th>
<th>Right-Shoulder Onyx</th>
</tr>
</thead>
<tbody>
<tr>
<td>Gad</td>
<td>Reuben</td>
</tr>
<tr>
<td>Asher</td>
<td>Simeon</td>
</tr>
<tr>
<td>Issachar</td>
<td>Levi</td>
</tr>
<tr>
<td>Zebulun</td>
<td>Judah</td>
</tr>
<tr>
<td>Joseph</td>
<td>Dan</td>
</tr>
<tr>
<td>Benjamin</td>
<td>Naphtali</td>
</tr>
</tbody>
</table>

28:12 An "ouch" is a gem setting or a brocade as per the definition: The onyx stones were to be set in gold settings.
28:13 ¶ And thou shalt make ouches of gold;

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.

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.

28:15 The "breastplate of judgment" may be a reference to the pouch which held the Urim and Thummim, which were used to determine the will of God and to obtain legal decisions by the casting of lot.

28:16 Foursquare it shall be being doubled; a span shall be the length thereof, and a span shall be the breadth thereof.

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.

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.

The breastplate was unique in that it contained 12 precious gems arranged to represent the tribes of Israel. Each stone represented a tribe. Even the smallest, weakest and most insignificant tribes were represented before God by a precious stone. They were arranged as follows:

<table>
<thead>
<tr>
<th>Tribe</th>
<th>Stone</th>
</tr>
</thead>
<tbody>
<tr>
<td>Judah</td>
<td>Sardius</td>
</tr>
<tr>
<td>Issachar</td>
<td>Topaz</td>
</tr>
<tr>
<td>Zebulun</td>
<td>Carbuncle</td>
</tr>
<tr>
<td>Reuben</td>
<td>Emerald</td>
</tr>
<tr>
<td>Simeon</td>
<td>Sapphire</td>
</tr>
<tr>
<td>Gad</td>
<td>Diamond</td>
</tr>
<tr>
<td>Ephraim</td>
<td>Ligure</td>
</tr>
<tr>
<td>Manasseh</td>
<td>Agate</td>
</tr>
<tr>
<td>Benjamin</td>
<td>Amethyst</td>
</tr>
<tr>
<td>Dan</td>
<td>Beryl</td>
</tr>
<tr>
<td>Asher</td>
<td>Onyx</td>
</tr>
<tr>
<td>Naphtali</td>
<td>Jasper</td>
</tr>
</tbody>
</table>

There has been much speculation as to which stones correspond to which tribes. We are not directly told what relates to who so we hesitate to try to make any matches.

Henry Soltau tried it and came up with the following:

Judah= sardius  
Issachar= topaz  
Zebulun= carbuncle  
Reuben= emerald  
Simeon= sapphire  
Gad= diamond  
Ephraim= ligure  
Manasseh= agate  
Benjamin= amethyst  
Dan= beryl  
Asher= onyx  
Naphtali= jasper

Soltau based this on the order of march in Numbers 2. This may be the best explanation. An arrangement based upon the birth orders in Genesis 29 and 30 is also possible. Regardless, the breastplate would make a dazzling sight, especially when the sunlight hit it just right- Aaron would be wearing a rainbow on his breast. It would almost be like looking at the foundation of the New Jerusalem which has a similar composition. These stones and the tribes they represent would be located next to the heart of the high priest to both demonstrate his responsibility toward them and his love of them. *(The Tabernacle, the Priesthood, and the Offerings).*
28:18 And the second row shall be an emerald, a sapphire, and a diamond.

28:19 And the third row a ligure, an agate, and an amethyst.

28:20 And the fourth row a beryl, and an onyx, and a jasper: they shall be set in gold in their inclosings.

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.

28:22 ¶ And thou shalt make upon the breastplate chains at the ends of wreathen work of pure gold.

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.

28:24 And thou shalt put the two wreathen chains of gold in the two rings which are on the ends of the breastplate.

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.

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.

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.

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.

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.

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.

28:30 Near the heart were two stones named Urim (“light”) and Thummim (“integrity”). They were placed in a pouch on the breastplate. They were used to determine the will of God in certain circumstances.

Although we are not positive, they may have been two stones, one white and one black. When the will of God needed to be ascertained, it would be phrased in a "yes or no" answer. The high priest would then reach into the pouch and remove one stone. The white stone would be a "yes" answer while the black stone would be a "no" answer.
Marginal Notes on Exodus

This was divine divination, not to be confused with heathen practices. Such divine practices were needed because there was no complete Bible to consult nor was there any indwelling guidance of the Holy Spirit to instruct the believer.

It didn't always work as sometimes the Lord refused to answer by this means, such as in the case of Saul who tried to determine the will of the Lord after he had been rejected in 1 Samuel 14:37 and 28:6.

Sometimes God used it even when not used by the high priest. David used them although he was not a priest and God answered him in 1 Samuel 23 and 30.

We know nothing about where these stones came from or who fashioned them.

We must remember that there was no completed Bible in these days so there were various ways for God to reveal Himself and to discern His will. They are not needed in our age as we have a completed Bible for such things.

28:31 ¶ And thou shalt make the robe of the ephod all of blue.

28:31 This is the robe that was worn under the ephod. It contained "pomegranates of blue" as well as golden bells around the hem. The pomegranates were symbols of fruitfulness. These bells would be important as the priest would be doing his duties in the holy place. As long as the bells were ringing it meant that he was still moving and was still alive. There was a possibility that a priest could be struck dead in his duty if he made a serious mistake (as in Leviticus 10). If that were the cast, the bells would fall silent and the priest would have to be carried out of the holy place. But the bells could have another meaning, one of constant praise as the priest moved about in his duties. They would constantly tinkle and ring in praise to God as long as the priest served.

28:31 The Church of Rome employs bells in their mass, especially in the high mass.

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.

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:

28:34 A golden bell and a pomegranate, a golden bell and a pomegranate, upon the hem of the robe round about.

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.

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.

28:36 This gold plate that would be set on the mitre would be the motto and watchword for the priesthood: HOLINESS UNTO THE LORD. The priest, dressed in holy garments and placed in a holy office was doing holy work in a holy tabernacle representing a holy people before a holy God. This plate would the "mark" of the high priest. Just as there are marks in Ezekiel 9 and Revelation 7 and the mark of the beast in Revelation 13, so is there the mark of the high priesthood embodied in the golden plate with this inscription. The Antichrist will wear a name of blasphemy in the Tribulation.
28:36 “Holiness to the Lord - This we may consider as the grand badge of the sacerdotal office.
   1. The priest was to minister in holy things.
   2. He was the representative of a holy God.
   3. He was to offer sacrifices to make an atonement for and to put away Sin.
   4. He was to teach the people the way of righteousness and true holiness.
   5. As mediator, he was to obtain for them those Divine influences by which they should be made holy, and be prepared to dwell with holy spirits in the kingdom of glory.
   6. In the sacerdotal office he was the type of that holy and just One who, in the fullness of time, was to come and put away sin by the sacrifice of himself.” (Adam Clarke).

28:36 The plate was to be put on the mitre, which was something like a wrap-around turban headdress which was made of fine linen.

28:36 “Holiness to the LORD" “This must appear in their forehead, in an open profession of their relation to God, as those that are not ashamed to own it, and in a conversation in the world answerable to it. This must appear in their forehead, in an open profession of their relation to God, as those that are not ashamed to own it, and in a conversation in the world answerable to it...Aaron must have this upon his forehead, that he may bear the iniquity of the holy things (Matthew Henry)"

28:36 “that Aaron may bear the iniquity of the holy things, which the children of Israel shall hallow in all their holy gifts; this supposes that the sacrifices of the children of Israel, which they brought to the priests to offer for them, or the gifts they devoted to sacred use, might be attended with sin and blame, either in the matter of their offerings and gifts, or in the manner in which they brought them; and which through the high priest having this plate of gold, with the above inscription on it, were expiated; they were bore away from them, and were not placed to their account, but they were cleared and discharged of them: and so it is that there is sin in the best performances of the saints; there is not a just man that does good, but he sins in doing that good; the best righteousness of men is imperfect, and attended with sin; and this cannot be borne, or taken away by themselves; if God should mark such sins as these, they could not stand before him; now Christ, their High Priest, bears and takes away these, along with all others, which are laid upon him, and borne by him (John Gill).”

28:36 HOLINESS TO THE LORD also used on the bells of the horses in the Millennium-Zechariah 14:20,21.

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.

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.

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.

28:39 There was also embroidery on the coat, mitre and girdle along the fringes. The "bonnet" of 28:40 is different from the high priest's mitre. The priests had bonnets while the high priest wore the mitre with the golden headplate.
Once properly dressed, Aaron and his sons were to be anointed with oil for their ministry and consecrated to their offices as well as sanctified, or set apart unto their holy service.

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.

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.

28:42 And thou shalt make them linen breeches to cover their nakedness; from the loins even unto the thighs they shall reach:

28:42 This would be the same as "holy underwear" to cover any accidental "indecent exposures" by the priest. That would be a cause for the death of the priest. This is where the Mormons got their idea of their "holy underwear" in their attempt to rip off the Aaronic priesthood.

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.
Vestments

Exodus 28:2-4
EXODUS CHAPTER 29

128. Consecration of the Priests  29:1-46

This chapter deals with the consecration of the priests. Leviticus 8 is a good cross-reference.

“Spirituality is a word that is contrary to the word carnality. To be carnally minded is death, but to be spiritually minded is life and peace. Paul stated in the great conflict at Corinth, "And I brethren, could not speak unto you as unto spiritual, but as unto carnal" (I Corinthians 3:1). Spirituality was part of the heartbeat of the early movement of Fundamentalism; however, it is not something you can pass on to the next generation. The preaching and writing of spirituality can be recorded to declare its truth, but the spirit of spirituality can only be preserved in the heart of each generation. There is a difference between a Christian and a spiritual Christian. Perhaps the difference is having the sense of God's presence and living in the life of that presence.

Another word that complements spirituality is the word godliness. One of the Greek words for godliness is eusebeia, which means to be devout in a full way. It is a Godward attitude of the heart. Another word is theosebeia, which means to be devout to God. It is the fear or reverence of God in a person's life, or to be godly. Therefore, godliness is the character and conduct determined by the principle of the love or fear of God in the heart. Godliness is one of many markings of true Christianity that is prophesied to be void in the last days. II Timothy 3:5 speaks of "having a form of godliness, but denying the power thereof: from such turn away." There are many who have the "form" or outward appearance of godliness, but its true power within is not present.

Another word that the longing Christian heart must be drawn to is the word holiness. The first generation Fundamentalists knew their biblical survival was based upon both the doctrine and practice of holiness. The basic idea of holiness was separation; separation from worldliness, from false religions, and every practice disobedient to the Scriptures. Also found in doctrinal holiness is personal heart cleansing, purging, and the longing for a consecrated life unto God. Godliness leads to spirituality, and spirituality leads to consecration.

Rather than being caught in the mire of details, it is our desire to show the careful preparation that was expected for the high priest and the priests, his sons. We have come to an hour in Fundamentalism when sight is being lost concerning the spiritual walk with God. The Christian life must be a spiritual life, and Christian service must be spiritual service.

One of the major reasons for the collapse of spirituality within Christian service today is the void of the teaching and encouragement of spirituality within Bible colleges and Christian universities of our generation. This teaching is not what professing Christian youth desire; therefore, it is not promoted in these learning centers of higher Christian education. Such schools have become famous in liberal arts, sports, and other youthful activities in order to keep the students entertained while they are in attendance. In all the College Fair meetings I have attended of Christian day schools and academies, I have had a variety of questions asked by seniors: "Do you have to wear a tie at your school?" "How extensive is your sports program?" "How much liberty will I have at your school?" The list of questions continues with basically the secular in mind. But I have never been asked, "What will your school do for me spiritually?" This is an indication that although Christian youths have attended Christian schools and academies all their lives, they have not cultivated a love for God and the things of God. Most Christian schools have become glorified public schools, with a little religion thrown in to pacify the conscience. It is very rare to meet any youth today who are hungering for a consecrated life. It is very rare that they see that it will take more than academics and the practical methodological courses to meet this generation. A consecrated life is not a premium of spiritual urgency at Christian schools and colleges today.
In the past centuries of church history, there have been basically three kinds of schools: the scholastic schools, the mystic schools, and the divinity schools. The Scholastic schools believed scholasticism was the answer to the problems of the failures in the church and men must be given to intellectualism. This has been the approach of the Neo-Orthodox and Neo-Evangelical schools of our times.

The Mystic schools saw that intellectualism was failing to meet the heart and soul demands of the people. Communion with God, prayer, and the honorable mystic side of man with his God were conspicuously intimidated in the scholastic schools. The modern mystic school has replaced prayer and communion with subjective emotionalism. Such has been the view of the Charismatic schools of our times.

Nevertheless, the greater schools in church history were the Divinity schools. The Divines of old were men who saw the need of wedding study and thought with Christian piety of prayer and godliness. These became the greater schools to meet their generation with insights of both truth and spirituality anointed of the Holy Spirit. It is this latter school that is greatly needed in the endtime before the coming of Christ and Antichrist. A man may take all the courses of seminary training and learn to use its language tools, but he will never be an anointed preacher without being a consecrated preacher! (H.T. Spence, “God’s Plea For Consecration: Leviticus 8” in Straightway, January/February 2002.

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,

29:1 The priesthood is set up and the initial consecration of the priests is undertaken in an elaborate ceremony. It involved washing (29:4), investiture (29:5-9), anointing (29:7) and sacrifice (29:10-14). This ceremony was very important for there can be no priestly ministry until the person has been purified (in salvation) and consecrated (by the offering of himself as a living burnt offering- Romans 12:1,2) and anointed by the Holy Spirit (via the oil).

29:2 And unleavened bread, and cakes unleavened tempered with oil, and wafers unleavened anointed with oil: of wheaten flour shalt thou make them.

29:2 Notice the use of the unleavened bread and wafers. Leaven is a type of sin in Scripture. If bread is to be used in the consecration of the priests to their holy office, the bread must be free from the leaven. The Holy Spirit is also involved in this consecration by the use of oil in the bread and cakes. Christ, as the Bread of Life, is represented by the bread products.

29:3 And thou shalt put them into one basket, and bring them in the basket, with the bullock and the two rams.

29:4 This is the washing aspect where Aaron and his sons are washed with water, which symbolized purification. This was the purpose of the laver within the tabernacle court. Romanists probably look to these verses for a basis for their "holy water" which they like to sprinkle upon people for a "blessing".

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.

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:
29:6 And thou shalt put the mitre upon his head, and put the holy crown upon the mitre.

29:6 This speaks of a "holy crown" to go on top of Aaron's mitre. This has not been mentioned before but is added to emphasize the extra honor and corresponding responsibility of the high priest over the other priests. This reminds us that while there were many priests, there was only one high priest, set apart by God and given extra honor. While there are millions of Christian believer-priests today, there is only one High Priest, the Lord Jesus Christ, who has been also sanctified to that high and lofty position, who is worthy of more honor and glory. He alone wears the "holy crown", marking not only His priesthood but also His authority and rule. Christ would be a "ruling high priest" as the Jewish high priests were. High priests did not have much in the way of political power given to them until after the return from the Babylonian exile, when the office of high priest degenerated into a political, rather than a spiritual one.

29:7 Then shalt thou take the anointing oil, and pour it upon his head, and anoint him.

29:8 And thou shalt bring his sons, and put coats upon them.

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.

29:9 This is the investiture and anointing of the priests where they are anointed, consecrated and authorized to fulfill their ministries. In full priestly uniform, they are consecrated by an anointing.

29:9 Devotionally, we should be "girt about with. truth" (Ephesians 6:14) since every Christian is a priest (1 Peter 2:5; Revelation 1:6, 5;10).

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.

29:10 With the consecration ceremony comes the necessary sacrifice. A bullock was sacrificed as a sin offering for Aaron and his sons. Their sin problems must be dealt with before they can minister on the behalf of anyone else's problems. For the Christian priest, he must have his sin problem dealt with by the blood of the Lamb. He must obviously be saved in order to be a priest! The placing of the hands upon the bullock symbolized a transfer of responsibility of sin from off the one making the sacrifice unto the animal that was to be sacrificed. The animal then became the substitute for the offerer as the animal suffered for his sins.

29:10 This is where we get the idea of the laying on of hands in ordination.

29:10 "Notice the sudden change: A lamb is offered for every sinner. (see Exod 12) under the same condition. that a minister needs an ox. See the application in the New Testament under 1 Corinthians 9:9-11. The minister needs an ox because he is about to be yoked up to be worked (Peter Ruckman, Ruckman Reference Bible, page 151)."

29:10-21 This part of the ceremony consisted of three sacrifices, the bullock as a sin offering (29:14), the ram as a burnt offering (29:18) and the ram of consecration as a peace offering (29:28). The sin offering was first, then the burnt, then the peace. The order is important. Sin must be dealt with first. Then the life is offered up to God. With that brings peace with God and the peace of God.
29:11 And thou shalt kill the bullock before the LORD, by the door of the tabernacle of the congregation.

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.

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.

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.

29:15 ¶ Thou shalt also take one ram; and Aaron and his sons shall put their hands upon the head of the ram.

29:15 One ram was to be used as a burnt offering, signifying the total and complete consecration of the priests both to God and to their ministries as well as their fellowship with God. The offering of a burnt offering was also a necessity for priestly service. A carnal, apathetic believer who has no power with God nor any desire for holiness could not serve as a priest. It is not until the believer offers his own burnt offering (himself, Romans 12:1,2), there can be no priestly ministry. The sin offering comes first, then followed by the burnt offering. This order cannot be reversed as one must be saved and have his own personal sin problem dealt with before he can consecrate himself to God through the burnt offering.

29:16 And thou shalt slay the ram, and thou shalt take his blood, and sprinkle it round about upon the altar.

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.

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.

29:19 ¶ And thou shalt take the other ram; and Aaron and his sons shall put their hands upon the head of the ram.

29:19,20 Two rams are involved. The first was for a burnt offering (29:18). The second ram to be offered is referred to as a "ram of consecration that was used as a peace offering (29:28). The blood of this ram was to be applied to the tip of the right ear, the tip on the thumb on the right hand and the tip of the right big toe of Aaron. This application of the blood of the sacrificed on these parts of the body are important:

1. The blood on the right ear sanctifies the ear to allow Aaron to hear and understand the word of God. It also speaks of our communion with God.
   1. Obeying is also implied here. You cannot obey what you do not understand, and we need divine aid to both understand and obey the word.
   2. We also need this help when we read the Scripture, not just to when we are hearing it preached.
2. The blood on the right thumb consecrated his work and service in the priesthood.
1. The thumb is vital for work. If you cannot grasp a tool, you are crippled in your work.
2. This helps us to grasp truth as we would physically grasp our Bibles. Spiritual discernment would be involved.
3. The blood on the right big toe consecrated Aaron’s walk and communion with God.

   1. The big toe gives you balance as you stand. This keeps you balanced spiritually, so that you will not fry in fanaticism or freeze in formality.
   2. The big toe also helps you in your walk, as it is difficult to walk with God if you have no big toes.

The blood on the altar was then to be sprinkled upon both Aaron and his sons in order to hallow them.

This we see that the hearing of man (his hearing of the Scripture) must be consecrated, the work of man must be consecrated and the walk and life with and for God must be consecrated.

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.

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.

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:

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:

29:23 A wave offering of the bread is then offered to the Lord by Aaron and his sons. The bread which was waved before the Lord is then to be offered as a burnt offering to the Lord.

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.

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.

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.

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:

29:27 Now we have a heave offering of the shoulder of the ram of consecration. “The waving of the breast is expressive of the consecration of our affections; the heaving of the shoulder is
expressive of the consecrations of our strengths (Talmadge Spence, Foundations Bible Commentary, page 327)."

We ought to notice the importance of the breast of the wave offering and the shoulder of the heave offering. The breast contains the heart, which speaks of the personal maturity and holiness of the priest as well as his relationship to God. That is waved before the Lord. The shoulder speaks of the burden bearing of the iniquities of the people by the priest. The high priest had the two onyx stones on his shoulder to remind him of his burden in carrying the iniquities of Israel. He also had the breastplate over his breast to remind him of his love and duty for Israel. The shoulder of service is then lifted upward to God in a show of strength. This show of strength demonstrated that the priest was strong enough spiritually to bear these burdens on his shoulders.

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.

29:29 ¶ And the holy garments of Aaron shall be his sons’ after him, to be anointed therein, and to be consecrated in them.

29:29 The high priesthood as well as the other priestly offices were to be hereditary. After Aaron died, his son was to move into the position of the high priest. The other priests were also subject to these same laws as only those who were Levites could minister in the priest’s office. You must be in the family to serve as a priest, just as you must be in the family of God as a Christian to minister as a spiritual, New Testament priest!

The priest was also allowed to be married. How else would the priest get a son unless he was married apart from sin? The Romanist prohibition of their priests from marrying is just as unscriptural as their “priesthood” is. The high priest was expected to be married. A man could certainly be an unmarried priest as, according to Paul in 1 Corinthians 7 that was the more desirable state for the full-time worker.

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.

29:30 This ceremony of consecration was to run for 7 days. During this time, Aaron and his sons were to take the flesh of the ram of consecration, boil it and eat it. One could not be a vegetarian and minister as a priest! They were to also eat the bread in the basket that was not offered as a burnt sacrifice. Every day during this time, a bullock was to be offered as a sin offering. Daily confession and provision for the sins of the priest was provided for.

29:31 ¶ And thou shalt take the ram of the consecration, and seethe his flesh in the holy place.

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.

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.

29:33 The altar of sacrifice was also to be atoned for during this 7-day period. It was important that the altar be fit and cleansed to receive these sin offerings. Sin offerings offered on a
polluted altar would not be acceptable. It must also be anointed, presumably with the same oil used to anoint the priests. It was to be so atoned for every day, thereby making it holy.

Just as sin and defilement is contagious, so is holiness. Whatsoever touched the altar after it had been atoned for would also be holy. Even if it was an unclean thing, it would be made holy if laid upon the altar. This shows that the power of holiness if stronger than the power of defilement.

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.

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.

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.

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.

29:38 Now this is that which thou shalt offer upon the altar; two lambs of the first year day by day continually.

29:38 Specific and continual sacrifices were to be offered upon the atoned altar. The sacrifice mentioned here was a continual burnt sacrifice made twice a day with two lambs of the first year daily, one offered in the morning, the other in the evening. The day would both start with a burnt offering and would end with one, a twice-daily recommitment to serve God and to fellowship with Him. Both sacrifices included a tenth deal of flour mingled with the fourth part of a hin of beaten oil and the fourth part of a hin of wine for a drink offering. This was to be done daily "throughout your generations", offered at the door of the tabernacle. It would be at the altar at the door where the Lord would meet with Israel and speak unto them- over the burnt offering.

A "hin" would be roughly equivalent to a gallon and a half, liquid measure. A "fourth part" of this hin would be equal to about a quart and a pint.

29:38-46 “The continual burnt offering emphasizes the fact that no single experience is the guarantee against our failing God. So much of the progress of Christianity has been hindered by two extremes: (1) That a Christian experience is not needed in a person’s life. (2) That a Christian’s experience is everything in a person’s life (O. Talmadge Spence, Foundations Bible Commentary: The Pentateuch, page 327).”

29:39 The one lamb thou shalt offer in the morning; and the other lamb thou shalt offer at even:

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.

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.
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.

29:43 And there I will meet with the children of Israel, and the tabernacle shall be sanctified by my glory.

29:43 It would ultimately be the glory of God that would sanctify the tabernacle. The physical presence of God would sanctify it. He would sanctify the tabernacle, the altar and the priests. He also promised that He would dwell in a very literal and physical way among Israel. That is what the tabernacle was for, to provide a dwelling place on earth for God among His people. He is not a God who is afar off, such as the "God" of the deist or liberal, but He is close at hand, dwelling among you and in you in this Church Age

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.

29:45 ¶ And I will dwell among the children of Israel, and will be their God.

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.
EXODUS CHAPTER 30

129. Altar of Incense 30:1-11

30:1 And thou shalt make an altar to burn incense upon: of shittim wood shalt thou make it.

30:1 We see the third tabernacle altar- the brazen altar, the mercy seat and now the altar of incense. This describes the last piece of furniture in the holy place of the tabernacle, the altar of incense.

30:1 The shittim wood is that hard, durable wood that reflects the perfect humanity of Christ. The gold overlaying it shows His deity. Since this is an altar of prayer and intercession, this combination shows that Christ's intercession for us as both the Son of God and the Son of Man is perfect.

30:1 This altar shows up again in Revelation 8:3.

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.

30:2 It measured 3 feet tall and was equal on all sides. The top would measure 18 inches by 18 inches.

30:2 The horns reflect the power and strength of God, especially in His intercession for us and in His helping us in prayer. God’s power and strength are available to those of us in desperate times of need, such as in times of:
   1. Pain and anguish
   2. Loneliness and emptiness
   3. Disease
   4. Accidents and mishaps
   5. Temptation and sin
   6. Financial and material need
   7. Death

Consider verses like:
   1. 2 Timothy 4:18 And the Lord shall deliver me from every evil work, and will preserve me unto his heavenly kingdom: to whom be glory forever and ever. Amen.
   2. Psalm 40:17 But I am poor and needy; yet the Lord thinketh upon me: thou art my help and my deliverer; make no tarrying, O my God.
   3. Isaiah 41:10 Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness

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.

30:3 Gold- the metal of deity. It also was made of shittim wood and was overlaid with gold. Because it was overlaid with gold, the altar of incense is referred to as "the golden altar", as opposed to the "brazen altar" of sacrifice at the entrance of the tabernacle court. Gold is more
precious than brass, showing that our most valuable and important ministry centers around the prayer altar.

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.

30:4 The rings were for transport. As the altar was portable, it showed the God’s people can pray anywhere, not just in the church building.

30:5 And thou shalt make the staves of shittim wood, and overlay them with gold.

30:5 We see the combination of the shittim wood and the gold again, as we saw with the table of showbread. This shows the hypostatic union of Christ, with the wood depicting the humanity of Christ and the gold showing His deity. This combination shows the human and divine elements of prayer, where we must pray as men in our own human spirits but it is the Holy Spirit Who must energize our prayers (Romans 8:26).

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.

30:6 It’s position is very near the Most Holy Place, showing that when we pray, just how close we are to God. And if our prayers are to have any value of worth, we must be near to God. Backsliders and those “afar off” cannot pray well.

30:7 And Aaron shall burn thereon sweet incense every morning: when he dresseth the lamps, he shall burn incense upon it.

30:7 The altar of incense clearly symbolizes the prayer ministry of the priest. The incense that was used in the burning at this altar put forth a fragrant odor throughout the inner court of the tabernacle in the same manner as the prayers of the saints send forth a sweet-smelling savor in the heavenly holy place. Several verses support the typology of incense as prayer, such as Psalm 141:2 “Let my prayer be set before thee as incense” and Revelation 5:8. This is seen in that the incense ascends Godward, just as our prayers should.

30:7,10 There was a daily offering of incense in 30:7 and a yearly offering of incense in 30:10.

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.

30:8 Aaron (not his sons- this would be the ministry of the high priest) would be responsible to come in on a daily basis and burn the incense on this altar. He would do it in the morning when he dressed the lamps and again in the evening, just like the twice-daily burnt offering of Exodus 29:38. There was to be a perpetual incense arising from the altar. This reminds us of Paul’s admonishing that the Christian is to "pray without ceasing" in 1 Thessalonians 5:17.

30:8 The ministry at the golden altar is closely associated with the ministry at the candlestick. Our prayer ministry is directly related to the brightness and cleanness of the Holy Spirit’s burning in our own life.

30:8 Two-fold ministry of the golden altar:
Marginal Notes on Exodus

1. To have the priest burn incense every morning when he tended the lamp and every evening when he tended them.
2. To be a permanent incense ascending up to God.

30:8  “Perpetual incense”- showed:
1. The continual intercession of Christ for us as our Great High Priest
2. The continual prayers and communion of God’s people

30:9  Ye shall offer no strange incense thereon, nor burnt sacrifice, nor meat offering; neither shall ye pour drink offering thereon.

30:9  No defilement of the altar was permitted. Offering strange incense or offerings could get a man killed, like Nadab and Abihu in Leviticus 10. If a man will make an offering before God, it will be done in the manner laid out by God or it will not be done at all. The Lord only accepts the proper sacrifices and He rejects those offered wrongly or in the wrong spirit, as He rejected Cain’s sacrifice. The wrong materials were offered and it was offered in the wrong spirit.

The instances when God moved in judgment when the tabernacle and its components were handled improperly or neglected:
1. Nadab and Abihu in Leviticus 10
2. Korah, Dathan and Abiram in Korah’s rebellion of Numbers 16.
3. When the Philistines carried away the ark in 1 Samuel 5.
4. Against the men of Bethshemesh, when they looked in the ark in 1 Samuel 6:19,20
6. King Uzziah, when he attempted to offer incense in 2 Chronicles 26:16-23.
7. Belshazzar, as he defiled the tabernacle furniture in Daniel 5.

Three deal with the incense, three with the ark itself and one with the candlestick.

30:9  Certain offerings were not to be offered on the golden altar; no strange incense, no burnt sacrifice, no meat offering and no drink offering. Only incense (prayer) can be placed on the golden altar. No sacrifice can be accepted in the place of the true petition that comes from a broken heart in prayer (Psalm 51:1-6).

30:9  Since the incense represents prayer, we see that there are types of prayer that are unacceptable to God. Hypocritical prayer, selfish prayer, prayer that comes from a heart full of hate, prayer by a person with knowingly unconfessed sin and long winded and repetitious prayer given for show. This also nixes rosary beads and prayer wheels. The only form of acceptable prayer is heart prayer, not “prayer” spewed out by mechanical means or ritualistic forms. Prayer is a form of offering and sacrifice so it must be offered correctly and with the right kind of heart.

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.

30:10  This was done on the Day of Atonement when the high priest would go unto the mercy seat with the blood of the sin offering. He would apply the blood to the horns of the altar of incense, as well as to the brazen altar and the mercy seat, in order to make an atonement for the people. Leviticus 23 deals with the activities associated with the Day of Atonement.

30:10  Why anoint the golden altar with the blood of the sin offering? The altar must be regularly purified by the blood of Christ because we defile it so often with impure prayers. Our
prayers, even at their very best, are unclean and need cleansing. Although we are saved, our prayers still must pass through that filter of our old nature before they escape our heart. Holy prayer coming from unholy sinners saved by grace need to be sanctified by the holy blood of a sacrifice.

30:10 The altar of incense is not just "holy", but "most holy unto the Lord". This is important in its connection to the prayer life of the believer. No matter how weak, halting or stumbling our prayer life may be, as long as those prayers are offered correctly, they are most holy unto the Lord. This should be a source of great comfort for the believer! Real prayer from the heart is a:

1. Means of healing- James 5:15
3. Revival- Habakkuk 3:1
4. Enlightenment- Daniel 9:17,21
5. Salvation- Romans 10:1
6. Release- Philippians 1:19
7. Help- Psalm 109:4
8. Deliverance- Matthew 26:41

130. The Ransom Money 30:11-16

30:11 ¶ And the LORD spake unto Moses, saying,

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 the LORD, when thou numberest them; that there be no plague among them, when thou numberest them.

30:12 This is the ransom money which must be paid by every male Jew who was fit for military service from age 20 and up. This was done during periodic census in order to stay the plague. There is nothing wrong with numbering the people, as it is necessary, especially in times of war in order to learn the strength of your army. But if you are going to count God's people, the ransom money must first be collected else the Lord will send a plague. David failed to do this in 2 Samuel 24/1 Chronicles 21 and the Lord sent the plague. In God's eyes, this was a worse sin than David's sin with Bathsheba.

30:12 The ransom money was the same for all Jews regardless of their social or economic status- one half shekel given in offering to the Lord. In God's eyes, all men were equal. The poor did not pay less nor did the rich pay more. Every man was worth the same price. The redemption price for all men is also the same! It takes no more to save a rich sinner than the sinner on welfare. There is one plan of salvation for all and one price of salvation unto all.

30:12 This ransom money served three purposes:

1. It was used as a form of a religious tax in order to provide for the upkeep of the tabernacle. There was no "separation of church and state" in Israel! Such a suggestion would have horrified a Jew.
2. It was used as a memorial.
3. It was used as an atonement for the souls of Israel.

30:12 But why the ransom money? Why was it necessary to collect it when numbering the people? We need to go again to 2 Samuel 24 for the answer. Numberings were usually undertaken for warfare and to bolster the pride of a king as he contemplated his own power. The more people he had and the larger army he possessed, the more clout he could swing.
The ransom that must be paid reminded the king that "there is no king saved by the multitude of an host" in Psalm 33:16. Numbers are not the ultimate measure of a king's power. Rather, it is that king's relation to the Lord that makes the difference! David didn't take the ransom because he was not intending to rely on the Lord for his military muscle. He wanted to engage in some carnal bragging by saying "we have 200 divisions and 500 tanks and 300 F-15 fighters..." instead of saying "We may have a large army but we have a larger God!"

30:12 The money that must be paid at such numbers could run into "real money" after a while. The price that must be paid to count your numbers was designed to discourage such reliance on carnal numbers. The ransom was paid when the king ordered such a count, not when the Lord ordered one, as He did in Numbers 1.

30:12 The men are numbered in 30:12 because they are the ones going into battle. The census in Numbers 1 only included the men who were fit for military service, not the women and children. The fighting men were then the only ones who would pay the ransom money.

30:12 The age of 20 was draft age in Israel. God seems to count a man as being a man at age 20, not at 16,18 or 21 as we do in America. If we ever reinstituted a draft in America, the draft age should be raised to 20 rather than 18, if we want to be Biblical about it.

30:12 The "half-shekel" is usually valued at between 30 and 60 cents.

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.

30:14 Every one that passeth among them that are numbered, from twenty years old and above, shall give an offering unto the LORD.

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.

30:15 The redemption price was the same for all men, rich or poor, great or small. All without exception and all without distinction.

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.

131. The Laver of Brass 30:17-21

30:17 ¶ And the LORD spake unto Moses, saying,

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.

30:18 This is the brazen laver, which can be thought as a type of a bathtub. It was not used for bathing but rather for holding water that would be used for the purification of the priests as they went about their duties. While the size of the laver is not specified, it was large enough to hold a great quantity of water that would be required for the daily washings of the priests. Spigots
would allow the water to flow out of the laver to be used in the purification. Purity is important in the Lord's service, so much so that death is threatened to those who minister in a state of impurity. This washing would be done on a daily basis, just as the New Testament priest today needs his daily washings from sin if he expects to put in any form of acceptable service.

30:18 The hands and the feet are mentioned as needing washing. The hands are the tools of service and they must be clean. The feet must also be clean as the symbolize the walk and the lifestyle of the priest. If the ministry or the life of the priest was unclean, he stood in danger of the judgment. The need for the washing of the feet is seen in the dirt floor of the tabernacle. As the priest walked around in the tabernacle, his feet got dirty and needed to be washed. As we minister in our "tabernacle", our "feet" get dirty as we come into contact with the world. We need cleansing to get the dirt off our feet just as the Levitical priest did. The laver was also made of brass, and brass is a type of judgment, showing that (self-) judgment is always involved in washings.

30:19 For Aaron and his sons shall wash their hands and their feet thereat:

30:19 The hands are washed so we may work for God and the feet are washed so we may walk with God and stand for God.

30:20 When they go into the tabernacle of the congregation, they shall wash with water, that they die not; or when they come near to the altar to minister, to burn offering made by fire unto the LORD:

30:20,21 There must be a washing before service, lest there come judgment. Every Christian needs pardon, purity and power (of the Holy Spirit).

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.

132. The Holy Anointing Oil 30:22-34

30:22 ¶ Moreover the LORD spake unto Moses, saying,

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,

30:23 Components of the anointing oil included:
   1. Myrrh- 12.5 pounds
   2. Cinnamon- 6.25 pounds
   3. Sweet cane- 6.25 pounds
   4. Cassia- 12.5 pounds
   5. Olive oil- one gallon

30:24 And of cassia five hundred shekels, after the shekel of the sanctuary, and of oil olive an hin:

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.
And thou shalt anoint the tabernacle of the congregation therewith, and the ark of the testimony,

And the table and all his vessels, and the candlestick and his vessels, and the altar of incense,

And the altar of burnt offering with all his vessels, and the laver and his foot.

And thou shalt sanctify them, that they may be most holy: whatsoever toucheth them shall be holy.

Purpose of the anointing oil:
1. To sanctify the tabernacle and its furniture (30:29)
2. To sanctify the priests (30:30)

And thou shalt anoint Aaron and his sons, and consecrate them, that they may minister unto me in the priest's office.

The composition of the holy anointing oil contained myrrh, cinnamon, cassia and olive oil in these specified mixtures. The oil was used to sanctify all of the furnishings of the tabernacle as well as Aaron and his sons. "Sanctify" simply means "to set apart for a holy purpose". The things so anointed were separated apart from carnal use and unto spiritual uses. Oil is a picture of the Holy Spirit so we can see how the Holy Spirit also "anoints" us today in order to separate us unto service. No service for God until there has been a sanctifying anointing by the Holy Spirit in His calling out people for service. This would involve confession and forsaking of sin and a consecration to service. We regret how the Charismatics have ruined the word "anointing" in their errors regarding the work of the Spirit but we should not allow that to scare us off from emphasizing the necessity of divine anointing for both sanctification from sin and unto God as well as for service.

The "apothecary" can be thought of as something of a chemist or a pharmacist. His was a "skillful art". We have often seen the false "apothecaries" perform his weak compounding of his own so-called spiritual things. Those who practice such things are among the worst kind of phonies. We are hearing some speak as an authoritarian in matters of the new (neo), so-called, charismatic movements, the glossolalia, among Roman Catholics; they claim that the Lord has revealed to them that this crowd is experiencing a real outpouring of the Holy Spirit from the Lord. Well, the point needs to be pressed; by what standard did they get such a revelation that it was real? The true apothecaries receives his formula and measurement and standard and mixture from the Lord in the light of the "shekel of the sanctuary" and the "art" of the honest heart. There is no doubt about it, the most dangerous spirit is that spirit which follows an unbiblical spirit believing and claiming it to be the Holy Spirit. We must not be discouraged away from the true Holy Spirit because of the counterfeits, but we must "try the spirits' and see "whether they are of God" (I John 4:1) (Talmadge Spence, Foundations Bible Commentary, page 336).

And thou shalt speak unto the children of Israel, saying, This shall be an holy anointing oil unto me throughout your generations.

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.
Marginal Notes on Exodus

30:32 The anointing oil can anoint the furniture, but not a man.

30:33 Whosoever compoundeth any like it, or whosoever putteth any of it upon a stranger, shall even be cut off from his people.

Abusing the holy anointing oil carried severe consequences, such as being cut off from the people. There were three prohibitions in the use of the anointing oil:

1. Anointing flesh. Flesh represents the old, sinful nature of man. The sin nature is not to be anointed by the Holy Spirit but it is supposed to be put to death in the new birth! The flesh and the Spirit are contrary one to another and cannot be reconciled. By anointing the sin nature, we infer that the Holy Spirit somehow approves of our sin and that the sin nature is not really all that bad. That is slander against the holiness of God. The Holy Spirit won't honor sin or the flesh. God makes no provision for the flesh. It cannot be anointed, only crucified (Galatians 2:20).

2. Copying the oil. If a man brewed up some concoction to pass off as the genuine oil, then he was to be cut off. To try to duplicate the work of the Holy Spirit by introducing another Spirit is forbidden. Counterfeiting anything involves a deliberate attempt at fraud and deceit. The Charismatics are guilty of this. The "spirit" of the Charismatics is not the Spirit of the Lord for He wouldn't be caught dead in their carnality and doctrinal error.

3. Anointing a stranger. Trying to anoint an unsaved man or a heretic with the Spirit is not allowed. The anointing for sanctification and service is available only to Christians. A sinner cannot be sanctified nor can he render any service unto God.

Talmadge Spence, in his Foundations Bible Commentary, has some interesting thoughts about these materials:

"God demands 500 shelkels of pure myrrh; 250 shekels of sweet cinnamon; 250 shekels of sweet calamus; and 500 shekels of cassia. This proportion is divine. To have half so much myrrh; twice as much cinnamon and calamus; and half so much cassia would be human. We naturally love the fiery cinnamon of the Spirit, but shun the myrrh that is so often associated with trial, suffering and death...Many movements and men have formed, in their own theological systems, their own admixture and blendings of out of a so-called anointing of the Holy Spirit. But you can always tell the false; it does not fully follow the true pattern of God's Word in its claim and practice. The myrrh speaks so much of that ingredient in the Holy Spirit that deals with the burdens and trials of a Christian life. There is a great area of temptation, testings, and problems, when we stand near the proximity of the battleground of Satan. We need the Holy Spirit there. Here is an especial ingredient, a principle spice, that will meet that need. Too many Christians...have missed have missed the glorious experience of meeting Satan victoriously through the power of the Holy Spirit, because of their own mixture.

The sweet cinnamon speaks of that fiery, tangy, zingy, shouting, assuring, manifesting response of the human heart when he is anointed by the Spirit. There is only half much cinnamon as myrrh; - we cannot overdo the matter; and it is often at this point when some overzealous soul will break his measurement of the matter and seek shekels upon shekels of cinnamon. It must be kept sweet, subject to the control of the shekel of the Sanctuary - the Word of God... We have often heard it said...that it is better to have a little wild-fire than no fire at all. Well, this is untrue; God only has true fire and we should not feel that it is necessary to experience the strange and the wild in order to have the good. The logic of that false notion is ridiculous, too.

The sweet calamus carries the fine thought of virtue, integrity and godly character. We will never be as perfect as Christ in this life but the Holy Spirit brings godliness, which is Christ-likeness. Only Jesus received the Holy Spirit without measure (John 3:34); but we are assured that we can be filled, to our capacity with the fullness of God (Ephesians 1:23; 3:19).
The cassia speaks of a spice of nutrition and strength that signifies our feeding on the Word of God. The anointing of the Holy Spirit will increase our devotion to and our obedience of the Word of God. Whenever you meet people...who claim a greater unction of the Holy Spirit who do not love the Word of God supremely and pattern their lives daily by its principles, they do not have the true Spirit. Spirit-filled people will stand up for the Truth in a time of error and will not compromise with the Age and the Apostasy. Do not talk about a Spirit-filled life if you are not taking a direct stand on the front-line of the battlefield. No other position will do for the Spirit-filled man of God. The cassia represents the anointed Christian feeding, defending, witnessing, and practicing the Word of God. He is a man of orthodoxy and orthopraxy; which simply means he practices what his biblical principles preach. The word separation is most important in the practical out-working of the Holy Spirit in this principal spice of cassia. The Holy Spirit will separate His people from sin and the apostasy of the age.

The olive oil, in the amount of about six quarts (an hin) concludes the pattern. The oil represents that aspect of the Holy Spirit that blends His work into a singular presence and power. The word is probably wisdom. This ingredient makes the entire matter smooth and applicable to life. There is no compromise in the blending; there is no awkwardness to His administrations in the life of the believer. We should seek and pray for a singular form and dignity to our actions in the Spirit-filled life. (pages 334-336)

133. The Perfume  30:34-38

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:

30:35 And thou shalt make it a perfume, a confection after the art of the apothecary, tempered together, pure and holy:

30:35 This perfume was made up of sweet spices, stacte, onycha, galbanum and frankincense. It was put before the testimony of the tabernacle (the golden altar) to be burned in order to give it a sweet smell. The tabernacle was not to contain the desert smells or the musty odors of the world in which it resided but was to have a sweet-smelling savor all its own. The Lord, in a sense, has a fragrance all His own which draws us and attracts us unto Him because of its beauty. After wallowing in the sewer of the world all day, it is good to get into the pleasant smells that accompany being in the presence of the Lord. This heavenly odor helps remove the stench of the world that we have lingering on us after a hard day. Notice that the same prohibition against mixing counterfeit perfumes are given again as they were in dealing with the anointing oil, along with the same penalty. Trying to burn a copycat perfume would result in an "unholy smoke", not unlike that which wafts from cigarettes!

30:35 Salt kills corruption and functions as a preservative (Matthew 5:13).

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.

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.

30:38 Whosoever shall make like unto that, to smell thereto, shall even be cut off from his people.
And the LORD spake unto Moses, saying,

And I have called by name Bezaleel the son of Uri, the son of Hur, of the tribe of Judah:

And I have filled him with the spirit of God, in wisdom, and in understanding, and in knowledge, and in all manner of workmanship,

We've already mentioned under 28:2 that the Holy Spirit did infill men under certain situations for temporary durations. Here is the best Old Testament example in Bezaleel as he was filled with the Spirit of God. The "historic Fundamentalist tradition" which says "The Holy Spirit came on men in the Old Testament but He indwelt men in the New Testament" has no Biblical basis (the same could be said for many "historic" positions!). In order to construct such a building as the tabernacle, Bezaleel would need more than just an "anointing" - he would need a full filling! Notice that while God gave Moses the blueprint for the construction of the tabernacle, He did not give Moses the responsibility to build it. The Lord did not say "Okay, there's the plan. Now get out there and start working and I want it done in 6 weeks". God raised up two men to supervise the construction, calling Bezaleel by name, specifically, to undertake the work. Since it was a holy work, no Tubal-Cain would be fit to instruct him in this work, only the Holy Spirit.

What was Bezaleel filled with? Wisdom, understanding, knowledge and in all manner of workmanship. Bezaleel was no doubt a fine carpenter to begin with but now he was made fit to construct the most important building ever erected by man. As a result of this special filling, Bezaleel was able to devise cunning works, to work in gold, brass and silver, to cut stones and set them, to carve timber and other associated skills. He may have to know how to do these things before, but he did not have to rely upon his own skills and experience here. God gave him the necessary skills and understandings to build the tabernacle. When God calls a man to work, the Lord gives him the tools he will need. If he already has these tools, the Lord will give him an upgrade.

To devise cunning works, to work in gold, and in silver, and in brass,

And in cutting of stones, to set them, and in carving of timber, to work in all manner of workmanship.

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;

Bezaleel is given an assistant in Aholiab as well as other unnamed men. But Bezaleel was the only one who was filled with the Spirit. This is an example of the selective infilling of the Spirit in the Old Testament. These other men had the wisdom put in their hearts but were not filled as Bezaleel was.
31:6 I think it interesting that God called a man from the tribe of Judah and a man from Dan to build God's earthly dwelling. Judah is the Messianic tribe and the foremost tribe in the order of march in Numbers 2 while Dan is the anti-messianic tribe and the last tribe in the march order. If one was to do a study of the tribe of Dan, their apostasy is well documented. I would not be surprised if the Antichrist can from Dan, especially in the light that no Danite was called to work in the 144,000 of Revelation 7. God used a representative of dan in this enterprise but the Danites seemed to not have benefitted from such a favor.

31:6 “The wise-hearted were given wisdom” Doesn't this sound like a redundancy? No. God deposits divine wisdom in hearts that can receive it. A heart that has been sanctified to receive, explore and keep the wisdom of God are certainly wise-hearted. After all, the fear of the Lord is the beginning of wisdom. God does not impart such wisdom to a fool but only to prepared hearts who have determined to search out the deep things of the Spirit of God.

31:6 It is not enough to simply have a pattern for a tabernacle. The tabernacle must be built. After the pattern has been laid down, the pattern must be put into action. The orthodoxy of the pattern laid down, the orthopraxy of its construction must now be emphasized. It is to be built; it is the will of God. It is to be built with materials specified by God. It is to be done in God's time (no work allowed on it on the Sabbath). It is to be built according to the blueprint laid down by God. It is to be built by a Spirit-filled man. Not only is the pattern (orthodoxy) important but equally so is the orthopraxy of its construction. How is the pattern put into practical use? Who will do it? The pattern must be put into proper practice. Extending this to our Christian lives and ministries, we have the pattern of God's Word laid out for us. But the pattern means nothing in our lives unless it is put into proper practice by Spirit-filled Christians who will build their souls using the men and materials provided for by God.

31:7 The tabernacle of the congregation, and the ark of the testimony, and the mercy seat that is thereupon, and all the furniture of the tabernacle,

31:7-11 These were the things that Bezaleel and Aholiab were responsible to make. I do not doubt that they had a crew working for them in the constructions of the furniture and in the sewing of the priestly garments. But the overall responsibilities as to the correctness of these constructs laid upon the Spirit-filled man, Bezaleel. The man whom God fills for a holy service is the same man who carries the heavy responsibility to make sure that all is done in God's way.

31:8 And the table and his furniture, and the pure candlestick with all his furniture, and the altar of incense,

31:9 And the altar of burnt offering with all his furniture, and the laver and his foot,

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,

31:11 And the anointing oil, and sweet incense for the holy place: according to all that I have commanded thee shall they do.

135. The Sabbath Reinforced 31:12-17

31:12 ¶ And the LORD spake unto Moses, saying,
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.

31:13-17 This is a reminder and an expansion of the Sabbath commands to Israel, taken from the Fourth Commandment. We list these following observations about this revelation of the Sabbath:

1. Moses was to speak these things about the Sabbath unto the children of Israel, not to any Gentiles (31:13).
2. The Sabbath is called "my Sabbaths" by the Lord. They belong to God (31:13).
3. "Sabbaths" is plural. We are not just talking about the weekly Sabbath but the other ceremonial Sabbaths entrusted to Israel (31:13).
4. The Sabbath was a sign between God and Israel, not between God and any Gentile nation (31:13,17). People trapped in the quagmire of "Covenant Theology" who think that God transferred the kingdom promises to the Church and who think that the Church is New Testament Israel cannot help but make the fatal error of trying to paste sabbath observance upon Christians in spite of Romans 14:5,6 and Colossians 2:16.
5. The Sabbath was to remind Israel that it was the Lord who sanctified them (31:13).
6. The Sabbath was holy (31:14).
7. Anyone who defiled the Sabbath was to be put to death (31:14). No Sabbath-keeper takes this penalty seriously or literally as you never hear of any stonings at your local Seventh Day Adventist church.
8. Anyone who worked on the Sabbath would be cut off from the people (31:14). The Lord then makes a difference between defiling the Sabbath and working on the Sabbath by these two different penalties. The "defiling" would seem to indicate the death penalty was enforced on any who held the Sabbath in contempt and who refused to honor it. Working on the Sabbath also carried a severe penalty in being cut off from the blessings of Israel. This may have resulted in spiritual death in being cut off from the sacrificial system which would have been necessary for the Old Testament forgiveness of sins. But it seems to be possible to work on the Sabbath without defiling it.
9. The Sabbath was a day of rest, not of worship (31:15). You were supposed to stay home, in your own place, not drive 40 miles roundtrip to church, as the Seventh Day Adventists do.
10. The Sabbath was to be observed by Israel forever (31:17). It will be observed in the Millennium and throughout eternity. It was a sign between God and Israel, not made with any Gentile nation.

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.

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.

31:16 Wherefore the children of Israel shall keep the sabbath, to observe the sabbath throughout their generations, for a perpetual covenant.

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.
136. Moses Given the Tables of Testimony 31:18

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.

31:18 The “finger of God” was last seen in Exodus 8:19, in connection with judgment. Here, it is used to write out the Law (Deuteronomy 9:10). It was also used to cast out devils in Luke 11:20.
EXODUS CHAPTER 32

Breakdown of Exodus 32:
1. Moses’ Delay 32:1a
2. The People’s Reaction 32:1b
3. Aaron’s Compromise 32:2
4. The People’s Fall 32:3
5. The Golden Calf 32:4
6. Aaron’s Second Compromise 32:5
7. The People’s Abandonment of God 32:6
8. God’s Reaction 32:7-10
9. Moses Intercedes for Israel 32:11-13
10. God “Repents” 32:14
11. Moses’ Reaction 32:15-20
12. Moses Confronts Aaron 32:21-24
13. The Choice To Be Made 32:25-29

The Psalmist comments on this incident in Psalm 106:19-23.

137. The Failure of the Nation 32:1-35

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.

32:1 Geographically, the people were out of Egypt, but spiritually, they were still in Egypt.

32:1 It is amazing how quickly the people turned away and forsook everything they heard and learned of the Lord. Paul had a similar reaction against the quick apostasy of the Galatian churches in Galatians 1:6.

32:1 “Make us gods” Israel had seen much of this in Egypt and in Canaan and were familiar with this mentality. Sinners create God in their own image and they got a calf here, which Paul comments on in Romans 1:23. The dangers involved in this de-evolution cause John to conclude his first epistle with the simple but direct charge “Little children, keep yourselves from idols”.

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.

32:2 This pictures the pierced earlobe of the lifelong servant of God who loves his Master (Exodus 21:5,6 and compare with Psalm. 40:6; Hebrews 10:5). When they removed their earrings, they showed that they were forsaking their master.

32:2 Aaron was outnumbered and was not going to talk the people out of their plan. This can happen to a pastor who is confronted and outnumbered by his congregation that wants to apostatize to the contemporary Christianity of the day. Rather than fight and confront the people, the pastor goes along with the demands of the people to keep his position and to avoid confrontation.
In Exodus 21:5,6, the Hebrew servant is branded in the ear after his public declaration that he will serve his master forever. It is a sign of service and submission. Here, they are taking the earrings out of the ears, as a sign of rebellion.

And all the people brake off the golden earrings which were in their ears, and brought them unto Aaron.

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.

How did Aaron build this calf? Did he use a mold to pour the gold into? Where did they get it? Did they bring such a mold with them out of Egypt? If so, why?

Israel would fall away to worshipping golden calves again under Jeroboam in 1 Kings 6:23; 12:25-30. This was a clear violation of the Second Commandment.

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.

Aaron was clearly use the calf as a representation of Jehovah, in clear violation of the Second Commandment. But the people went straight to the calf worship, ignoring any reference to Jehovah. The people rejected the invisible God for a visible god, something they could relate to.

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.

They copied Egyptian worship, the worship of the world, which God delivered them from at the cost of blood. "Play" has a sexual meaning, as in an orgy. You know there was jazz/rock music here. Rebellion and sins of the flesh require certain types of music.

There was the mixture of the true worship with the false- first the offering of the correct offerings, then the apostasy. This is modern worship, a mixture of true and false. You may have a man preach a good sermon but he is dressed as a slob, and the service will be accompanied by rock music.

¶ 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:

The Lord says "thy people". He wanted nothing to do with them at this point. He had disowned them for their spiritual apostasy. They forsook Him and took up with a false god that was no god at all.

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.
32:9 And the LORD said unto Moses, I have seen this people, and, behold, it is a stiffnecked people:

32.9 Like a stubborn animal that refuses to allow itself to be yoked.

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.

32:10 Moses could have been a second Abraham, but he turned it down.

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?

32:11 Oh no! Moses says. These are not my people but are yours! Even if God is going to try to disown them and dump them upon Moses, he doesn't want them! Israel is in a difficult spot, with neither God nor Moses wanting to own them! At this point, Israel is orphaned, with no owner or master! What sin does! Its damage is much greater than we can ever imagine.

32:11 Moses doesn't understand why God is so angry because he has yet to see the sin and the orgy as God is seeing it. When he does in 32:19, he then understands and reacts similarly.

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.

32:12 Can God Get Us to the Promised Land?

1. God can get His people out of Egypt but can He get Egypt out of His people?
   1. A type of salvation
      1. With great power of God, as the power of God is required in any salvation
   2. A victory over the world
      1. God's people brought out of the world
      3. The long trip toward sanctification and the Christian life begins

2. God can get His people out of Egypt but can He get them into Canaan?
   1. God can save but can He sanctify?
   2. Can a Christian life be lived in such a day as this? Is there hope for a Christian life?
   3. Must the Christian remain in Egypt, with Egyptian ways?

3. Can God overcome our sins, carnalities and worldliness?

4. Can God help us to live a Christian life in such a wicked age? Can we overcome this age?

The glory and reputation of God is the issue here. If God can save a man but not be able to sanctify a man, just how powerful is He?

32:13 Remember Abraham, Isaac, and Israel, thy servants, to whom thou swearest 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.
32:13 Moses has to make the same argument again in Numbers 14:13-16 when the people refused to go into the Promised Land at Kadesh Barnea. He also recounts these events in Deuteronomy 9:28.

32:14 And the LORD repented of the evil which he thought to do unto his people.

32:14 God does change His mind at the intercession of men.

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.

32:16 And the tables were the work of God, and the writing was the writing of God, graven upon the tables.

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.

32:17 Joshua, the combat veteran, mistook the orgy/rock concert for the noise of a battle. Could you blame him for making that mistake?

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.

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.

32:19 Dancing and certain types of music (that sound like war) associated with an orgy and apostasy.

32:19 When a man gets mad, he is liable to break all Ten Commandments.

32:19 Moses destroys his “original manuscripts” of the Ten Commandments.

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.

32:20 This would show:
1. The futility of their “god”
2. It made them ashamed and humiliated.

32:21 And Moses said unto Aaron, What did this people unto thee, that thou hast brought so great a sin upon them?

32:22 And Aaron said, Let not the anger of my lord wax hot: thou knowest the people, that they are set on mischief.

32:22 Aaron blames the people and takes no responsibility. Sounds like Adam and Eve passing the buck back in Genesis 3 after eating of the Tree of the Knowledge of Good and Evil.
Human nature never wants to say “I am at fault”. Times of crises reveal the character of a man and Aaron failed here.

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.

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.

32:24 The most remarkable excuse in Scripture. Aaron refuses to take any responsibility for the golden calf. He blames is “circumstances” and his “environment” but not himself.

32:25 ¶ And when Moses saw that the people were naked; (for Aaron had made them naked unto their shame among their enemies:)

32:25 The enemy was the “mixed multitude”.

32:25 The problem is that they were not ashamed at their nakedness but were reveling in it.

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.

32:26 The good, responsive heart of the Levites. They had not fallen into this sin. In times of apostasy, sin and a great falling away, thank God for the spiritual remnant of the Levis who will separate from the sin and the sinners and will stand with God.

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.

32:27 No women mentioned. Was sodomy being practiced?

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.

32:28 Three thousand died here. Three thousand were saved on the Day of Pentecost in Acts 2.

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.

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.

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.

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.
32:32 Compare with Paul's zeal for Israel in Romans 9:2,3.

32:32 Here, Moses says “their sin”. In Exodus 34:9, he says “our iniquity”.

32:33 And the LORD said unto Moses, Whosoever hath sinned against me, him will I blot out of my book.

32:33 This is the Book of Life (Philippians 4:3) and Moses knew about it. It contains the names of all the living, not just the “elect” The Calvinist teaching of reprobation and election are overthrown with this observation. If such teachings were true, no names would be blotted out as only the names of the elect would be in that book and they cannot be lost. At some point, the lost are blotted out of the book. Under the law, the sinner is blotted out. Under grace, the sin is blotted out.

32:33 Moses is a type of Christ in His intercession and offering to be the substitute for the sins of the people. Moses was willing to be blotted out of God's Book if that's what it took to forgive their sin. Christ became Sin Incarnate on the cross as He took the sins of the world in His body, and undergoing the manifestation of the wrath of God. Paul would wish himself accursed if that's what it took to save Israel in Romans 9:3.

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.

32:35 And the LORD plagued the people, because they made the calf, which Aaron made.
EXODUS CHAPTER 33

Summary of 33:12-23
1. Moses asks for God's presence  33:12,15
   1. Since God had called Moses, he was willing to go but not without the presence of God
2. Moses wants to know God's way  33:13
3. Moses wants to know God  33:13
4. Moses wants to find grace in God's sight  33:13
5. God promises His presence would go with them  33:14
6. God would give Moses rest  33:14
7. Moses had found grace in God's sight  33:17
8. God knew Moses by name  33:17
9. Moses asks to see God's glory  33:18
10. God denies that request as it would consume Moses, but He does show Moses His back parts  3:20-23

In all this, Moses makes two primary requests:
1. Show me thy way
2. Show me thy glory

Exodus 33 shows that God is more interested in our recovery that our mistakes.

138. The Covenant Restored  33:1-11

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 sware unto Abraham, to Isaac, and to Jacob, saying, Unto thy seed will I give it:

33:1 God is still not claiming Israel here.

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:

33:2 In Exodus 23:20, the Angel of the Lord was to go before them. As a result of their sin, this forerunner is demoted to a regular angel.

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.

33:3 “Stiff-necked” = stubborn, one who will not bow the neck to the yoke.

33:4 ¶ And when the people heard these evil tidings, they mourned: and no man did put on him his ornaments.

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.

33:5 No man should put on his ornaments while God is deciding his fate.
33:6 And the children of Israel stripped themselves of their ornaments by the mount Horeb.

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.

33:7 There was some sort of tabernacle built before the main one was built, a “pre-tabernacle” tabernacle.

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.

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.

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.

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.

139. Moses Intercedes With God 33:12-23

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.

33:12 “Moses, as the Christian, has “found grace” in God’s sight (Eph. 2:8), and the Lord knows Him “by name” (cf. John 10:3). The Christian seeks God’s way (vs. 13), not his own, and Ananias is on hand to tell Paul about these ways as soon as Paul enters Damascus (Acts 22:12–16). Furthermore, God’s presence (vs. 14) goes with the Christian (Heb. 13:6), and through it he has peace (John 14:27; Rom. 5:1). The “place” by God (vs. 21) is the second place in the Trinity, and it is a “Rock” (1 Cor. 10:2–4). The Christian and his sins are “covered” (vs. 22) in this presence; in such a position he, as Moses, is a spiritual priest in charge of mediating for a nation (1 Pet. 2:5–9). (Peter Ruckman, Bible Believer’s Commentary on Exodus).” There was some good that came out of this- it drew Moses closer to God.

33:12 Moses was willing to do the will of God on one condition- that God would go with him. If God sent but did not go, Moses was not willing to go.

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.

33:13 Moses has three requests in this chapter:
   1. Shew me thy way
   2. That I may know thee
3. That I may find grace in thy sight

33:13 This is very similar to Paul’s desire in Philippians 3:10. Moses did not want to simply know about God but to know Him personally and intimately. I know the President of the United States in the sense I know who he is and would recognize him on the street, but that knowledge will not get me into the White House. Many people know about God the Father and Jesus Christ in that they know who He is, but that knowledge will not get them into heaven. Rather, we need that very deep, very personal, very intimate relationship with God that so few Christians ever attain to. So many believers are content to dwell in the outer court of the tabernacle, never approaching the Holy of Holies. They are content to know God historically and theologically, but not personally and experientially. They are “outer-court worshippers”. We know a lot of things and a lot of stuff, but do we know Him? What profit is it if you speak Greek or Latin if you do not know Him? What profit is it if you have the largest church in your state if you don’t know Him? What will it benefit you if you should gain the whole (Christian) world if you are ignorant of Him or have no walk or knowledge of Him?

How can we show that we “know Him”? If we keep His commandments- 1 John 2:3.

“Image for a moment that you are living in the age of the Roman emperors. You have been captured by Roman soldiers...you have been sold as a slave, stripped, whipped, branded, imprisoned and treated with shameful cruelty. At last you are appointed to die in the amphitheater, to make holiday for a tyrant. The populace assemble with delight...You stand alone, naked, armed only with a single dagger- a poor defense against gigantic beasts...But what is this? A deliverer appears. A great unknown leaps from among the gazing multitude, and confronts the savage monster. He quails not at the roaring of the devourer, but dashes upon him with terrible fury, till, like a whipped cur, the lion slinks towards his den...The hero lifts you up, smiles...whispers comfort in you ear and bids you be of good courage, for you are free. Do you not think that there would arise at once in your heart a desire to know your deliverer? "Who was my deliverer, that I may fall at his feet and bless him?" You are not, however, informed, but instead of it you are gently led away to a noble mansion house where your many wounds are washed and healed...You are clothed in sumptuous apparel; you are made to sit down at a feast...you rest upon the softest down. The next morning you are attended by servants who guard you from evil and minister to your good. Day after day, week and week, your wants are supplied...There is nothing that you can ask which you do not receive. I am sure that your curiosity would grow more and more intense till it would ripen into an insatiable craving. You would scarcely neglect an opportunity of asking the servants. 'Tell me, who does all this, who is my noble benefactor, for I must know him?' 'Well, but' they would say, 'is it not enough for you that you are delivered from the lion?' 'Nay,' say you, 'it is for that I pant to know him.' ‘Your wants are richly supplied- why are you vexed by curiosity as to the hand which reaches you the boon?’...’It is because I have no wants that...my soul longs and yearns...that I may know my generous loving friend.’” (Spurgeon, “Do You Know Him?” in Metropolitan Tabernacle Pulpit, 10:61-62, sermon 552)

33:13 The “Way of God” is the first thing Moses asks God to show him.

1. Unless God shows it to us, we shall not find it
2. Unless God directs us to it, we shall not find it
   1. God’s way is in His sanctuary- Psalm 77:13
3. Unless God expounds it to us, we shall not understand it
   1. Teach me in thy way- Psalm 27:1
4. Unless God helps us, we will not be able to walk in it
   1. The undefiled walk in this Way- Psalm 119:1
   2. It involves walking in the law of the Lord- Psalm 119:1
   3. We must be quickened in it- Psalm 119:37
5. Once you desire the Way, it will not be long before you desire the Glory (33:18)

33:13 The “ways” of Scripture:

<table>
<thead>
<tr>
<th>GOOD WAYS</th>
<th>BAD WAYS</th>
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<tbody>
<tr>
<td>A prosperous way- Joshua 1:8; Isaiah 48:15</td>
<td>A stubborn way- Judges 2:19</td>
</tr>
<tr>
<td>The good and right way- 1 Samuel 12:23; Jeremiah 6:16</td>
<td>An evil way- 1 Kings 13:33; Psalm 119:101; Proverbs 2:12; 4:14; 8:13; 28:10; Jeremiah 18:11; 23:22; 25:5; 26:3; 35:15; 36:3,7; Jonah 3:8,10</td>
</tr>
<tr>
<td>A perfect way- 2 Samuel 22:31,33; Psalm 18:30; 101:2,6</td>
<td>Way of Jeroboam- 1 Kings 15:34; 16:2,19,26; 22:52</td>
</tr>
<tr>
<td>The good way- 1 Kings 8:36; 2 Chronicles 6:27</td>
<td>Way of the kings of Israel- 2 Kings 8:18; 2 Chronicles 21:6,13</td>
</tr>
<tr>
<td>Way of the law of God- 2 Chronicles 6:16</td>
<td>A hidden way- Job 3:23 (neutral in this context)</td>
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<td>Way of David and Solomon- 2 Chronicles 11:17</td>
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<td>Way of Asa- 2 Chronicles 20:32</td>
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<tr>
<td>A right way- Ezra 8:21; Psalm 107:7; 2 Peter 2:15</td>
<td>Way of the ungodly- Psalm 1:6</td>
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<tr>
<td>Way of the righteous- Job 17:9; Psalm 1:6</td>
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<td>Way of God’s testimonies- Psalm 119:14</td>
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<td>Way of God’s precepts- Psalm 119:27</td>
<td>A false way- Psalm 119:104,128</td>
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<td>Way of truth- Psalm 119:30; 2 Peter 2:2</td>
<td>A wicked way- Psalm 139:24; 146:9; Proverbs 4:19; 12:26; 15:9; Isaiah 55:7; Jeremiah 12:1; Ezekiel 3:18,19; 13:22; 33:8,9,11</td>
</tr>
<tr>
<td>Way of God’s commandments- Psalm 119:32</td>
<td>Way to hell- Proverbs 7:27</td>
</tr>
<tr>
<td>Way of God’s statutes- Psalm 119:33</td>
<td>Way of a fool- Proverbs 12:15</td>
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<tr>
<td>Way of good men- Proverbs 2:20</td>
<td>Way of transgressors- Proverbs 13:15</td>
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<tr>
<td>Thy way- Exodus 33:12</td>
<td>Way of a serpent on a rock- Proverbs 30:19 (presented as neutral but the association with a serpent can’t be good)</td>
</tr>
<tr>
<td>Way of an eagle in the air- Proverbs 30:19 (probably good)</td>
<td>Way of an adulterous woman- Proverbs 30:20</td>
</tr>
<tr>
<td>Way of a ship in the middle of the sea- Proverbs 30:19 (neutral)</td>
<td>Way of Egypt- Jeremiah 2:18</td>
</tr>
</tbody>
</table>
These are the various “ways” that a man can choose to follow. Although many ways are identified, there are only two basic ones: the way of the flesh or the way of the Spirit.

More about the “way of God”:
1. God knew Abraham would keep this way and command his children to keep it- Genesis 18:19.
2. Abraham’s servant was “in the way” while he was doing Abraham’s will- Genesis 24:27.
3. The Lord will lead us in the right way- Genesis 24:48.
4. Dan would be a serpent by the way- Genesis 49:17.
5. Israel turned “quickly” out of the way- Exodus 32:8; Deuteronomy 9:12; Judges 2:17.
6. The way can be discouraging- Numbers 21:4.
7. Balal’s way was “perverse”- Numbers 22:32.
8. False prophets will try to “thrust” us out of the way- Deuteronomy 13:5.
9. God tests us to see if we will keep the way- Judges 2:22.
10. The job of a priest is to teach the people the good and the right way of the Lord- 1 Samuel 12:23.
13. The righteous shall hold on to his way- Job 17:9.
15. We need God to make our ways straight- Psalm 5:8.
17. Our way should be committed to God- Psalm 37:5.
18. The way of God is in the sanctuary- Psalm 77:13.
20. A man’s ways are cleansed by taking heed to the word- Psalm 119:9.
22. The way of thy commandments- Psalm 119:32.
Marginal Notes on Exodus

23. The way of thy statutes- Psalm 119:33
24. An everlasting way- Psalm 139:24
25. Way of wisdom- Proverbs 4:11
27. Way of righteousness- Proverbs 8:20; Matthew 21:32 ...is life- Proverbs 12:28
28. The way of the Lord is strength to the upright- Proverbs 10:29
29. The way of the just is uprightness- Isaiah 26:7
30. The way of holiness- Isaiah 35:8, probably millennial
31. Way of understanding- Isaiah 40:14
32. A way in the sea- Isaiah 43:16; 51:10
33. A way in the wilderness- Isaiah 43:19
34. A prosperous way- Isaiah 48:15
35. A way of peace- Isaiah 59:8
36. Way to Zion- Jeremiah 50:5
37. God’s way is equal while man’s way is unequal- Ezekiel 18:25,29; 33:17,20
38. Way of the meek- Amos 2:7
39. The way is narrow- Matthew 7:14
40. Jesus is the way- John 14:6
41. Way of salvation- Acts 16:17
42. A more excellent way- 1 Corinthians 12:31
43. A new and living way- Hebrews 10:20

33:14 And he said, My presence shall go with thee, and I will give thee rest.

33:14 A great divine promise.

33:14 And Moses would need it, after dealing with 2-3 million people for 40 years!

33:15 And he said unto him, If thy presence go not with me, carry us not up hence.

33:15 Repeating 33:12 but now expanded to include the entire nation, not just Moses.

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.

33:16 God’s presence would be the token that God was with them.

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.

33:17 It doesn’t get any better than this! It is one thing to know God but for Him to know us by name!

33:17 Like Noah.

33:18 And he said, I beseech thee, shew me thy glory.

33:18 It all culminates in this. Moses has now progressed to the point spiritually that he wants to see God for all He is. Moses wants as much of God as he can get. To know God is good.
Marginal Notes on Exodus

But to see His full glory is best. Moses had a large desire to make, to see that which no man
can describe or full appreciate.

What a man desires reveals what is in his heart. For a preacher to desire to build a
“great church” or see “thousands saved” or be invited to preach at the next Spiritual Leadership
Conference or Sword of the Lord Conference shows the carnality in his heart. But if his desire
is God and God Himself only, there is then spiritual hope for such a man.

33:18 “This request reveals much to us. It is human and natural to think that the signs, works,
wonders and miracles are the greater things to see; but to see the Lord, Himself, is greater than
His works. When we were young Christians, we longed to see the mighty hand of God perform
great work; and the gifts of God were most important to us all. However, as purity and maturity
takes hold of our lives, and grace brings the growth of godly character, we begin to see that
God, Himself, is greater than anything else about God.

“Moses had seen the ‘bush’ on fire; he had witnessed the mighty hand of God in the
plagues; he had seen the cloud; he had seen the Red Sea give way before Israel and Pharaoh
killed in the returning waters; he had seen the quaking mount and the firey law; and, he had
seen water from the Rock and the manna fall from heaven. These were all supernatural
wonders to behold. However, the test of godliness is whether we desire the gifts or the Giver,
the blessings or the Blesser, or, the miraculous works of God or God.

“But Moses had come to age in his spiritual desires- He wanted to see God! Nothing
short of the vision of God would satisfy him. There was greatness in the request as well
as greatness in the response from God. Not many people in the Bible approximate this hope (O.
Talmadge Spence, Foundations Bible Commentary on the Pentateuch, page 356).”

33:18 Seeing the glory of God:
1. It must be desired
   1. Moses had to ask for it
   2. It was a large request- no greater request could be made
   3. Many may ask but few would be willing to pay the price
      1. It could also destroy some people who would be ruined by it
      2. Moses got to this point by spending 40 days with God alone on the
         Mount
   2. It must be sought
   3. Only God will give it

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.

33:19 “A. A sinner must experience God’s GOODNESS (vs. 19) before he can
understand a proclamation of the “name which is above every name” (vs. 19 cf. Phil.
2:9).
B. Jesus Christ IS God’s goodness and ALL of His goodness (Col. 2:9).
C. Jesus Christ is God’s graciousness (vs. 19—“I will be gracious”), and it is this grace
that saves the sinner.
D. Jesus Christ is the manifestation of God’s MERCY (vs. 19), and this is the mercy
spoken of in Luke 1:50, 54, 58, 72, and 78.
E. Jesus Christ is God’s FACE (vs. 20) according to 1 John 1:1–2 and 2 Corinthians
chapter 3.
F. Jesus Christ is the ROCK (vs. 21), according to 1 Peter 2:6–8 and 1 Corinthians 10:2-4.
Marginal Notes on Exodus

G. Jesus Christ was CLEFT (vs. 22) to hide the sinner (see “Rock of Ages” by Toplady), and this cleft rock is spoken of distinctly in 17:6 as a Rock that was “SMITTEN” (see Isa. 53:4). (Peter Ruckman, Bible Believer’s Commentary on Exodus)."

33:19 Proclaim and unveil the name of God, YHWH, which we translate as Jehovah, in all of its depth and meaning.

33:20 And he said, Thou canst not see my face: for there shall no man see me, and live.

33:20 Many men have seen God in some aspect and to some degree, but no man has gazed full into the very face of God and has beheld His full, unfiltered glory. That would consume any mortal man. In glory, when we have our glorified bodies, we shall then be able to see His face and not be consumed (Revelation 22:4). Can you imagine such a thing, to actually be able to look upon the very face of God and not be consumed? Yet one day, we shall see Him as He is when we will be like Him (1 John 3:2)

There is the promise about the pure in heart seeing God in Matthew 5:8. John Gill describes it as “in this life, enjoying communion with him, both in private and public, in the several duties of religion, in the house and ordinances of God; where they often behold his beauty, see his power and his glory, and taste, and know, that he is good and gracious: and in the other world, where they shall see God in Christ, with the eyes of their understanding; and God incarnate, with the eyes of their bodies, after the resurrection; which sight of Christ, and God in Christ, will be unspeakably glorious, desirable, delightful, and satisfying; it will be free from all darkness and error, and from all interruption; it will be an appropriating and transforming one, and will last for ever.”

33:20 Before, it was the Angel of the LORD who would go before them. Noe because of their sin, he is demoted to just a regular angel.

33:21 And the LORD said, Behold, there is a place by me, and thou shalt stand upon a rock:

33:22 And it shall come to pass, while my glory passeth by, that I will put thee in a clift of the rock, and will cover thee with my hand while I pass by:

33:23 And I will take away mine hand, and thou shalt see my back parts: but my face shall not be seen.

33:23 This was the best Moses could hope for, but what a view that must have been, even to see the back parts of God! And this is what kept Moses going as he did with a difficult ministry for 40 years.
EXODUS CHAPTER 34

140. The Tables of the Law Restored 34:1-3

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.

34:1 God never told Moses to break the tables of the law. There is a hint of disapproval by the Lord in Moses for breaking them as he did.

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.

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.

34:3 The spiritual lesson is that you will face God alone and the best and deepest work you will ever do with God is what you do with Him alone. This is one reason large churches are popular- it is easier to get lost in a crowd.

141. The LORD Descends 34 4-9

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.

34:5 And the LORD descended in the cloud, and stood with him there, and proclaimed the name of the LORD.

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,

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.

34:7 In the Old Testament, God does not clear the guilty since there is no blood atonement yet. Thus, Old Testament saints could not go to heaven when they died but went to the Paradise side of Hades until they were cleared by the death of Christ and the shedding and application of His blood on the heavenly mercy seat. Then Christ lead “captive captivity” to heaven (Ephesians 4:8).

34:8 And Moses made haste, and bowed his head toward the earth, and worshipped.

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.

34:9 Like a good leader, Moses identifies with his people. Back in Exodus 32:32, he said “their sin”. Now he says “our sin”.

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142. The Covenant Reestablished  34:10-28

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.

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.

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:

34:12 Joshua violated this in Joshua 9. God's people cannot make any league with the world system. They did so because they did not take ask the Lord about it in Joshua 9:14.

34:13 But ye shall destroy their altars, break their images, and cut down their groves:

34:13 The spiritual application for the Christian:
   1. We should destroy and break down the world's pictures, their books, their videos and DVDs.
   2. We are to break bad habits, bad fellowships, images and idols~ and any alliance with an unbeliever.
   3. We are to "cut down" on, food, luxuries, trivial pursuits, time spent watching television, etc.

34:14 For thou shalt worship no other god: for the LORD, whose name is Jealous, is a jealous God:

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;

34:15 Not the “owners” of the land. They lived there, but they never owned it.

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.

34:17 Thou shalt make thee no molten gods.

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.

34:19 All that openeth the matrix is mine; and every firstling among thy cattle, whether ox or sheep, that is male.

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.
34:20 All men too stubborn in their sins to be redeemed have their necks broken in hell.

34:21 ¶ Six days thou shalt work, but on the seventh day thou shalt rest: in earing time and in harvest thou shalt rest.

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.

34:23 ¶ Thrice in the year shall all your men children appear before the Lord GOD, the God of Israel.

34:23 Listed in notes under Exodus 23:17.

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.

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.

34:25 Christ’s blood had no leaven in it, no sin in it.

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.

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.

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.

34:28 A supernatural provision for Moses by God. You might go 40 days without food but you won’t last 40 days without water!

143. Moses’ Face Shining 34:29-35

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.

34:29 People will know when you have been with God!

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.

34:31 And Moses called unto them; and Aaron and all the rulers of the congregation returned unto him: and Moses talked with them.
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.

34:33 And till Moses had done speaking with them, he put a vail on his face.

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.

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.

34:35 Compare with Stephen in Acts 6:15. Paul makes reference to this vail being a type of the spiritual blindness of Israel in 1 Corinthians 3:13-16.
EXODUS CHAPTER 35

In this chapter, we have:
1. Willing hearts- 5,22,29
2. Wise hearts- 10,25,35
3. Hearts stirred- 21,26
4. Heart to teach- 34

144. The Sabbath Repeated Again  35:1-3

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.

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.

35:2 We can see how important the Sabbath was to Israel by how many times the Lord kept reminding Israel of it.

35:3 Ye shall kindle no fire throughout your habitations upon the sabbath day.

35:3 No cooking or kindling a fire on the Sabbath. That means if a Sabbath keeper goes to church on Sabbath (a violation unless it was within walking distance), he violates the Sabbath as he was supposed to stay in his own place. If he turns up the heat in his house or in his car on a cold morning, he has violated the Sabbath again. And if he cooks a meal after he comes home from church, he violates the Sabbath again! He has broken the Sabbath three times and should be stoned. He needs to stay home in a cold house and eat baloney sandwiches on the Sabbath!

145. The Offering for the Tabernacle  35:4-29

35:4 ¶ And Moses spake unto all the congregation of the children of Israel, saying, This is the thing which the LORD commanded, saying,

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,

35:5 Tithing was required but gifts were voluntary.

35:6 And blue, and purple, and scarlet, and fine linen, and goats’ hair,

35:7 And rams’ skins dyed red, and badgers’ skins, and shittim wood,

35:8 And oil for the light, and spices for anointing oil, and for the sweet incense,

35:9 And onyx stones, and stones to be set for the ephod, and for the breastplate.

35:10 And every wise hearted among you shall come, and make all that the LORD hath commanded;
35:11 The tabernacle, his tent, and his covering, his taches, and his boards, his bars, his pillars, and his sockets,

35:11 There was a tent above the tabernacle, probably to protect it from the elements, also as in Exodus 39:33.

35:12 The ark, and the staves thereof, with the mercy seat, and the vail of the covering,

35:13 The table, and his staves, and all his vessels, and the shewbread,

35:14 The candlestick also for the light, and his furniture, and his lamps, with the oil for the light,

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,

35:16 The altar of burnt offering, with his brasen grate, his staves, and all his vessels, the laver and his foot,

35:17 The hangings of the court, his pillars, and their sockets, and the hanging for the door of the court,

35:18 The pins of the tabernacle, and the pins of the court, and their cords,

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.

35:20 ¶ And all the congregation of the children of Israel departed from the presence of Moses.

35:20-29 Sounds like a revival, as evidenced in Exodus 36:5-7.

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.

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.

35:22 Much of this they received from the Egyptians at the exodus.

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.

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.

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.
35:26 And all the women whose heart stirred them up in wisdom spun goats’ hair.

35:27 And the rulers brought onyx stones, and stones to be set, for the ephod, and for the breastplate;

35:28 And spice, and oil for the light, and for the anointing oil, and for the sweet incense.

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.

146. The Workmen 35:30-35

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;

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;

35:31 An Old Testament filling with the Spirit.

35:32 And to devise curious works, to work in gold, and in silver, and in brass,

35:33 And in the cutting of stones, to set them, and in carving of wood, to make any manner of cunning work.

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.

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, and in fine linen, and of the weaver, even of them that do any work, and of those that devise cunning work.
Marginal Notes on Exodus
EXODUS CHAPTER 36

147. The Construction of the Tabernacle 36:1-40:33

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.

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:

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.

36:4 And all the wise men, that wrought all the work of the sanctuary, came every man from his work which they made;

36:5 ¶ And they spake unto Moses, saying, The people bring much more than enough for the service of the work, which the LORD commanded to make.

36:5 A good barometer of spirituality.

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.

36:7 For the stuff they had was sufficient for all the work to make it, and too much.

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.

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.

36:10 And he coupled the five curtains one unto another: and the other five curtains he coupled one unto another.

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.

36:11 “Selvedge” means “the end of the thing” or “the extremity of a thing”.

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.

36:13 And he made fifty taches of gold, and coupled the curtains one unto another with the taches: so it became one tabernacle.
36:14 ¶ And he made curtains of goats’ hair for the tent over the tabernacle: eleven curtains he made them.

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.

36:16 And he coupled five curtains by themselves, and six curtains by themselves.

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.

36:18 And he made fifty taches of brass to couple the tent together, that it might be one.

36:19 And he made a covering for the tent of rams’ skins dyed red, and a covering of badgers’ skins above that.

36:20 ¶ And he made boards for the tabernacle of shittim wood, standing up.

36:21 The length of a board was ten cubits, and the breadth of a board one cubit and a half.

36:22 One board had two tenons, equally distant one from another: thus did he make for all the boards of the tabernacle.

36:23 And he made boards for the tabernacle; twenty boards for the south side southward:

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.

36:25 And for the other side of the tabernacle, which is toward the north corner, he made twenty boards,

36:26 And their forty sockets of silver; two sockets under one board, and two sockets under another board.

36:27 And for the sides of the tabernacle westward he made six boards.

36:28 And two boards made he for the corners of the tabernacle in the two sides.

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.

36:30 And there were eight boards; and their sockets were sixteen sockets of silver, under every board two sockets.

36:31 ¶ And he made bars of shittim wood; five for the boards of the one side of the tabernacle,

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.
36:33 And he made the middle bar to shoot through the boards from the one end to the other.

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.

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.

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.

36:37 ¶ And he made an hanging for the tabernacle door of blue, and purple, and scarlet, and fine twined linen, of needlework;

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.
EXODUS CHAPTER 37

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:

37:2 And he overlaid it with pure gold within and without, and made a crown of gold to it round about.

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.

37:4 And he made staves of shittim wood, and overlaid them with gold.

37:5 And he put the staves into the rings by the sides of the ark, to bear the ark.

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.

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;

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.

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.

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:

37:11 And he overlaid it with pure gold, and made thereunto a crown of gold round about.

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.

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.

37:14 Over against the border were the rings, the places for the staves to bear the table.

37:15 And he made the staves of shittim wood, and overlaid them with gold, to bear the table.

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.

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:
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:

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.

37:20 And in the candlestick were four bowls made like almonds, his knops, and his flowers:

37:20 The masculine pronoun show they point to the Man Christ Jesus in typology.

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.

37:22 Their knops and their branches were of the same: all of it was one beaten work of pure gold.

37:23 And he made his seven lamps, and his snuffers, and his snuffdishes, of pure gold.

37:24 Of a talent of pure gold made he it, and all the vessels thereof.

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.

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.

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.

37:28 And he made the staves of shittim wood, and overlaid them with gold.

37:29 ¶ And he made the holy anointing oil, and the pure incense of sweet spices, according to the work of the apothecary.
EXODUS CHAPTER 38

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.

38:1 The altar of Exodus 27:1 is identified as an altar of burnt offering.

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.

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.

38:4 And he made for the altar a brasen grate of network under the compass thereof beneath unto the midst of it.

38:5 And he cast four rings for the four ends of the grate of brass, to be places for the staves.

38:6 And he made the staves of shittim wood, and overlaid them with brass.

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.

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.

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:

38:10 Their pillars were twenty, and their brasen sockets twenty; the hooks of the pillars and their fillets were of silver.

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.

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.

38:13 And for the east side eastward fifty cubits.

38:14 The hangings of the one side of the gate were fifteen cubits; their pillars three, and their sockets three.

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.

38:16 All the hangings of the court round about were of fine twined linen.
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.

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.

38:19 And their pillars were four, and their sockets of brass four; their hooks of silver, and the overlaying of their chapiters and their fillets of silver.

38:20 And all the pins of the tabernacle, and of the court round about, were of brass.

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.

38:22 And Bezaleel the son of Uri, the son of Hur, of the tribe of Judah, made all that the LORD commanded Moses.

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.

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.

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:

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 men.

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.

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.

38:29 And the brass of the offering was seventy talents, and two thousand and four hundred shekels.

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,
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.
EXODUS CHAPTER 39

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.

39:2 And he made the ephod of gold, blue, and purple, and scarlet, and fine twined linen.

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.

39:3 Early on, people knew how to flatten out gold into very thin plates and how to draw it out into wiring, just like what is done today.

39:4 They made shoulderpieces for it, to couple it together: by the two edges was it coupled together.

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.

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.

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.

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.

39:9 It was foursquare; they made the breastplate double: a span was the length thereof, and a span the breadth thereof, being doubled.

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.

39:11 And the second row, an emerald, a sapphire, and a diamond.

39:12 And the third row, a ligure, an agate, and an amethyst.

39:13 And the fourth row, a beryl, an onyx, and a jasper: they were inclosed in ouches of gold in their inclosings.

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.

39:15 And they made upon the breastplate chains at the ends, of wreathen work of pure gold.
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.

39:17 And they put the two wreathen chains of gold in the two rings on the ends of the breastplate.

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.

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.

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.

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.

39:22 ¶ And he made the robe of the ephod of woven work, all of blue.

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.

39:24 And they made upon the hems of the robe pomegranates of blue, and purple, and scarlet, and twined linen.

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;

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.

39:27 ¶ And they made coats of fine linen of woven work for Aaron, and for his sons,

39:28 And a mitre of fine linen, and goodly bonnets of fine linen, and linen breeches of fine twined linen,

39:29 And a girdle of fine twined linen, and blue, and purple, and scarlet, of needlework; as the LORD commanded Moses.

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.

39:31 And they tied unto it a lace of blue, to fasten it on high upon the mitre; as the LORD commanded Moses.

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.
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,

39:34 And the covering of rams’ skins dyed red, and the covering of badgers’ skins, and the vail of the covering,

39:35 The ark of the testimony, and the staves thereof, and the mercy seat,

39:36 The table, and all the vessels thereof, and the shewbread,

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,

39:38 And the golden altar, and the anointing oil, and the sweet incense, and the hanging for the tabernacle door,

39:39 The brasen altar, and his grate of brass, his staves, and all his vessels, the laver and his foot,

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,

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.

39:42 According to all that the LORD commanded Moses, so the children of Israel made all the work.

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.
EXODUS CHAPTER 40

40:1 And the LORD spake unto Moses, saying,

40:2 On the first day of the first month shalt thou set up the tabernacle of the tent of the congregation.

40:3 And thou shalt put therein the ark of the testimony, and cover the ark with the vail.

40:3 The first item to be put into the tabernacle was the Ark (Exodus 40:20,21). The Ark was the central item of the tabernacle and its furniture. Everything centers around the Ark and the presence of God.

40:4 And thou shalt bring in the table, and set in order the things that are to be set in order upon it; and thou shalt bring in the candlestick, and light the lamps thereof.

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.

40:6 And thou shalt set the altar of the burnt offering before the door of the tabernacle of the tent of the congregation.

40:7 And thou shalt set the laver between the tent of the congregation and the altar, and shalt put water therein.

40:8 And thou shalt set up the court round about, and hang up the hanging at the court gate.

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.

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.

40:11 And thou shalt anoint the laver and his foot, and sanctify it.

40:12 And thou shalt bring Aaron and his sons unto the door of the tabernacle of the congregation, and wash them with water.

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.

40:14 And thou shalt bring his sons, and clothe them with coats:

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.

40:16 Thus did Moses: according to all that the LORD commanded him, so did he.
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.

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.

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.

40:19 There is no glory of Christ if you are looking at the outside of the tabernacle. You have to get inside the tabernacle to appreciate the revelations about Him, all illuminated by the light of the golden candlestick.

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:

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.

40:22 ¶ And he put the table in the tent of the congregation, upon the side of the tabernacle northward, without the vail.

40:23 And he set the bread in order upon it before the LORD; as the LORD had commanded Moses.

40:24 ¶ And he put the candlestick in the tent of the congregation, over against the table, on the side of the tabernacle southward.

40:25 And he lighted the lamps before the LORD; as the LORD commanded Moses.

40:26 ¶ And he put the golden altar in the tent of the congregation before the vail:

40:27 And he burnt sweet incense thereon; as the LORD commanded Moses.

40:28 ¶ And he set up the hanging at the door of the tabernacle.

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.

40:30 ¶ And he set the laver between the tent of the congregation and the altar, and put water there, to wash withal.

40:31 And Moses and Aaron and his sons washed their hands and their feet thereat:

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.

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.
148. The Lord’s Approval of the Construction of the Tabernacle  40:34-38

40:34 ¶ Then a cloud covered the tent of the congregation, and the glory of the LORD filled the tabernacle.

40:34  We do not use the word “shekinah” to describe the glory of the Lord. It is not a Biblical word and it is associated with Jewish occultism, as in the Targums.

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.

40:36 And when the cloud was taken up from over the tabernacle, the children of Israel went onward in all their journeys:

40:37 But if the cloud were not taken up, then they journeyed not till the day that it was taken up.

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.

40:38  “The tabernacle of God is with men”, as in Revelation 21:3.
Marginal Notes on Exodus

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