

The Pilgrim Way Commentary on Exodus



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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 in the 1990s. 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 somewhat dull and not very practical in their application. This 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 refer to this as a “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.

This 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 understanding 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 to influence my understanding of what the clear teachings of Scripture.

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 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 birthed 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 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. We will compare readings from the English Standard Version and the Legacy Standard Bible (which could be referred to as the John MacArthur Version) to illustrate how inferior they are to the English Received Text, also known as the Authorized Version or the King James Bible.

I have also decided to do some textual studies, mainly comparing the King James readings with the English Standard Version and Legacy Standard Bible. 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.

I have access to some of the writings of the old Jewish rabbis and have included some of their more interesting comments. Much of what they wrote is truly “out in left field” but they occasionally have interesting and useful remarks.

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 relationship 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 and two grandchildren. 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.

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 author is clearly Moses, as in Exodus 24:4; 34:27. The book is often referred to as "The Second Book of Moses." Jesus Christ verified Mosaic authorship of the book in Mark 12:26; Luke 20:37 and John 8:5.

The title Exodus is a Greek word, as the Hebrews called the book "Ve-eleh 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.
 - A. Under Pharaoh, a type of the Antichrist
 - B. This bondage is hard and bitter- Exodus 1:11-13
2. It takes a direct intervention by God to free the slave.
 - A. 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."
 - A. The God-sent preachers.
 - i. Romans 10:14,15 **"How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? And how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!"**
4. Redemption is by blood and power.
 - A. Without the shedding of blood, there is no remission
 - i. Hebrews 9:22 **"And almost all things are by the law purged with blood; and without shedding of blood is no remission."**
 - ii. 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.
 - A. Pharaoh will offer several compromises to keep Israel in the land:
 - i. Go ye, sacrifice to your God in the land (Exodus 8:25)
 - ii. I will let you go ... only ye shall not go very far away (Exodus 8:28)
 - iii. Go now ye that are men ... (Exodus 10:11)
 - iv. Go ye ... only let your flocks and your herds be stayed (Exodus 10:24)
6. Redemption only starts a lifetime of trials and testings.

A. **“Man is born unto trouble...”** Job 5:7

7. God has standards of holiness which are fixed and absolute.

A. 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.”

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.

First mentions in Exodus:

Holy 3:5
 Armies 6:26
 Miracle 7:9

Chronology of Exodus, from O. Talmadge Spence, *Foundations Bible Commentary on the Pentateuch*, page 225:

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

There are various dating systems in other Scripture that relate to the dating of the events in Exodus. You’ll see figures like 215 years, 400 years, 430 years, etc. One would immediately assume there are errors in the Bible chronology but that is not the

case. It depends how you define your terms and from what events you are dating from. For example, if I was talking about the start of the United States in 2021, I could date it from the Declaration of Independence (1776- 245 years) or the ratification of the Constitution (1787-234 years) or even from the founding of Jamestown (1607- 414 years). All the dating would be correct, yet different, depending on what events I am dating from. There would be no conflicts between any of these dates.

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 on 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.
4. The doctrine of Faith: its condition and purpose.
5. The doctrine of Satanic power: its power to further enslave.
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.
9. The doctrine of antichrist: its fierce countenance.
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.
13. The doctrine of consecration: its discipline and delight.
14. The doctrine of the pilgrim walk: its crisis and its triumph.
15. The doctrine of the safekeeping: its sighing and its song.
16. The doctrine of the perseverance: its disobedience and its abiding.
17. The doctrine of temptation: its murmur and its rod.
18. The doctrine of the flesh: its carnality and its ignorance.
19. The doctrine of the Law: its origin and its gift.
20. The doctrine of the Law: its meaning and its purpose.
21. The doctrine of practical religion: its detail and its relationship to others.
22. The doctrine of practical religion: its respect for person and property.
23. The doctrine of certain days: its sacrifice and its protector.
24. The doctrine of worship: its blood and its book.
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.
28. The doctrine of Christ: His priestly intercession.
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.
39. The doctrine of holiness: its beauty and glory.
40. The doctrine of obedience: its pattern and its principle.

From *Foundations Bible Commentary on 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)
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 Prophetical Plan (3:15-22)

D. Moses: The Man. 4:1-31

1. The Three Signs (4:1-9)
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)
3. God Answers Prayer (6:1 - 7:7)
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)
- H. The March Towards Canaan. 12:36 - 13:22
- 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 Murmurings of Israel
 2. Manna: What Is It? (16:4-36)
 3. Amalek: A Reminder of the Flesh (17:8-16)
 4. Jethro: A Reminder of God's Providence (18:1-27)
 - 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
 - E. The Essential Blood and the Authoritative Book. 24:1-18
 - 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)
 3. The Christian and His Approach to Christ (25:10-27:21)
 4. Word Studies of the Tabernacle (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)
- N. The Spirit, Skill, and Craft of Holy Things. 34:29 - 39:43
 - 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

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

The Book of Exodus is easily divided into five sections:

- 1. The intervention of God into history to deliver His people
 - 2. The establishment of Israel's judicial hierarchy
 - 3. The giving of the law
 - 4. The judgment of Israel after the golden calf incident
 - 5. The building of the tabernacle, which they would carry with them into Canaan
- (Gary North, *The Dominion Covenant*, page xi)."

"A. When the book began, the sinner was in the world, and he was in bondage to the Devil (chaps. 1–2).

B. In this condition, he was subject to death and persecution (chaps. 1–2).

C. He could not leave Egypt without a Deliverer, divinely chosen and commissioned of God (chaps. 3–5).

D. This Deliverer had to begin at Mt. Sinai in order to associate him with the Law (chaps.3–5).

E. In bondage, the sinner was offered a number of compromises by the Devil to see if he would reject God's plan of deliverance (chaps. 5–11).

F. Final deliverance was by BLOOD (chap. 12), and it had to be the blood of a lamb (chap. 12).

G. The saved sinner was then hustled out of the world system in the middle of the night, and he was told not to worry about shoe leather in leaving (chaps. 12–13).

H. If it were not for a miracle of God, the Devil would recapture the sinner and bring him right back into Egypt (chaps. 14–15).

I. Even after having "escaped the pollutions of the world" (see 2 Pet. 2:20), the saved sinner is subject to attacks by the flesh (chap. 17), which resents the refreshing supplies of "water" furnished by the Holy Spirit.

J. The new life is a pilgrimage in a wilderness where the believer must trust God for everything (chaps. 16–18).

K. Still unaccustomed to fellowship with God, the Christian must be shown the meaning of "holiness." This is done at Sinai (chaps. 19–31).

L. Where unholiness persists in the life of the saved sinner, he is judged and dealt with in no uncertain terms (chap. 32).

M. In his wilderness journey, he is given a set of instructions (chaps. 20–31) which will REMIND him of his deliverance from Egypt and which also will point him to a permanent REST (cf. Heb. 4:1–11; 1 Cor. 15:28).

N. The wilderness journey is directed by the Holy Spirit (chap. 40), whether by daylight or darkness, and the Christian is to follow His leadership, not the leadership of "the majority of accredited jungle bunnies."

O. The Holy Spirit never leads anybody anywhere, contrary to the words which He Himself wrote and preserved (chaps. 35–39). These orders are to be carried out to the letter, regardless of intuitions, feelings, lexicons, "baptisms," "spiritual encounters," "religious experiences," revelations, sentimental attachments, tongues, jibber-jabber, religious ecstasies, and ecumenical overtures.

P. The leadership of the Holy Spirit is clear ("in the sight of all the house of Israel," vs. 38), and there is not a case on record, in the archives of Heaven, where the Holy Spirit led any man to criticize and find fault with the greatest Book the human race has ever had the privilege of reading. Menpleasers—who follow men—ride this hobbyhorse to their own destruction and to the untold detriment of their fellow Christians. The real "manfollower" among Christians is the puppet who follows the scholastic traditions of Origen, Keil, Augustine, Robertson, Pamphilus, Sanday, Blass, Farrar, Eusebius, Jerome, Aquinas, Weiss, Calvin, Ellicott, Abelard, Anselm, Westcott, Thieme, Lightfoot, Hort, et al., whose lives and ministries were largely devoted to overthrowing the Holy Bible "for the honor and glory of the Lord Jesus Christ, etc." In our wilderness journey to the "Promised Land"—yes, we know that "Joshua" is a type of spiritual warfare (!)—we should never forget the rock from whence we were hewn, the pit from which we were "digged," the iron furnace from which we were delivered, the Mediator who brought us out, and the revelation from Heaven which illuminated our darkened pathway (Eph. 5:8–13) and enlightened our blinded souls (2 Cor. 4:4). Never—no never!—should we exchange the riches of this revelation for the dry dust and rocks of scholarship, the scorpions and rattlesnakes of "Conservative"

commentators, an acre of the waste-howling wilderness of international Socialism, or a title deed to the barren deserts of Neo-evangelicalism and Neo-orthodoxy. We have the right map. Our “Lord knows the way through the wilderness,” and this same One who made that wilderness, drew the map and gave it to us intact—in spite of the “majority of accredited et ceteras.” “This is the way, walk ye in it” (Isa. 30:21) (Peter Ruckman, *Bible Believer’s Commentary on Exodus*, pages 894-896).”

Booklist on Exodus

Works cited:

@ Barber, Cyril, *The Minister’s Library*

% Mathison, Keith, *Top 5 Commentaries on the Book of Exodus*,

<http://www.ligonier.org/blog/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*

= *Biblical Viewpoint*, Bob Jones University

!! Themelios Magazine, The Gospel Coalition

@ @ <https://www.challies.com/resources/best-commentaries-on-exodus/>

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.

!! Baker, David and Gordon Wenham, *Exodus*, Apollos Old Testament Commentary, 708 pages. T. Desmond Alexander is the Senior Lecturer in Biblical Studies at Union Theological College in Belfast, Northern Ireland. Alexander is known for his biblical-theological approach to Scripture and for his expertise on the Pentateuch. A distinctive strength of Exodus is his ability to combine these two areas of expertise.

The Apollos Old Testament Commentary series is intended for “preachers, teachers, and students of the Bible” (p. ix). I believe scholars, too, will benefit from Alexander’s work. The introductory material is an up-to-date scholarly analysis of various historical and exegetical issues surrounding Exodus. In his lengthiest introductory section (pp. 16–30), Alexander surveys the main historical positions on the date of Israel’s exodus from Egypt. He reviews extensively the evidence for the thirteenth- and fifteenth-century positions from Egyptian literary texts, archeological evidence, and biblical chronology; he views the 1447 B.C. date as the most compelling at present.

Readers may find helpful the explanation of different exegetical approaches to Exodus. There is tension in scholarship between source-oriented approaches, which are diachronic and focus on the development of the literature, and discourse-oriented approaches, which are synchronic and focus on its final form (pp. 11–12). Alexander exemplifies the latter approach, yet he interacts with source-criticism by taking “note of source-analysis proposals ... to caution readers against the exaggerated claims of critics who rely overly on these to exegete the text” (p. 13).

Throughout his commentary, Alexander elucidates not only the meaning and significance of Exodus but also the wider canonical implications of the exodus event and Sinai narratives. He reads Exodus as a narrative flowing out of Genesis, while engaging critical views that dissociate the patriarchal and exodus traditions (pp. 5, 35–40). Leviticus is viewed as the proper sequel, which presupposes the building of YHWH’s tabernacle and

the intention of consecrating priests for its service (Exod 29; cf. Lev 8). On a grander scale, Alexander advocates for a metanarrative reading that includes the Pentateuch and Deuteronomistic History (Genesis–2 Kings). As such, YHWH’s glory dwelling amidst his people (Exod 40:34) may be viewed as “an important step towards the fulfillment of God’s aspirations for Eden” (p. 673).

In terms of the structure and design of this commentary, many sections of Exodus have their own special introductions, which frame their respective verse-by-verse comments. These sections are: “1:1–2:25: The Israelites in Egypt” (pp. 33–35); “Exodus 7:8–11:10: Signs and Wonders in Egypt” (pp. 145–57); “Exodus 15:22–18:27: The Wilderness Journey of the Israelites to Sinai” (pp. 309–10); “Exodus 19:1–40:38: The Sinai Narrative” (pp. 355–58); and “The ‘Book of the Covenant’” (pp. 437–51).

All of the individual partitions of Exodus—whether after special introductions or not—begin with Alexander’s fresh translation of the Masoretic Text. His translation brings out rhetorical connections and wordplays that would otherwise remain undetected by the English reader. For instance, the reference to “Jacob’s hip” in Exod 1:5 recalls Jacob’s wrestling match with YHWH at Peniel in Gen 32:30–32 (p. 38). On the basis of previous studies, the MT is held to preserve with astounding accuracy the most authentic and original text of Exodus over and above the LXX and Samaritan Pentateuch. The places where the LXX seems to preserve a more authentic reading *prima facie* are discussed in turn and found to be largely inconsequential to Alexander’s exposition (pp. 30–32).

The translation sections are followed by the “Notes on the Text,” which feature philological and textual-critical evaluations. Next, the “Form and Structure” sections place each smaller section within its wider context, interact with source-critical positions, and review its literary history. This is followed by the “Comment” sections, which feature close exegetical and historical evaluations. Lastly, we have the “Explanation” sections, which shed light on the theological implications of the text and include points of application. The commentary also contains two detailed excurses: “The Strengthening of Pharaoh’s Heart” (pp. 163–71) and “The Passover and the Festival of Unleavened Bread” (pp. 217–22).

When comparing Alexander’s commentary with others, a cautious and logical approach to the form and content of Exodus is evident. For instance, the position that elements of the text are derived from, say, the Chaokampf motif of the ancient Near East, are found to be “highly questionable” (e.g., pp. 294–96 on Exod 15). This idea seems central to commentaries such as that of T. E. Fretheim (Exodus, IBC [Louisville: Westminster John Knox, 1991]). On the other hand, interpretations that focus on the text’s prehistory, often with conjectures about dating and the *Sitz im Leben*, are found wanting in their exegetical value (e.g., Thomas B. Dozeman, Exodus, ECC [Grand Rapids, Eerdmans, 2009]; for further comparisons, see p. 16). In accordance with Alexander’s discourse-oriented approach, the final literary context tempers possible extraneous interpretations. This is not to say that Alexander always adopts traditional readings (see his interpretation of $\eta\lambda\omicron\varsigma \delta\alpha\iota$ as “Lake of Reeds” rather than the traditional “Red Sea” [LXX: $\eta \epsilon\rho\upsilon\theta\rho\acute{\alpha} \theta\acute{\alpha}\lambda\alpha\sigma\sigma\alpha$]; pp. 263–64).

Overall, Exodus is suitable for its intended audience. Given its size, it may prove difficult to assign at the undergraduate level, apart from, say, a specialized elective on Exodus. It is excellent, however, as a reference work for academic research and for teaching preparation—as the massive bibliography bears witness (pp. 675–723), along with the indices of Scripture references (pp. 725–46), authors (pp. 747–56), and subjects (pp. 757–64). I highly recommend Exodus to pastors and teachers who are teaching a

series through the Book of Exodus and to any students who have a special interest in its history and theology.

Blunt, Henry, *Exodus and Leviticus*, 1842. Profitable for household and private reading: not very striking.

@ 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.

@ @ There is near-unanimous praise for this volume by Brevard Childs even though it comes from the critical stream. Jim Rosscup of The Master's Seminary recommends it with a caveat, saying it is "suitable for scholars or intense, advanced students who have discernment to weigh what is good and what is subjective theory pressed in." This seems like a must-have commentary for the preacher, but he will want to have others available besides. It is probably not as useful or appropriate for the casual reader. (Amazon)

@ Cole, Robert Alan. *Exodus: An Introduction and Commentary*. Tyndale Old Testament Commentaries, 1973. Basing his exposition primarily on the theology of Exodus, the writer succeeds in providing a brief but valuable commentary on the text.

= Currid, John D., *A Study Commentary on Exodus*, 2 volumes, 2000. 415, 399 pages. Currid has produced a valuable conservative exposition of the Hebrew text of Exodus. In volume 1 he takes Genesis 3:15 as a theme for Exodus (p. 17) He Mount defends Sinai Mosaic (pp. 33f.). authorship The (pp. author 22ff.) identifies and the the angel traditional of the route Lord of as the the Exodus pre-incarnate Christ (p. 81); emphasizes that the conflict between Moses and Pharaoh was really between God and the Hebrews and the gods of Egypt (p. 114) ; argues that the redemption from Egypt was a foreshadowing of Christ's redemption (p. 144); stresses the reality of the water being turned to blood (p. 167); argues that the plagues were a foretaste of the plagues of the end time in Rev. 9 and 16 (pp. 171, 79f., 199, 212, 221, 230); and explains the parallels between the Passover and -. the Lord's Supper (p. 253).

In volume 2 Currid takes 19:1 as a mark of major division in the book (p. 13). He notes that regulations for slavery are very compassionate (p. 70); argues that yam suph

means the Red Sea (p. 129); holds that the sprinkling of the blood on the mercy seat typified Christ's atonement (p. 155); shows that the fulfillment in the book of Revelation is far more glorious than the tabernacle could be (p. 175); holds that the names on the high priest's shoulders and breastplate emphasize God's grace for individuals (p. 200); holds that Christ really, not symbolically, took the sins of His people on himself (p. 209); emphasizes the priesthood of all believers (p. 217); and stresses the need for intercessory prayer (p. 277). It is a heart-warming work with spiritual applications for every section.

+ 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 an early date (1445 B.C.) (14-33); defends Mosaic authorship, 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); defends 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 Jeroboam with stealing Aaron's sermon outline on the golden calf (285)!

!! Durham, John, *Exodus*, Word Biblical Commentary, 1987. The present volume is one of more than twenty that have appeared since the Word Biblical Commentary series was launched in 1977. Word's ambitious series is intended to be 'a showcase of the best in evangelical critical scholarship', although judging from the available volumes, the evangelical and critical stance as well as the distinctiveness of each contribution will need to be assessed individually. Durham's work on Exodus deserves to be counted as a positive and most useful addition.

In his preface and introduction Durham declares something of his own commitment to the canonical text, as a masterful declaration of Yahweh's presence and its implications. He says, 'It is a book of faith, about faith, and directed to those with faith. Those who read the Book of Exodus without faith, though they will inevitably profit from their reading, will not understand its message.' His stated concern for a scholarly investigation of the text we have before us, integrated with a living faith, is important for both the 'fledgling student' and the professional scholar whom the series seeks to assist.

In general, the reader will find Durham's bibliography helpful. Those desiring a wider coverage will want to turn to other major commentaries like Childs' (1974). A quick comparison based on four randomly chosen sections covering a total of c. 500 references showed a shared bibliography of 100+ works between Durham and Childs. Durham is able to include more recent works while Childs ranges more widely, including NT context, history of interpretation and extended theological reflection. They complement each other well, but by no means exhaust the possibilities. Unfortunately, the bibliography seems to leave untouched a number of evangelical works that would seem to be appropriate given the stated 'evangelical stance and commitment'.

The sections assigned to translation and notes are of paramount interest to

Durham, and most readers will find his material very helpful. This reviewer found the translation a bit too choppy and mixed in idiom when read aloud, but most stimulating and helpful for the student who wants to get into original text and capture its vibrance. Durham's notes confirm his deep respect for the text as we have received it and he sees no reason to take a sound textual tradition and recast it to represent some linguistic or theological model.

The sections headed Form/Structure/Setting could be the forum for long discourses on the many and divergent scholarly opinions on source criticism and tradition history, but Durham succeeds most often in disciplining the discussion in line with his insistence on interpreting the text as it stands. Building on its literary-critical foundations, modern critical studies, especially after Noth's and von Rad's work, have tended to place all too heavy an emphasis on diachronic analysis of the OT traditions. The search for the sources of tradition and the reconstruction of the complex history of reformulation and application has tended to drive comment in the direction of fragmentation and speculation. Dissatisfaction with unconvincing and inconsistent results of scholarly effort has contributed to the recent turbulence in the area of OT studies and the search for new approaches. The synchronic approach which Durham affirms is one of the positive reactions to emerge over the last decades. He thus sketches the current critical opinion briefly, expressing appreciation for its value and opening the way for further investigation, but he insists on pushing on to the text as it stands before us. He repeatedly eschews the speculation which has been so rife in the field, though his own weakest moments come when he allows himself to drift into the same mode of analysis.

Durham generally handles the Comment sections well as it is here that he develops the bulk of his central theme. From the very first pages of the introduction, he makes it clear that the complex and diverse richness of the material found in Exodus is unified by its theological purpose. As he states, 'The centerpiece of this unity is the theology of Yahweh present with and in the midst of his people.' This is the major theme under which the others are subsumed, including deliverance (salvation, rescue), covenant and a wealth of others. The theology of Yahweh's presence draws everything to itself in this work and it permeates every page. One will have to turn elsewhere to consider other theological centres and priorities in the book of Exodus. He has avoided serving up 'literary or theological goulash' for us, but the 'sub-themes' in his analysis definitely deserve more attention.

Additional space could profitably be devoted to historical considerations too. The theological purpose is set in history, but could be illuminated more as history. Having affirmed the historical origin of the traditions against a backdrop of the beginning of the 19th dynasty of Egypt, Durham does not probe much more into matters of history or historicity. For him it is best to leave the matters of specialized historical, scientific and archaeological inquiry to the experts. Much lies beyond our reach and therefore excessive speculation or binding the text to specific historical reconstructions is not productive. He maintains that it is not essential for the interpreter to delve into these matters deeply, because the theological message of the text does not require it. One positive result of this is that he treats the text's own coherent presentation of the revelation and development of Israel's Yahwistic faith in the pre-conquest/settlement period as opposed to the synthesis of diverse and scattered tribal history and religion as some reconstruct it.

Many, including the present reviewer, will see a much more significant connection between historical inquiry and the theological purpose of the text. There is an undoubted need for caution in avoiding conclusions that reach beyond the available evidence; however, the available evidence is substantial. There is a wealth of non-biblical archaeological, historical and linguistic data, which is the fruit of abundant archaeological and ancient Near Eastern studies. When handled properly this material can do a great deal to illuminate the text before us. The Hittite and Mesopotamian covenant-treaty forms for example deserve much greater recognition in explaining the shape of the text. One will have to look elsewhere for help in these matters.

The explanation sections are often the shortest and include a good bit that is repetitive. Given the format, it is unavoidable. There are some good summaries here, but one longs to see something of the wider canonical and theological reflection on the text along the order of some of B. S. Childs' material, even if in only a brief sketch.

A few concluding words on the collective impressions of these sections is in order. In his theological analysis of the content of Exodus, Durham follows closely the sequence of the text. The 'swarms' of Israelites we meet in the opening scenes of the book are directly related to the patriarchal narratives, personages and promises. Their numbers are a fulfilment of the promise and the turbulent days of conflict in Egypt point to the release and promised land motifs. The theological purpose undergirding all of these recorded events is seen in the God of the Fathers taking active initiatives on their behalf and ultimately for the benefit of all mankind. Thus Durham presents us with an account of the deeply moving currents of salvation history and not some dark and fragmentary picture of early tribal life and religion as some authors do.

Throughout the commentary he remains faithful to this theological understanding of the text. Moses' arrival and survival is part of God's carefully wrought plan, the family and Pharaoh being assigned to lesser roles as a result. This is clearly seen in Durham's assessment of the 'ten blows' and 'hardening motif' throughout the mighty act sections (7:8–13:6). What occurs is the result of Yahweh's supernatural 'proof of presence' initiative and not to be explained solely on human or natural terms. According to Durham, this is how the text unabashedly presents itself and thus we must accept it on its own terms. He does not adopt the position of some, however, who over emphasize divine action as part of a series of sporadic and dramatic acts of Yahweh which dominate heilsgeschichte. Such an analysis has led to the loss of significance for the ten blows, the golden calf story, the details of the cult and even Moses himself. For Durham the proof of Yahweh's presence, the advent of his presence, the people's response and the necessity of his continued presence bind this material together in significance. The theophanic advent may be centre stage, but the daily life of the faithful, the role of leadership, the vitality of the cult and even the details of moral and cultic legislation have an important role to play.

The constructiveness of this approach for the student of the present text of Exodus can be illustrated with two examples. The dominant theme of presence/response is seen expounded in the call and obedience section (3:1–7:7). From the outset Yahweh is the active partner revealing himself and declaring his unique name and purpose. Moses at the burning bush, who is at this juncture not characterized as an ardent religious seeker but a shepherd, must respond. As our author says, 'Theophany describes the advent of God's presence; call describes the opportunity of response to that Presence. Theophany provides both stimulus and

authority for response; response, despite a choice, is virtually inevitable following theophany.' Moses' experience foreshadows the Sinai events and the theme propels the narrative cohesively forward through to the greater Advent of Presence and the people's response at Sinai. 'Necessity' leads to the 'ideal' response in Exodus 24 and 'choice' to the real and tragic ending in Exodus 32–34. Despite source-critical visions of a 'labyrinth of seams and separate parts' in the latter section, Durham sets these aside for a valuable discussion of this material as a paradigm of Israel's relationship with Yahweh.

The prescribed 'media of worship' (25:1–31:8) and obedience (35:1–40:38) sections also benefit from this approach. A close comparison of parallel portions has led many to disassemble the text and finally get bogged down in the vagaries of source and tradition analysis. Durham's emphasis is on seeing the obvious repetition, reordering, compression and expansion as a sign of the conscious literary skill and theological purpose attributed to the final editor. Above all it is to be seen as bound together by theological connections which bear the key theme of the immanent Presence of Yahweh and the authorized media for response.

Durham's commentary does make a definite and positive contribution to our understanding of Exodus within the scope of Word's new series. He has rigorously focused his attention on the interpreter's task as he sees it and constructively develops the significance of the theology of Yahweh's presence. Though working from a moderately source-critical stance, he has for the most part left speculation aside and concentrated on the text at hand. This focus and scope will be a help to the student, but only a beginning to the study of this foundational book of the OT.

@ 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.

@@ Enns, Peter, *Exodus*, New International Version Application Commentary. This volume also receives many accolades from a wide variety of experts. Tremper Longman calls this an "incredibly insightful theological study" of the book of Exodus and says, "This commentary is ideal for those preaching on Exodus, because he so thoughtfully explores the book's trajectory toward the New Testament gospel."

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.

= Jazen, Waldemar, *Exodus*, Believers Church Bible Commentary, 2000, 496 pages. This is another volume in the fairly new Believers Church Bible Commentary Series, whose "desire is to help as wide a range of readers as possible" (p. 11). Although critical issues are addressed, they are not the backbone of the book. There are several "reader friendly features." First, at the end of the book, there are fourteen essays that address important issues in Exodus (Covenant, Pharaoh's hardening of heart, the route of the Exodus, Yahweh, war, etc.). I would encourage the reader to read these first since Janzen refers to them often in the text.

Second, he presents each block of the text under six headings: Overview, Preview, Outline, Explanatory Notes, The Text in Biblical Context, and The Text in the Life of the Church. The reader gets the big picture and the small picture, including a look at how each text was used in the remainder of the Old Testament and the New Testament, as well as its interpretation and application throughout history. Therefore, the gap has been bridged so the reader can wrestle with the text's meaning in his own life. May I add that it is this "application hurdle" that prevents so many current believers from enjoying and being blessed by the Old Testament revelation.

Third, the footnote notations are in the text itself, sparing the reader at least two pains: 1) shuffling to the end of the book to find the source, and 2) prohibiting lengthy footnotes that distract or are included only for "showmanship."

Janzen is familiar with the context of the book of Exodus and its crucial issues, and he has the ability to state his case simply and clearly. However, from the outset the readers should be aware of Janzen's presuppositional under-pinnings. It is important to read initially his two essays "Story and History" (pp. 451-52) and "Source Theory" (pp. 461-63). Although he admits that the Source Theory (formerly called the Documentary Hypothesis) is "a hypothesis" (p. 462), he reviews the JEDP "facts" and favors them. Thus he says that the text's final shaper(s) "did not impose uniformity of style, mood, and vocabulary on it, but arranged into loose story sequence such materials as they had received through a long history of tradition" (p. 463). He also says that "Exodus is not history in a modern sense of the term, where a more or less objective record of events can be explained, more or less, by cause-and-effect factors on the human plane, supported and verified by data from outside the story itself" (pp. 451-52).

With the reader alerted to Janzen's presuppositions, he will be better able to evaluate his comments. For example, Janzen has a fairly good section on the ten plagues. He rightly terms them "judgment signs" since "they are to become signs or pointers to God" and "also function to bring judgment because of Pharaoh's hardened heart" (p. 117). However, in the midst of his discussion he refers to this block of material as "a literature of confessional praise or of praising confession. It is much closer to our hymns than to our history books" (p. 120). Later he states that "a totally literal and prosaic reading of these texts will enmesh us in impossibilities and contradictions" (p. 120). What really happened when the Israelites were delivered at the Red Sea (Exodus 14-15)? Again, after a fairly good discussion, Janzen concludes with identical words cited above, calling it "confessional praise ... closer to our hymns than to our history books ... a mode of speaking different from our emphasis on literal prose" (p. 181).

In spite of such deficiencies, the book can be a helpful addition to a pastor's bookshelf, especially if he is preaching or teaching from Exodus. There is plenty of good research here, and as noted earlier, some challenging and helpful application thoughts. Although the book of Exodus is pivotal in Liberation Theology, Janzen does not hesitate to show how wrong-headed such theology usually is (e.g. pp. 42, 185). His section on "The Ten Commandments" is very good (pp. 250-85), as well as his thoughts on suffering and evil and human freedom versus divine sovereignty (pp. 146f0. I believe he is correct to summarize the theology of Exodus by saying, "Exodus is a book about change of masters...At issue is the question of Israel's legitimate ruler. Not service versus freedom, but service to a usurping tyrant versus service to the legitimate Master...the book assumes that the service of God is in itself a form of freedom" (p. 25).

If the reader keeps in mind the cautions previously noted, he can use this commentary to great profit as he seeks to unfold this key Old Testament book to his flock.

!! Although part of a series designed for Sunday school teachers and preachers, Janzen's contribution is neither lightweight nor superficial. Rather, he has incorporated within this volume the very best of critical scholarship, literary appreciation and confessional theology.

In a concise introduction Janzen elucidates the 'canonical-literary' approach which the series reflects and the extent to which it must be supplemented in the interpretative process for a book such as Exodus. He also helpfully articulates the distinction between the 'first-time reader' and the 'repeat reader', the particular role of Exodus within the larger narrative, and the book's key theological themes. For Janzen, Exodus is primarily about a change of masters, responding to the implied question: 'Whom shall Israel legitimately serve?'

Taking his cue from the appearances and activities of Moses' father-in-law, Jethro, Janzen proposes a novel twofold structure for the book (1:1–7:7 and 7:8–40:38), according to which Moses' salvation (1:1–2:25) and commissioning (3:1–7:7) foreshadows the salvation (7:8–18:27) and commissioning of Israel (19:1–40:38).

The subsequent commentary is thus divided into two main parts: 'Anticipation' (Moses is the primary focus) and 'Realisation' (Israel is the primary focus), each of which is further subdivided according to the thematic blocks comprising the major sub-sections of 'salvation' and 'commissioning'. While the resulting slabs of text are of disproportionate length, most are a fairly manageable size for a single lesson, Bible study or sermon.

The format of each chapter is as follows: an overview and outline of the text unit is followed by explanatory notes in which major concepts and key words are explained. While blocks of biblical text are not reproduced, italics helpfully identify biblical quotations in the exegetical discussion. Janzen's fruitful interaction with Cassuto, Childs and Durham is evident throughout, as is his dialogue with D. Patrick and R.W.L. Moberly in chapters 20–23 and chapters 32–34 respectively. While different readers may obviously quibble here or there (e.g. understanding Yahweh War as paradigmatic for all human warfare, 184), Janzen's comments are consistently judicious, reflecting a thorough comprehension of the various issues informing his exegesis. As one would expect of an OT ethicist, his discussion of the legislative material is particularly insightful and stimulating.

The explanatory notes are followed by an analysis of how the particular text has been used in the wider biblical context and in the life of the church. Each of these two sections is extremely helpful and highly informative. There is a marked tendency to concentrate on Anabaptist traditions and the author's ethnic background, although such will have obvious appeal for the primary readership of a series sponsored by the Mennonite Brethren.

The commentary concludes with a detailed outline of the book of Exodus. One suspects that most readers would prefer this in the more traditional location (i.e. between the introduction and the exegetical material), although Janzen does include a one-page overview of the book's contents in that part of the book. This, despite the drawback of rather small typeface, arguably serves the same purpose.

Finally, in an extensive appendix of 'essays', Janzen offers a succinct discussion of various theological and critical issues flagged, but not dealt with, in the main body of the text. Topics covered include, for example, 'covenant', 'Israel in Egypt', 'Narrative Technique', 'Route of the Exodus'. Again, Janzen displays a comprehensive grasp of his material. While making his own convictions plain, he deals accurately and graciously with the views of others. As in the main text, Janzen is not afraid to leave some issues undecided, although this may leave some readers somewhat bewildered or even perplexed (e.g. over how alleged parallel versions of the same incident are best resolved in terms of historical veracity).

Janzen is to be commended for giving the church not just a helpful and engaging commentary on the book of Exodus, but a veritable compendium of theology that will serve its intended readership well. One minor qualification notwithstanding: unfortunately, despite careful handling, the binding of the review copy was beginning to unravel even before the end of a single reading.

@ 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.

@@ The commentators on commentaries say that this volume is equally useful to both pastors and lay readers and that it is especially strong in the area of application. This praise is perhaps especially noteworthy when it comes to the Old Testament

narratives since they do not always lend themselves to easy and natural application, at least compared to, say, the New Testament epistles.

!! Professor Mackay's substantial commentary on Exodus is a worthy addition to the growing Mentor series, and deserves a wide readership. The targeted readership is 'Bible college and seminary students, pastors and others'. Unfortunately the author is not introduced.

In some respects, this commentary falls between two stools. The easy style, lack of Hebrew (even in transliteration), frequent references to the NT, and periodic 'reflections', all address lay-people, students and preachers. As a preacher, I found much to commend it. However the substantial length may be off-putting to these users, whereas those looking for more detail would, like me, be frustrated by the dearth of footnotes and brevity of bibliography. I was puzzled why some issues or debates were footnoted and others not, e.g. for brick-making (K. Kitchen noted) but not for Egyptian records in the next paragraph (108). At times I would have liked to follow up the sources of suggestions and comments.

The layout also seemed to reflect uncertainty. The commentary divides Exodus into six major units, with subdivisions marked by a simple heading. But independent of these headings, and in larger type, every new chapter of Exodus is also marked. This conflicts with the thematic divisions of the text and creates confusion. While the sections marked 'Reflection', which make links between Exodus, the NT and modern application, are helpful, they are irregular. Sometimes they follow the chapter divisions, sometimes the commentary sections.

Theologically, the commentary is conservative. A fifteenth-century date for the Exodus is argued briefly. The historicity of the events is assumed, with the large number of Israelites and the miraculous nature of the plagues and the exodus upheld. Difficulties in harmonising the text with other passages or external data are addressed, but always resolved conservatively, e.g. the Philistines (13:17) were in Canaan in the fifteenth century. Traditional locations of places are maintained, with brief discussions of alternatives.

The introduction is a very brief 26 pages, covering theological themes, historical background, authorship (substantially Mosaic), links between Exodus and the gospels, and the structure of the book.

Mackay's theological comments are a strength of this commentary. He seeks to elucidate not only the meaning of words, phrases and sentences, but also to raise the theological issues, e.g. the place of OT law for Christians. Theological comparisons and contrasts made between ANE lawcodes and the Book of the Covenant are useful. There is also a helpful theological introduction to the Tabernacle (429–31).

Nonetheless there are gaps and weaknesses. For example, Mackay discusses the literary place of repetition and doublets in chapters 35–40, but not what those final chapters contribute theologically to the book, especially following the golden calf incident. I was unconvinced by his reasoning for identifying the angel of the Lord with the second person of the Trinity in 14:19 (255), and by the explanation of why the altar was to have been made of undressed stones (362) which seemed to read too much into the text. At times also there was some psychologising of characters that failed to convince, e.g. on 3:11 (74). There are a number of typographical errors, some glaring such as 'Feat' of Unleavened Bread (232), and some incorrect page numbers in the Table of Contents. The full text of the NIV is included, though the Introduction does not name the version

used.

Notwithstanding my criticisms, overall this is a reliable and very readable commentary. Its style is accessible. I would certainly use it for preaching and commend it to others.

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.

Moller, Lennart, *The Exodus Case*, 2000, 2012, 448 pages. An extremely useful study. Glossy pages full of pictures, maps and charts, Moller gives an archaeological and cultural background of Genesis in the times of the patriarchs, setting up for a study of Exodus. Moller deals with the common questions in Genesis and Exodus about Ur, who the patriarchs were, the situation in Egypt at the time of Joseph, circumstances of the Egyptian slavery, the exodus, the crossing of the Red Sea and where it took place. Moller gives convincing evidence as to what most Bible-believers hold, that the crossing of the Red Sea took place in an area that bordered Arabia, not the Sinai, and that Mt. Horeb/Sinai was in southern Arabia, not on the Sinai Peninsula. The book is packed with such background information that is of a great help in the study of Egypt and the Exodus. Recommended.

% 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.

@@ Though this commentary is quite short compared to many (a necessity due to the format of the BST series) it still receives many accolades. Keith Mathison says that "on almost every page, the reader finds helpful insights into the meaning of the second book of Moses" while Derek Thomas says (alliteratively) that it is superb, scholarly, simple, and sensible.

@ 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. North is a Reconstructionist writer who is anti-dispensationalist. North covers this portion of Exodus with much more detail than any other commentator, so he is very useful and engaging in these passages, but one must be aware of his covenant theology and postmillennialism and exercise discernment regarding his presuppositions. North also spends much ink demonstrating his misunderstanding of the true nature of premillennialism (which he slanders as “pessimillennialism”) and dispensationalism. North’s chapter on “A Biblical View of Slavery” is worth the (hefty) price of the book.

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.

Ruckman, Peter, *The Bible Believer’s Commentary on Exodus*, 1976, 2010, 896 pages. Conservative, dispensation, based on the Authorized Version. Written in a “down-to-earth”, practical style, filled with anecdotes. Recommended and useful. One of the better commentaries on Exodus.

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. Useful, with discernment.

% 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.

@@ I have read at least portions of several of Ryken’s commentaries (Luke, 1 Kings, and Ecclesiastes all come to mind) and have always benefited from them. His volume on Exodus is massive and is drawn from his sermons on the book. This makes it particularly well-suited for laypersons who simply want to understand the text better, though it will also prove valuable to the preacher.

\$ Spence, O. Talmadge, *The Foundations Bible Commentary on 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.

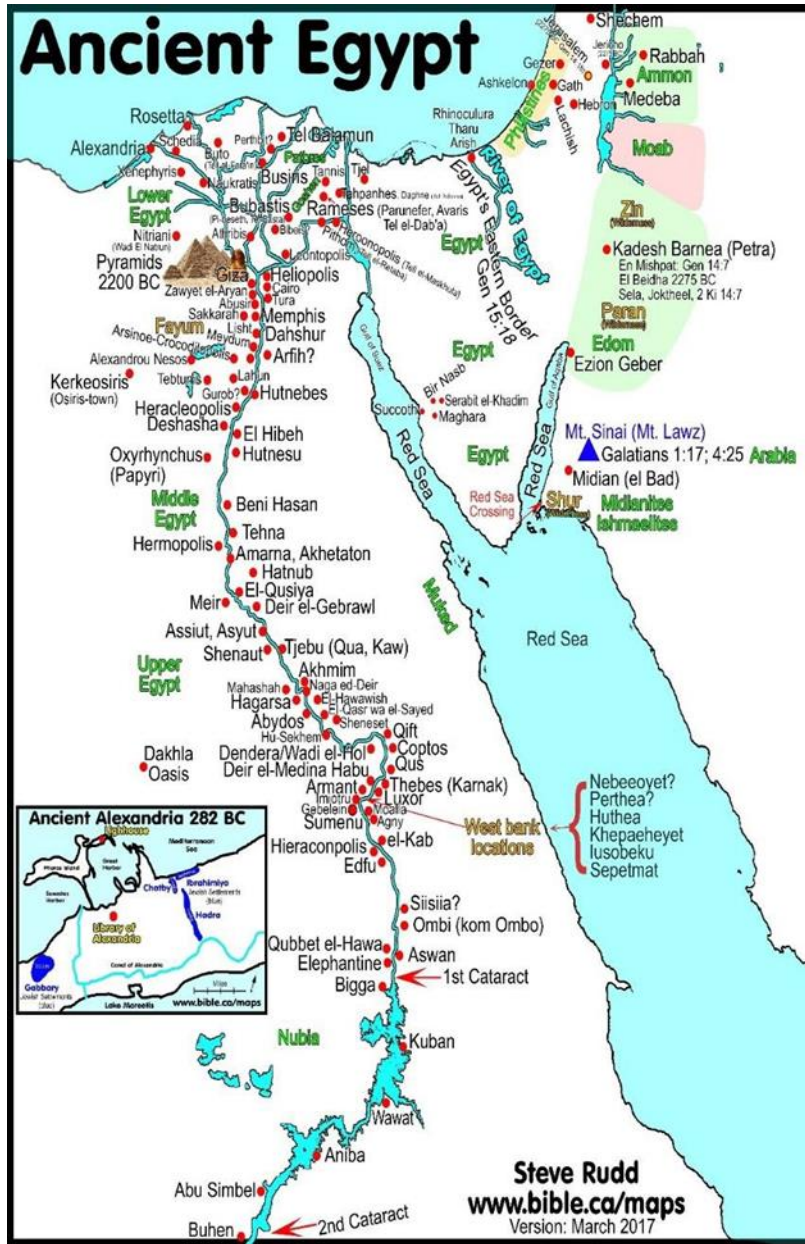
Very useful, written by a divine of a previous generation. I was one of Dr. Spence’s students and learned much as a result of his very unusual insight on the Scripture and his walk with God. Very useful and recommended.

% 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

Pilgrim Way Commentary on Exodus

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.



EXODUS CHAPTER 1

1. These are the Names 1:1-6

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

Egypt is 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.

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."**
 - A. God called His Son out of Egypt, a prophecy fulfilled by Christ in Matthew 2:15 **"And was there until the death of Herod: that it might be fulfilled which was spoken of the Lord by the prophet, saying, Out of Egypt have I called my son."**
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.
 - A. What we call the "Alexandrian Family" of Bible manuscripts come from this city, which are in contrast to what are called the "Antiochian family". The Alexandrian family are corrupt and mutilated manuscripts that serve as the foundation for the corrupt, modern Bible versions. The manuscripts from Antioch (Acts 11:26 **"And when he had found him, he brought him unto Antioch. And it came to pass, that a whole year they assembled themselves with the church, and taught much people. And the disciples were called Christians first in Antioch."**) are the valid and reliable manuscripts that form the foundation for the King James Bible and associated versions in English and in other languages.
5. There are coffins in Egypt.
 - A. Genesis 50:26 **"So Joseph died, being an hundred and ten years old: and they embalmed him, and he was put in a coffin in Egypt."**
6. Egypt is ruled by Pharaoh, a type of the Antichrist
 - A. Imagined himself to be a god and was worshipped as such.
 - B. Proud, arrogant, haughty.
 - C. His profession- he knew not the Lord.
 - i. Exodus 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."**
 - D. He is referred to as an Assyrian.
 - i. Isaiah 52:4 **"For thus saith the Lord GOD, My people went down aforetime into Egypt to sojourn there; and the Assyrian oppressed them without cause."**
 - E. Called a dragon.
 - i. Ezekiel 29:3 **"Speak, and say, Thus saith the Lord GOD; Behold, I am against thee, Pharaoh king of Egypt, the great dragon that lieth in the midst of his rivers, which hath said, My river is mine own,**

and I have made it for myself.”

7. God did not want Isaac to go into Egypt.
 - A. Genesis 26:2 **“And the LORD appeared unto him, and said, Go not down into Egypt; dwell in the land which I shall tell thee of:”**
8. When Abraham went, he got nothing but trouble.
 - A. Genesis 12:11ff **“And it came to pass, when he was come near to enter into Egypt, that he said unto Sarai his wife, Behold now, I know that thou art a fair woman to look upon:”**
9. Some people considered it a land flowing with milk and honey!
 - A. Numbers 16:13 **“Is it a small thing that thou hast brought us up out of a land that floweth with milk and honey, to kill us in the wilderness, except thou make thyself altogether a prince over us?”**
10. Even after deliverance from the world system by the redemption of God, carnal believers still want to return to Egypt.
 - A. Numbers 14:4 **“And they said one to another, Let us make a captain, and let us return into Egypt.”**

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.

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. Deuteronomy 10: 22 **“Thy fathers went down into Egypt with threescore and ten persons; and now the LORD thy God hath made thee as the stars of heaven for multitude.”**
4. Acts 7:14 **“Then sent Joseph, and called his father Jacob to him, and all his kindred, threescore and fifteen souls.”**
 - A. 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.
 - B. There is no contradiction because Stephen is talking about the “seventy” plus the additional five already in Egypt, which Moses does not include.
 - C. Household servants (who were not an actual part of the family) may have come into Egypt as well, inflating the number of the “household” past 70.

Life in Egypt (Exodus 1:5)

1. It was God's will for God's people to live in Egypt in Genesis 46:3
 - A. God puts us in the world and expects us to live in the world although we are to be separate from the world.
 - i. The Hebrews lived in Goshen, which was part of Egypt but separated from Egypt. We are in the world but not of the world. We are to maintain a separate identity from the world to be a "peculiar people"
 - a. "**Peculiar people**" and "**peculiar treasure**" occurs in the following verses:
 - (i). Exodus 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:**"
 - (ii). Deuteronomy 14:2 "**For thou art an holy people unto the LORD thy God, and the LORD hath chosen thee to be a peculiar people unto himself, above all the nations that are upon the earth.**"
 - (iii). Deuteronomy 26:18 "**And the LORD hath avouched thee this day to be his peculiar people, as he hath promised thee, and that thou shouldst keep all his commandments;**"
 - (iv). Psalm 135:4 "**For the LORD hath chosen Jacob unto himself, and Israel for his peculiar treasure.**"
 - (v). Titus 2:14 "**Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.**"
 - (vi). 1 Peter 2:9 "**But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light:**"
 - b. We are to be separate and distinct and are not to live like the Egyptians.
 - c. Even today, the Jews maintain a separate and distinct culture, even while living in Gentile lands, such as in New York City.
 - (i). See 1 Corinthians 5:10 "...**ye must needs to go out of the world**". Paul says we are already in the world but if separated from every type of sinner, we'd have to go out of the world, which was not possible.
 - d. God leaves us in Egypt to be a witness.
 - (i). Acts 1:8 "**But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth.**"
 2. It is ruled by a king that does not know Joseph, Exodus 1:8
 - A. Joseph is the greatest Old Testament type of Christ in at least 60 ways
 - i. His profession is in Exodus 5:1 "I know not the Lord"
 - B. This age is ruled by the God of this Age
 - i. 2 Corinthians 4:4 "**In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them.**"
 - C. He does not "know" Joseph in the sense that he does not honor him nor esteem him highly.
 3. They fear God's people, Exodus 1:9,10
 - A. Egypt knows the loyalties of God's people lie with God, not Satan or this age.
 - B. What they cannot control they wish to destroy.
 4. They persecute God's people, Exodus 1:11,13
 - A. Try to break their spirit and discourage them from following their God.

- B. This never works. Persecution only makes the Church stronger, Exodus 1:12
 - i. The Church in Russia was stronger under communism than after communism.
 - ii. Look at the Church in China today, as well as in Islamic countries.
 - C. They were grieved by God's people.
 - i. Something is VERY WRONG when Egypt can tolerate God's people and even laud them.
 - D. This also involves putting God's people into bondage.
 - i. Egypt is a place of bondage.
 - ii. Bondage to the world's music, philosophies, standards...
5. Destroy the family, Exodus 1:16
- A. The Family is the foundation for society and civilization, just as is the Church.
 - B. Egyptians today seek to destroy Western Civilization and its Christian foundation through:
 - i. Abortion
 - ii. Violence and revolution (political, economic, spiritual...)
 - iii. Rewriting of history, which is happening today in the United States.

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.

The Abrahamic Covenant of Genesis 12:2 (“**And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing:**”) and Genesis 15:5 (“**And he brought him forth abroad, and said, Look now toward heaven, and tell the stars, if thou be able to number them: and he said unto him, So shall thy seed be.**”) has been fulfilled about the Jews increasing in numbers and in fruitfulness. This was also in obedience to Genesis 9:1 “**And God blessed Noah and his sons, and said unto them, Be fruitful, and multiply, and replenish the earth.**”

“Suppose there were only two hundred years reckoned, and only fifty persons who did beget children, and these begin not to beget before they be 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*).”

The rabbis say that the Jewish women gave birth to six children at a time.

“**waxed**” is from the Old English “weaxan”, meaning “to grow”.

The Hebrews were no doubt making a great contribution to Egypt's labor force and to the growth and economy of Egypt, but this new Pharaoh did not appreciate that and probably was loathe to give these foreigners and of the recognition and benefit for Egypt's growth.

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

This was probably because this Pharaoh was part of a new dynasty that was not associated

with Joseph. New dynasties don't like to acknowledge old dynasties.

1. The Pharaoh of Joseph's day may have been a foreigner and not an Egyptian. Was he an Assyrian?

A. Isaiah 10:5 "**O Assyrian, the rod of mine anger, and the staff in their hand is mine indignation.**"

B. Isaiah 10:24 "**Therefore thus saith the Lord GOD of hosts, O my people that dwellest in Zion, be not afraid of the Assyrian: he shall smite thee with a rod, and shall lift up his staff against thee, after the manner of Egypt.**"

C. Isaiah 52:4 "**For thus saith the Lord GOD, My people went down aforetime into Egypt to sojourn there; and the Assyrian oppressed them without cause.**"

2. 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 was standard practice for the start of any new king's reign. 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.

"new" Yes, this was a different Pharaoh, but he was also kind of Pharaoh, with a different history, nationality and attitude. He was not Hyksos nor Semitic but was Egyptian, so his attitude concerning the Hebrews would be radically different.

Trying to identify this Pharaoh is very difficult but most of the commentators try their hand at it. 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.

This Pharaoh is a type of the Antichrist as he knows not Joseph, one of the greatest types of Christ in the Bible.

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.

See Germany, 1933-1945. 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 and was doomed to fail as every enterprise of man against God is, as in Psalm 2.

We know that the Egyptians were facing a threatening in the population growth of the Hebrews. It is understandable why the Egyptians had been terrified of the Hebrews. With such a growing population in servitude, it would not be long before their sheer numbers would have

overwhelmed the Egyptian overseers. Chattel slaves are notoriously unproductive, and the Egyptians had to feed them. How much longer would they have been able to feed and control the Hebrews?

“The Pharaoh of the enslavement followed a pattern which had become familiar in the lives of the Hebrews, Like Laban in his dealings with Jacob, and Potiphar in his dealings with Joseph, the Pharaoh recognized the economic value of the Hebrews. At the same time, he resented certain concomitant aspects of Hebrew productivity, in this case, their fertility. Yet he was unwilling to take the obvious defensive step, namely, to remove them from the land. He wanted to expropriate their productivity, to compel their service. It was not enough that they were in Egypt, bringing the land under dominion, filling the nation with productive workers. Their productivity was a threat to the Egyptian theocratic State. These foreigners did not serve Egyptian gods, nor did they acknowledge the divinity of the Pharaoh, the link between the gods and mankind. They were foreigners in Egypt, and they threatened to fill up the land, making the Egyptians a minority population in their own nation. How, then, could the Egyptian State appropriate their obvious productivity without surrendering sovereignty to a foreign people and a foreign God? The answer, so familiar in the history of the ancient world, was slavery (Gary North, *Moses and Pharaoh*, pages 32-33).”

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.

What a waste! The Egyptians had massive amounts of slave labor and yet most of it was wasted on vanity projects and the building of the pyramids instead of improving the Egyptian infrastructure and bolstering Egyptian defenses. The labor of the Hebrews was mainly a “make busy” labor designed to control the Hebrews more than getting truly beneficial service out of them. Instead of using the Hebrew labor to work in the fields or to build roads and houses which would have benefitted everyone, their labor was wasted on useless vanity projects for Pharaoh that sapped valuable resources and raw materials, that produced nothing in return. Say what you will about American and Confederate slavery, it was more productive because the slaves were put to more productive work. Egyptian slaves were free. American slaves had to be purchased. Egyptian slaves mostly belonged to the State and Pharaoh. American slaves were privately purchased and owned, thus were an economic investment. You are not going to spend large sums of money on slaves just to finance your own vanity projects. You are going to use them to get some economic benefit from your investment. But Pharaoh inherited his slaves. They cost him nothing beyond feeding them, housing them and paying taskmaster to control them (which would be expensive enough), so we believed that he would be able to better afford to waste their services while keeping them under control through their hard labor. The Hebrews had to work with rigor, but not to get more production out of them, but to keep them down and dispirited.

“Slavery in Egypt in Moses’ day meant hard labor in constructing treasure cities. Hard work led to waste on a massive scale. The slaves’ efforts benefited the king, and the Egyptians paid for their king’s public works projects in many ways: lost labor that the Hebrews might have provided the general population, lost raw materials that went into the projects, and the greatest cost of all, the growing wrath of God which would culminate in the destruction of the economy, the Pharaoh, and the army. The enslaving kings no doubt were satisfied with the transaction; the people, governed by a false theology, temporarily may have approved; but the end result was unmitigated destruction. The mere expenditure of human effort on State public works projects does not guarantee a return on the investment which is positive. (Gary North, *Moses and Pharaoh*, pages 52-53).”

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

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. Satan is quite stupid in his persecutions of God’s people, as it never ends the way he wants it to.

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

The Hebrews were enslaved but had not lost hope, as seen in the fact they were still having many children. A dead or discouraged people will have stagnant or negative population growth, like Japan and Russia have today. A hope-filled, vibrant people have positive population growth. For all his trying, Pharaoh had not broken the spirit of the Hebrews. They still had the living hope that God would visit them and send them a deliverer.

AV	ESV	LSV
<p>12 But the more they afflicted them, the more they multiplied and grew. And they were grieved because of the children of Israel.</p>	<p>12 But the more they were oppressed, the more they multiplied and the more they spread abroad. And the Egyptians were in dread of the people of Israel.</p>	<p>12 But the more they afflicted them, the more they multiplied and the more they spread out, so that they were in dread of the sons of Israel.</p>

The ESV and LSB use the wordier “spread abroad/out” instead of “grew”. For “grieved”, both the ESV and LSB use “dread” but grieved is better. Yes, they were afraid of a possible “falling out” to an enemy by the Hebrews in the event of an invasion, but they were also “grieved” in the sense of Egyptian racism against the Hebrews, how they were growing and taking over. Hebrew slavery may have been causing a lot of unforeseen problems among the Egyptians. Slavery is not always a blessing to the slavers. .

Why does the LSB use “sons of Israel” instead of “children of Israel? Most modern versions try to be more “gender neutral” in their language. And “children” includes all Hebrews, men, women and children. The ESV has “people of Israel” which would be better.

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

AV	ESV	LSV
<p>13 And the Egyptians made the children of Israel to serve with rigour:</p>	<p>13 So they ruthlessly made the people of Israel work as slaves</p>	<p>13 So the Egyptians brutally compelled the sons of Israel to slave labor;</p>

The LSV does it again in replacing “children” with “sons”, which it will do throughout the book.

It is interesting that the Authorized Version uses words like “rigour” and “hard bondage” (1:14) instead of slavery. The ESV and LSV are more direct but the Authorized Version is more descriptive as to what kind of service it was. There are many different forms of slavery, some more severe than others. The Egyptian slavery was especially harsh as the Egyptians were trying to control the population growth of the Hebrews and to break them so they would not rise up against the Egyptians in the event of an invasion by a foreign power. Since the Hebrews were invited to settle by a Hyksos Pharaoh (the administration under which Joseph rose to power), there may have been a lot of patriotic fervor by the Egyptians when that foreign king was overthrown. The Hebrews were a legacy of that period of Egyptians that they may have wanted to forget, so they took out their fear and frustrations on the Hebrews. Joseph was a Hebrew who served a foreign dynasty, so persecuting his descendants was a way to express their hatred of that period.

The language of verses 13 and 14 indicates a grinding servitude, as it lists a seven-fold subjection:

1. serve
2. rigor
3. bitter
4. hard bondage
5. service (twice)
6. serve (again)
7. rigor (again)

The repeating of certain words would serve as an intensifier of those thoughts.

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.

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.

“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.

6. 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*, pages 16-17).”

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:

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.

Two women acting alone would not have been able to kill more than a fraction of the male children born on any day. It is probable that these two midwives were the leaders of a midwives’ guild. As representatives of the guild, they would have been required by Pharaoh to pass along the order to the other midwives.

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.

This was not an abortion mill as they had to wait until the child was born to see its gender. It would be a post-birth killing. The result was the same. Pharaoh wanted a good-sized slave population but at a level he could control. At their current numbers, the Hebrews were getting to be too large to be controlled.

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

We ought to obey God rather than man when there is a conflict (Acts 5:29 “**Then Peter and the other apostles answered and said, We ought to obey God rather than men.**”) 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 “**And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell.**”). It is always better to fear God than the king if the two authorities clash.

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.

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.

1. There are examples where God’s people disobeyed the “powers that be”:
 - A. Daniel, numerous times, but especially in Daniel 6.
 - B. Shadrach, Meshach and Abednego in Daniel 2.
 - C. Elijah with Ahab and Jezebel.
 - D. The early apostles in Acts, especially in Acts 3 and 4.
2. The principle is that Christians are to obey the magistrate in all lawful commands (Titus 3:1 **“Put them in mind to be subject to principalities and powers, to obey magistrates, to be ready to every good work,”**), 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.

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. They would make sure they took their time getting to the birthing mothers and that they would use every delaying tactic they could to ensure they got to the Hebrew women when it was too late to kill the children.

How could Pharaoh expect midwives, whose job it was to assist babies in being born, to carry out such a command? Many of these midwives were probably mothers themselves. By issuing such a command, Pharaoh forfeited any expectation of obedience from the midwives. They would do all they could do to avoid obeying the command.

Gary North would come right out and say they lied and he would find justification for their lying. “First, what else could the Hebrew midwives have done to save the lives of the children, except lie? Second, did Pharaoh deserve to be told the truth? Did the Nazis in World War II deserve to be told where Jews were being hidden? If those Dutchmen or Germans who hid Jews in their homes to protect them in World War II had been approached by the Nazis and asked if they had Jews hidden in their homes, knowing that all Christians are somehow morally bound to tell the truth at all times, no matter what, there would have been a lot of condemned Christians and captured Jews. Silence under such circumstances would have been regarded as an admission of guilt, and searches would have been conducted. Third, what is spying, other than a lie? (This is why the rules of Western warfare sanction the execution of spies during wartime, but men who are captured in foreign territory wearing their nation’s uniform are supposed to be treated as prisoners of war.) Fourth, what is wartime camouflage, other than a lie? (*Moses and Pharaoh*, pages 65-66).”

Whatever they did, lie or not, God obviously approved of it and there was no divine condemnation, as seen in verses 20 and 21.

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.

God provided families for these midwives. Either they were single and God gave them husbands or they were barren and God gave them children.

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.

Go to with 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.

Josephus added that the penalty for failure to carry out this command was that the entire family would be killed (Lennart Moller, *The Exodus Case*, page 106). We see this in places like North Korea. If someone is sentenced to a labor camp, the entire household (children, parents and even grandparents) are also sentenced.

"In our own day, the Pharaoh-instituted practice of drowning children in the Nile is still with us: there are still parents whose highest consideration in choosing a school for their children is how it will further their child's economic prospects when the time will come for him or her to enter the job market.

The people of Israel survived the Egyptian galut because there were Jewish mothers who refused to comply with Pharaoh's decree to submerge their children in his river. If we are to survive the present galut, we, too, must resist the dictates of the current Pharaohs. We must set the spiritual and moral development of our children rather than their future "earning power" and "careers" as the aim of their education. (The Lubavitcher Rebbe).

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.

Numbers 36:7 commands the marriages to be “inter-tribe,” so this part of the marriage is proper (“**So shall not the inheritance of the children of Israel remove from tribe to tribe: for every one of the children of Israel shall keep himself to the inheritance of the tribe of his fathers**”). Amram marries Jochebed, his aunt (Exodus 6:20). This part of the marriage would have been illegal under Leviticus 18:12 (“**Thou shalt not uncover the nakedness of thy father's sister: she is thy father's near kinswoman.**”), but that 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.

This son would grow up to be one of the greatest men in human history. Comparisons between Moses and Jesus:

1. Both were hidden in Egypt.
2. Both were rejected when he “came to his own.”
3. Both were “drawn out of the water”.
4. Both had a Gentile bride.
5. Both were sent to deliver their people from bondage.
6. Both were divinely chosen and preserved in infancy.
7. Both gave his people living water.
 - A. 1 Corinthians 10:4 “**And did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ.**”
8. Both were shepherds.
 - A. Isaiah 63:11 “**Then he remembered the days of old, Moses, and his people, saying, Where is he that brought them up out of the sea with the shepherd of his flock? where is he that put his holy Spirit within him?**”
9. Both were a prince in disguise.

“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 on The Pentateuch*, page 233)."

"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)."

AV

ESV

LSB

<p>2 And the woman conceived, and bare a son: and when she saw him that he <i>was a goodly child</i>, she hid him three months.</p>	<p>2 The woman conceived and bore a son, and when she saw that he was a fine child, she hid him three months.</p>	<p>2 And the woman conceived and bore a son; and she saw that he was beautiful, so she hid him for three months.</p>
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“goodly” The notes in the ESV Study Bible read “EXODUS—NOTE ON 2:2 she saw that he was a fine child. The Hebrew is lit., “she saw him, that he was good.” If the Hebrew means “good” then the ESV editors admit the Authorized Version is correct in that it reads “goodly”. If the Hebrew reads “good”, then why didn’t the ESV or LSB use “good” as the Authorized Version did?

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.

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

This “pitch” would make this ark waterproof just as it did with Noah’s ark.

Moses was now hidden 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.

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

AV	ESV	LSB
<p>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 <i>it</i> in the flags by the river's brink.</p>	<p>3 When she could hide him no longer, she took for him a basket made of bulrushes and daubed it with bitumen and pitch. She put the child in it and placed it among the reeds by the river bank.</p>	<p>3 But she could not hide him any longer. So she took for him an ark of papyrus reeds and covered it over with tar and pitch. Then she put the child into it and put <i>it</i> among the reeds by the bank of the Nile.</p>

The Legacy Standard Version demonstrates poor translation technique by adding “the Nile” where other translations use “river”. The text does NOT say “Nile”. It may have been the Nile and probably was, but the job of the translator is to translate words and let the reader make the interpretation. The Hebrew text does not mention the Nile by name. It only refers to a river, The LSV is not the only version to do this. Other guilty versions include the New Living Translation, the New International Version, Christian Standard Bible and the New American Standard Version, New English Translation.

Here’s a wild thought. What if the river wasn’t the Nile? There are other rivers and similar bodies of water in Egypt (not many, granted, but there are others). What if Moses wasn’t pulled from the Nile? After all, the Hebrew text does not say that he was!

These versions will continue to use “Nile” for “river” through the chapter.

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

His sister is Miriam. Moses would be the youngest of the three children in this family that we know about.

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.

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.
2. That she would react the way she did.

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.

What woman could resist a crying baby? Up to this point, his 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?

This was a clever and well-timed suggestion, delivered and planted at just the right time! No doubt Pharaoh's daughter was struggling with 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.

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.

This matches Hebrews 11:24 ("**By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter;**") and indicates that Pharaoh's daughter intended to adopt Moses and, perhaps, make him an heir to the throne. Moses then became her son.

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. This was 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.
 - A. No doubt that was illegal, but she did it anyway.
 - B. This led to his "Great Renunciation" in Hebrews 11:24,25 "**By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; Choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season;**"
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.

I always wondered how she explained this baby, who apparently came out of nowhere, 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 Chenephres, 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.

The plan by Pharaoh to prevent any feared deliverer for Israel backfires in spectacular fashion. The court of Pharaoh is nurturing and educating the man who will, in 80 years' time, destroy Egypt and free God's people from their bondage.

We do not know exactly what happened during the first 40 years of Moses' life. The Bible skips right over it. Josephus tells us the following:

“When Moses became an adult Egypt was attacked by Ethiopia. The Ethiopians were victorious and took more and more liberties in Egypt and finally could reach the Mediterranean Sea. In this strained situation the Egyptians turned to their oracles and prophets and were told to make use of the Hebrew, Moses. Pharaoh then appointed Moses as general in command of the Egyptian army. Moses did not enter the Nile valley as the Ethiopians had done but chose a completely different strategy. It was difficult to go via the desert and carry out encircling tactics because there were poisonous snakes in these areas. Moses therefore took with him his ibis birds, the snakes' worst enemies. Moses had the birds with him in cages and let them out in the places where the snakes were numerous. In this way the Egyptian army was able to take an unexpected route and travel faster than would have normally been the case. Moses won a decisive victory and later wins one battle after the other. Faced with the prospect of becoming slaves in Egypt, the Ethiopians flee back to their own capital city, Sheba.

“Many of the Egyptian leaders became afraid of Moses. For one thing Moses was a foreigner (Hebrew) and represented the people of Israel who had grown to be very numerous, and for another Moses had become very powerful because, as general of the Egyptian army, he had defeated the Ethiopians. Moses' innovative talents also frightened many who feared that he would introduce new customs into the country. In a mixture of envy and fear many people, even Pharaoh, wanted to kill Moses. Moses knew that people were looking for a pretext to kill him.

Without knowing exactly how Moses' first 40 years at court passed, we can take it for granted on good grounds that he received the education and training that only very few in Egypt came anywhere near (Lennart Moeller, *The Exodus Case*, pages 109-110).

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.

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

Moses may have renounced his Egyptian heritage at this point (Hebrews 11:24,25 **“By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; Choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season;**

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.

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

AV	ESV	LSB
12 And he looked this way and that way, and when he saw that <i>there was</i> no man, he slew the Egyptian, and hid him in the sand.	12 He looked this way and that, and seeing no one, he struck down the Egyptian and hid him in the sand.	12 So he turned this way and that, and he saw that there was no one <i>around</i> . So he struck down the Egyptian and hid him in the sand.

The ESV and LSB water down the act of violence. The Authorized Version clearly says Moses killed this man. The other versions just have Moses “striking him down”. Moses could have struck him down and the man could have survived. The Authorized Version is stronger and better. At least they use “killed” in Exodus 2:14.

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. “Moses was not sanctioned by Egyptian law to execute the Egyptian taskmaster. But this man had no biblically legitimate authority over the defenseless Hebrews. Their land had been stolen, and they had all been kidnapped – a capital offense (Ex. 21:16). He deserved death, as did all the taskmasters in Egypt. The New Testament affirms that Moses was a faithful man in the decision to stand with his fellow Hebrews and then in his flight from Egypt (Heb. 11:24-27) (Gary North, *Moses and Pharaoh*, page 70).”.

2:13 And when he went out the second day, behold, two men of the Hebrews strove together: and he said to him that did the wrong, Wherefore smitest thou thy fellow?

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

“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*, page 42).”

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.

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.

“Who made thee a prince and a judge over us?” 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.

Were the enslaved Hebrews jealous of Moses? It seems that it was common knowledge that he was a Hebrew, but Moses was a Hebrew who was not toiling with the rest of his brethren. He had a comfortable life in the palace. What made Moses so special? Why made him better than the rest of the Hebrews? In jealousy, many Hebrews would not have minded seeing Moses “get his” and be brought down and humbled. It would seem Moses had few friends or supporters among the enslaved Hebrew population. What had Moses ever done for them? Had he helped his fellow Hebrews at all? Did Moses ever use any of his influence with Pharaoh on behalf of his brethren?

This reaction against Moses was “Oh, so you killed an Egyptian who was beating a Hebrew? Big deal! You actually condescended to do something for your brethren for once? You think that makes you one of us? You’re not a real Hebrew! Your hands have no callouses and you don’t know what it’s like to work as we do. You’ve turned against your own people. You think you are better than us? We want nothing to do you with. You’re a collaborator! You’re a traitor!”

“And 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. He was not a “superman” but a man of like passions as we have.

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.

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.

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. The roads out of Egypt would have been watched, so Moses flees into the desert.

Both Moses and Jesus met women while sitting at a well (John 4:6,7).

“Moses fled” He had no support among the Hebrews and the Egyptians would seek to bring him to account for killing the overseer, so Moses had no choice but to flee. He would become a man without a country and a man without a people.

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.

What kind of priest was he? The knowledge of God was limited to the Hebrews at this time so he must have been a priest of one of the idolatrous religions in the area.

He must have had no sons, otherwise they would have done the watering and would have defended their sisters from this kind of harassment.

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

“watering their flock” was a lot of work.

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.

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.

This was an unforgivable breach of hospitality. The man helped you and you do nothing to express your thanks? At least invite the man for a meal!

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

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!

The marriage seemed to start well but as we will see later, probably did not end well.

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.

AV	ESV	LSV
22 And she bare <i>him</i> a son, and he called his name Gershom: for he said, I have been a stranger in a strange land.	22 She gave birth to a son, and he called his name Gershom, for he said, "I have been a sojourner in a foreign land. "	22 Then she gave birth to a son, and he named him Gershom, for he said, "I have been a sojourner in a foreign land. "

The ESV and LSV use "sojourner in a foreign land" but the Authorized Version is better. You can "sojourn" in a foreign land and not really be a stranger. I am an American and I often go to Canada since my wife is Canadian and my son lives in Nova Scotia. Canada is a "foreign land" but I never really feel like a stranger there. One can be a sojourner and not be a stranger.

The Christian, spiritually, should be a stranger in a strange land. We are pilgrims and strangers (Hebrews 11:13-16 "**These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth. For they that say such things declare plainly that they seek a country. And truly, if they had been mindful of that country from whence they came out, they might have had opportunity to have returned. But now they desire a better country, that is, an heavenly: wherefore God is not ashamed to be called their God: for he hath prepared for them a city.**"). By virtue of our new birth, we have died to this world system (typified by our water baptism upon our profession of faith). We are now "weird", "**peculiar**" (1 Peter 2:9) and no longer are under the control and domination of this fallen and evil world system. We live in a strange land with a strange people and speak a strange tongue and who do strange things. They murder their unborn babies here. They mow grass and do yard work on Sundays or attend sporting events when we are in public worship. Their women (of all ages) dress like harlots. God and the Bible are continually dishonored and mocked. There is no burden for prayer, hymns or holiness here. Their music is the "**song of fools**" (Ecclesiastes 7:5). These people live "for the now" and have no thoughts for the afterlife. They praise singer, actors, politicians but not God or missionaries. This is a strange land indeed!

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.

There was a new king but no change in policy towards Israel. Does Psalm 88 and 89 come in here?

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

Pilgrim Way Commentary on Exodus

Four acts of God here:

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

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

God never forgot or 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.

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.

Moses was a shepherd as Christ was as the Good Shepherd (John 10:11). David was also a sheep in his youth. It seems that God develops leadership skills in His men by having them tend sheep. "G-d tests the righteous. How does He try them? With sheep. He tried David through sheep and found him to be a good shepherd, as it is written (Psalms 77:70), "He chose also David His servant, and took him from the sheepfolds." As a shepherd, David would bring the smallest sheep out first, so that they should graze upon the tender grass; then he allowed the old sheep to feed from the ordinary grass; lastly, he brought forth the young, lusty sheep to eat the tougher grass. Whereupon G-d said: He who knows how to look after sheep, bestowing upon each the care it deserves, shall come and tend my people.

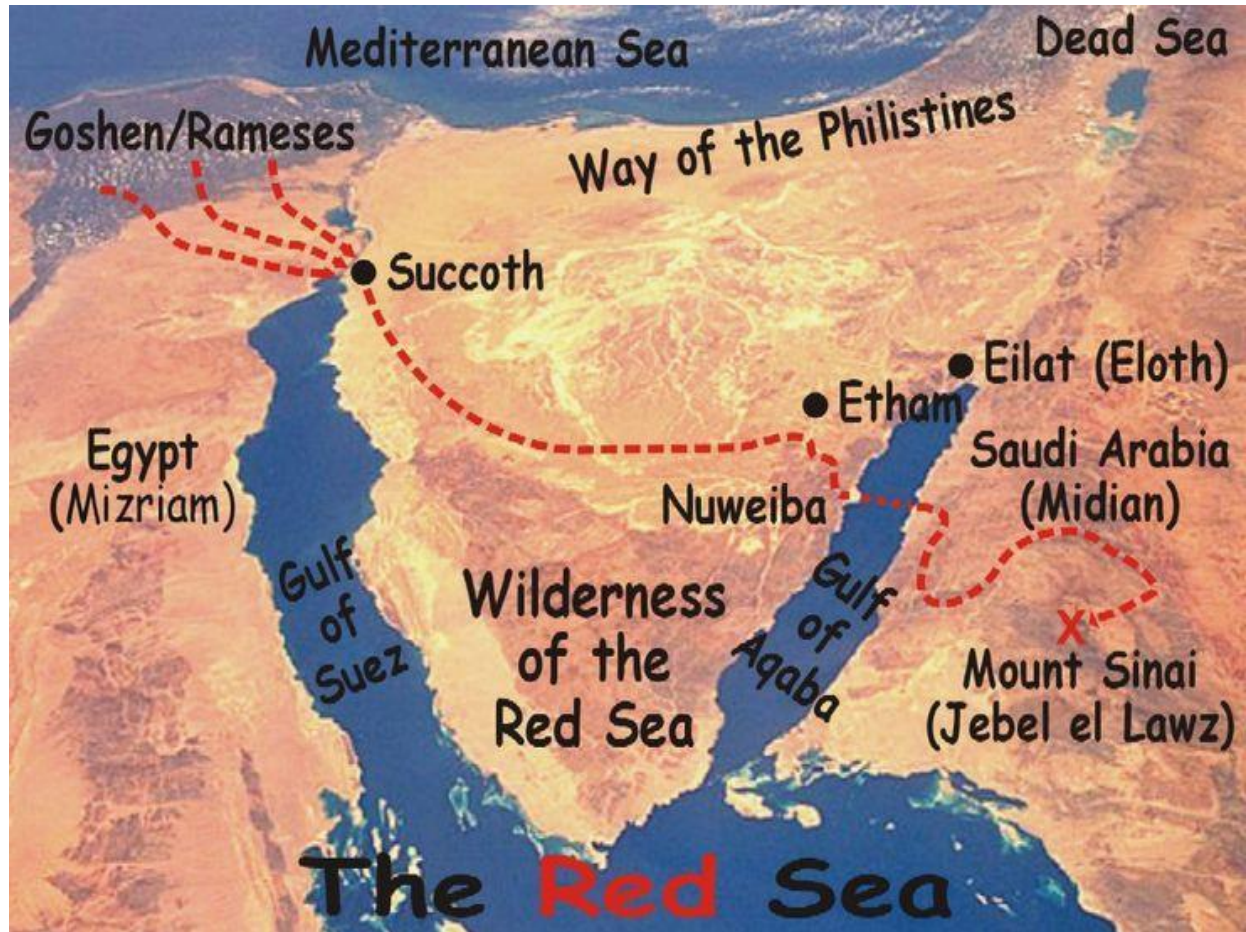
"Also Moses was tested by G-d through sheep. Our Rabbis relate that when Moses was tending the flock of Jethro in the wilderness, a little kid escaped from him. He ran after it until it reached a shady place. When it reached the shady place, there appeared to view a pool of water and the kid stopped to drink. When Moses approached it, he said: "I did not know that you ran away because of thirst; you must be weary." So he placed the kid on his shoulder and walked back. Thereupon G-d said: Because you were merciful in leading the flock of a mortal, you shall tend My flock, the people of Israel. (Midrash Rabbah)

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
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.

This is usually understood to be a pre-incarnate manifestation of Christ in the Old Testament.

The burning bush 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 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*, page 56)."

AV	ESV	LSV
<p>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 <i>was</i> not consumed.</p>	<p>2 And the angel of the LORD appeared to him in a flame of fire out of the midst of a bush. He looked, and behold, the bush was burning, yet it was not consumed.</p>	<p>2 And the angel of Yahweh appeared to him in a blazing fire from the midst of the bush; and he looked, and behold, the bush was burning with fire, yet the bush was not consumed.</p>

One major problem with the LSB is the use of "Yahweh" instead of Jehovah. The LSV is not alone in this problem. See Appendix 1.

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

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. No doubt Moses had been by this bush numerous times and there was nothing special about it, until today. How many times do we walk past a manifestation or providence of God and ignore it was we notice nothing special about it, only to finally notice it one day? How many times have we done this in our Bible readings? We read a passage a hundred times and see nothing special and unusual until God lights that verse on fire and then it finally catches our attention?

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.

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. Here, in the midst of the greatest empires of the day, stands an 80-year-old shepherd in the middle of a desert, talking to God. And this conversation will change the course of history.

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

What a humble thing for God to manifest Himself in and through- a bush in the wilderness! A bush is a rather weak and flimsy thing that can easily be consumed by fire, yet here, it does not burn. Israel was the weakest of all nations as they had no land, no great population and were enslaved, yet they were not consumed.

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.

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

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.

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.

"Draw not nigh hither" There is a distance between God and man in the Old Testament that still exists as Christ had not yet come to break down that **"middle wall of partition"** between God and man (Ephesians 2:14)

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.

1. You must be prepared to meet God, fellowship with God and serve God. This is not done by education or training as Moses already had that. This preparation is spiritual, and Moses needed what he could not have learned in any human classroom.

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.

1. Moses becomes a barefoot saint.
2. "But God announces it to be "holy ground;" this was a guarantee for the protection against uncleanness. Shoes would not be needed if the child of God was placed in a position to walk on holy ground. We would need either the protection of the shoes against the dirt, or, the purification of the path against impurity. It was only a temporary hope in the shoes; God would provide a permanent path for the feet. Like Isaiah, who, when he saw the glory of the Lord, spoke of his own uncleanness (Isa. 6:1-6), so Moses "hid his face; for he was afraid to look upon God" (v. 6b) (O. Talmadge Spence, *Exodus* in Foundations Bible Commentary, page 237)."

Moses was going to have to sanctify himself before he could approach God. This was done by the removal of the shoes. This was a mark of respect, especially in the light of a superior. Orientals removed their shoes at home and all places of worship, as we remove hats. It was symbolic of laying aside all pollution from walking in sin. Moses would have to sanctify himself and be sanctified by God because Israel was corrupting themselves in their exposure to Egyptian idolatry. Israel had spent centuries in Egypt and try as they might, there was no way she could insulate herself totally from Egyptian idolatry and culture. We see this in Exodus 32 with the incident with the golden calf. Where did Israel learn that? In Egypt.

Shoes are worn for three reasons:

1. To protect the feet. In the presence of God, He will offer us ant protection and provision that we would need.
2. To keep the feet from getting dirty. But in the presence of God, He will keep us clean and sanctified.
3. For American women, for show and decoration!

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 God does speak to man after a 400-year silence, the burden regards His holiness.

1. This is a major problem in western Christianity, a lack of reverence. They had no respect or fear of God. Look how they address God. Look how they talk of God. Look at how they dress for church. There is **“no fear before their eyes”** (Romans 3:18).
2. There can be no fellowship or true service without this reverence for God and a desire for sanctification.
3. God did not appear to Moses nor called him while Moses was in Egypt, so God waited until Moses was in the wilderness before He dealt with him.

Jesus used this as a foundation for His teaching in the resurrection in Matthew 22:31,32 **“But as touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living.”**

“holy ground” Because Israel was dwelling in a defiled land of Egypt and they were defiling themselves by their adoption of Egyptian idolatry. See Ezekiel 20.

1. This is also the first use of **“holy”** in the Scripture.

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.

Several aspects of God’s revelation is seen here:

1. He is the God of Moses’ father.
 - A. The God you’re your father and your family.
2. He is the God of Abraham.
 - A. The God of the pilgrim, the wanderer, the stranger.
3. He is the God of Isaac
 - A. The God for the children of the covenant.
4. He is the God of Jacob.
 - A. 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;

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.

God also “came down” at the Tower of Babel in Genesis 11:7 **“Go to, let us go down, and there confound their language, that they may not understand one another’s speech.”**

God not only redeems us from something, He redeems us to something. He redeems us from Egypt and the world system and redeems us to Himself and to heaven.

“a good land and a large” 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.

Description of Canaan:

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

Thus, it is not a type of heaven, as there are no Canaanites in heaven. It is a type of the Christian life, where we must fight the Canaanites in our heart on a daily basis.

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.

Humanly speaking, God called the worst candidate for this kind of job:

1. 80 years old
2. A shepherd, not a scholar, although Moses was trained and educated in Egypt.
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.
5. 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.
6. This is how God often works, by choosing the weakest instrumentality He can find. God could have manifested Himself in all His glory to Pharaoh at any time and could have demanded/forced Pharaoh to release Israel with just a manifestation of His glory or by any number of miracles without any human instrumentality. But God does not work that way. He uses men to deal with men and He speaks through prophets when He has a message for men, especially powerful men.

“I will send thee unto Pharaoh, that thou mayest bring forth my people the children of Israel out of Egypt.” Just like that! It sounded as if God was speaking “matter-of-factly”. “Okay Moses, I am going to send you to Pharaoh so you can lead my people out of Egypt”. But consider:

1. Moses didn’t want the job. Could you blame him? Moses left Egypt behind 40 years

ago He is now 80 years old with a homelife and probably felt he was too old at 80 to attempt any such undertaking. The ministry he jumped at 40 years earlier he wants nothing to do with it now.

2. Why would Pharaoh pay any attention to Moses? What did Moses have to threaten him with? He had no army and no human instrumentality. Moses may have been brought up in the previous Pharaoh's court but he was a convicted murderer who has been "out of the loop" for the past 40 years.

3. Why would Israel follow Moses? Yes, they had been praying for a deliverer and what did they get? An 80-year old shepherd! It reminds us of Israel under Roman occupation. They prayed for a messiah and what did they get? A mighty general or statesman? No, God sent them a carpenter! Moses was never a slave like them and they could not identify with him nor Moses with them.

4. Once Moses had led Israel out of the wilderness, what then (answered later in Exodus 3:12)?

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?

Moses' excuses not to answer the call of God.

1. I have no ability- Exodus 3:11

A. Philippians 4:13 **"I can do all things through Christ which strengtheneth me"**

B. "I am not qualified".

i. If a man who is called to the ministry thinks that he is capable and qualified in himself, then he is automatically unqualified to minister the word.

2. I have no message- Exodus 3:13

A. 1 Corinthians 15:3,4 **"For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures; And that he was buried, and that he rose again the third day according to the scriptures:"**

B. "I don't think I could stand before people and preach. What would I say?"

3. I have no authority- Exodus 4:1

A. Matthew 28:18-20 **"And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen."**

B. "I'm a nobody".

4. I have no eloquence- Exodus 4:10

5. I have no inclination- Exodus 4:13

A. Moses simply didn't want the job. He was scared. He didn't want to go back to Egypt. He had a family. He was happy in his life as a shepherd.

"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*, pages 81-82)."

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.

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.

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.

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?

“What is my message? I don’t know what to tell Israel when I go to them. How am I to explain to the people who you are?” God will give Moses a very specific message in Exodus 3:14-22. God never calls a man but that He gives a man a message and an audience to deliver it to.

These were legitimate questions. Moses was just supposed to show up in Egypt and announce that God met him at a burning bush in the middle of nowhere and that Moses was going to be the long-hoped for deliverer. The elders of Israel would look on his skeptically and ask “Is that so? Got any proof that you are the deliverer?”

“**What is his name?**” All the Egyptian gods had names as did all the false gods of the other nations, so this was a natural question. If the false gods have names, what is the name of the One, True God? Moses, as the Hebrews, should have known the answer as God’s name, JHVH/Jehovah was revealed in Genesis 4:26; 9:26; 12:8; 26:25; 28:16; 30:27, etc. It may have meant that the name had been lost or had fallen into disuse during the centuries of slavery in Egypt, or that the name had not been used extensively or fully understood before this time.

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.

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 (John18:6-8) under the power of

that name. When the Pharisees heard Him say “**I am**” (John 8:58,59), they knew what He was claiming.

This is the so-called “tetragrammaton”, the 4 Hebrew consonants that we translate as “Jehovah.”

“**I AM**” is that blank check. What do you need from God? Wisdom? I AM Wisdom. Boldness? I AM boldness? Whatever our needs or defects are, God can supply them.

“Rene Descartes, 1595-1650, who was a Jesuit-trained French atheist, believed in himself as the final authority, Proverbs 26:12. In defiance of Exodus 3:14a “And God said unto Moses, I AM THAT I AM,” Descartes deified his own mind with the statement “I think, therefore I am.” This notion leads to hedonism, i.e. do as you please, as stated in Isaiah 22:13, concerning rebellious Israel “Let us eat and drink; for tomorrow we shall die.” (Alan O’Reilly, ‘*O Biblos*, page 21).”

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:

There was some form of self-government among the Jews, even while they were 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.

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.

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.

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.

Foreknowledge precedes predestination (and election- 1 Peter 1:2 "**Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied.**"). 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.

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:

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.

"**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:

1. Deuteronomy 28:68- they served again. "**And the LORD shall bring thee into Egypt again with ships, by the way whereof I spake unto thee, Thou shalt see it no more again: and there ye shall be sold unto your enemies for bondmen and bondwomen, and no man shall buy you.**"

2. Jeremiah 44:26- they served again. "**Therefore hear ye the word of the LORD, all Judah that dwell in the land of Egypt; Behold, I have sworn by my great name, saith the LORD, that my name shall no more be named in the mouth of any man of Judah in all the land of Egypt, saying, The Lord GOD liveth.**"

3. Hosea 12:1- they paid some revenue back. "**Ephraim feedeth on wind, and followeth after the east wind: he daily increaseth lies and desolation; and they do make a covenant with the Assyrians, and oil is carried into Egypt.**"

4. 1 Kings 14:26/2 Chronicles 12:9- they paid the gold back. "**And he took away the treasures of the house of the LORD, and the treasures of the king's house; he even took away all: and he took away all the shields of gold which Solomon had made.**"

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

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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.

22 but each woman shall **ask** of her neighbor, and any woman who lives in her house, for silver and gold jewelry, and for clothing. You shall put them on your sons and on your daughters. So you shall plunder the Egyptians."

22 "But *every* woman shall **ask** of her neighbor and of the woman who lives in her house, for articles of silver and articles of gold, and clothing; and you will put them on your sons and daughters. Thus you will plunder the Egyptians."

Modern versions use "ask" which is not correct. The Hebrews did ask but they also borrowed from the Egyptians and that loan was repaid, as mentioned above.

"Bible critics love to bring up this alleged error in the Authorized Version. They tell us that "borrow" is a poor and misleading translation. One site that calls itself Christian Answers Net says:

"The Israelites "borrowed" from the Egyptians in accordance with a divine command (3:22; 11:2). But the word (sha'al) so rendered here means simply and always to "request" or "demand." The Hebrew had another word which is properly translated "borrow" in Deut. 28:12; Ps. 37:21. It was well known that the parting was final."

Christian Answers Net is completely wrong when they say the word shaal means SIMPLY AND ALWAYS to request or to demand. Not only has the King James Bible translated this Hebrew word shaal # 7592 as to borrow, but so has the NASB, NIV, NKJV, ESV and an host of other bible versions both old and new.

For example, the NASB, ESV have translated this same word as "borrow" three times. So too the NKJV, and the NIV twice. Exodus 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." (ESV, NKJV, NIV, NASB)

In 2 Kings 4:3 the prophet Elisha tells the widow woman: "Go, BORROW thee vessels abroad of all thy neighbours..." (ESV, NASB, NKJV) and again in 2 Kings 6:5 when one was felling a beam, "the axe head fell in the water, and the man cried out, and said, Alas, master! for it was BORROWED." (ESV, NIV, NKJV, NASB)

The NASB, NIV, NKJV, ESV etc. certainly do not "always" translate this word as to request or to demand, but also as to "ask, beg, borrow, consult, dedicate, desire, greet, give, granted, inquire, lent, looks, a medium, obtain decisions, pray, question, require, said, sought, tell, took, and wish."

Another site called Christian Courier says: "The KJV suggests that the Israelites were to "borrow" certain objects from the Egyptians. But there was never any intention of repayment. The King James translation is poor here; later renditions, including the NKJV, translate the verb sa'al by "ask"."

In answer to this alleged error in the King James Bible, let's first look at other Bible versions that agree with the KJB reading and then offer some explanations as to why the King James Bible is not in error at all.

Not only does the King James Bible tell us in Exodus 3:22, 11:2 and 12:35-36 that "the children of

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Israel did according to the word of Moses; and they BORROWED of the Egyptians jewels of silver, and jewels of gold, and raiment: and the LORD gave the people favor in the sight of the Egyptians, so that they LENT unto them such things as they required. And they spoiled the Egyptians", but so also do the following Bible versions:

William Tyndale 1530, Miles Coverdale 1535, the Great Bible 1540, Matthew's Bible 1549, the Bishops' Bible 1568, The Bill Bible 1671, Webster's 1833 translation, The Sharpe Bible 1883, The Ancient Hebrew Bible 1907, Lamsa's 1933 translation of the Syriac Peshitta, the 1936 Hebrew Publishing Company translation, The New Jewish Version 1985 - "The Israelites had done Moses' bidding and BORROWED FROM the Egyptians objects of silver and gold, and clothing...", the KJV 21st Century version 1994, the Third Millennium Bible 1998.

Some previous English versions like Wycliffe and the Geneva bible read "ask", so the KJB translators were not unaware of this reading, but deliberately and providentially chose to translate it as "borrow".

Other English Bibles that also tell us the Israelites BORROWED jewels of silver and gold from the Egyptians are The Word of Yah 1993, God's First Truth 1999, Bond Slave Version 2009, The Conservative Bible 2010, the Hebraic Transliteration Scriptures 2010 - "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.", The Biblos Bible 2013 - "But shall BORROW every woman of her neighbor...", and The Modern English Version 2014 - "...and let every man BORROW of his neighbor and every woman of her neighbor, articles of silver and articles of gold."

The Ancient Hebrew Bible 1907 - "every woman shall BORROW of her neighbor"

<https://archive.org/stream/ancienthebrewlit01yyypuoft#page/100>

And this online Hebrew Interlinear Old Testament - "shall BORROW every woman of her neighbour" <http://studybible.info/IHOT/Exodus%203:22>

The New Jewish Version 1985 - "each woman shall BORROW of her neighbor"

<http://www.taggedtanakh.org/Chapter/Index/english-Exod-3>

The Hebrew Transliteration Bible 2010 - Exodus 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."

<https://www.messianic-torah-truth-seeker.org/Scriptures/Tenakh/Shemot/Shemot11.htm>

The Biblos Bible 2013 - "but shall BORROW every woman of her neighbor"

<http://biblehub.com/interlinear/exodus/3-22.htm>

The Explanation

In *The Book of Bible Problems*, Gerardus D. Bouw, Ph.D., explains on pages 32-33: "It has long puzzled critics that Exodus 3:22 says that the Israelite women BORROWED jewels from their Egyptian neighbors, for to borrow means that there will be a time to pay them back. Much of the silver and gold carried from Egypt went into the construction of the tabernacle, which later was used in the temple. In 1 Kings 14:25-26 we have the record of the Israelites repayment to the Egyptians."

He then quotes the passage which says: "And it came to pass in the fifth year of king Rehoboam, that Shishak king of Egypt came up against Jerusalem: And he took away the treasures of the

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house of the LORD, and the treasures of the king's house; he even took away all: and he took away all the shields of gold which Solomon had made."

Just as in Genesis the Lord predicted the sojourning of the nation of Israel in the land of Egypt and their departing from it with great substance, so also in Exodus is the veiled prophecy of their returning to the Egyptians what they had once "borrowed".

In Genesis 15:14, hundreds of years before it happened, God told Abraham **"And also that nation, whom they shall serve, will I judge: and afterward shall they come out with great substance."**

We see the fulfillment of this in Exodus 3:21-22 where God tells Moses: "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...and ye shall spoil the Egyptians."

The modern versions like the NKJV, NIV, NASB that say ASK instead of BORROW actually end up missing the mark. "But every woman SHALL ASK of her neighbor..articles of silver, gold...So you shall plunder the Egyptians." If we merely "ask" for something, that doesn't mean we will necessarily get it. If we borrow something, we do get it.

AND it is all on loan. It is not ours to keep. Notice the wording in the King James Bible in the very next verse where we read in Exodus 12:36 - And the LORD gave the people favor in the sight of the Egyptians, so that THEY LENT unto them such things as they required. And the spoiled the Egyptians."

Yet, as we all know if we read the rest of the Bible, all these riches eventually DID end up back in the coffers of the king of Egypt, as recorded in 1 Kings 14:25-26, when God judged the nation of Israel for their multiplied sins against Him.

The King James Bible and all the others that have correctly translated this word as "borrow" not only allude to the prophetic fact that the treasures of Egypt would one day be returned, but also convey the Biblical idea that everything we have is on loan from the Lord and it all belongs to Him. (Will Kinney, <https://brandplucked.webs.com/exisraelborrowed.htm>)

EXODUS CHAPTER 4

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

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.

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.

This is a symbol of authority. You see it with music conductors, magicians, drum majors, "swagger sticks" for military officers, and scepters for kings. But this was a shepherd's staff, hardly any sort of symbol of any authority, except over sheep!

The rabbis really have a wild interpretation concerning this rod. "This staff was created at twilight of the sixth day of creation and was given to Adam in the Garden of Eden. Adam gave it to Enoch, Enoch to Noah, Noah to Abraham, Abraham to Isaac and Isaac to Jacob. Jacob brought it with him to Egypt and gave it to Joseph. When Joseph died his house was despoiled and the staff ended up in Pharaoh's palace. Jethro, who was one of Pharaoh's soothsayers, saw the staff with the mysterious markings on it and coveted it; he took it and planted it in the garden of his home, and no man was able to come close to it. (Pirkei d'Rabbi Eliezer, ch. 40)"

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.

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

"Now, why this sign? Why did God choose to demonstrate His power over a shepherd's rod and a serpent? To symbolize His power and authority over Pharaoh and his government. The snake was the animal chosen by Egypt to symbolize its authority and power just as nations today choose animals as the emblems of their authority and power (for example: the eagle chosen by America and the bear chosen by Russia). Pharaoh actually wore the emblem of a snake on his crown to symbolize the authority of Egyptian rule. God was giving a clear picture of His sovereignty, power, authority, and dominion over the nations of the world-even over the greatest of nations, Egypt, and its great ruler, Pharaoh himself. God could take rods and turn them into the feared serpents of this earth; similarly, He could take the feared serpents of this earth and turn them into rods. Egypt and its authority existed only as God willed and allowed (*Preacher's Outlet and Sermon Bible*)."

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:

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.

This is 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.

It would not be by the weak, human, leprous hand that Moses would deliver Israel, but by the hand of God.

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
3. Naaman- 2 Kings 5:1-19
4. Gehazi- 2 Kings 5:20-27
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
9. Ten lepers healed by Jesus- Luke 17:12

"Leprosy"- Leprosy has terrified humanity since ancient times and was reported as early as 600 B.C. in India, China, and Egypt. It is also referred to as Hansen's disease.

The term "leprosy" (including leper, lepers, leprosy, leprous) occurs 68 times in the Bible—55 times in the Old Testament (Hebrew = tsara'ath) and 13 times in the New Testament (Greek = lepros, lepra).

Many have thought leprosy to be a disease of the skin. It is better classified, however, as a disease of the nervous system because the leprosy bacterium attacks the nerves. Leprosy's agent *M. leprae* is a rod-shaped bacterium related to the tuberculosis bacterium. Leprosy is spread by multiple skin contacts, as well as by droplets from the upper respiratory tracts, such as nasal secretions that are transmitted from person to person.

Its symptoms start in the skin and peripheral nervous system (outside the brain and spinal cord), then spread to other parts, such as the hands, feet, face, and earlobes. Patients with leprosy experience disfigurement of the skin and bones, twisting of the limbs, and curling of the fingers to form the characteristic claw hand. Facial changes include thickening of the outer ear and collapsing of the nose.

Tumor-like growths called lepromas may form on the skin and in the respiratory tract, and the optic nerve may deteriorate. The largest number of deformities develop from loss of pain sensation due to extensive nerve damage. For instance, inattentive patients can pick up a cup of boiling water without flinching. The leprosy bacillus destroys nerve endings that carry pain signals; therefore patients with advanced leprosy experience a total loss of physical pain. When these people cannot sense touch or pain, they tend to injure themselves or be unaware of injury caused by an outside agent. Some leprosy patients have had their fingers eaten by rats in

their sleep because they were totally unaware of it happening; the lack of pain receptors could not warn them of the danger.

“The second sign: Moses’ hand would be afflicted with leprosy when placed into his cloak and taken out, and restored when put back into his cloak (vv.6-7). This sign was a symbol of God’s great power over health and disease, life and death. Leprosy was one of, if not the most, feared diseases in the ancient world. Note God’s purpose for this second sign: to stir belief if the people did not believe the first sign (v.4). When the people saw Moses’ hand turned to leprosy, they would be asking themselves, “If God could strike a man with leprosy-within a second’s time-what could He do to the person who rejected His messenger and message of deliverance?” A demonstration of God’s power to control health and disease, life and death would be a strong sign to stir belief (*Preacher’s Outline and Sermon Bible*).”

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.

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

“We should keep in mind the distinction between the "sign" and the "plague" (cf. 4:8-9 & 9:14). It is true that there is a relationship between the two, in that Moses was the mediator in all cases; however, the "sign" (oth) was primarily for Israel, whereas the "plague" (maggephah) was aimed towards Pharaoh and Egypt. The Hebrew word, "plague," is rooted in 'smiting." (O. Talmadge Spence, *Foundations Bible Commentary on Exodus*, page 240).”

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.

This is 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.

But not drink that blood! God is always very specific to command the blood is never to be consumed. Blood is never to be drunk or eaten.

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.

Compare this with Moses 40 years later (Deuteronomy 32:1 “**Give ear, O ye heavens, and I will speak; and hear, O earth, the words of my mouth.**”), 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.

Moses was also complaining that he was not persuasive, was not an orator and was not a power speaker to present God's demands. He couldn't speak with confidence or assurance.

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?

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

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.

Moses did not have to worry about "getting up a message" or finding a message to give to Pharaoh. God would give him the message. God does this will all His preachers. You don't "come up with a message" for Sunday morning. God gives you the burden.

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

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.

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!

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).

Aaron was to be both a spokesman and an instrument. In the former, God would use his mouth; in the latter, God would use his rod.

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.

Another case of the younger (Moses) being preferred over the elder (Aaron).

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

The “**Prophet Like Unto Moses**” (Deuteronomy 18:15) 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.

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. Jethro might have asked him “Why now, after 40 years, do you suddenly want to go back to check on your brethren on Egypt?” What answer would Moses have given?

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

No one would attempt to arrest Moses over the murder he committed 40 years earlier.

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.

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

Regarding this ass, the rabbis have a wild interpretation, “This is the very donkey which Abraham saddled for the Binding of Isaac, and this is the very donkey upon which the Messiah is destined to be revealed, as it is written (Zechariah 9:9), “A pauper, riding upon the donkey.” (Pirkei d’Rabbi Eliezer; Rashi)”

Was Moses, as a Hebrew, risking re-enslavement if he went back to Egypt? Could that have been another reason for his hesitancy? If so, God would certainly protect him from that.

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.

It is said ten times that Pharaoh hardened his own heart, or, the hardening is traced to Pharaoh himself (Exodus 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 (Exodus 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); kated, "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.

"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); kabad, "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 Cod." 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. (O. Talmadge Spence, *Foundations Bible Commentary on Exodus*, page 243-244)."

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 or if He has not prepared their heart, nothing can be done, and in this case, the fault is not in us. You are not going to see everyone you witness to get saved and there is no sure-fire method of evangelism that will work 100% of the time. I have actually heard of men who claimed to have developed soulwinning techniques that will work every time, but we know better than to believe such claims.

God was telling Moses that He was going to make his call all the more difficult by hardening Pharaoh's heart. Moses' job would be difficult enough and God would make it harder by making Pharaoh even more difficult than he already was. This was not to discourage Moses but was to allow God to glorify Himself when it was all done, to show that God could overcome any and all human obstacles.

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<p>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.</p>	<p>21 And the LORD said to Moses, "When you go back to Egypt, see that you do before Pharaoh all the miracles that I have put in your power. But I will harden his heart, so that he will not let the people go.</p>	<p>21 And Yahweh said to Moses, "When you go to return to Egypt, see <i>to it</i> that all the miraculous wonders which I have put in your hand, that you do them before Pharaoh; but as for Me, I will harden his heart</p>
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		with strength so that he will not let the people go.
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Why does the LSV add “but as for Me” and “with strength?”

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

Here is the message. God never sends a man to do something without equipping him with the necessary message. 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)
4. We will see in 5:1 how Moses was unfaithful to this message and the consequences of that unfaithfulness.

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.

We do not know exactly how God was going to kill Moses here. *The Preacher’s Outline and Sermon Bible* speculates Moses fell sick and God was going to have that medical condition kill Moses.

AV	ESV	LSV
24 And it came to pass by the way in the inn, that the LORD met him, and sought to kill him.	24 At a lodging place on the way the LORD met him and sought to put him to death.	24 Now it happened at the lodging place on the way that Yahweh encountered him and sought to put him to death.

Both the ESV and LSV use “lodging place” instead of the much simpler ”inn” of the Authorized Version.

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.

AV	ESV	LSV
25 Then Zipporah took a sharp stone, and cut off the foreskin of her son, and cast	25 Then Zipporah took a flint and cut off her son’s foreskin and touched Moses’ feet with	25 Then Zipporah took a flint and cut off her son’s foreskin and touched his feet with it,

it at his feet, and said, Surely a bloody husband *art* thou to me.

it and said, “Surely you are a **bridegroom of blood** to me!”

and she said, “You are indeed a **bridegroom of blood** to me!”

The ESV and LSV use the clunkier “bridegroom of blood” instead of “**bloody husband**”. The Authorized Version reads much better. Same in Exodus 4:26.

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

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.

1. 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*, pages 103-104).”

2. Moses had married into a Gentile family (Abraham through Keturah) which worshipped the true God but was not under the covenant of circumcision. The sons born to Moses had never been circumcised. On his way back to Egypt, he understood God’s pressing will to circumcise his sons. His wife Zipporah strongly objected. Here was a delicate trial involving either disobedience to God or a temporary disruption of domestic love and tranquility.

3. “We know not the details of the dispute between Moses and his wife on this subject, but it seems that in some way he was about to compromise or postpone his duty....(Verse 24) sound like severe language toward the man who had been so highly honored and blessed of God. Yet, there is in these words a great principle. The nearer we get to God, the more deplorable the principle of disobedience becomes. This event was a question of whether he would obey God or yield to the prejudices of his wife. To have yielded to his wife would have been practical rebellion to Jehovah. When Moses saw the seriousness of the situation, he chose to obey God at any cost. Consequently, his wife was very enraged at her husband’s invincible conformity to the Jewish covenant (H. T. Spence, *A Preacher Am I!*, page 53).”

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 **“And Miriam and Aaron spake against Moses because of the Ethiopian woman whom he had married: for he had married an Ethiopian woman.”**). It’s possible that Zipporah was content being a shepherd’s wife but when God called Moses and the “ministry” became a full-time thing with Moses (it literally consumed his life) and it meant wandering in the wilderness for forty years, it may have been too much for her to handle.

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.

Aaron was still a slave. How was he able to go into the wilderness and meet Moses? And of Moses went into Egypt and identified as a Hebrew, could he be enslaved?

“in the mount of God” Where is this? Mt. Sinai? But Mt. Sinai is nowhere near Egypt. How could Aaron make it all the way to Mt. Sinai (if that is what this is) if he was still a slave in Egypt? Or was it the location of the burning bush?

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.

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:

This 80-year old shepherd just wanders in and he is able to gather all the elders of Israel? God must have already given Moses some influence. If they remembered Moses from 40 years earlier, was there any bitterness or resentment that he abandoned his people after his failed attempt to deliver them and never came back?

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.

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.

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

Pilgrim Way Commentary on Exodus

only sent one Ranger?” to which he replied “Well, you’ve only got one riot”.

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.

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 (God is going to kill your firstborn!) 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. If Moses did compromise out of fear, we can clearly see why the "**fear of man bringeth a snare**" (Proverbs 29:25).

I have no doubt that Aaron and Moses presented this in a very timid, hesitant manner, with no authority in their voice at all.

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 abandoned the words of God given to us by divine inspiration and preserved in our Authorized Version, and have replaced them with modern translations, which are nothing more than the products of human scholarship. They 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.

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.

Why would God use a man like Moses in this manner and in this circumstance? Why not just thunder from heaven before Pharaoh and overwhelm him with divine glory? God never deals that way with man but sends a man to deliver message to men. And God will often use the weakest instrumentality He can find to deliver that message. The messenger may be weak (but the message is not!) but he must be faithful, for that is what God requires out of us (1 Corinthians 4:2 "**Moreover it is required in stewards, that a man be found faithful.**").

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.

At least he gave an honest confession! Pharaoh's profession is that of an agnostic. Pharaoh saw nothing in the presentation of Moses and Aaron that would have changed his mind regarding the God of Israel. They put on a pretty weak presentation before Pharaoh. 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.

Pharaoh could not afford to let Israel go as the economic damage would have been significant, but Egypt could have re-tooled the economic not to be based on slave labor. The Confederate States would have done that as they would have eventually emancipated their slaves without Lincoln's help. It would have been painful for a while, but they could have done it. But Pharaoh was not about to lose a valuable economic asset, so his country was destroyed (Exodus 10:7).

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.

This is 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?

"three days journey" "In all probability, this was to be simply the first request to be made of Pharaoh, after which, other requests would be advanced. It should be noticed that Pharaoh's willingness to obey God was tested first on a small scale; his rejection of this same small request which was made of him at first indicated that obstinacy at the core of his being which became increasingly intractable until at last it landed him in total disaster. It was not until Pharaoh offered to allow them to sacrifice (Exodus 8:25) in the land that Moses replied, "We will go three days' journey into the wilderness, and sacrifice to the Lord our God," and he only made that statement with a qualifying clause - "as he shall command us." They were initially requesting three days for the opportunity of the spring festival to the Lord, then, that response from Pharaoh was to open up other requests, no doubt... It is quite interesting here to notice that Pharaoh would not tolerate the least request of the children of Israel, to say nothing of a total separation from Egypt (O. Talmadge Spence, *Foundations Bible Commentary on Exodus*, page 239)."

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.

When William Carey went to India as a missionary, he was opposed by the East India Company for the same reason. They figured that if the natives (their workers) "got religion", their productivity would go down and they would start making economic demands on the Company for better wages and working conditions.

"Obviously, there was no day of rest for these slaves. It was a life of almost unending drudgery, one which provided little hope. The Hebrews were destined to spend their lives working on

public works projects that honored a false god, the Egyptian Pharaoh, and by implication, the Egyptian State. Only the god of the State might be legitimately honored, and its service was a heavy yoke, one devoid of hope. The static empire of Egypt would, if the Pharaoh had his way, require the compulsory service of the Hebrews until the end of the world. For them, life would be a hell on earth. There would be no rest, no progress, and no escape (Gary North, *Moses and Pharaoh*, page 90).”.

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

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. Such a waste of time for religion could not be tolerated.

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

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.

More work would be required by the Hebrews, but the quota of bricks would remain constant. This put the slaves in a very difficult situation.

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 and keep them in their place. This punishment was calculated to accomplish several goals:

1. It was to discourage Moses and Aaron from challenging Pharaoh again. If they did, their people would be injured even more.
2. It was an effective means of alienating the people from Moses and Aaron
3. Pharaoh would be able to reduce the costs of construction of his cities. The output of the Hebrews would remain constant, but the State’s input costs would be reduced. No longer would Egyptians be expected to supply the Israelites with straw. This labor service would henceforth come from the slaves.

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

These “**vain words**” were thoughts and promises of freedom. Satan operates the same way “Get those thoughts about leaving the world, living for God and perusing heart purity out of your head for they are vain words that express vain hopes.”

AV	ESV	LSV
9 Let there more work be laid upon the men, that they may labour therein; and let them not regard vain words.	9 Let heavier work be laid on the men that they may labor at it and pay no regard to lying words.”	9 “Let <i>their</i> slavery be hard on the men, and let them work at it so that they will have no regard for false words.”

The LSV reads like corned beef hash. It is very clunky.

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.

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

AV	ESV	LSV
11 Go ye, get you straw where ye can find it: yet not ought of your work shall be diminished.	11 Go and get your straw yourselves wherever you can find it, but your work will not be reduced in the least.”	11 ‘You go <i>and</i> get straw for yourselves wherever you can find <i>it</i> , but no amount of your slave labor will be reduced.’”

The Legacy Standard Version misses the point. The Hebrews had a certain number of bricks they had to deliver daily. With the extra work involved in finding their own straw, the quota was not diminished. The ESV reads properly, but the LSB makes it sound like all of their slave labor was involved, not just the brick-making. Yet the LSV gets it correct in Exodus 5:13.

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 hastened 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?

These “officers” must have been Hebrews who regularly reported to Pharaoh and who acted as a “go-between” between the government and the Hebrews.

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

AV

ESV

LSV

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

15 Then the foremen of the people of Israel came and cried to Pharaoh, "Why do you treat your servants like this?"

15 Then the foremen of the sons of Israel came and cried out to Pharaoh, saying, "Why do you deal this way with your **slaves**?"

Another major problem with the LSV is its stubborn insistence of always render and reading of "servant" as "slave". The Authorized Version and ESV are correct with "servant". Do you think the Hebrews would have referred to themselves as "slaves"?

John MacArthur, the driving force behind the LSV is to blame for this mentality. He thinks in New Testament references where the Greek "doulos" is used, that it must always be translated as "slave". But MacArthur clearly does not understand the distinction between servants and slaves, especially in a New Testament context.

The translators of the LSV, knowing they would catch flak for always translating "doulos" as "slave" but who were determined to do MacArthur's bidding, tried to justify themselves by saying "The NT has a variety of terms that refer to the individuals who serve under the authority of another. Doulos denotes a very specific form of servitude: slavery. The NT uses doulos to describe an individual who is totally subordinate to a master (cf. Matt 8:9; 24:46; 2 Pet 2:19) and even owned by that master (Philem 16-19), in contrast to one who is freed (Gal 3:28). For this reason, the NASB already translated the vast majority of this term as slave. The LSV made this consistent, which brings out how believers are to relate to Christ. He is our Lord and master (2 Cor 4:5), and we are His slaves (Rom 1:1; Phil 1:1). This underscores His great redemption in buying believers from slavery to sin (Rom 6:16). This also underscores the believer's absolute surrender to the Lord Jesus Christ (Rom 6:16-17). A consistent translation of doulos, in effect, sharpens the very nature of the Christian life." (<https://lsbible.org/faqs/>)

I'll reproduce my notes on Romans 1:1 below:

"**servant**" means a willing servant to Christ. It does not mean "a slave" in our common definition, for that is not the understanding of the relationship that a Christian has with the Lord. Christians are not slaves for slaves receive no compensation for their work besides basic room and board. But servants receive a full reward for their labors of love. And slaves do not love their masters but serve out of compulsion. Servants love their masters and serve because they desire to and their labor is voluntary. Don't ever degrade a Christian by calling him a mere "slave" of Christ when "servant" would be a higher and more noble title. The Christian may consider himself a slave but God sees him as a servant and a son. God employs no slaves but He does employ many willing and loving servants.

"**Servant**" is the more noble term and it was a favorite of Paul's. Strong's # 1401 doulos; a bondservant. From deo, "to bind". It also denotes absolute dependence. The emphasis here is on the service of the servant and of the dependence of the slave upon his lord. This service is not bound by the reason of choice by the servant for he must perform his service whether he wishes to or not. He is subject as a servant to an alien will, that of his owner. It is never used in a disparaging or contemptuous fashion in the New Testament. Although Christians were not hesitant to consider themselves the "doulos" of God, the Rabbis and Pharisees would never apply it to themselves. The term was applied however to those who performed menial service

for the rabbis. To the Greeks, the word was a despised one but to the Asian mind, it was a noble title of honor used of subjects of rulers and of God.

To translate "doulos" as slave is not consistent with the New Testament concept of service to God. Christians are servants, not slaves. A slave works out of compulsion as he does not desire such service. He does not love his master. He receives bare minimum wages, if any. But a servant serves from love and because he loves his master (Exodus 21:2-6). He receives good wages and even may be adopted by his master. Thus, there is a world of difference between a "servant" and "slave".

In a society where slavery was widespread and freedom was cherished, it was quite something for a man to willingly consider himself as a bondservant or a slave. The concept was not a popular one in Roman culture. Paul willingly adopts such an offensive concept to express his relationship to Christ. While the concept of being a slave was abhorrent to the Greek and Roman mind, Asians saw it as a title of honor as a subject of kings, emperors and God.

The books of Romans, Philippians, Titus, James, 2 Peter, Jude and Revelation also start off with the authors identifying themselves as "servants". The apostles were not such much leaders or "bishops" in the modern denominational sense of the word, but servants. The pope likes to style himself "a servant of the servants of Christ", which would be pathetic if it wasn't so laughable. The pope is too proud and arrogant to serve anyone, judging by the titles and offices he claims for himself. But a true man of God is humble, does not promote himself, does not attempt to build a personality cult around himself. Beware of any man who tries to do these things or has a proud and haughty attitude, and that goes for in and out of the church.

Paul also makes it clear that Christians are sons and not servants in Galatians 4:1-7, **"Now I say, That the heir, as long as he is a child, differeth nothing from a servant, though he be lord of all; But is under tutors and governors until the time appointed of the father. Even so we, when we were children, were in bondage under the elements of the world: But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, To redeem them that were under the law, that we might receive the adoption of sons. And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father. Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ."**

Differences between servants and slaves:

1. Slaves are bought, sons are born (through the new birth) or adopted
2. Slaves serve out of compulsion, servants out of love
3. Slaves receive no wages but servants do
4. Slaves are usually bound for life, servants may go out free (Exodus 21:2-6)
5. Servants tend to love their masters, slaves not so much (John Cereghin, *Pilgrim Way Commentary on Romans*, pages 33-34)."

"Citing material confiscated and turned over to the police in Orange, California, as part of an investigation into Satanic group crime, *New Age Bible Versions* documents that Satanists mockingly call Christians 'slaves' of Christ (pp. 221-225). The word 'slave' has very negative connotative associations, ranging from its well-known historical applications to its current debauched meaning among sodomites. Webster defines a slave as, "A person held in bondage...One who has lost control of himself...a drudge..." The Cambridge Encyclopedia of the English Language states that the words (e.g. slave, slothful, slain, slack) convey a "downward movement...or position." Becoming a servant of Jesus Christ is certainly an upward move (The Language of the King James Bible, p. 68). The word slave was first suggested for use in the bible in 1890 by Westcott and Hort's Revised Version and American Standard Version Committee member, James Strong. He buried his opinions about how words should be translated in his Strong's Concordance, in its *A Concise Dictionary of the Words in the Greek Testament*, hidden in the back. Few realize he created this otherwise useful concordance for "one great object," which

was to “index” the changes made to the “Authorized Version” [KJV] by the “Revised Version” of Westcott and Hort, and the “American revisers only” (Strong’s Concordance, General Preface, Directions and Explanations, pages not numbered). He admits in item 4 of his “Plan of the Book” that the first Greek so-called ‘definition’ he gives, is his own; in Strong’s Concordance, Preface to the Concise Dictionary of the Words in the Hebrew Bible, Strong admits his Old Testament work is based on Gesenius (a Bible critic) and his definitions are merely his own suggestions for “correcting” the KJV’s so-called “wrong translation.” His lexical definitions were merely his opinions about how words should be translated in his upcoming ASV, later published in 1901. Some of his ideas were incorporated into this corrupt version; some were not. The word ‘slave’ was not used, and rightly so. Strong denied the inspiration of the Bible. The Preface of the ASV went so far as to state that the original “Hebrew text is probably corrupt...” (p. vii)...The first time the word ‘slave’ was actually chained to a bible was in 1961 in the New World Translation of the Jehovah Witness sect. The Catholic New American Bible fell prey to it in 1970. The NIV and NASB submitted to the yoke immediately. The NKJV has a galley of “slaves,” including “slaves of God” (Rom. 6:22) and “Christ’s slaves” (1 Cor. 7:22). The New Living Translation, Today’s New International Version and the Holman Christian Standard Bible were the most recent to sell their readers into slavery (Gail Riplinger, *In Awe of Thy Word*, pages 264-265).”

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.

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.

“**tail of bricks**” number, or quota 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.

“**minish**” Old English. *menusen*, French. *menuiser* to make small, cut small, Late Latin. *minutiare*, for *minutare*, from. Latin *minutus* small, to diminish; to lessen. Today, we would say “**diminish**”

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

Aaron and Moses weren’t working (Pharaoh may have deliberately exempted them from any work, which would have made them more unpopular among the Hebrews) 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 towards 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.

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?

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.

Moses blames God for the failure and does not take the responsibility himself. When something goes wrong, we blame God instead of asking ourselves "What did I do to mess this up?"

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:

God repeats His personal name of “Jehovah” to Moss, as He did back at the burning bush in chapter 3.

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.

El Shaddai= the Mighty God, the “God of the Breast”.

Moses is the first to receive this revelation of “Jehovah”. God had appeared as “El Shaddai” (the Mighty God, the “God of the Breast”) to Abraham, Isaac 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.

Many modern translations plus several cults uses Yahweh instead of Jehovah. The Legacy Standard Version does this. Many “Sacred Name” cults, such as the “Assemblies of Yahweh” insist on this, attacking any use of “Jehovah”. See Appendix 5 on “Jehovah or Yahweh?” How other versions handle this:

1. Yahweh- Legacy Standard Version, New Living Translation, (Holman) Christian Standard Version, World English Version
2. Omitted in the Contemporary English Version
3. Adoni- Rheims-Douay Version
4. YWHW- Literal Standard Version

See Appendix 2 on why we don’t use “Yahweh”.

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:

Notice the seven “I will’s” by God in Exodus 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
 - A. This is a public manifestation of God's power
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 ("**For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north: I will ascend above the heights of the clouds; I will be like the most High.**"). You can also see more "I will's" of God in:

1. Genesis 17:1-8 "**And when Abram was ninety years old and nine, the LORD appeared to Abram, and said unto him, I am the Almighty God; walk before me, and be thou perfect. And I will make my covenant between me and thee, and will multiply thee exceedingly. And Abram fell on his face: and God talked with him, saying, As for me, behold, my covenant is with thee, and thou shalt be a father of many nations. Neither shall thy name any more be called Abram, but thy name shall be Abraham; for a father of many nations have I made thee. And I will make thee exceeding fruitful, and I will make nations of thee, and kings shall come out of thee. And I will establish my covenant between me and thee and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee, and to thy seed after thee. And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God.**"

2 Jeremiah 31:27, 31-34 "**Behold, the days come, saith the LORD, that I will sow the house of Israel and the house of Judah with the seed of man, and with the seed of beast... Behold, the days come, saith the LORD, that I will make a new covenant with the house of Israel, and with the house of Judah: Not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the LORD: But this shall be the covenant that I will make with the house of Israel; After those days, saith the LORD, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. And they shall teach no more every man his neighbour, and every man his brother, saying, Know the LORD: for they shall all know me, from the least of them unto the greatest of them, saith the LORD: for I will forgive their iniquity, and I will remember their sin no more.**"

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.

There would be no doubt about that by the end of Exodus 12, either in Israel or in Egypt, plus the nations round about who heard of the Exodus.

"The four expressions of redemption (represented at the Passover seder by the Four Cups of wine) relate to the four aspects of our liberation from Egypt:

- 1) "I will bring out" — our physical removal from the geographical boundaries of Egypt;
- 2) "I will save" — our delivery from Egyptian hegemony (Egypt was a superpower that

enslaved and oppressed many nations and peoples outside its borders);

3) “I will redeem” — the elimination of any future possibility of enslavement by the “great judgments” inflicted upon the Egyptians;

4) “I will take you to Myself as a nation, and I will be to you a G-d” — our election as G-d’s chosen people at Mount Sinai, the purpose of the Exodus. (*Nachmanides; Soforno*)

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.

“heritage” from the Old English “herit” (to inherit) plus the suffix “-age” (that which pertains to the root), can also be traced from Old French “heriter” (“to get something by inheritance, eg., land”) and the Latin “hereditare”. An “heritage” is any permanent possession that has been (or shall be) obtained by legal descent from a previous or current owner (Steven White, *White’s Dictionary of the King James Language*, volume 2, page 284).”

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.

Can you blame them for not responding to Moses the second time? Moses had gotten them into this mess through his unfaithfulness in delivering the message to Pharaoh. If Israel will not hearken to Moses, how can he expect Pharaoh to do so?

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. 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?

Moses still hasn’t realized that if he did EXACTLY what God told him and if he spoke 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. God gives us the message. It is our responsibility to deliver it faithfully. It is not our job to interpret it or to repackage it so that it will be popular or received.

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 the Current Genealogy 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.

The Jews always considered family lineages to be very important, even today.

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.

Amram married his aunt, later forbidden under the law. After the giving of the Torah, marriage with one's aunt is regarded as incestuous by the Jews. "Why did G-d agree that a great man such as Moses should be the product of a marriage which is destined to be forbidden? (After the giving of the Torah, marriage with one's aunt is regarded as incestuous). Because no man is appointed as an authority over the community unless there is something objectionable in his past, lest he lord over the community. (As was the case with King David, who was descendant from the legally questionable marriage of Boaz and Ruth). (Chizkuni)" This is an interesting observation by the rabbis. A man in leadership needs a flaw in his life to keep him humble, lest he lord his authority over his people.

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.

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).

19. Moses' Second Commission 6:27-30

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.

Moses failed in Exodus 5:1 because of fear and unbelief. The Lord is telling Moses to do what he is told to do this time. But Moses gets a second chance.

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

Moses is still doubting his ability and the power of God.

EXODUS CHAPTER 7

As the contest with Pharaoh begins, we notice God delivers His people by process and not by crises. God could have completed all of this in a few hours if He wanted to but chose this methodical and longer method instead.

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.

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. God would elevate Moses and Aaron in their presentation so that Pharaoh would take them seriously and would treat them as equals. Most kings don't have too much business with "commoners".

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

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.

The Bishops and Geneva Bible have the reading that Jehovah made Moses a God "over" Pharaoh. Jehovah would promote Moses over Pharaoh when it came to "Godhood". Moses was doing miracles while Pharaoh didn't do a single miracle, nor could he undo a single miracle that Moses did. Pharaoh styled himself as a "God" but after Exodus 12, who was the greater "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.

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.

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

AV	ESV	LSV
3 And I will harden Pharaoh's heart, and multiply my signs and my wonders in the land of Egypt.	3 But I will harden Pharaoh's heart, and though I multiply my signs and wonders in the land of Egypt,	3 "But I will harden Pharaoh's heart with stiffness that I may multiply My signs and My wonders in the land of Egypt.

Why not just say "I will harden..." or "I will stiffen..." The LSV has a very clunky rendering. In other verses, the LSB will use "harden with strength" (7:13), which also makes no sense.

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.

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.

An example of the younger elevated over the older as Aaron was 3 years older than Moses.

21. Second Confrontation With Pharaoh 7:8-13

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.

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!"

AV	ESV	LSV
9 When Pharaoh shall speak unto you, saying, Shew a miracle for you: then thou shalt say unto Aaron, Take thy rod, and cast <i>it</i> before Pharaoh, <i>and</i> it shall become a serpent.	9 “When Pharaoh says to you, ‘Prove yourselves by working a miracle,’ then you shall say to Aaron, ‘Take your staff and cast it down before Pharaoh, that it may become a serpent.’”	9 “When Pharaoh speaks to you, saying, ‘Work a miraculous wonder ,’ then you shall say to Aaron, ‘Take your staff and throw <i>it</i> down before Pharaoh, <i>that</i> it may become a serpent.’”

The LSV uses “miraculous wonder” instead of “**miracle**” as the Authorized Version and ESV. Why can’t the LSB simply use “miracle?”

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.

Aaron threw down “his” rod, not the rod that Moses used back in Exodus 4:2,3.

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.

These were Jannes and Jambres, per 2 Timothy 3:8. “The “**magicians**’ were an order of Egyptian priests who understood the sacred hieroglyphic writings. They cultivated a knowledge of art and science, interpreted dreams, practiced soothsaying and divination, and were supposed to possess sacred arts. They were men of great influence, much esteemed and highly honored. They were applied to for direction and assistance on all subjects outside the ordinary range of knowledge (James Freeman, *Bible Manners and Customs*, page 46).” They must have put on quite the show in doing this enchantment.

Moses and Aaron must have thought “Uh oh! The Lord said nothing about this!” when the magicians did their tricks. 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.

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.

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
 - A. Pharaoh would not “harken” which has the idea of hearing and obeying. Pharaoh would not listen nor obey the words of God so God hardened his heart so that he could not obey, which left him ripe for judgment.
 - B. **“Harken”** From the Old English. hercnen, hercnien, Anglo-Saxon. hercnian, heorcnian, from hiéran, hyran, to hear, to listen; to lend the ear; to attend to what is uttered; to give heed; to hear, in order to obey or comply. Pharaoh’s hearing was hardened, as was his heart.
 - C. We also see this in:
 - i. 2 Kings 17:14 **“Notwithstanding they would not hear, but hardened their necks, like to the neck of their fathers, that did not believe in the LORD their God.”**
 - ii. Nehemiah 9:16,17 **“But they and our fathers dealt proudly, and hardened their necks, and hearkened not to thy commandments, And refused to obey, neither were mindful of thy wonders that thou didst among them; but hardened their necks, and in their rebellion appointed a captain to return to their bondage: but thou art a God ready to pardon, gracious and merciful, slow to anger, and of great kindness, and forsookest them not”.**
 - iii. Nehemiah 9:29 **“And testifiedst against them, that thou mightest bring them again unto thy law: yet they dealt proudly, and hearkened not unto thy commandments, but sinned against thy judgments, (which if a man do, he shall live in them;) and withdrew the shoulder, and hardened their neck, and would not hear.”**
 - iv. Jeremiah 7:26 **“Yet they hearkened not unto me, nor inclined their ear, but hardened their neck: they did worse than their fathers.”**
 - v. Jeremiah 9:15 **“Thus saith the LORD of hosts, the God of Israel; Behold, I will bring upon this city and upon all her towns all the evil that I have pronounced against it, because they have hardened their necks, that they might not hear my words.”**

Results for a hardened heart

1. Pride. Pharaoh was very proud to begin with. This hardening made him even prouder,
 - A. I don’t need to listen to God!
 - i. Who does God think He is telling me what to do?
 - ii. I am my own God, which is how Pharaoh saw himself.
 - a. This is humanism.
 - iii. Daniel 5:20 **“But when his heart was lifted up, and his mind hardened in pride, he was deposed from his kingly throne, and they took his glory from him:”**
2. Inability to respond to God, especially in salvation.
3. Judgment.
4. Opening yourself up to being deceived by sin.
 - A. Hebrews 3:13 **“But exhort one another daily, while it is called To day; lest any of you be hardened through the deceitfulness of sin.”**
5. Blasphemy

A. Acts 19:9 **“But when divers were hardened, and believed not, but spake evil of that way before the multitude, he departed from them, and separated the disciples, disputing daily in the school of one Tyrannus.”**

Verses on a hardened heart

1. Hardening of Pharaoh's heart

A. Exodus 7:13,14 **“And he hardened Pharaoh's heart, that he hearkened not unto them; as the LORD had said. And the LORD said unto Moses, Pharaoh's heart is hardened, he refuseth to let the people go.”**

i. God hardened his heart.

B. Exodus 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.”**

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

i. He hardened his own heart.

D. Exodus 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.”**

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

i. He hardened his own heart.

F. Exodus 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.”**

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

i. God hardened his heart.

H. Exodus 9:34,35 **“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. And the heart of Pharaoh was hardened, neither would he let the children of Israel go; as the LORD had spoken by Moses.”**

i. He hardened his own heart.

I. Exodus 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:”**

i. God hardened his heart.

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

i. God hardened his heart.

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

i. God hardened his heart.

L. Exodus 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.”**

i. God hardened his heart.

M. Exodus 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.”**

- i. God hardened his heart.
- N. Sihon, king of Heshbon with a hardened heart
 - i. Deuteronomy 2:30 **“But Sihon king of Heshbon would not let us pass by him: for the LORD thy God hardened his spirit, and made his heart obstinate, that he might deliver him into thy hand, as appeareth this day.”**
- 2. Hardening of the neck
 - A. 2 Kings 17:14 **“Notwithstanding they would not hear, but hardened their necks, like to the neck of their fathers, that did not believe in the LORD their God.”**
 - B. Jeremiah 7:26 **“Yet they hearkened not unto me, nor inclined their ear, but hardened their neck: they did worse than their fathers.”**
 - C. Jeremiah 19:15 **“Thus saith the LORD of hosts, the God of Israel; Behold, I will bring upon this city and upon all her towns all the evil that I have pronounced against it, because they have hardened their necks, that they might not hear my words.”**
- 3. Hardening of the mind
 - A. Daniel 5:20 **“But when his heart was lifted up, and his mind hardened in pride, he was deposed from his kingly throne, and they took his glory from him:”**
- 4. General verses
 - A. 2 Chronicles 36:13 **“And he also rebelled against king Nebuchadnezzar, who had made him swear by God: but he stiffened his neck, and hardened his heart from turning unto the LORD God of Israel.”**
 - B. Nehemiah 9:16,17 **“But they and our fathers dealt proudly, and hardened their necks, and hearkened not to thy commandments, And refused to obey, neither were mindful of thy wonders that thou didst among them; but hardened their necks, and in their rebellion appointed a captain to return to their bondage: but thou art a God ready to pardon, gracious and merciful, slow to anger, and of great kindness, and forsookest them not.”**
 - C. Nehemiah 9:29 **“And testifiedst against them, that thou mightest bring them again unto thy law: yet they dealt proudly, and hearkened not unto thy commandments, but sinned against thy judgments, (which if a man do, he shall live in them;) and withdrew the shoulder, and hardened their neck, and would not hear.”**
 - D. Isaiah 63:17 **“O LORD, why hast thou made us to err from thy ways, and hardened our heart from thy fear? Return for thy servants' sake, the tribes of thine inheritance.”**
 - E. Acts 19:9 **“But when divers were hardened, and believed not, but spake evil of that way before the multitude, he departed from them, and separated the disciples, disputing daily in the school of one Tyrannus.”**

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.

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.

This is a direct blow to Pharaoh, who claimed he created the river, but here, he couldn't control it.

"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 dust storm.

"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 on The Pentateuch*, pages 246-247)."

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.

This would affect the food supply. The plague served as a reminder of the power of God in bringing the life of Egypt (the River and her waters) to blood - a sign of death.

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

The Egyptians would not drink the blood, but the Roman (Catholics) will, in their mass! Psalm 16:4, "**Their sorrows shall be multiplied that hasten after another god: Their drink offerings of blood will I not offer, Nor take up their names into my lips.**"

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.

The first miracle here was turning water to blood. Jesus' first public miracle was turning water to wine in John 2.

The rivers refer to the Nile delta river system.

7:20 And Moses and Aaron did so, as the LORD commanded; and he lifted up the rod, and smote the waters that were in the river, in the sight of Pharaoh, and in the sight of his servants; and all the waters that were in the river were turned

to blood.

Since 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.

The smell must have been unbearable, especially in a hot climate like Egypt. 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.

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

There was a lot of occultic activity in Egypt in this day as seen in the power and influence of these "magicians".

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

He didn't care about the suffering of his people due to this judgment.

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.

All water was affected, in the Nile, underground water, pools and lakes, water stored in jars, etc. This shows this was a supernatural event. A natural event could affect all surface and subsurface water, but stored water too?

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

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.

The Plagues of Egypt

Plague	Reference	Against Which Egyptian God	Other References	Time Intervals	Features	Effect
Water to Blood	7:14-25	Osiris and the Nile River	Revelation 16:4-7 3 rd vial	7 days-7:25	Announced in the morning 7:15	Hardened 7:22
Frogs	8:1-15	Hekt, the frog-headed goddess	Revelation 16:13, 6 th vial	1 day-8:10	Announced 8:1	Hardened 8:15
Lice	8:16-19	Seb, earth god			Unannounced, defeat of the magicians	Hardened 8:19
Flies	8:20-32	The sacred scarabs		1 day-8:29	Announced in the morning 8:20	Compromise offered 9:25-28
Murrain	9:1-7	Apis, the sacred bull		1 day-9:5	Announced 9:1	Hardened 9:7
Boils	9:8-12	Typhon	Revelation 16:2, 1 st vial, Deuteronomy 28:27		Unannounced, second defeat of the hardened magicians 9:11,12	
Hail, fire,	9:13-35	Shu, god of the atmosphere	Revelation 16:7-12 7 th vial		Announced in the morning 9:13	Hardened 9:35
Locust	10:1-20	Serapia, protector from locusts	Revelation 9:3-11	1 day-10:4, a day and a night-10:13	Announced 10:1	Compromise offered 10:8-11
Darkness	10:21-29	Ra, the sun god	Revelation 16:10,11 5 th vial	3 days-10:22	Unannounced	Compromise offered 10 th 24
Death of Firstborn	12:29	All of them	Retribution for Pharaoh trying to kill the Hebrew children in Exodus 1			Capitulation 12:29-36

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:

“Frogs were represented by Heka, a frog-headed goddess. 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).”

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.

“The plagues which G-d brought upon the Egyptians also had the effect of establishing peace amongst them. How was this? There was a dispute between the Ethiopians and the Egyptians; the latter said: “Our borders extend till here,” whilst the former claimed “Our borders extend to here.” But when the frogs came the dispute was resolved, for the plague only visited the Egyptian borders and thus the Ethiopians knew which was not theirs. (Midrash Rabbah)”

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:

The “**kneadingtroughs**” is where the bread dough was worked in preparation for baking. We would say that the frogs got into the kitchen and pantry.

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.

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.

This matches Revelation 16:13 (“**And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet.**”) 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 (“He sent divers sorts of flies among them, which devoured them; and frogs, which destroyed them.”) and Psalm 105:30 (“**Their land brought forth frogs in abundance, in the chambers of their kings.**”).

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.

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 Exodus 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.

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?

“**glory over me**” is a difficult phrase. One interpretative tool is to see how the other English versions translate the phrase:

1. Revised Version 1881 and American Standard Version of 1901- Have thou this glory over me
2. Tyndale Bible, appoynte thou the tyme vnto me
3. Bishop’s Bible- glory herein because of me
4. Darby’s version- 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
10. Coverdale Bible- Haue thou the honor before me,
11. Legacy Standard Version- May the honor be yours to tell 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.

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 there? 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.

This shows again these signs were supernatural and not just natural events, as Moses declared the exact time when the plagues would 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.

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.”

What killed the frogs?

AV	ESV	LSV
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.	13 And the LORD did according to the word of Moses. The frogs died out in the houses, the courtyards , and the fields.	13 So Yahweh did according to the word of Moses, and the frogs died out of the houses, the courts , and the fields.

The ESV and LSV have “courtyards” and “courts” for “villages”.

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

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.

The hardening and the failure to harken are again associated with each other.

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.

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.

AV

ESV

LSV

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.

16 Then the LORD said to Moses, "Say to Aaron, 'Stretch out your staff and strike the dust of the earth, so that it may become **gnats** in all the land of Egypt.'"

16 Then Yahweh said to Moses, "Say to Aaron, 'Stretch out your staff and strike the dust of the earth, that it may become **gnats** through all the land of Egypt.'"

"lice" The ESV and LSV have "gnats".

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.

We wonder that these "enchantments" were and what was involved with them.

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.

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.

"This is the finger of God" The magicians knew they were beaten. They knew Who they were up against and knew that they could not win. They tried to warn Pharaoh, but he would not listen.

If these plagues were all caused by natural forces and not supernatural, these magicians would have been the first to admit it. But when their power runs out and they have no explanation for these plagues, they are forced to admit that they were caused by supernatural powers greater than their own and that they were not natural events. It is possible that natural events were involved, and one plague helped to lead into the next plague. God may have used some natural events to bring about His supernatural results.

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
"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.”

4. Can cast out devils- Luke 11:20 **“But if I with the finger of God cast out devils, no doubt the kingdom of God is come upon you.”**
5. Can reveal the hearts of men- John 8:6 **“This they said, tempting him, that they might have to accuse him. But Jesus stooped down, and with his finger wrote on the ground, as though he heard them not. “**
6. The work of His fingers- Psalm 8:3 **“When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained;”**

The finger of Elohim, not Jehovah, as the Egyptians still did not know Jehovah.

The hardening of the heart and the failure to harken are again associated with each other.

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.

Not just flies, but “divers” sorts of flies (Psalm 78:45 **“He sent divers sorts of flies among them, which devoured them; and frogs, which destroyed them.”**), just about every kind of fly you can imagine, including the really nasty, biting ones.

“flies” “It will be noted that in the King James Version the words “of flies” are in italics, supplied by the translators. The word “swarms” is given for the original word. The Hebrew word signifies, literally, “mixture,” being similar to the term “mixed multitude” (Ex. 12:38). Apparently, these “swarms” were made up of not only flies, but a variety of insects. The Bible offers a commentary on the matter (Psa. 78:45) - “He sent divers sorts of flies.” This must have been more severe than the working of the lice, because the Psalm informs us - “they devoured them;” the Hebrew signifying “ate up.” The mosquito-sucking insect is particularly thought to be included in this group; others have emphasized the so-called “dog-flies,” which not only infested the houses, but “corrupted the land” by depositing everywhere their eggs (O. Talmadge Spence, *Foundations Bible Commentary on Exodus*, page 251),”

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.

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.

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
 - A. Isaiah 5:20 **"Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter! "**
2. Right and wrong
 - A. Leviticus 10:10 **"And that ye may put difference between holy and unholy, and between unclean and clean;"**
3. The holy and the profane
 - A. Ezekiel 44:23 **"And they shall teach my people the difference between the holy and profane, and cause them to discern between the unclean and the clean."**
4. Light and darkness
 - A. John 3:18-21 **"He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God. And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved. But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God."**
 - B. 2 Corinthians 6:14-18 **"Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty."**

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.

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!

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).

5. “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*, pages 174-175).”

“**your God**” Pharaoh does not yet recognize Jehovah as “the God” or “his God” but just as another god among many.

Compromise Offered	Reference	Response
Sacrifice to God in the land	8:25	Refused- the Egyptians will stone us 8:26
Sacrifice in the LORD in the land, but do not go very far away	8:28	None recorded but also refused
Stop the hail and I will let you go	9:28	Pharaoh changed his mind 9:34
Ye that are men, serve the LORD	10:11	None recorded
Leave your flocks and herds behind in Egypt	10:24	Refused by Moses 10:25,26

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?

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

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.

Would Moses even know how to offer any kind of sacrifice yet, seeing God had yet to reveal anything to him about offerings? And why would Moses even suggest this? Go three days into the wilderness instead of leaving Egypt altogether? Was Moses thinking they would be coming back to Egypt after they left?

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.

The first compromise re-offered. This time Pharaoh adds two things to the first offer of this compromise in Exodus 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.
3. 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.

"only ye shall not go very far away" There are many professing Christians today who never left Egypt, or if they did, did not go very far away.

"intreat" to ask (a person) earnestly; beseech; implore; beg. to ask earnestly for (something). It is a strong word. "Intreat" is a variant of "entreat". It is from the Old English. entreten, to treat, request, Old French. entraitier to treat of; pref. en- (L. in) + traitier to treat.

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

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

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.

Once the problem was over, Pharaoh reverted to his previous state. Maybe he had convinced himself that he managed to rid the land of the flies, or that if simply waited long enough, the judgment was to just fade away on its own.

EXODUS CHAPTER 9

28. Fifth Judgment- Livestock Smitten 9:1-7

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.

AV

ESV

LSV

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.

1 Then the LORD said to Moses, "Go in to Pharaoh and say to him, 'Thus says the LORD, the God of the Hebrews, "Let my people go, that they may serve me.

1 Then Yahweh said to Moses, "**Come** to Pharaoh and speak to him, 'Thus says Yahweh, the God of the Hebrews, "Let My people go, that they may serve Me.

Why does the LSV use a weak "Come unto Pharaoh" where the Authorized Version and the ESV both have it as a command by God- "**Go**". The LSV does the same thing in Exodus 10:1.

"**LORD God of the Hebrews**" There was no doubt who the Egyptians were dealing with now, the God of the people they had enslaved for centuries, and He was angry

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.

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. Maybe it was anthrax? Anthrax is an infectious disease of warm-blooded animals. Anthrax causes ulcers in the body and lesions in the lungs. This judgment would have wrecked the Egyptian economy and greatly affected the day-to-day life of the people. The horses, donkeys, and camels were used for transportation and work; the smaller livestock were used for their skins and wool for clothing. Other animals were used for food.

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.

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.

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.

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.

The hardening of the heart and the failure to harken are again associated with each other.

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.

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.

There was no warning for this judgment.

"furnace" "There are probably three significant meanings in this figure of the "furnace."

(1) Egypt in its fiery persecution of Israel is called a furnace; we can see a similar figure during the days of the Three Hebrew Children in the Book of Daniel. In the days of Moses, however, it was the nation of Egypt that was being caught in the fiery plague.

(2) The furnace may have been the altar in Egypt upon which sacrifices were offered to their god, Typhon. Most likely the Egyptians brought such sacrifices to stay the plagues, and now the very thing in which they trusted is turned into a plague. This plague was the first which endangered human life, actually, and therefore the forerunner of the death which Pharaoh would bring upon himself and his people by his wicked opposition.

(3) The furnace, also, may have been significant of the brick kiln which was actually used in connection with the burden of the slavery that the Israelites had been engaged in their past bondage (O. Talmadge Spence, *Foundations Bible Commentary on Exodus*, page 251)."

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.

This is called the "botch of Egypt" in Deuteronomy 28:27 ("The LORD will smite thee with the botch of Egypt, and with the emerods, and with the scab, and with the itch, whereof thou canst not be healed."). There is probably a connection between this "boil/blotch" and the "grievous sore" of Revelation 16:1,2 ("And I heard a great voice out of the temple saying to the seven angels, Go your ways, and pour out the vials of the wrath of God upon the earth. And the first went, and poured out his vial upon the earth; and there fell a

noisome and grievous sore upon the men which had the mark of the beast, and upon them which worshipped his image.”).

A “**boil**” is a hard, painful sore filled with pus of some other fluid. “A boil is a bacterial skin infection which gains entry through a hair follicle. The body combats the bacteria by attacking it with white blood cells and trying to force it from the body back up through the skin. The result is a painful swelling on the skin as the infected area fills with pus. A single boil is sometimes called a ‘furuncle’ and a group of boils is called a ‘carbuncle’. Treatment includes warm, wet compresses several times a day (Steven J. White, *White’s Dictionary of the King James Language*, volume 1, pages 175-176).”

“**blain**” is a skin swelling or sore; a blister; a blotch, an inflammatory sore. The word is a Middle English, word from Old English blegen. The context in the Authorized Version is a “boil breaking forth” (Laurence Vance, *Archaic Words and the Authorized Version*, page 44). “It has been suggested that blains were a black-leprosy, a kind of elephantiasis, which also produced burning ulcers (Steven J. White, *White’s Dictionary of the King James Language*, volume 1, page 169).

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.

“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*, page 184).”

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.

The hardening of the heart and the failure to harken are again associated with each other.

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.

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.

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.

Paul quotes this in Romans 9:17 **"For the scripture saith unto Pharaoh, Even for this same purpose have I raised thee up, that I might shew my power in thee, and that my name might be declared throughout all the earth."**

"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 105:25 and Exodus 12:36, do not alter this fact, nor does Proverbs 21:1. God hardened Sihon 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)."

"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.

1. The entire subject matter of Romans chapter 9 is a comparison of Gospel privileges for Israel and the Gentiles—not individual salvation. (See verses 4, 5, 6, 24, 25, 26, 30, 31, and 32).
2. Esau and Pharaoh are likened to unbelieving Israel (vss. 13, 17).
3. 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.

4. 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.)
5. The word predestination occurs NOWHERE in Romans chapter 9.
6. 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.).
7. 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.
8. 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.
9. 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:
 - A. Calvin, Augustine, and the Vulgate have translated Romans 9:17 as “CREATED thee,” forcing hyper-Calvinism on anyone who reads their “Bibles.”
 - B. 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).
10. 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 power that God’s “name may be declared throughout all the earth.” (See Exod. 9:16.) (Peter Ruckman, *Bible Believer’s Commentary on Exodus*, pages 190-193).”

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

If you exalt yourself against God’s people, you exalt yourself against God.

9:18 Behold, to morrow about this time I will cause it to rain a very grievous hail, such as hath not been in Egypt since the foundation thereof even until now.

The 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.

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.

It is always wise to “fear” (Exodus 9:20) and “regard” the word of the LORD. To do so brings blessing. To fail to do this brings judgment.

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.

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.

Thunderstorms were uncommon in Egypt. If we can compare this to Revelation 16:21 (“**And there fell upon men a great hail out of heaven, every stone about the weight of a talent: and men blasphemed God because of the plague of the hail; for the plague thereof was exceeding great.**”), 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.

“**the fire ran along upon the ground**” 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.

"This time"? What about the six times before this? When dealing with God, you need to confess ALL sin, not just the ones you want to confess.

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 (Exodus 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.

Pharaoh's Third Compromise Offered- plead with your God to stop the thunderings and hail and I will let Israel go. This thunder must have been very loud, frequent, and frightening. If you are not used to thunderstorms, they can be quite frightening.

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 balled.

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

Moses isn't going to be fooled anymore. He's had enough dealings with Pharaoh to know exactly what kind of person 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

33. Eighth Judgment- Locusts 10:1-7,12-15

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:

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.

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.

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:

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.

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 locusts 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?

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. Pharaoh may have been thinking “Moses can’t go on forever. We can outlast him if we just hold out a little longer.”

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.

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.

As if Israel hadn’t been living with evil for all these centuries?

AV	ESV	LSV
10 And he said unto them, Let the LORD be so with you, as I will let you go, and your little ones: look <i>to it</i> ; for evil <i>is</i> before you.	10 But he said to them, “The LORD be with you, if ever I let you and your little ones go! Look, you have some evil purpose in mind.	10 Then he said to them, “Thus may Yahweh be with you, if ever I let you and your little ones go! See, for evil is on your faces.

The ESV and LSV infer that the Jews were planning something evil while the Authorized Version gets it right with Pharaoh “warning” Moses that evil (or trouble) is awaiting them if they take their children into the wilderness. He insists the children would be much safer in Egypt.

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.

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! Their 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.

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, his predecessor 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. This current Pharaoh would have supported such a policy. And 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, pornography, transgenderism (I call it gender confusion), puberty-blockers and a million other soul-killing things.

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 camp meeting. Pharaoh was willing to let the men go, as long as the children remain behind; for as long as the younger generation remains "in Egypt," there would be no future for the people of Israel. The "Pharaoh's" of our day have the same attitude. If the older folk wish to cling to the Bible, that is perfectly acceptable; but the youth should be raised in "the spirit of the times".

"**That ye did desire**" Moses never restricted his demands to just the men, but always included the entire nation, by implication.

33. Eighth Judgment- Locusts 10:1-7,12-15 (continued)

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.

"**east wind**" Generally, it is not the east but the south wind that brings the locusts, from Ethiopia or Libya. It seems to have been, purposely, from a long distance that God used His power.

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.

A normal locust swarm is grievous enough. They destroy all vegetation and in their path, and there is no defense against them. 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.

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 **“He gave also their increase unto the caterpillar, and their labour unto the locust.”**

“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*).”

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.

But this confession still bears no fruit (Exodus 10:20). It is a confession to get out of trouble, but it does not include a genuine confession of sin with a desire to have those sins forgiven and forsaken. It is the confession of a man who is caught in the very act of adultery but who is unwilling to given up that sin.

“I have sinned” There are seven men in the Bible who said: "I have sinned." However, it seems that only two of them meant it. They were:

1. Pharaoh- Exodus 10:16
2. Balaam
 - A. Numbers 22:34 **“And Balaam said unto the angel of the LORD, I have sinned; for I knew not that thou stoodest in the way against me: now therefore, if it displease thee, I will get me back again.”**
3. Achan
 - A. Joshua 7:20 **“And Achan answered Joshua, and said, Indeed I have sinned against the LORD God of Israel, and thus and thus have I done:”**
4. Saul
 - A. 1 Samuel 15:24 **“And Saul said unto Samuel, I have sinned: for I have transgressed the commandment of the LORD, and thy words: because I feared the people, and obeyed their voice.”**
 - i. There was no fruit from this profession.
 - B. 1 Samuel 26:21 **“Then said Saul, I have sinned: return, my son David: for I will no more do thee harm, because my soul was precious in thine eyes this day: behold, I have played the fool, and have erred exceedingly.”**
 - i. This profession was more genuine.
5. David
 - A. Psalm 51:4 **“Against thee, thee only, have I sinned, and done this evil in thy sight: that thou mightest be justified when thou speakest, and be clear when thou judgest.”**
 - i. David meant it with all his heart.
6. Judas
 - A. Matthew 27:4 **“Saying, I have sinned in that I have betrayed the innocent**

blood. And they said, What is that to us? see thou to that.”

7. The Prodigal Son

A. Luke 15:18,21...”**I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee,... And the son said unto him, Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son.”**

i. He meant it.

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.

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.

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 “**And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years.**”) 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.

When Moses goes to prayer on Pharaoh’s behalf, he “intreats”. Moses may have really had to push himself to pray for the enemy of his people and his God but we are **to pray for our enemies ad for those who spitefully use us** (Matthew 5:44). Anyone can pray for a friend but it takes “something else” to pray for your enemy and for God’s enemy.

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.

36. Ninth Judgment- Darkness 10:21-23

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.

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:

This cross reference is Revelation 16:10,11 (“**And the fifth angel poured out his vial upon the**

seat of the beast; and his kingdom was full of darkness; and they gnawed their tongues for pain, And blasphemed the God of heaven because of their pains and their sores, and repented not of their deeds.”) 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.

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

Egypt was effectively blinded for three days. We naturally think of Paul's three-day blindness in Acts 9:9 (“**And he was three days without sight, and neither did eat nor drink.**”). Paul got saved in his blindness but Pharaoh only got harder.

37. Pharaoh's Fifth Compromise- “Leave YoYr 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.

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.

Moses is getting bolder by the minute.

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.

Pharaoh has had it with Moses and vice versa. 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.

Pharaoh could not allow Israel a week of freedom, a week of rest, a week in which no tokens of acknowledgment to Egypt's gods would be adhered to by the Israelites. Israel would get their week off but what would Pharaoh get? He would be acknowledging that Israel's God was greater than he and the gods of Egypt. He would get nothing from Moses in this transaction. All the compromise would be made by Pharaoh. And the Hebrews would get a taste of freedom and would demand more. If Pharaoh refused, more judgments were promised. Pharaoh had painted himself into a no-win situation. He would lose no matter what he did. He was willing to have the Hebrews travel a little distance, just out of sight of the Egyptian people (Exodus 8:28). This way, Egypt's army could put them under surveillance, and if they tried to escape, the army could bring them back.

Pharaoh, at the end of his attempts to bargain with Moses, was hoping to extract at least token control over the terms of Israeli sacrifice. He wanted to retain at least one sign of his sovereignty over the Hebrews and their worship. If God had capitulated to Pharaoh on this point, He would thereby have acknowledged Pharaoh's lawful authority to grant to the Israelites their right to worship. Moses gave Pharaoh absolutely no wiggle room. It was either submit, or else.

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

But they would see each other again, one last time, in Exodus 12:31.

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.

The Lord saves the worst judgment for last.

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.

“**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:

1. Deuteronomy 28:68- they served again.
2. Jeremiah 44:26- they served again.
3. Hosea 12:1- they paid some revenue back.
4. 1 Kings 14:26/2 Chronicles 12:9- they paid the gold back.
5. It is interesting that just the women did the borrowing, mainly of jewels and precious stones. Did the men do no borrowing?

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.

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:

There was no “death angel”, which is a common theological cliché, The Lord Himself would go through the land (Exodus 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.

There are four “firstborns” in the Scripture.

1. The oldest son in a family (Genesis 10:15, 41:51, 48:14, 18).
2. The Lord Jesus Christ, by Divine birth and human birth (Matthew 1:25; Luke 2:7; Romans 8:29; Colossians 1:15,18).
3. Israel in Egypt (Exodus 4:22–23).
4. “The firstborn of death” (Job 18:13 **“It shall devour the strength of his skin: even the firstborn of death shall devour his strength.”**).

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.

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.

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

“shall not a dog move his tongue” The Egyptians will dare not say anything negative against Israel after this judgment, for fear of immediate judgment by their God.

11:8 And all these thy servants shall come down unto me, and bow down themselves unto me, saying, Get thee out, and all the people that follow thee: and after that I will go out. And he went out from Pharaoh in a great anger.

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

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. . It also shows the power needed to deliver a sinner from the bondage of Egyptian sin, which involves someone dying to birth a new life, and a new nation.

We can also start to see ourselves in this 40-year trek from Egypt to Canaan. We can see, in shadow, picture and type, our salvation and strong deliverance from our Egyptian bondage, and the myriad of ups and down in our long trek of the Christian life as we march to Canaan and our full inheritance of the Christian life. The Christian can see his testimony and spiritual experiences laid out in these historical events. It took the power of God and many miracles to get us out of Egypt, and to get us started on this pilgrimage.

The Passover included three major celebrations. By tying these three events together, God stressed this important truth: It was God alone Who delivered Israel from Egyptian slavery.

1. The Passover itself focused upon God's great redemption, His salvation and deliverance of the believer who hid behind the blood of the sacrificial lamb.
2. The Feast of Unleavened Bread focused upon the necessity of quickly fleeing the slavery of Egypt (the world), of immediately setting out on one's pilgrimage to the promised land.
3. The dedication of the firstborn focused upon the necessity of dedicating the firstborn to God.

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.

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" (Exodus 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.

1. 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 and leaves Egypt, 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.
2. 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.

“Until God told the Jews to change their calendar at the time of the Exodus, the beginning of their year had been in the autumn (Exo. 12:2; 13:4; cp. 9:31 and 23:15). The month which they designate “Tishri” (September-October) had been their first month whereas “Abib” (Hebrew meaning “first ear of ripe grain”, March-April) had been their seventh month. The current arrangement of the Jewish calendar, with its civil year beginning in Tishri and its religious calendar beginning in Nisan, is a vestigial reminder finding its roots in this God-given decree.

“As many of the Old Testament books were written while the Jews were captives in Babylonia, these latter books used the Babylonian (Aramaic) word for Abib which is “Nisan”. Thus in Scripture, both Nisan and Abib signify the same month. From the historical account of the plagues of Egypt in the cited verses, the departure occurred in early springtime. Thus the Hebrews changed their calendar by calling Abib their first month whereas it had been their seventh and Tishri, formerly their first month, became the seventh.

“The question that focuses upon the solution is: before God told the Hebrews to alter their calendar so that their seventh month would become their first month, why had these people of God chosen the fall for the beginning of their year? Logic demands that they were merely continuing that which had been handed down as tradition from generation to generation from the time of Adam (Floyd Jones, *The Chronology of the Old Testament*, page 27).”.

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:

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 full moon that occurs next after 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 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.
4. 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.
5. You know something is wrong with all of this when the “formula” for establishing the date of “Easter” is so complicated. Human religion always over-complicates what God made to be simple. 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.

Notice the progression of the relationship of the Lamb:

1. **A lamb**- Exodus 12:3. To be redeemed and spared from God's wrath, one must have "a lamb". All men need a substitute to pay their sin debt and to die for their sins, else they would have to die for their sins themselves.
2. **The lamb**- Exodus 12:4. Not just any lamb will do; one must receive "the lamb" (see the definite article in Exodus 12:4). It must be the "**Lamb of God**" (John 1:29). No other lamb will do and no other death will do.
3. **Your lamb**- Exodus 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" (Exodus 12:5) narrows the application of salvation to personal reception of a personal Lamb.

"This "**Lamb**" was typified in Genesis 4:4-11, prophesied in Genesis 22:1-14, applied in Exodus 12:1-23, personified in John 1:18, identified in John 1:29-36, crucified at Calvary and glorified in Revelation 6:6-13 (Peter Ruckman, *Ruckman Reference Bible*, page 1383)."

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.

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.

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:

Christ as the Passover Lamb:

1. Innocent and without blemish (had no sin).
 - A. First Peter 1:19 "**But with the precious blood of Christ, as of a lamb without blemish and without spot:**".
 - B. Pilate said the Lamb was without blemish in John 19:6 "**When the chief priests therefore and officers saw him, they cried out, saying, Crucify him, crucify him. Pilate saith unto them, Take ye him, and crucify him: for I find no fault in him.**".
 - C. Judas said the Lamb was without blemish in Matthew 27:4 "**Saying, I have sinned in that I have betrayed the innocent blood. And they said, What is that to us? see thou to that.**".
 - D. Pilate's wife said the Lamb was without blemish in Matthew 27:19 "**When he was set down on the judgment seat, his wife sent unto him, saying, Have thou nothing to do with that just man: for I have suffered many things this day in a dream because of him.**"
 - E. The centurion at the cross said the Lamb was without blemish in Luke 23:47 "**Now when the centurion saw what was done, he glorified God, saying, Certainly this was a righteous man.**"
 - F. Christ's worst enemies could not prove a fault in Him (John 8:46 "**Which of you convinceth me of sin? And if I say the truth, why do ye not believe me?**") and

you know they would have if they could! This is why the Jewish leaders had to use false witnesses at His trial.

2. Harmless.

A. Sheep don't hurt anyone.

B. 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

A. Matthew 1:25 "**And knew her not till she had brought forth her firstborn son: and he called his name JESUS.**"

5. Yielding.

A. 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.

The lamb was kept under intense scrutiny for this period to make sure it had no flaws. Christ was under intense scrutiny for 3 ½ years by his enemies to ensure that He "had no sin".

"**the whole assembly of the congregation of Israel shall kill it in the evening.**" And they did in John 19:15. Christ was killed the (Jewish) evening, 3 PM.

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. It was never wasted or discarded.

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.

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.

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

The blood applied on the door frame was a public profession. Everyone could clearly see that this household believed God and believed in God's Word, His promises, His deliverance and His coming judgment. This can be dangerous to do in Egypt at times!

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.

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 "**After this, Jesus knowing that all things were now accomplished, that the scripture might be fulfilled, saith, I thirst.**"

1. The rich man in hell got no water when he asked for it in Luke 16:24,25 ("**And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this**

flame. But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented.”). Christ, suffering the hellfire of sin on the cross, got no water either, only vinegar.

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 **“And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst”**.
3. Since leaven is a type of sin, the absence of it is viewed here with living a clean life- living godly and holy in our habitations.

The bitter herbs were a reminder of the bitterness of their Egyptian bondage. They remind us of our better years of bondage to sin before we were liberated through the new birth. Life in Egypt is always bitter. The horrible days of enslavement to sin are never to be forgotten.

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.

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 Exodus 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).”

“**purtenance**” An obsolete word meaning an animal’s viscera or internal organs, especially the heart, liver, and lungs. It comes from a Middle English word “pertenauce” or “purtenauce”, from the Old French “partenance, pertinence”, from “partenir”, to pertain.

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.

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.

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

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 "(For he saith, I have heard thee in a time accepted, and in the day of salvation have I succoured thee: behold, now is the accepted time; behold, now is the day of salvation.)").

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.

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.

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.

12:13 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.

The Passover is:

1. A "token" (Exodus 12:13)
 - A. An outward sign, a symbol or emblem
 - B. It is a sign of the redemption of Israel,
2. A "memorial" (Exodus 12:14)
 - A. It commemorates a great event.
 - B. Memorials are set to remind future generations of a great event or a great person.
 - C. The Passover commemorates Israel's deliverance from slavery.
 - D. There are many memorials in Scripture:
 - i. Every altar
 - ii. The stones in the Jordan in Joshua 4
 - iii. The woman who anointed Jesus
 - a. Matthew 26:13 "**Verily I say unto you, Wheresoever this gospel shall be preached in the whole world, there shall also this, that this woman hath done, be told for a memorial of her.**" Also in Mark 14:9.
 - iv. The Lord's Supper in Luke 22:19 "**And he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me.**"
3. A "feast" (Exodus 12:14)
4. A "holy convocation" (Exodus 12:16)

5. An "ordinance" (Exodus 12:17)
 - A. This is an authoritative decree, a law that is set forth.
 - B. 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.
 - C. 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" (Exodus 12:26)
7. A "sacrifice" (Exodus 12:27)

"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 or degrees
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
9. When I see your doctrinal statement
10. When I see that you are using a Authorized Version Bible
11. When I see you reading the Sword of the Lord or some other periodical
12. When I see your ordination certificate or your (honorary) doctorate

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 **"But with the precious blood of Christ, as of a lamb without blemish and without spot:"**.
2. Redeems- Colossians 1:14 **"In whom we have redemption through his blood, even the forgiveness of sins:"**
3. Cleanses- 1 John 1:7 **"But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin."**
4. Purges- Hebrews 9:14 **"How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?"**
5. Atones- Romans 5:11 **"And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement."**
6. Justifies- Romans 5:9 **"Much more then, being now justified by his blood, we shall be saved from wrath through him."**
7. Saves- Romans 5:10 **"For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life."**

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.

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 **"The next**

day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world.”) that would take away their sins once and for all, something a literal lamb could never do.

We should also mark the day of our new birth and our spiritual deliverance from Egypt in the same manner. Our spiritual birthday should be marked with at least the same ceremony that we mark our physical birthday.

“ye shall keep it a feast by an ordinance for ever’ The Passover will be observed in the Millennium (Ezekiel 45:21 **“In the first month, in the fourteenth day of the month, ye shall have the passover, a feast of seven days; unleavened bread shall be eaten.”**). No doubt it will also be observed in eternity.

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.

The Feast of Unleavened Bread was to run for 7 days. The feast begins on the fifteenth of Abib (or Nisan).

“Leaven” is a type of sin (Matthew 16:12 “Then understood they how that he bade them not beware of the leaven of bread, but of the doctrine of the Pharisees and of the Sadducees” and 1 Corinthians 5:6,7 **“Your glorying is not good. Know ye not that a little leaven leaveneth the whole lump? Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us:”**). This is one reason why we use unleavened bread when we observe the Lord’s Supper.

“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*).”

“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).”

Some Christians would rather leaven the loaf of church services with entertainment, shallow preaching, games, singing and other worldly additions to divine worship to make it more palatable to the world and to carnal Christians. This is where the “seeker-sensitive” and contemporary church movements come from.

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.

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.

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.

Observance of the Passover was to be perpetual, something observed forever by Israel. We wonder if it will also be observed in the Millennium and beyond.

Israel is referred to as an “**army**” but they were anything but a military organization. “**Army**” can also refer to a large number of people or things, typically formed or organized for a particular purpose.

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.

First month, 21st day.

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.

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

The Christian life is to be a separated life, and leaven in doctrine (Matthew 16:12- ecclesiastical separation, “**Then understood they how that he bade them not beware of the leaven of bread, but of the doctrine of the Pharisees and of the Sadducees.**”), as well as leaven in life (1 Corinthians 5:6,7- personal separation, “**Your glorying is not good. Know ye not that a little leaven leaveneth the whole lump? Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us:**”), is not permitted.

“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 Lil’ 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*, pages 262-263)."

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.

Someone may complain "I don't like killing animals. I would be a vegetarian if I had to kill my own food. But I sinned and if my sin is going to be paid for, then something or someone must die, either me or an acceptable sacrifice. But why am I not as squeamish about my sin as I am about killing an innocent animal? My priorities are not correct. I am just going to have to get over my beliefs and preferences if I want salvation from sin. But my killing of an innocent lamb would make me appreciate the gravity of my sins all the more and the great cost involved in the forgiveness of sin."

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.

Hyssop was among the smallest of plants. Here it signifies our faith, which God does not require to be great (Matthew 17: 20 "And Jesus said unto them, **Because of your unbelief: for verily I say unto you, If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you.**"). 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.

The "lintel" is a horizontal support of timber, stone, concrete, or steel across the top of a door or window.

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.

Who is this "destroyer"? Probably not the Lord, but maybe Abaddon?

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

The Passover will be observed in the Millennium and beyond by Israel.

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.

AV

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.

ESV

25 And when you come to the land that the LORD will give you, as he has promised, you shall keep this service.

LSV

25 “And it will be, when you enter the land which Yahweh will give you, as He has promised, **you shall keep this new slavery.**

What an absolutely awful translation by the LSV. It makes no sense whatsoever. The LSV translators would have the Hebrews trade one form of slavery for another. Service to God is not slavery, whether you are a Jew or a Gentile. And what a thing to tell an enslaved people, that they would be freed from one form of slavery just to enter another. Israel is a son and a bride, not a slave. If you only needed one reason to reject the Legacy Standard Bible, this verse should be it. And John MacArthur (and the translators in his employ) deserve a major, public rebuke for promoting this idea. This “translation” belongs in the trash can.

Israel was not going into a new form of service to God but the “service” they were to keep was the Passover. The LSV completely misses the idea and their translation of this verse is an unforgivable blunder. No other translation even comes close to this error. The LSV repeats this error in verse 26.

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.

Children will always ask, and the parents must always be ready to give an answer so the children will be educated about their heritage and history and so that they will come to appreciate it. Then they pass it on to their children, and so on. This will be a great teaching opportunity every year.

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.

It would have been interesting for a Hebrew, waiting for this to take place, checking his watch every 30 seconds as the hour got closer to midnight. Not at 11:55 P.M., or 11:56 P. M., or 11:59 P.M., but at midnight! God would have been punctual, right down to the last second.

We are not told how the firstborn died but it may have taken place immediately, and quickly, at midnight. They may not have suffered long.

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.

Things happened just as God had said. None were spared, from the palace to the stable. The firstborn of Pharaoh was no better than the firstborn of a stray dog in this judgment. If you weren't "under the blood", death visited your house that night and nothing could stop it. No philosophy or religion or politics or military force could stop this. All human instrumentalities will be rendered impotent in the face of the judgment of God and there will be no defense. Look at the tribulation judgments. God will send 21 devastating judgments and the Antichrist will be as powerless to stop them as Pharaoh was in the face of these ten judgments.

"Tutankhamun is remarkable in that one cannot understand how such a young heir to the throne (about 18 years old), who probably had achieved nothing of importance since he had not yet ascended the throne, received such an unprecedented burial. Book after book describes the discovery of the grave in 1922 and all the treasures, often gilded, which were in the grave. The main reason for all the attention given to Tutankhamun is that his grave was intact and had not been plundered. Nearly every grave has been robbed down through the years just because they contained so many treasures, or alternatively because successors have taken measures to reduce the importance of their predecessors and increase their own importance.

"By the plagues, Egypt faced a downfall in structure, organization, glory and power. So the first comment is that Tutankhamun's grave probably does not differ greatly from other graves of members of the reigning family, but it distinguishes itself by not having been robbed. That so much notice is taken of Tutankhamun has nothing to do with political achievement, a long reign, wars of conquest or anything similar but is simply due to the fact that his grave is one of the few that has not been plundered and that it is so lavishly decorated.

"According to the hypothesis in this chapter, the scenario which takes place is that Amenhotep III ruled over a great, prosperous and mighty Egypt. As soon as he comes to power, perhaps already when he was still heir to the throne, building is begun on his burial chamber. The Pharaohs' burial chambers with their lavish contents took a long time to finish, and building a burial chamber was one of the important measures a pharaoh took on coming to power. Amenhotep III, who reigned when things were flourishing, spent a lot on his intended grave and prepared everything well. Then the events described as the Exodus in this book, the departure of the people of Israel, occur. On the last night all the firstborn die, including Amenhotep's firstborn son, Tutankhamun (Ex. 12:29). Pharaoh himself sets off with his entire army to pursue the enslaved people of Israel and bring them back. When the whole of the Egyptian army has almost caught up with the people of Israel, it drowns in the Red Sea and there is not a single survivor, not even Amenhotep III who was leading his army (Ex. 14:26-28).

"The Egyptian court then faces a situation where the reigning Pharaoh has drowned and disappeared, so cannot be buried in his lavishly prepared grave. On the other hand, the body of the heir to the throne is there, Tutankhamun for whom probably no grave has been prepared. It would then be easy to decide to let Tutankhamun have his father's grave. All that is personal to Tutankhamun is his own death mask and sarcophagus. This could be a probable explanation of the death of Tutankhamun and why he received such a lavish burial chamber. It is known that Tutankhamon was buried in a tomb that did not belong to him. One reference states the following: "The young king (Tutankhamun, author's comment) was buried in the tomb originally prepared for Ay in the Valley of Kings", although no evidence mentions Ay specifically. Tutankhamun's own deathmask is impressive, made of pure gold with turquoise/lapis insets and weighing about 10.3 kg. This beautiful handicraft is something of a modern symbol for Egypt.

"It is easy to understand that there was chaos at court. Both Pharaoh Amenhotep III and Tutankhamun, the heir to the throne, died within a couple of weeks (Lennart Moller, *The Exodus*

Case, pages 162-163).”

“there was not a house where there was not one dead.” Not a single Egyptian household had applied the blood or did what Moses had said to do to avoid the judgment. Why?

1. Did no one believe Moses’ threat? That would be difficult to believe seeing the devastation the Moses’ God had already caused on Egypt.
2. Did Pharaoh forbid any Egyptian house to apply blood, forcing them to trust in Pharaoh’s power as the representative of the gods? Yet Pharaoh had failed to prevent a single judgment.
3. Was it peer pressure where the Egyptians pressured each other not to follow Moses?
4. Despite everything that the God of the Hebrews had done, were the Egyptians still to proud to submit to a God of slaves?
5. Was it racism on the part of the Egyptians, as they still thought of the Hebrews and their God as inferior?

Whatever the reason, the result was the same- a dead person in every house.

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.

That was it. This was the last straw. Pharaoh was beaten and he knew it.

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

Pharaoh's request that Moses would "bless" him is shocking, since the Egyptians regarded Pharaoh as a god, and a "god" 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.

Salvation and deliverance can come quickly and unexpectedly in a crises. Few people thought they would be saved on the day they were when they got out of bed on that morning, but in a rapid turn of events, salvation came to them. In many, salvation is a process, taking years to come to fruition through the new birth and some get saved at the first clear presentation of the gospel they hear. But when the conviction comes to a head, salvation can come quickly.

“the Egyptians were urgent upon the people” The Egyptian literally threw the Hebrews out. One day they had no intention of letting them go, the next, they couldn’t wait for them to go. When God’s will and plans are fulfilled, the speed of the fulfillment can be very quick.

It’s possible that there were some Hebrews who were reluctant to leave Egypt even when deliverance was offered. They were like Lot’s wife, who would have preferred to stay in doomed Sodom. These were people of the “mixed multitude” who were comfortable enough in Egypt. As they would complain in Exodus 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.”) and Numbers 11:4-6 (started by the mixed multitude, **“And the mixt multitude that was among them fell a lusting: and the children of Israel also wept again, and said, Who shall give us flesh to eat? We remember the fish, which we did eat in Egypt freely; the cucumbers, and the melons, and the leeks, and the onions, and the garlick: But now our soul is dried away: there is nothing at all, beside this manna, before our eyes.”**) that they had enough to eat in Egypt and were provided for by the Egyptians. The Egyptians took care of their provisions. Now, as an independent nation, they would have to provide for themselves and that meant total faith in God. It is easier to trust Pharaoh (or the government) , whom you can see, than God, Whom you cannot see, to provide your needs. Such people need to be urged out of Egypt, driven out, for they will not go voluntarily.

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:

AV	ESV	LSB
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:	35 The people of Israel had also done as Moses told them, for they had asked the Egyptians for silver and gold jewelry and for clothing.	35 Now the sons of Israel had done according to the word of Moses—they had asked from the Egyptians for articles of silver and articles of gold, and clothing;

“borrowed” Prophesied in Genesis 15:14. “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:

1. Deuteronomy 28:68- they served again.
2. Jeremiah 44:26- they served again.
3. Hosea 12:1- they paid some revenue back.
4. 1 Kings 14:26/2 Chronicles 12:9- they paid the gold back.
5. It is interesting that just the women did the borrowing, mainly of jewels and precious stones. Did the men do no borrowing?

This is where Israel got the materials 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.

This was 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.

“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

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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).

If you add the women and the children, we probably have around 3 million people.

Stages and Events of the Journey From Egypt to Sinai (J. Sidlow Baxter, *Explore the Book*, Volume 1, page 159).

STAGE	PLACES	REFERENCES- Exodus	EVENTS
1	Rameses to Succoth	12:37-13:19	Instructions for the future
2	Succoth to Etham	13:20-22	Guidance of the pillar of cloud and fire
3	Etham to Pi-hahiroth	14:1-14	The Egyptians pursue.
			The Israelites murmur. Moses reassures
4	Pi-hahiroth through the sea	14:15-15:21	The command to advance. The passage through the Sea. The destruction of the Egyptians. The Song of Moses and Miriam
5	Red Sea to Marah	15:22-26	Complaint of the people. Cure of the waters. Covenant of the LORD
6	Marah to Elim	15:27	Twelve springs of water, and seventy palm trees
7	Elim to Wilderness of Sin	16	The Israelites murmur. Sin Provision of and manna quails
8	Wilderness of Sin to Rephidim	17.18	The Israelites murmur. Water from the rock. Conflict with Amalek. Defeat and fate of Amalek. The arrival of Jethro, Moses' father-in-law, with Moses' wife and two sons. On Jethro's advice Elders are appointed to judge Israel

9	Rephidim to Sinai	19:1,2	Encampment at the Mount, two months after leaving Egypt
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12:38 And a mixed multitude went up also with them; and flocks, and herds, even very much cattle.

The mixed multitude were professors but not possessors. Many 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”. 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” would have been the Hebrews that had succumbed to Egyptian idolatry while still outwardly and publicly worshipping Jehovah. I had always associated the “mixed multitude” with non-Hebrews that came out with Israel in the Exodus, but based on Ezekiel 20, I believe they were really Hebrews that had been infected with Egyptian idolatry, which they brought out with them and that would later cause so trouble for Israel. There could have been many Egyptian “converts” that went out with the Hebrews and if so, they would only have contributed to the development and practice of Egyptian idolatry among the Hebrews.

AV	ESV	LSV
38 And a mixed multitude went up also with them; and flocks, and herds, <i>even</i> very much cattle.	38 A mixed multitude also went up with them, and very much livestock, both flocks and herds.	38 A foreign multitude also went up with them, along with flocks and herds, a very large number of livestock.

The LSV misses the cross-references to Ezekiel 20. Most of the “mixed” multitude were mixed in religion, not ethnicity, although there were some non-Hebrews who went out with Israel. We believe most of the “mixed” multitude were carnal and idolatrous Jews. The LSV gives an interpretation rather than a translation.

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.

“**victual**” Southerners and Mountaineers corrupt this to “vittals”. It comes from a French word “vitaille” meaning “food”. The Latin root is derived from “vivere” meaning “to live”. Victuals are food, supplies, sustenance, or provisions (Laurance Vance, *Archaic Words and the Authorized Version*, page 365).” Israel was hurried out of Egypt so quickly that they didn’t even have time to make a sandwich!

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

This was 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.

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”, the day of his new birth) which ought to be “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:

Making application to the Church and the Lord’s Supper, no unsaved person should partake of that ordinance. This observance was for Israel only just as the Christian ordinances are for born-again Christians only.

The Passover was a closed ritual. Only a Jew or a circumcised convert could partake. Anyone may “celebrate” a Christian “holiday” like Christmas or “Easter” but the Passover was restrictive. The only restrictive “ceremony” of the Church is the Lord’s Table, where only believers may participate.

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

Circumcision being a mark of the covenant.

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

They had to be at least a proselyte to Judaism to partake.

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.

Jesus had none of His bones broken while He was on the cross, as in John 19:33 “**But when they came to Jesus, and saw that he was dead already, they brake not his legs:**”.

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

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.

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.

There were not two sets of laws for a citizen and a non-citizen but both were under one law. We can make a similar application to salvation, as there is only one plan of New Testament salvation for both the Jew and the Gentile. The Jew does not have a special or distinct plan of salvation in this dispensation. Jews need to be saved the same was Gentiles are, by faith and repentance (as per Paul's discussion in Romans 10).

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.

AV

ESV

LSV

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.

51 And on that very day the LORD brought the people of Israel out of the land of Egypt by their **hosts**.

51 And on that same day Yahweh brought the sons of Israel out of the land of Egypt by their **hosts**.

This is an 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

With deliverance from Egypt now accomplished, now the long trek of the Christian life through this wilderness world begins.

44. 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.

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. The Christian walk begins with sanctifying ourselves for the journey.

“**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.

45. “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.

The day of our redemption and deliverance from Egypt (salvation) should always be remembered. We remember important dates in our lives, such as our birthday, wedding day, the birth of our first child. Our spiritual birthday should also be remembered with as much dedication as these other dates.

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

“Abib”, meaning “sprouting, budding”, denoting a new beginning of life.

46. 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.

The Perrizzites and Gergashites are not included in this list.

There are many spiritual enemies to beset us on our journey to the Promised Land, both without (the Canaanites) and within (the mixed multitude). Any spiritual progress will only be made by hard work and declaring war on these enemies of the Christian life.

AV	ESV	LSV
<p>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 swore unto thy fathers to give thee, a land flowing with milk and honey, that thou shalt keep this service in this month.</p>	<p>5 And when the LORD brings you into the land of the Canaanites, the Hittites, the Amorites, the Hivites, and the Jebusites, which he swore to your fathers to give you, a land flowing with milk and honey, you shall keep this service in this month.</p>	<p>5 “And it shall be when Yahweh brings you to the land of the Canaanite, the Hittite, the Amorite, the Hivite, and the Jebusite, which He swore to your fathers to give you, a land flowing with milk and honey, that you shall do this service in this month.</p>

The LSV is inconsistent with this rendering. In Exodus 12:25, it referred to the Passover as a “new slavery”. Here, it refers to the Feast of Unleavened Bread as a “service”.

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.

The Christian life must be without the leaven of the world and carnality.

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.

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

Repeated in Exodus 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 (a picture 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.

AV

ESV

LSV

10 Thou shalt therefore keep this ordinance in his season from year to year.	10 You shall therefore keep this statute at its appointed time from year to year.	10 “Therefore, you shall keep this statute at its appointed time from year to year.
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“**ordinance**”. The ESV and LSV have “**statute**”. What is wrong with “**ordinance**?”

47. 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.

“**set apart**” is the idea of “**sanctify**”. “**matrix**” would be the birth canal.

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.

“**firstling**” First born.

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 (“**For vain man would be wise, though man be born like a wild ass’s colt.**”), it represents an unsaved man.

1. 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.
2. The sinner either bows his neck in humility or will have his neck broken in hell.

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

48. 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:

There is much of 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 son 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.

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.

AV	ESV	LSV
<p>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.</p>	<p>15 For when Pharaoh stubbornly refused to let us go, the LORD killed all the firstborn in the land of Egypt, both the firstborn of man and the firstborn of animals. Therefore I sacrifice to the LORD all the males that first open the womb, but all the firstborn of my sons I redeem.'</p>	<p>15 'And it happened, when Pharaoh hardened his heart with stiffness about letting us go, that Yahweh killed every firstborn in the land of Egypt, both the firstborn of man and the firstborn of beast. Therefore, I sacrifice to Yahweh the males, the first offspring of every womb, but every firstborn of my sons I redeem.'</p>

The Authorized Version does not mention Pharaoh hardening his heart in this verse. The ESV hints at it, the LSV flat out say it, repeating its awkward and clunky rendering about the hardening of the heart.

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.

A very public and visible location, that would be the first thing seen by someone looking at you. It is called a "frontlet" as it was placed on the front of the head, between the eyes.

AV	ESV	LSV
<p>16 And it shall be for a token upon thine hand, and for frontlets between thine eyes: for by strength of hand the</p>	<p>16 It shall be as a mark on your hand or frontlets between your eyes, for by a</p>	<p>16 "So it will be as a sign on your hand and as phylacteries between your eyes, for with a strong hand</p>

LORD brought us forth out of Egypt.	strong hand the LORD brought us out of Egypt.”	Yahweh brought us out of Egypt.”
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The LSV reading of “phylacteries” may be technically correct, but it is a more difficult word than “frontlets” (which may need to be looked up, but it obviously is something that “goes in the front”) which the Authorized Version and the ESV use.

49. 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:

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.

1. This is reinforced in Deuteronomy 24:5 **“When a man hath taken a new wife, he shall not go out to war, neither shall he be charged with any business: but he shall be free at home one year, and shall cheer up his wife which he hath taken.”**. 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 disciplined 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.
2. 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 than 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.

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.

“**peradventure**” perhaps, maybe. From the Old French *per* (or *par*) *aventure* 'by chance'.

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.

They were equipped but not ready or trained for actual combat.

God led the people on this path, not Moses. If they were heading for Sinai, the logical route would have been straight east or south of east, avoiding the Egyptian garrisons as much as possible, crossing at the northern tip of the Red Sea near Succoth, and then heading south. But God led them in a more direct route. The only problem was the body of the Red Sea stood in their way. Moses knew that but it is unsure if the bulk of the people knew that geography very well, otherwise they would have revolted as what would have seemed like a nonsensical path. Moses had to wonder as well, but he trusted God that He knew what He was doing. Originally, Moses had requested of Pharaoh that they go three days into the wilderness (Exodus 5:1; 8:27) and then it was implied that they would go back to Egypt. The path they ended up taking seemed to confirm that plan, since there was no way (humanly speaking) they could have crossed the Red Sea where they did.

“This is comparable to a king who had a son to whom he wished to bequeath an inheritance, but he argued: “If I give it to him now that he is small, he will not know how to take care of it; I will therefore wait until my son studies the writings and comprehends the value [of the property], then I will bequeath it unto him.” This is what G-d said: “... I shall first give them the Torah, and then bring them into the Land (*Midrash Rabbah*).”

“God was treating them as recruits are treated in basic training: marching them in an orderly fashion, under the leadership of a drill instructor. They were to learn the art of war through the discipline of enforced marching, visible leadership, and a carefully staged “obstacle course.” That obstacle course was the Red Sea. Later, their obstacle course was the wilderness (Gary North, *Moses and Pharaoh*, page 256).”

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.

This was in obedience to Genesis 50:25 (“**And Joseph took an oath of the children of Israel, saying, God will surely visit you, and ye shall carry up my bones from hence.**”), where Joseph prophesied of the exodus. Joseph had made a strict charge to Israel in Genesis 50 that his bones were not to be left in Egypt. No child of God wants to be buried in Egypt (spiritually).

The rabbis get silly with their interpretations. “How did Moses know the place where Joseph was buried? Search the daughter of Asher remained of that generation. Moses went to her and asked: “Do you know where Joseph was buried?” She answered him: “The Egyptians made an iron coffin for him, which they sunk in the Nile so that its waters should be blessed.”

“Moses went and stood on the bank of the Nile and called out: “Joseph! Joseph! The time has arrived regarding which G-d swore, ‘I will deliver you,’ and the oath which you imposed upon the Israelites has reached the time of fulfillment; if you show yourself, well and good;

otherwise, behold, we are absolved of your oath.” Immediately Joseph’s coffin floated on the surface of the water... Rabbi Nathan says: He was buried in the sepulcher of the kings; and Moses went and stood by the sepulcher of the kings and exclaimed. “Joseph! The time has arrived regarding which G-d swore, ‘I will deliver you,’ and the oath which you imposed upon the Israelites has reached the time of fulfillment; if you show yourself, well and good; otherwise, behold, we are absolved of your oath.” At that moment, Joseph’s coffin trembled, and Moses took it and carried it with him (Talmud, Sotah 13a).”

AV	ESV	LSV
<p>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.</p>	<p>19 Moses took the bones of Joseph with him, for Joseph had made the sons of Israel solemnly swear, saying, “God will surely visit you, and you shall carry up my bones with you from here.”</p>	<p>19 And Moses took the bones of Joseph with him, for he had made the sons of Israel solemnly swear, saying, “God will surely take care of you, and you shall bring up my bones from here with you.”</p>

“**visit**” Not as the LSV has it “take care of you”. “Visit” is an obvious word. To “visit” someone is not the same thing as “taking care of them”. The ESV agrees with the Authorized Version.

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

“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).”

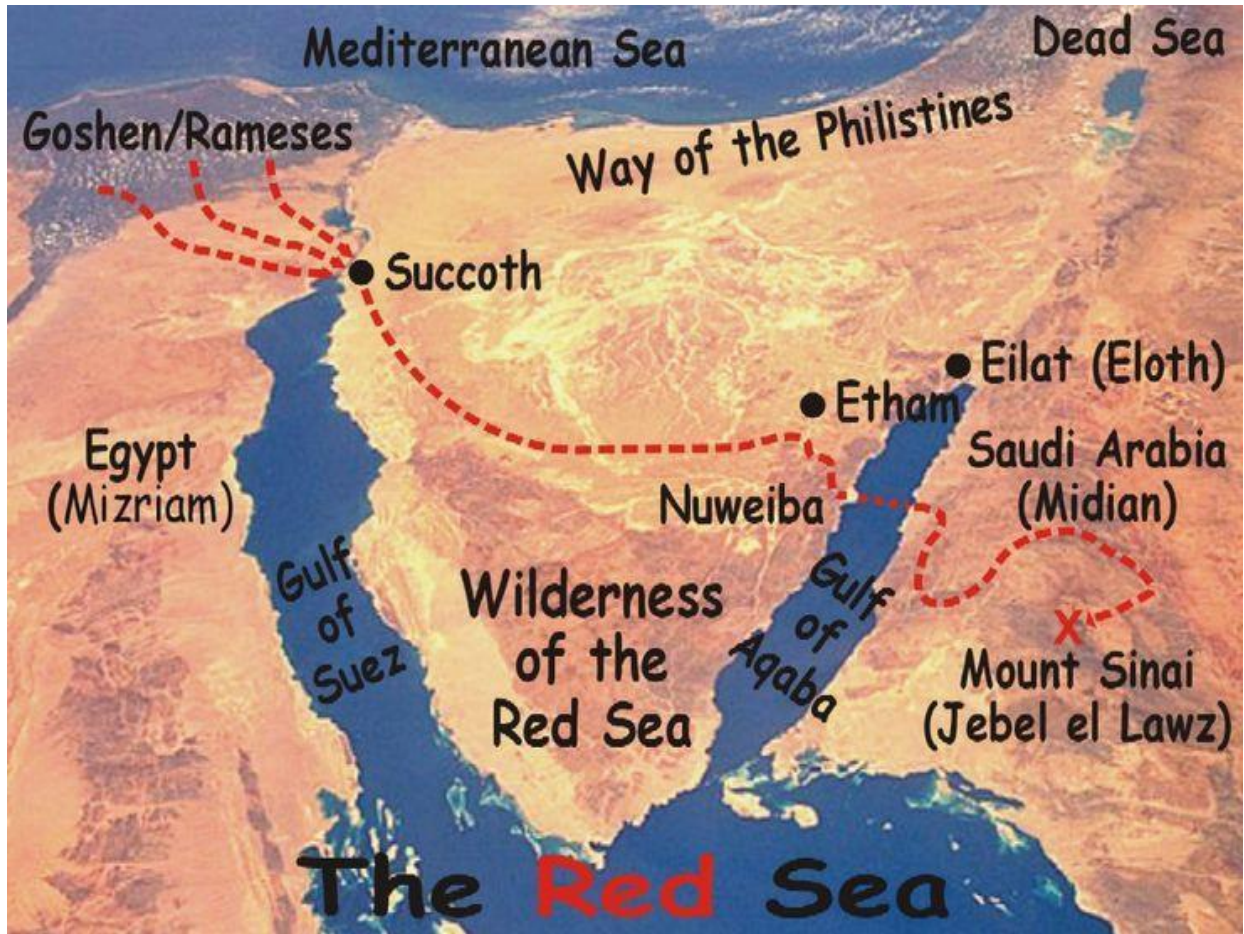
13:21 And the LORD went before them by day in a pillar of a cloud, to lead them the way; and by night in a pillar of fire, to give them light; to go by day and night:

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.

The people need constant guidance and direction from God, in the day and especially in the night seasons, when all is dark and obscure and when dangers are multiplied.

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/Saudi Arabia, not in the traditional place on the Sinai Peninsula. We have Israel crossing at the Gulf of Aqaba, not the Gulf of Suez. 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.



EXODUS CHAPTER 14

After the exodus from Egypt by a new saint, the world will always do its best to lure or threaten the new convert back into the spiritual slavery that they had been delivered from. The world does not willingly lose its slaves. Even when someone gets saved, the world will try any and all methods to try to either lure, entice or force the freed saint back to Egypt.

50. 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.

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

This shows that the Hebrews had taken a far southerly route to cross the Red Sea, not the more direct, northerly route through anything like a “Sea of Reeds”. Pharaoh believes that the Hebrews have lost their way. Pharaoh is convinced that the Hebrews have been confined in the wilderness. They are on the Sinai Peninsula. If they are confined there, it means they are south of a line between the northern points of the Gulf of Suez and the Gulf of Aqaba. Since the Hebrews were on the way to Midian, were shut in in the wilderness, and had pitched camp by the sea, then they were on the west bank of the Gulf of Aqaba. Or to put it another way, on the east coast of the present-day Sinai Peninsula. If they were further north near Succoth, they could have escaped in any direction. But they were hemmed in further south, with mountains on three sides and miles of Red Sea in front of them.

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.

The Lord moved Pharaoh to do this to drag him unwittingly to his own destruction. 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?

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!

Three 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!
3. Israel went out with a high hand (Exodus 14:8), in a very arrogant fashion. Israel "rubbed Egypt's nose in it" so to speak when they left and that attitude irritated an already humiliated Pharaoh, so we would have wanted a chance to re-enslave to "teach them a lesson".

" Pharaoh knew precisely what his surrender implied. The gods of Egypt had been decisively defeated. Pharaoh had been driven to capitulate completely to the demands of Moses and Moses' God. This God had demanded that Pharaoh allow the whole nation of Israel to journey three days in order to sacrifice to Him. Now God had been able to extract His demands from Pharaoh. Pharaoh was implicitly admitting that the Egyptian theology was a myth, that there is no continuity of being between man and God, that there is a God so great and so powerful that He can extract His every demand from mighty Egypt, the center of the earth. Here was a God unlike any ever encountered by Pharaoh or his predecessors (Gary North, *Moses and Pharaoh*, page 178)."

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

The Egyptians were keeping track of the position and the movements of the Hebrews.

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

"The historian Josephus gives further information regarding the military power of Egypt at that time. The army consisted of 600 chariots with their 50,000 soldiers and 200,000 infantry troops. All of them were armed. In modern military terms Pharaoh had a fighting force of about 50 brigades. The 600 chariots mentioned were not horse and wagon as we perhaps imagine them, but were the "tanks" of those times. They were warhorses with a chariot, with one or more heavily armed soldiers in heavy armour. To confirm their strength psychologically the chariots and horses were often decorated in various ways, and some of the chariots were gilded. In addition, there were very strong political motives and reasons of prestige: that large numbers of unarmed slaves just walk away from a superpower, and that a large part of the manpower which built up the country was lost. All the prestige of Egypt and its role as a superpower was at stake. At this point the people of Israel turn in their desert journey, and Pharaoh receives the message that the people of Israel have lost their way and are enclosed in the wilderness. It is presented to them on a plate. Never has a mighty army had such an easy target. Unarmed, enclosed with absolutely no vegetation in which to hide, tired after a long journey with very little to eat and drink, the people of Israel await their destruction. (Lennart Moller, *The Exodus Case*, pages 204-205)."

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.

The Egyptians are always pursuing after God’s people with the intent to bring us back into bondage (Galatians 2:4 “**And that because of false brethren unawares brought in, who came in privily to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage:**”). We leave Egypt but the world never gives up in trying to bring us back under bondage by hook or by crook. 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).

The goal was 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.

AV

ESV

LSV

<p>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.</p>	<p>8 And the LORD hardened the heart of Pharaoh king of Egypt, and he pursued the people of Israel while the people of Israel were going out defiantly.</p>	<p>8 And Yahweh hardened the heart of Pharaoh, king of Egypt, with strength, and he pursued the sons of Israel as the sons of Israel were going out with an exalted hand.</p>
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“**high hand**” 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!

“In the Old Testament, to sin "presumptuously," or, "with a high hand," marks the worse kind of sin. In this very context we have the incident of a man gathering sticks on the Sabbath; there was no known law at that time in Israel as to what to do with such a person who had committed this kind of a sin. The Law took care of ordinary-handed, or, low-handed sins; there was no provision for the high-handed ones. Man had to wait until the full revelation of the New Testament before he could understand what would happen to the great high-handed sins and eternal, unpardonable sins (O. Talmadge Spence, *Foundations Bible Commentary on Exodus*, page 276).”

The LSV reading is inferior, missing Israel’s attitude when they left Egypt.

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.

Egypt probably had the best and most powerful cavalry and military 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?

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 and had no military training. But how quickly Israel forgot the miracles they witnessed in the contest with Pharaoh!

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 would 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.

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

It appeared that Moses had led them into a dead end, with no escape from the approaching Egyptian Army. They couldn't run and they couldn't fight. No wonder they attacked Moses the way they did,

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.**"

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

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 are 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.

Moses is thinking correctly and has his head on straight 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.

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:

They were crying in Exodus 14:10.

Moses said "stand still" in Exodus 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.

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

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.

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.

The ultimate design 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.

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 (the world system) 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.

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?

God used natural forces (the "strong east wind") to perform a supernatural act (the parting of the waters). It could have taken a number of hours or even a day for this east wind to do its work. Lennart Moeller, in his *The Exodus Case*, estimates this event took three days from start to finish (pages 211-212). Also see Exodus 15:8.

Job 26:12, "**He divideth the sea with his power, and by his understanding he smileth through Rahab.**" This will be repeated in the Millennium, in Isaiah 11:15 "**And the LORD shall utterly destroy the tongue of the Egyptian sea; and with his mighty wind shall he shake his hand over the river, and shall smite it in the seven streams, and make men go over dryshod.**"

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.

It was a miracle that even the sea bed was dry.

It must have been intimidating to walk on a dry sea bed with a wall of water several hundred feet high on each side!

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?"

"British Admiralty charts show the Gulf of Aqaba has an underwater natural land bridge which gently slopes downward and then upward into Arabia. This distance is approximately eight miles across the site of the Nuweiba beach (David Hoffman, *The Common Man's Reference Bible*, page 115)."

“It so happens that at Nuweiba there is a flat underwater road across Yam Suph. Typical of the Gulf of Aqaba are high mountain ranges up to 2,600 metres in height which enclose the gulf. These mountains mostly go straight down into the sea. The Gulf of Aqaba has two deep basins: the northern is approximately 900 metres deep, and the southern approximately 1,900 metres deep. The usual maritime maps of the area are of limited value. The reason is that it is so deep and with no islands, so there have not been any detailed surveys. Therefore, it is not unusual that relatively large vessels have no sonars or maritime maps when trafficking the Gulf of Aqaba.

“The Qumran fragment from the first century BC, states that the split water was standing as walls on either side of the Hebrews.

“At Nuweiba the coast is totally different. The Nuweiba peninsula is very flat and goes 3.5 km straight out into the gulf. This peninsula is so big that it is easily recognizable on all maps and from satellites. From the Saudi Arabian side it is a similar, although not so pronounced, situation. The Saudi Arabian coast opposite Nuweiba is very flat and also similar to the Nuweiba character. Massive erosion has in ancient time washed out huge amounts of sand and gravel from the surrounding mountains (that today is solid rock) via the wadis. This has generated the flat areas on both sides. Consequently one can expect these flat areas to continue under water.

“Is this the case at Nuweiba? Official data from the US National Geophysical Data Center suggest that there is a distinct underwater road from coast to coast with a maximum depth of approximately 100 metres. However, this data is not reliable since there is some 9 km between each point of measurement, and the computerized extrapolation of data based on such great distances between points of measurements is statistically weak.

“Maps of unknown identity actually show an underwater road character at Nuweiba. A Russian map suggests an underwater shallow area between Nuweiba and the Saudi Arabian coast. At Nuweiba, the distance from coast to coast is approximately 14 km. From the Saudi Arabian coast it is as shallow as 87 m, 4 km out from the coast line. If this is correct and transferable to both sides, it corresponds to a gradient of 2.2%.

“After studying the underwater road from the Nuweiba side by a remote-controlled underwater camera, the following data was acquired. The bottom was followed every meter at 0.458 nautic mile (848 metres) with the camera. The starting point was approximately 1,200 metres from the coast line. The depth at that point was 28 metres. From this point the bottom was extraordinary flat to the end of the measurement where it was 82 metres deep. The depth was confirmed by the depth from the camera transferred to the surface and the length of the cable to the camera. The seabed was similar to the peninsula in terms of the character of the ground, as well as in width and the very pronounced flatness with no obstacles. The figures represent overviews of the sea-bed down to 82 metres. The very flat character of the underwater bridge is also found on the Saudi Arabian coast....

“A map produced by J.K. Hall and Z. Ben-Avraham at The Israel Geological Survey exists. This map, which is based on the best available data and the survey can confirm two matters: a broad underwater road at Nuweiba between the Nuweiba Peninsula and the Saudi Arabian coast; and a flat gradient. This data is in accordance with the underwater camera measurements and the Russian data although the Israeli measurements were done more extensively and in deeper waters. The Israeli data suggest a maximum depth at approximately 800 metres. It should be noted that the actual curves from the Israel Geological Survey have been extrapolated from a number of measurements, and that there might be more shallow areas at the suggested crossing site. A calculation of the crossing, based on the Israeli data, indicate a mean downhill gradient of 12% (west coast) and an uphill (east coast) gradient of 15%.

“The underwater land road of the investigated area has the following characteristics:
Very limited vegetation (some grass-like plants in limited areas)

No corals (except some minor corals at the shore line) No pieces of rock

No mountainous formations No steep slopes
No organic sediments (like mud) Extremely flat
Very broad (at least 2 km)
The seabed is covered by sand and gravel.

“This means that if the water is removed and the gravel is dried, there is solid ground to walk on. With a very flat area and no obstacles this gradient is possible to walk across. From the texts (Exodus and Josephus) it is clear that there were no obstacles on the seabed suggesting a flat seabed. The total distance with the different calculations of gradients is in the range of 14.5- 22 km. (Lannert Moeller, *The Exodus Case*, pages 213-216).”

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.

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,

About 3-6 AM.

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.

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.

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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.

27 So Moses stretched out his hand over the sea, and the sea returned to its normal course when the morning appeared. And as the **Egyptians fled into it**, the LORD threw the Egyptians into the midst of the sea.

27 So Moses stretched out his hand over the sea, and the sea returned to its normal state at daybreak while the **Egyptians were fleeing right into it**; then Yahweh overthrew the Egyptians in the midst of the sea.

“the Egyptians fled against it;” The ESV and LSV read opposite , “Egyptians fled into it”.

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.

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*).”

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!

We assume that the Egyptians drowned, as they were an army, not a navy, were trained to fight in desert situations, and would have been heavily weighed down with weapons and armor.

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.

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

“the people feared the LORD, and believed the LORD, and his servant Moses.” For a while anyway, until the next crises. We live from crises to crises. We get past one crisis, we survive it,

there is a period of peace, then the next crises hits. Such is life.

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

Proof that the Egyptian army had been destroyed. “At this period in time the Hittites are a potential threat to Egypt. There is every reason in the world for Egypt to hide for as long as possible the fact that the army has been destroyed. The countries existed in relative isolation from each other, it was desert land between them and there were still border posts guarding the borders. After a time, when there is a risk that the truth will leak out that there is no longer a great and mighty army, then this letter can be an invitation to create an alliance (through marriage) with the Hittites before they fully realize what has happened. Obviously the Hittites are surprised (“nothing like this has ever happened before”) about the letter and send a messenger to look into the matter.

“Who formerly could have plundered Tunip without being plundered by Thutmose III? ...and there is no help for us. For 20 years we have been sending to our lord the king, the king of Egypt; but there has not come to us a word – no, not one!”

“After the powerful Thutmose something happened that destroyed the super power of Egypt and left the colonies without support. At the same time this is happening, the cities in Palestine which belong to Egypt are having problems. The Tel-Amarna letters show that among other things these cities were threatened by the Hittites. They begged the pharaoh in Egypt to send troops, but as it says in one of the letters written during this period, “no help came.” The situation was becoming untenable, and Egypt was still incapable of sending troops. A strong Egypt with all its mighty army could easily have supported its subject cities in Palestine (Lennart Moeller, *The Exodus Case*, page 165).”

EXODUS CHAPTER 15

After deliverance from Egyptian bondage, the newly-freed child of God should have a song of praise for what God has done for him.

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.

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" (rick, 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 ("**They send forth their little ones like a flock, and their children dance. They take the timbrel and harp, and rejoice at the sound of the organ.**") . 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.

"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*, pages 351-352)."

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. There was no singing in 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.

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* (pages 352-354): "The

Holy Spirit never wastes sheet music praising women’s hair (“Jeannie with the Light Brown Clair”) 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.

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 Maria 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.”*

Here are John McCormack, Nelson Eddy, Lily Pons, Jenny Lind, and Jeanette McDonald entertaining millions with “The Road to Mandalay,” “Indian Love Call,” “The Bluebird of Happiness,” and “Ah, Sweet Mystery of Life.” There stands Bing Crosby, Perry Como, Russ Columbo, Rudy Vallee, Frank Sinatra, and Dean Martin moaning about “The Last Roundup,” “Blue Hawaii,” “Sweet Lelani,” “The Whiffenpoof Song,” “The Prisoner of Love,” “Thine Alone,” “I’ll Never Smile Again,” and “These Foolish Things.” Here whines Hank Williams, Tex Ritter, Eddy Arnold, Roy Acuff, Bob Wills, Johnny Cash, Cowboy Copas, Spade Cooley, Charlie Pride, and Red Foley with “Fireball Mail,” “Rose of Old San Antone,” “A Boy Named Sue,” “Wabash Cannonball,” “Boll Weevil,” “Smoke on the Water,” and God knows what. The French sing *“Alouette”*; the Irish sing “Where the River Shannon Flows”; the Scotch sing “Annie Laurie”; the Germans sing *“Du, Du liegt Mir am Herzen”*; the Japanese sing *“Naniwabushi”*; and Ham sings of sex orgies, animal lusts, black magic, and “the blues.”

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.”

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<p>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</p>	<p>1 Then Moses and the people of Israel sang this song to the LORD, saying, “I will sing to the LORD, for he has triumphed gloriously; the horse and his rider he has thrown into the sea.</p>	<p>1 Then Moses and the sons of Israel sang this song to Yahweh and said, “I will sing to Yahweh, for He is highly exalted; The horse and its rider He has hurled into the sea.</p>
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rider hath he thrown into the sea.		
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“he hath triumphed gloriously” The LSV has “for He is highly exalted” which is not the same idea. The ESV reads as the Authorized Version.

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.

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

“I will prepare him an habitation” 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 Exodus 15:17.

AV	ESV	LSV
2 The LORD <i>is</i> my strength and song, and he is become my salvation: he <i>is</i> my God, and I will prepare him an habitation; my father's God, and I will exalt him.	2 The LORD is my strength and my song, and he has become my salvation; this is my God , and I will praise him, my father's God, and I will exalt him.	2 “Yah is my strength and song, And He has become my salvation; This is my God , and I will praise Him; My father’s God, and I will extol Him.

Modern versions omit **“and I will prepare him a habitation”**, removing the prophecy of the building of the Tabernacle.

The Authorized version has **“he is my God”** where the ESV and LSV have “this is my God”.

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

Liberals hate this title of God. 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). And the bloodiest wars in human history are yet in the future and the Lord will avenge His enemies at the Battle of Armageddon in Revelation 19.

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.

None of Pharaoh’s army survived their excursion into the Red Sea. The loss of so many soldiers and hardware must have crippled the Egyptian military for years. The loss of Pharaoh

would have disrupted the Egyptian government as well. Factor in the loss of Hebrew slave labor and Egypt was totally decimated for generations.

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

The right hand is seen as the hand of might and power, that God manifests publicly. Also see Exodus 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.

All flesh is but grass and stubble before the Lord:

1. Psalm 90:5 **“Thou carriest them away as with a flood; they are as a sleep: in the morning they are like grass which groweth up.”**
2. Psalm 103:15 **“As for man, his days are as grass: as a flower of the field, so he flourisheth.”**
3. Isaiah 37:27 **“Therefore their inhabitants were of small power, they were dismayed and confounded: they were as the grass of the field, and as the green herb, as the grass on the housetops, and as corn blasted before it be grown up.”**
4. Isaiah 40:6 **“The voice said, Cry. And he said, What shall I cry? All flesh is grass, and all the goodliness thereof is as the flower of the field:”**
5. Isaiah 51:12 **“I, even I, am he that comforteth you: who art thou, that thou shouldest be afraid of a man that shall die, and of the son of man which shall be made as grass;”**
6. James 1:10 **“But the rich, in that he is made low: because as the flower of the grass he shall pass away.”**
7. 1 Peter 1:24 **“For all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away:”**

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<p>7 And in the greatness of thine excellency thou hast overthrown them that rose up against thee: thou sentest forth thy wrath, <i>which</i> consumed them as stubble.</p>	<p>7 In the greatness of your majesty you overthrow your adversaries; you send out your fury; it consumes them like stubble.</p>	<p>7 “And in the greatness of Your exaltation You pull down those who rise up against You; You send forth Your burning anger, <i>and</i> it devours them as chaff.</p>
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“wrath” The LSV uses a longer reading “burning anger”.

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.

It took as much effort or God to part the Red Sea as it would us to blow our nose.

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.

Pharaoh thought four “I Will’s” but they all 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 **“For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north: I will ascend above the heights of the clouds; I will be like the most High.”**

AV	ESV	LSV
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.	9 The enemy said, ‘I will pursue, I will overtake, I will divide the spoil, my desire shall have its fill of them. I will draw my sword; my hand shall destroy them.’	9 “The enemy said, ‘I will pursue, I will overtake, I will divide the spoil; My desire shall be fulfilled against them; I will draw out my sword, my hand will dispossess them.’

“destroy” The LSV weakens this with “dispossess”. The ESV reads as the Authorized Version

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

Pharaoh’s army went down and went down hard.

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

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.

God:

1. Has no one like Him.
2. Is glorious in holiness.
3. Is fearful in praises.
4. Does wonders.

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

In the Red Sea. The earth would also swallow people in judgment in the rebellion of Korah in:

1. Numbers 16:32 **“And the earth opened her mouth, and swallowed them up, and their houses, and all the men that appertained unto Korah, and all their goods.”**
2. Numbers 26:10 **“And the earth opened her mouth, and swallowed them up together with Korah, when that company died, what time the fire devoured two hundred and fifty men: and they became a sign.”**
3. Deuteronomy 11:6 **“And what he did unto Dathan and Abiram, the sons of Eliab, the son of Reuben: how the earth opened her mouth, and swallowed them up, and their households, and their tents, and all the substance that was in their possession, in the midst of all Israel:”**

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.

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 as something or Someone has to die to complete the process of redemption.

AV

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<p>13 Thou in thy mercy hast led forth the people which thou hast redeemed: thou hast guided <i>them</i> in thy strength unto thy holy habitation.</p>	<p>13 “You have led in your steadfast love the people whom you have redeemed; you have guided them by your strength to your holy abode.</p>	<p>13 “In Your lovingkindness You have guided the people whom You have redeemed; In Your strength You have led <i>them</i> to Your holy habitation.</p>
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“**mercy**” is attacked. The ESV has “steadfast love” (13 letters and 2 words) and the LSV has “lovingkindness” (14 letters). The Authorized Version can say it with “mercy”, with only 5 words.

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

And it did! See Rahab’s testimony in Joshua 2:9-11 **“And she said unto the men, I know that the LORD hath given you the land, and that your terror is fallen upon us, and that all the inhabitants of the land faint because of you. For we have heard how the LORD dried up the water of the Red sea for you, when ye came out of Egypt; and what ye did unto the two kings of the Amorites, that were on the other side Jordan, Sihon and Og, whom ye utterly destroyed. And as soon as we had heard these things, our hearts did melt, neither did there remain any more courage in any man, because of you: for the LORD your God, he is God in heaven above, and in earth beneath.”**). The ironic thing is that while Israel was terrified of the Canaanites at Kadesh-Barnea in Numbers 13 and 14, the Canaanites were even more terrified of the Hebrews!

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<p>14 The people shall hear, <i>and</i> be afraid: sorrow shall take hold on the inhabitants of Palestina.</p>	<p>14 The peoples have heard; they tremble; pangs have seized the inhabitants of Philistia.</p>	<p>14 “The peoples have heard, they tremble; Anguish has seized the inhabitants of Philistia.</p>
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“**Palestina**” If the context is thinking of Kadesh-Barnea, then “Palestina” (Palestine) is correct, not “Philistia” (Philistine area) that the ESV and LSV have.

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.

The leaders of Edom were also called “dukes” back in Genesis 36.

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<p>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.</p>	<p>15 Now are the chiefs of Edom dismayed; trembling seizes the leaders of Moab; all the inhabitants of Canaan have melted away.</p>	<p>15 “Then the chiefs of Edom were dismayed; The leaders of Moab, trembling seizes them; All the inhabitants of Canaan have melted away.</p>
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“**dukes**”, “**amazed**” The ESV and LSV change both words.

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.

How could it be otherwise? The surrounding nations saw what God had done to the Egyptians and they were terrified, as per Rahab’s testimony in Joshua 2:9-11 and repeated in Joshua 5:1 “**And it came to pass, when all the kings of the Amorites, which were on the side of Jordan westward, and all the kings of the Canaanites, which were by the sea, heard that the LORD had dried up the waters of Jordan from before the children of Israel, until we were passed over, that their heart melted, neither was there spirit in them any more, because of the children of Israel.**”. We are terrified of the world but the world is more terrified of the Church. It was “Bloody” Queen Mary who said she feared the prayers of John Knox more than all the armies of the world. But the modern church is so powerless that we cannot instill fear into anyone, including wicked rulers.

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.

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.

The first mention of a prophetess. Other prophetesses in Scripture were:

1. Deborah
 - A. Judges 4:4 **“And Deborah, a prophetess, the wife of Lapidoth, she judged Israel at that time.”**
2. Isaiah's wife
 - A. Isaiah 8:3 **“And I went unto the prophetess; and she conceived, and bare a son. Then said the LORD to me, Call his name Mahershalalhashbaz.”**
3. Huldah
 - A. 2 Kings 22:14 **“So Hilkiyah the priest, and Ahikam, and Achbor, and Shaphan, and Asahiah, went unto Huldah the prophetess, the wife of Shallum the son of Tikvah, the son of Harhas, keeper of the wardrobe; (now she dwelt in Jerusalem in the college;) and they communed with her.”**
4. Philip the Evangelist had four daughters who prophesied
 - A. Acts 21:9 **“And the same man had four daughters, virgins, which did prophesy.”**

The first mention of dancing in Scripture. It is also associated with redemption (as in Exodus 15:1) and is very unlike any of the modern “liturgical dance” that takes place in liberal and charismatic and contemporary 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.

Some sort of responsorial song.

A prophetic reference to Revelation 6:2 (**“And I saw, and behold a white horse: and he that sat on him had a bow; and a crown was given unto him: and he went forth conquering, and to conquer.”**) and the advent of the Antichrist? Pharaoh is one of the greatest types of the Antichrist found in the Bible. God will overthrow the Antichrist in Revelation 19 as He did to Pharaoh in Exodus 14.

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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.

21 And Miriam sang to them: “Sing to the LORD, for he has triumphed gloriously; the horse and his rider he has thrown into the sea.”

21 And Miriam answered them, “Sing to Yahweh, for He is highly exalted; The horse and his rider He has hurled into the sea.”

“for he hath triumphed gloriously” This is omitted in the LSV but is included in the ESV.

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.

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.

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 **“Confirming the souls of the disciples, and exhorting them to continue in the faith, and that we must through much tribulation enter into the kingdom of God.”**).

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

“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. It’s easier, and more fun, to murmur than to exercise faith in God.

Murmurings:

1. Exodus 15:24 **“And the people murmured against Moses, saying, What shall we drink?”**
2. Exodus 16:2 **“And the whole congregation of the children of Israel murmured against Moses and Aaron in the wilderness:”**
3. Exodus 17:2,3 **“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? 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?”**
4. Numbers 14:2 **“And all the children of Israel murmured against Moses and against Aaron: and the whole congregation said unto them, Would God that we had died in the land of Egypt! or would God we had died in this wilderness!”**
5. Numbers 16:41 **“But on the morrow all the congregation of the children of Israel murmured against Moses and against Aaron, saying, Ye have killed the people of the LORD.”**
6. Numbers 21:5 **“And the people spake against God, and against Moses, Wherefore have ye brought us up out of Egypt to die in the wilderness? for there is no bread, neither is there any water; and our soul loatheth this light bread.”**
7. Joshua 9:18 **“And the children of Israel smote them not, because the princes of the congregation had sworn unto them by the LORD God of Israel. And all the congregation murmured against the princes.”**

There will come tests and trials in the Christian life as the provisions run low or other needs seem to be wanting. These are tests sent by the Lord to see how we will respond and that will give us the

opportunity to build our faith as we see Him meet these needs that we cannot.

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,

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 rising in pitch and Moses was probably starting to fear for his safety.

A tree shows up. We knew it would appear 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.

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?

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<p>25 And he cried unto the LORD; and the LORD shewed him a tree, <i>which</i> 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,</p>	<p>25 And he cried to the LORD, and the LORD showed him a log, and he threw it into the water, and the water became sweet. There the LORD made for them a statute and a rule, and there he tested them,</p>	<p>25 Then he cried out to Yahweh, and Yahweh showed him a tree; and he threw <i>it</i> into the waters, and the waters became sweet. There He set for them a statute and a judgment, and there He tested them.</p>
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"Ordinance" The ESV has "rule", the LSV has "judgment". Neither change is needed.

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.

"I will not judge you as I judged the Egyptians".

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 and in this context alone. 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.

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.

A. Deuteronomy 34:11 “**In all the signs and the wonders, which the LORD sent him to do in the land of Egypt to Pharaoh, and to all his servants, and to all his land,**”

3. It is conditional upon conduct and obedience, with no grace being found in the context.

There are four conditions for “divine healing” given in the text, all in Exodus 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.

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 Exodus 15:25, then gives a better place of rest in Exodus 15:27.

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<p>27 And they came to Elim, where <i>were</i> twelve wells of water, and threescore and ten palm trees: and they encamped there by the waters.</p>	<p>27 Then they came to Elim, where there were twelve springs of water and seventy palm trees, and they encamped there by the water.</p>	<p>27 Then they came to Elim where there <i>were</i> twelve springs of water and seventy date palms, and they camped there beside the waters.</p>
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“**palm trees**” The LSV has “date palms”.

EXODUS CHAPTER 16

56. 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:

The third instance of murmuring (Exodus 14:11,12; 15:24). It would not be the last. This is one of the most “natural” sins of all. We all murmur against God from time to time, when our needs are not met or when things are not going our way or when our faith wavers and we begin to start charging God foolishly. It is a normal part of human nature to murmur and complain.

Imagine walking through this wilderness when all you have known is the relatively lush area of Goshen. You leave Goshen, travel through a bleak and forbidding wilderness, not knowing where you are going. But day after day, all you see is wilderness and barren rock, with little vegetation. The Christian life can be like this. Some people get saved out of a rather wild lifestyle, where they had lots of money and possessions, and where they were comfortable in the world. Then they get saved and leave all that behind, on a pilgrimage to a place they know not where. Neither do they know how long it will take to arrive. All they see every day is barrenness. No booze? No parties? No fast cars? No concerts? Just prayer meetings and preaching services. No wonder some turn back, as they miss the leeks and garlics of the world. The Christian life can seem “dull” to such people whose hearts have never left Egypt.

Even those of us who are saved deal with this. The will of God may place us in a wilderness. We see other Christians in large, rapidly-growing churches with modern facilities and plenty of money. Yet God had placed us in a small church (or even in a storefront) with a dozen people in a town of 2,500 people, someplace called Armpit Falls or something, where interest in spiritual things in that town is low. The people are faithful but there is no numerical growth, and the money gets tight. Your facilities are relatively primitive, sitting on Samsonite chairs and using old hymnbooks and a keyboard for music. This may qualify as ministering and living in a spiritual wilderness. Are you willing to follow God into such a place, and be content to stay there for as long as He leaves you?

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.

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!

1. “Flesh-pots” is a very graphic word, which relates to 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 word literally means a “festival of the flesh” (carne= flesh and val, or “bal”, a definite idolatrous meaning here). Yet many Roman Catholic churches and not a few Protestant and Baptist churches have “carnivals”. It is usually a major “fund-raising” event for them.

2. 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. Our fallen nature crave the flesh pots of the world where we can indulge in our sins and lusts. Even Christians might continually fight these temptations.

The grumbling of Exodus 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.

The people would rather be fed than free and have security over liberty. No longer able to hear the rumble of Egyptian chariots, they were deafened by the rumbling of their stomachs.

“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*, page 385).” 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.

Manna is called “**angel’s food**” in Psalm 78:25

The manna would be provided supernaturally for the next 40 years.

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. Watching God supply our needs in what seems to be supernatural ways can be one of the most exciting things in the Christian life.

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.

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:

“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?

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?

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.

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.

How much better would it have been if Israel had simply ASKED for bread and meat instead of whining about not having 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.

The Lord heard, took notice and was not pleased.

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.

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.

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.

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 easily 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.

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?" "Is it food?" They had no idea what to call it as no one had ever seen anything like the manna.

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.

An **omer** is about three quarts and a pint. The ephah (Exodus 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. But this was no challenge for God and providing this made no dent in His storehouses at all.

Rules concerning the manna:

1. Every person would receive an omer daily. (Exodus 16:16-23),
2. The manna was to be consumed daily. It was not to be stored up. It would rot if it was (Exodus 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 (Exodus 16:22-30). It was to be prepared on the 6th day, not on the sabbath (Exodus 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.

The Scripture is like this- it will satisfy every appetite. For the believer who just reads a little and never delves 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. For the reader looking for devotional material, the Scriptures will also satisfy his tastes.

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

You need a fresh provision of the manna daily. Yesterday’s manna will not do and tomorrow’s manna will not be provided until needed. We are to pray for our “**daily**” bread, not our “weekly” bread (Matthew 6:11).

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.

Disobedience, unbelief, murmuring/grumbling and rebellion are the common sins of 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.

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.

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! Ideally, God would have had to only provide it for as

long as a year if Israel had gone into the Promised Land at Kadesh-Barnea as the original plan called for. But God was not “put out” by now having to provide the manna for 40 years.

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

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.

The manna was also regulated by Sabbath laws.

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?

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.

We find it hard to rest or to take a day off. There are things we want, or have, to do and we consider taking a sabbath to be a waste of time or a sign of laziness. This is why God has to force us to take a day off. It is for our good, mentally, physically and spiritually. Man loves his vacations and days off but not if they imposed by God in a Sabbath.

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.

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

Description of the manna:

1. Small, Exodus 16:14
2. Round, Exodus 16:14
3. White, Exodus 16:31
4. Sweet, Exodus 16:31
5. Easily melted, Exodus 16:21

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.

The manna and Aaron's rod both were not found when they looked in 1 Kings 8:9 ("There was nothing in the ark save the two tables of stone, which Moses put there at Horeb, when the LORD made a covenant with the children of Israel, when they came out of the land of Egypt."), 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.

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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.	33 And Moses said to Aaron, "Take a jar , and put an omer of manna in it, and place it before the LORD to be kept throughout your generations."	33 And Moses said to Aaron, "Take a jar and put an omerful of manna in it, and place it before Yahweh to be kept throughout your generations."
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"pot" The ESV and LSV have "jar".

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

A testimony of God's provision, faithfulness and care for His people. We always need to be reminded of this as we constantly forget.

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.

This doesn't help if you don't know what is ephah is!

"The Bible presents a menu for each of the three places Israel lived. In Egypt, the menu consisted of seven main items: fish (dagah), cucumbers (qishshium; water melons, cucumbers, gourd), melons (abat-tichim), leeks (shatsir; herb, leek), onions (betsel), gar lick (shum), and bread (lechem; food, bread, sustenance). It may be that "bread" could stand for "food" rather than bread specifically (cf. Ex. 16:3 & Num. 11:5). Any one of these items could substantially

stay on your breath several days, especially since they are viewed in mingling of portions in "flesh pots"(sir; Ex.16:3). You can hardly understand why the children of Israel ever complained about being delivered from such a menu as this; yet it reveals the diet of the sinner in the land of bondage. What the sinner feeds on is quite like the items mentioned here - spicy, bitter, tangy, yet without strength and variety in taste. A carnal, murmuring heart can recall these items with delight in preference to that which the Lord miraculously provided.

"The menu of Canaan was considerably different; it consisted of at least twelve items, besides the benefits of good soil, brooks of water, fountains and depths that spring out of valleys and hills, and grass for their cattle (Deut. 8:7 & 11: 15). The twelve items reveal a variety of benefits from some of the same elements, and they are as follows: wheat (chittah), barley (seorah; long hair barley), vines (gephen), fig (teenah), pomegranates (rimmon), olive (zayith), honey (debash), bread (lechem), milk (chalab), corn (dagan), wine (tirosh; new wine), and oil (yitshar). This is a rather impressive diet and presents the greater blessings of Canaan above the land of Egypt (Deut. 8:7-9; 11: 14). Only saints know the difference that comes into the life when it is transformed by the grace of God from the flesh pots of Egypt to the bounty of Canaan.

"The menu of the Wilderness Wanderings of the children of Israel presents yet another diet that is quite significant. There are three basic items mentioned with care, and each of them came as a direct act of God, in a miraculous way. They are: water (mayim), manna (man; a sweet gum or resin?), and quail (selav). We are basically talking about water, bread (or a kind of bread), and meat (flesh). These three elements are not only the best basic to natural, physical life, but they are three elements in the elements of Christ, Himself, as Saviour, as well as being three elements involved in the salvation that He offers to mankind.

"This is not the place to go on into the deeper explanation of the thought, but it is, at this point, most significant in this context. The Saviour and His salvation is couched in the language of the necessities of life rather than the luxuries of life. Salvation is a necessity; it is not merely an optional luxury.

"Egypt, Wilderness, and Canaan are spiritual places as well as historical geographies. Each one represents a great contrast in that which man feeds on-whether as a sinner, as a carnal Christian, or, a victorious saint. No matter what might be wrong, physically, with a man, the doctor always starts his investigation with a look at the tongue and an appraisal of the diet. This is quite true, spiritually, of the believer, also (O. Talmadge Spence, *Foundations Bible Commentary on Exodus*, pages 284-285)."

The manna (O. Talmadge Spence, *Foundations Bible Commentary on Exodus*, pages 285-286)."

1. The Manna came down from heaven (Exodus 16:4).
2. The Manna was a supernatural gift from God (Exodus 16:15).
3. The Manna came to the place where the people were living (Exodus 16:12-14).
4. The Manna was to be gathered by the individual (Exodus 16:16).
5. The Manna was given according to the individual need or appetite ("**according to his eating;**" Exodus 16:16).
6. The Manna met a daily need (Exodus 16:4).
7. The Supernatural Manna came down in the natural dew (Numbers 11:9).
8. The Manna was despised by the "mixed multitude" - the unbeliever (Numbers 11:4-6).
9. The Manna was small like "hoar frost" on the ground (Exodus 16:14).
10. The Manna was white (Exodus 16:31), like bdellium (Numbers 11:7).
11. The Manna was like coriander seed (16:31).
12. The Manna was sweet to the taste, like wafers made with honey (Exodus 16:31).
13. The Manna was ground and baked (Numbers 11:8).

14. The Manna could be eaten with good taste, could breed worms; could remain fresh or stink (Exodus 16:23,24).
15. The Manna was to be gathered in the morning (Exodus 16:12).
16. The Manna was to be gathered for six days, but not gathered on the Sabbath (Exodus 16:26).
17. The Manna could not be gathered by a selfish spirit (Exodus 16:27).
18. The Manna, although gathered more by some and less by others, yet it was sufficient within itself (Exodus 16:16-18).
19. The Manna was not to be left over for the next day (Exodus 16:19).
20. The Manna was incomprehensible to the natural man ("**What is it?**" Exodus 16:15).
21. The Manna that was gathered must be used (Exodus 16:20).
22. The Manna was preserved on the Sabbath and preserved in the Ark (Exodus 16:23,24, 33).
23. The Manna lasted until Israel reached the land of Canaan (Exodus 16:35; Joshua 5:12).
24. Manna is called "the corn of heaven," "angels' food" (Psalm 78:24-25).
25. There is "**hidden manna**," meaning a hidden agent for spiritual sustenance for the saints (Revelation 2:17).

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.

God deliberately led them to an area with no water. God often puts Himself in a situation where humanly speaking, it would be impossible for us to be provided for. Then God goes ahead and does it anyway, to demonstrate to us that there is no situation that He cannot handle or overcome.

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?

The smallest problems bring 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?

How illogical. God did all those miracles against Egypt and led them out of Egypt only to destroy them?

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

You can hear the frustration in Moses' voice and it is certainly understandable.

"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 gripers (Heb. 12:15). In the South, it is a universal pastime. The gripers 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*, pages 410-411).”

17:5 And the LORD said unto Moses, Go on before the people, and take with thee of the elders of Israel; and thy rod, wherewith thou smotest the river, take in thine hand, and go.

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.

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.

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 Dake, *Dake Annotated Reference Bible*, Old Testament page 131).

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 “**For Christ is the end of the law for righteousness to every one that believeth.**”).

“**the rock in Horeb**” Was this at Mt. Sinai?

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?

“**Massa**”- test, strife, contention. 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 the Lord need to prove He is “for” us before we will believe Him?

60. The Battle With Amalek 17:8-16

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

Amalek is clear type of the flesh, at constant war with God's people. Always expect an attack from the world, the flesh and the devil. 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.

1. As soon as the blessing comes, here comes Amalek. As soon as God starts to move, here comes Amalek. As soon as sinners start getting saved, here comes Amalek. 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. ALWAYS expect such attacks and never allow yourself to be taken by surprise.

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)".

Amalek often attacks us in unorthodox but effective ways. Paul describes Amalek's attack in Galatians 5:17 **"For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would."**

1. Attacking from the rear
 - A. Dirty tactics- the flesh does not fight fairly.
2. Attacking the weak
 - A. 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.

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").

Where did the Hebrews get their weapons? They went out of Egypt unarmed but are fighting a military engagement here. No doubt they plundered the camp of the Egyptians for arms after their destruction. Many bodies of the drowned soldiers may have floated to the surface and their weapons could also have been taken by the Hebrews.

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.

Moses is praying (Exodus 9:33), and the **"lifting up of hands"** (1 Timothy 2:8) shows that prayer must accompany any battle (Ephesians 6:18 **"Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints;"**).

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.

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.

Then it is the Lord Himself who does the fighting, although the troops must handle the weapon.

1. Psalm 149:6 **"Let the high praises of God be in their mouth, and a twoedged sword in their hand;"**
2. Jeremiah 48:10 **"Cursed be he that doeth the work of the LORD deceitfully, and cursed be he that keepeth back his sword from blood."**

"discomfited" Mental or bodily distress, something that disturbs one's comfort; an annoyance, to make uncomfortable; distress. From the Old French desconfort, from desconforter, to discourage : des-, dis- + conforter, to strengthen. The "dis-" prefix also means "utterly apart". It is a negative prefix. It also has the idea to completely undo or to take apart (Steven J. White, *White's Dictionary of the King James Language*, page 340).

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.

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.

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!

"rehearse" repeat it, have it read to Joshua regularly.

17:15 And Moses built an altar, and called the name of it Jehovah-nissi:

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

AV	ESV	LSV
15 And Moses built an altar, and called the name of it Jehovahnissi:	15 And Moses built an altar and called the name of it, The LORD Is My Banner,	15 And Moses built an altar and named it Yahweh is My Banner;

The ESV and LSV omits "Jehovah-nissi" and translates it as "The Lord is My Banner"..

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

The Lord will have war with the world, the flesh and the devil in every generation until we get past Revelation 20. The warfare 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- Galatians 2:20.
 - A. Speaks of sanctification- the destruction of the old man/nature.
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- Exodus 17:14
5. The victory is commemorated with an altar- Exodus 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;

Everyone had heard what God had done for Israel and to Egypt. See Rahab's testimony in Joshua 2:9-11 "And she said unto the men, I know that the LORD hath given you the land, and that your terror is fallen upon us, and that all the inhabitants of the land faint because of you. For we have heard how the LORD dried up the water of the Red sea for you, when ye came out of Egypt; and what ye did unto the two kings of the Amorites, that were on the other side Jordan, Sihon and Og, whom ye utterly destroyed. And as soon as we had heard these things, our hearts did melt, neither did there remain any more courage in any man, because of you: for the LORD your God, he is God in heaven above, and in earth beneath."

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

Why was Zipporah sent back? Three 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 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.

It appears that Moses and Zipporah did not have a good marriage. The ministry can kill a ministry. Many preachers get consumed in their ministries that they neglect their wife and kids. It appears that is what happened to Moses. He was extremely busy with his ministry, which left little time for anything else, especially his wife and sons. From what we see, Moses did not appear to be a good father or husband.

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:

An "alien" is the same idea of a "stranger".

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.

Did Moses pay any attention to his family? Or did he neglect them because of his “ministry”? This is a common problem with many men in major ministries- they get so busy with their ministry that they neglect, and eventually, lose their families. There does not seem to be any animosity on Jethro’s part in the way Moses treated his wife and sons.

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.

“**obeisance**” 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!

Moses’ personal tent.

There is nothing recorded about Moses spending any time with his wife and sons, but it is mentioned that Moses spent time with his father-in-law.

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.

The great works of God make a great tool for evangelism. Even the Canaanites had heard of what God did to the Egyptians as this news had spread through the whole world.

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.

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.

Since Moses was the only judge, the backlog of cases must have been enormous.

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?

Such ministries are usually very time-consuming. Even small ministries can become full-time job.

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

"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.

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.

Jethro, who was a priest of Midian, must have been familiar with the problems of dispensing divine justice. Jethro understood that the limitations on Moses' time were paralyzing the justice system. Jethro had a point, but the Lord said nothing about it. God did not endorse Jethro's advice but He didn't warn against it or forbid it, either. Sometimes, good, old-fashioned common sense needs to be applied. Moses had taken a lot on himself, as pastors are apt to do. Pastors are terrible when it comes to delegating work. 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 ("**Yet I supposed it necessary to send to you Epaphroditus, my brother, and companion in labour, and fellowsoldier, but your messenger, and he that ministered to my wants. For he longed after you all, and was full of heaviness, because that ye had heard that he had been sick. For indeed he was sick nigh unto death: but God had mercy on him; and not on him only, but on me also, lest I should have sorrow upon sorrow. I sent him therefore the more carefully, that, when ye see him again, ye may rejoice, and that I may be the less sorrowful.**").

The current situation could not be maintained. It was having a negative effect on both Moses and the people. Moses was being overwhelmed and the people were being frustrated at the delay in having their cases and complaints heard and acted upon.

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:

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.

“Jethro understood that endless litigation threatens the survival of the system of justice. Losers in a case clearly have an incentive to appeal, if the possibility of overturning the decision of the lower court judge offers hope. So there has to be restraint on the part of higher court judges to refrain from constant overturning of lower court decisions. Furthermore, a society composed of people who always are going to court against each other will suffer from clogged courts and delayed justice. A society, in short, which is not governed by se~restrained people, and which does not provide other means of settling disputes besides the civil government — church courts, arbitration panels, mediation boards, industry-wide courts, and so forth — will find itself paralyzed (Gary North, *Moses and Pharaoh*, page 284).”

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.

This is the burden of all in positions of spiritual leadership.

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:

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.

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

AV	ESV	LSV
<p>21 Moreover thou shalt provide out of all the people able men, such as fear God, men of truth, hating covetousness; and place <i>such</i> over them, <i>to be</i> rulers of thousands, <i>and</i> rulers of hundreds, rulers of fifties, and rulers of tens:</p>	<p>21 Moreover, look for able men from all the people, men who fear God, who are trustworthy and hate a bribe, and place such men over the people as chiefs of thousands, of hundreds, of fifties, and of tens.</p>	<p>21 “But you shall select excellent men out of all the people, those who fear God, men of truth, those who hate greedy gain; and you shall place <i>these men</i> over them <i>as</i> leaders of thousands, of hundreds, of fifties, and of tens.</p>

“**able men**” The LSV has “excellent men”. “Able” is better as that means “qualified”. “Excellent” might mean “men of accomplishment or reputation” but that does not assume that they were qualified to act as judges.

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.

Moses would function as a sort of “Supreme Court”, the highest level of a “court of appeals”. The inferior judges would hear the regular cases but the great matters or the difficult cases would be brought to Moses.

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.

This is the key verse, “**If...God command thee so...**” There is no record of Moses going to the Lord with Jethro’s proposal to see if it was part of His will, but there is also no indication that God disapproved of it or said anything about it. But Moses should have prayed about it.

The art of delegation is something few pastors have mastered.

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

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

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.

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

Melchizedek (Genesis 14:17-24)	Jethro (Exodus 18:1-27)
He was a priest of Salem (Genesis 14:18).	He was a Gentile priest of Midian (Exodus18:1).
He met Abraham bearing gifts as Abraham returned from defeating the Mesopotamians (Genesis 14:18).	He met Moses as Moses returned from defeating the Amalekites (Exodus18:5).
He brought gifts to Abraham (Genesis 14:18).	He brought Moses' wife and sons to Moses (Exodus18:2-6).
He was king of peace (Heb. <i>salem</i> , Genesis14:18).	He offered Moses peace (Heb. <i>salom</i> , Exodus18:7).
Abraham's heir was Eliezer ("God is my help," Genesis15:2).	Moses' heir was Eliezer ("God is my help," Exodus18:4).

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Melchizedek praised God for rescuing Abraham from the Amalekites (Genesis14:19-20).	Jethro praised God for rescuing Moses from the Egyptians (Exodus18:10-11).
He offered bread and wine (Genesis14:18).	He offered sacrifices and ate bread with Moses (Exodus18:12).

EXODUS CHAPTER 19

After salvation and the start of the Christian life, it is time to know the laws of God as it is our schoolmaster to bring us to Christ (Galatians 3:24,25).

62. The Covenant Proposed 19:1-25

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 goes up and down this mountain seven times in Exodus. Moses goes up this mountain here, in 19:9, 20, 20:1, 24:13, 32:31, and 34:4. He comes down it in 19:7, 14, 25, 20:19, 32:15, 33:7, and 34:29.

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

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.

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

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:

The covenant proposed. This exhortation will be repeated countless times in Scripture from this point forward. The one thing God requires above all else is obedience to His revealed word and laws. This is a conditional covenant.

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.

“**peculiar**” God still seeks a “**peculiar people**” (1 Peter 2:9,10). We should not be afraid of the word, “peculiar.” It has nothing to do with a person being strange, queer, eccentric, or curious. It is a word that speaks of a separated, special possession of God, and the word “holy” is near its meaning. It has the idea of an “unusual” people, different from other people.

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<p>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 <i>is</i> mine:</p>	<p>5 Now therefore, if you will indeed obey my voice and keep my covenant, you shall be my treasured possession among all peoples, for all the earth is mine;</p>	<p>5 ‘So now then, if you will indeed listen to My voice and keep My covenant, then you shall be My treasured possession among all the peoples, for all the earth is Mine;</p>
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“**peculiar treasure**” The ESV and LSV have “treasured possession”. There is nothing automatically “peculiar” about a “treasured Possession”.

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.

These three titles for Israel indicate:

1. A peculiar treasure (Exodus 19:5). Compare Matthew 13:44 “**Again, the kingdom of heaven is like unto treasure hid in a field; the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field.**”. 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 “**For thus saith the LORD, Behold, I will extend peace to her like a river, and the glory of the Gentiles like a flowing stream: then shall ye suck, ye shall be borne upon her sides, and be dandled upon her knees... And I will also take of them for priests and for Levites, saith the LORD.**”).
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 “**He hath not beheld iniquity in Jacob, neither hath he seen perverseness in Israel: the LORD his God is with him, and the shout of a king is among them.**”). 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.

4. If the United States (or any other country) was a “Christian nation,” the national leaders would publicly confess Jesus Christ as Lord and Savior, 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, but they do not. 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.

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.

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.

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.

Israel had the desire to keep the covenant, but God knew in Deuteronomy 5:28,29 (“**And the LORD heard the voice of your words, when ye spake unto me; and the LORD said unto me, I have heard the voice of the words of this people, which they have spoken unto thee: they have well said all that they have spoken. O that there were such an heart in them, that they would fear me, and keep all my commandments always, that it might be well with them, and with their children for ever!**”). 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.

The people accepted God’s covenant because there was a genuine desire in their heart for holiness. They wanted to know God and to live a better life. This is most honorable and commendable. Every sincere heart for God will respond in this hope if a life of communion and holiness is set before them in an honorable manner.

“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,

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:

Points in this verse:

1. God is holy, so a man must “take heed” (Exodus 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.
4. 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 “**But we are all as an unclean thing, and all our righteousnesses are as filthy rags; and we all do fade as a leaf; and our iniquities, like the wind, have taken us away.**”). 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.

Sanctification is usually associated with washing.

19:15 And he said unto the people, Be ready against the third day: come not at your wives.

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.

AV	ESV	LSV
15 And he said unto the people, Be ready against the	15 And he said to the people, "Be ready for the	15 And he said to the people, "Be ready for the
third day: come not at <i>your</i> wives.	third day; do not go near a woman. "	third day; do not go near a woman. "

"come not at your wives." The meaning is clear, "do not have sex with your wives for three days". The ESV and LSV mangle this simple command into not "going near a "woman". Were the men to avoid all women for what ever reason? Don't talk to a woman? Don't have any dealings with a woman, even platonically? Why not just keep the clearer Authorized Version reading?

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.

Who was blowing the trumpet?

1. Trumpets were used to call convocations of God's people. One will be used to call out the greatest gathering of all- the rapture.

A. Matthew 24:31 **"And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other."**

B. 1 Corinthians 15:52 **"In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed."**

2. "Something should be said before closing this passage concerning the "trumpet" (*yobet*; 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 (*yobet*, *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; 1 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

shofaroth were in use: the curved (male) ram's horn and the straight (female) mountain goat's horn (O. Talmadge Spence, *Foundations Bible College on The Pentateuch*, page 291).”

Moses trembled, too (Hebrews 12:21 “**And so terrible was the sight, that Moses said, I exceedingly fear and quake:**”).

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.

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.

19:20 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.

I don't see why anyone would try to “break through” as God was showing His glory to such a degree that the people were afraid.

19:22 And let the priests also, which come near to the LORD, sanctify themselves, lest the LORD break forth upon them.

There were priests before the law was given.

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22 And let the priests also, which come near to the LORD, sanctify themselves, lest the LORD break forth upon them.

22 Also let the priests who come near to the LORD **consecrate themselves**, lest the LORD break out against them.”

22 “Also let the priests who come near to Yahweh **set themselves apart as holy**, lest Yahweh break out against them.”

“**sanctify themselves**”. “Consecrate” of the ESV has a different idea than to “sanctify”. “Sanctify” is “to set someone or something apart for God”. “Consecrate” is a preparation for holy service, like consecrating the priests. The LSV is technically correct but is too wordy.

19:23 And Moses said unto the LORD, The people cannot come up to mount Sinai: for thou chargedst us, saying, Set bounds about the mount, and sanctify it.

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.

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

The Law is now given to God's people. The Law is part of God's plan for His people as the Law is our schoolmaster to bring us to Christ (Galatians 3:24,25 "**Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith. But after that faith is come, we are no longer under a schoolmaster.**"). We must have Law in our life, else we have no guiding principles for us to live our lives by. Without Law, we live in chaos and every man will do that which is right in his own eyes.

"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).

2. Buddha, Mohammed, Lao-tzu, Mao Tse-tung, Pope Leo I, Richard Nixon, Pope Gregory I, Abraham Lincoln, Ted Kennedy, Zoroaster, Confucius, Pope Paul VI, and Pope John XXIII violated ALL TEN OF THEM regularly (see James 2:10).

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*, pages 458-459)."

Notice also that the Ten Commandments are presented in a negative fashion. Only the Fifth Commandment is 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*.)” It also suffers from a failure to apply dispensational principles between Israel and the Church and Israel as a nation and the Gentile nations.

The Ten Commandments are not the entire law, but a summary of the law. The law defines what sin is. You can find any sin defined by looking in the Ten Commandments.

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:

1. First Commandment- Exodus 20:3 “Thou shalt have no other gods before me.”
 - A. Matthew 4:10 “**Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.**”
 - B. 1 Corinthians 8:4 “**As concerning therefore the eating of those things that are offered in sacrifice unto idols, we know that an idol is nothing in the world, and that there is none other God but one.**”
 - C. Ephesians 5:5 “**For this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God.**”
 - D. 1 John 5:21 “**Little children, keep yourselves from idols. Amen.**”
2. Second Commandment- Exodus 20:4,5 “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: 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;"

A. Acts 17:29 **"Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device."**

B. Romans 1:23 **"And changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things."**

C. Revelation 9:20 **"And the rest of the men which were not killed by these plagues yet repented not of the works of their hands, that they should not worship devils, and idols of gold, and silver, and brass, and stone, and of wood: which neither can see, nor hear, nor walk:"**

3. Third Commandment- Exodus 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."**

A. Matthew 5:33-37 **"Again, ye have heard that it hath been said by them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths: But I say unto you, Swear not at all; neither by heaven; for it is God's throne: Nor by the earth; for it is his footstool: neither by Jerusalem; for it is the city of the great King. Neither shalt thou swear by thy head, because thou canst not make one hair white or black. But let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil."**

B. James 5:12 **"But above all things, my brethren, swear not, neither by heaven, neither by the earth, neither by any other oath: but let your yea be yea; and your nay, nay; lest ye fall into condemnation."**

4. Fourth Commandment- Exodus 20:8-11 **"Remember the sabbath day, to keep it holy. Six days shalt thou labour, and do all thy work: 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: 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."**

A. Paul never applies it to a Gentile and/or a Christian as being binding.

B. Colossians 2:16 makes it clear that the Christian is not to be judged regarding whether he observes the Sabbath or not. If you want to observe the Sabbath, you have that liberty, but you do not have the right to judge any Christian who does not observe it.

C. Christ and the apostles observed it as they were Jews, but into the Church Age, there is no record of it being observed.

D. By the time we get into Acts 20, we see believers gathering on the first day of the week.

E. The Sabbath (the first day of the week) is a covenant sign between Israel and God. Since God never made such a covenant with any Gentile nation or the Church, the Sabbath is not binding on us.

F. The Sabbath was never done away, and it is still in effect, but only if you are a Jew.

5. Fifth Commandment- Exodus 20:12 **"Honour thy father and thy mother: that thy days may be long upon the land which the LORD thy God giveth thee."**

A. Luke 18:20 **"Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Honour thy father and thy mother."**

- B. Romans 1:30 **“Backbiters, haters of God, spiteful, proud, boasters, inventors of evil things, disobedient to parents,”**
- C. Ephesians 6:1-3 **“Children, obey your parents in the Lord: for this is right. Honour thy father and mother; (which is the first commandment with promise;) That it may be well with thee, and thou mayest live long on the earth.”**
- D. Colossians 3:20 **“Children, obey your parents in all things: for this is well pleasing unto the Lord.”**
6. Sixth Commandment Exodus 20:13 **“Thou shalt not kill.”**
- A. Romans 13:9 **“For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thyself.”**
- B. 1 Timothy 1:9 **“Knowing this, that the law is not made for a righteous man, but for the lawless and disobedient, for the ungodly and for sinners, for unholy and profane, for murderers of fathers and murderers of mothers, for manslayers,”**
7. Seventh Commandment- Exodus 20:14 **“Thou shalt not commit adultery.”**
- A. Matthew 5:27,28 **“Ye have heard that it was said by them of old time, Thou shalt not commit adultery: But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart.”**
- B. Matthew 19:17,18 **“And he said unto him, Why callest thou me good? there is none good but one, that is, God: but if thou wilt enter into life, keep the commandments. He saith unto him, Which? Jesus said, Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness,”**
- C. Romans 13:9 **“For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thyself.”**
- D. Ephesians 5:3-5 **“But fornication, and all uncleanness, or covetousness, let it not be once named among you, as becometh saints; Neither filthiness, nor foolish talking, nor jesting, which are not convenient: but rather giving of thanks. For this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God.”**
- E. 1 Thessalonians 4:3 **“For this is the will of God, even your sanctification, that ye should abstain from fornication:”**
8. Eighth Commandment- Exodus 20:15 **“Thou shalt not steal.”**
- A. Matthew 19:18 **“He saith unto him, Which? Jesus said, Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness,”**
- B. Romans 2:21 **“Thou therefore which teachest another, teachest thou not thyself? thou that preachest a man should not steal, dost thou steal?”**
- C. Romans 13:9 **“For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thyself.”**
- D. 1 Corinthians 6:10 **“Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God.”**
- E. Ephesians 4:28 **“Let him that stole steal no more: but rather let him labour, working with his hands the thing which is good, that he may have to give to him that needeth.”**
9. Ninth Commandment- Exodus 20:16 **“Thou shalt not bear false witness against thy neighbour”**

A. Romans 13:9 **"For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thyself."**

B. 1 Timothy 1:10 **"For whoremongers, for them that defile themselves with mankind, for menstealers, for liars, for perjured persons, and if there be any other thing that is contrary to sound doctrine;"**

C. James 4:11 **"Speak not evil one of another, brethren. He that speaketh evil of his brother, and judgeth his brother, speaketh evil of the law, and judgeth the law: but if thou judge the law, thou art not a doer of the law, but a judge."**

10. Tenth Commandment- Exodus 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."**

A. Luke 12:15 **"And he said unto them, Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth."**

B. Romans 7:7 **"What shall we say then? Is the law sin? God forbid. Nay, I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet."**

C. Romans 13:9 **"For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thyself."**

D. 1 Corinthians 5:10,11 **"Yet not altogether with the fornicators of this world, or with the covetous, or extortioners, or with idolaters; for then must ye needs go out of the world. But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such an one no not to eat."**

E. 1 Corinthians 6:10 **"Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God."**

F. Galatians 5:19 **"Now the works of the flesh are manifest, which are these; Adultery, fornication, uncleanness, lasciviousness,"**

G. Ephesians 5:3,5 **"But fornication, and all uncleanness, or covetousness, let it not be once named among you, as becometh saints;...For this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God. "**

H. 1 Timothy 6:10 **"For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows."**

I. 2 Timothy 3:2 **"For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy,"**

"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 (34:1). 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 on The Pentateuch*, page 293)."

If Israel is to be a nation, then it must have a law code, a foundation for social order. Instead of having Israel use a heathen code like that of Hammurabi, God would give them His law code that would serve as the foundation for Israel's judicial and social structures.

63. The First Commandment 20:1-3

20:1 And God spake all these words, saying,

God spoke them to Moses and Moses repeated them to the people.

“Also, we can see three prominent words coming up out of these great commandments. They are: REVERENCE to God, HONOUR to parents, and RESPECT to others. The grace of God certainly touches these vital areas of our lives. In the matter of reverence additional words are woven into these first four commandments which should inspire and give incentive for an obedience; God gives us reasons why we should not make images, bow down to them, or, take His name in vain, or, desecrate His Holy Day (O. Talmadge Spence, *Foundations Bible Commentary on the Pentateuch*, page 295).”

“The Bible presents several groups of spiritual realities and it should be noted with care the great value of a balanced appreciation for all of them. No greater observation could be made than to see the right perspective in this biblical balance of truths held in proper relationship one to the other. We outline them at this juncture with the hope that the reader will profit from the total view. They are as follows:

- (1) The Ten Commandments (Ex.20:1-17; Deut. 5:1-21).
- (2) The Nine Beatitudes (Matt. 5:3-12).
- (3) The Nine Gifts of the Holy Spirit (I Cor. 12:8-10; cf. 12:28).
- (4) The Nine Ingredients in the Fruit of the Spirit (Gal. 5:22-23).
- (5) The Seven Pieces of the Christian's Armour (Eph. 6:14-18).
- (6) The Seven Pieces of the Christian's Wardrobe (II Pet. 1 :5-7).
- (7) The Character of the Christian in the Sermon on the Mount. (Ten divisions; Mat. 5-7)

“The form of the Decalogue is most emphatic; eight of the commandments are presented in the negative, and two of them are presented as an imperative command. The negatives reveal that man is naturally wrong and in sin; God speaks directly to the sinner who is by nature doing wrong. That sin is attacked; "Thou shalt not." If man was without sin God would have never addressed him in the negative. And in a day when the positive is so very popular in psychology and behaviourisms, and business and success is built upon the premise of "positive thinking," we must keep the blessed reality of the negative in our perspective. Sometimes, you can say a thing in the negative as the most positive way to say it at all. Law does not save, but it teaches us obedience and that is a great value for the Christian life. Therefore, the negative is a condemnation to the very nature of the sinner; yet, it is also a discipline for building Christian character. Law is not everything; but we cannot afford to throw the baby out with the bathwater (O. Talmadge Spence, *Foundations Bible Commentary on the Pentateuch*, page 294).”

20:2 I am the LORD thy God, which have brought thee out of the land of Egypt, out of the house of bondage.

The First Commandment has two variations: one will be found in Deuteronomy 5:7 (“**Thou shalt have none other gods before me.**”) and the other in Deuteronomy 6:4,5 (“**Hear, O**

Israel: The LORD our God is one LORD: And thou shalt love the LORD thy God with all thine heart, and with all thy soul, and with all thy might.”)

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. God announced to the Hebrews that He had intervened decisively and miraculously in their lives and in the history of their nation. He did so in a way that He did not do for any other people. This was to show that His relationship with Israel would be unique. This intervention was a divine intervention into history. God does intervene in history. Deism is a heresy where it teaches that God is uninterested in human history. Even a casual reading of Scripture will show that simply isn’t true. The events surrounding the Exodus cannot be explained as a series of impersonal natural events. There could be no doubt in the minds of the Hebrews of that God had been the source of their liberation from Egypt. There was no doubt in the minds of the people of Jericho, as Rahab informed the spies a generation later in Joshua 2:10,11 **“For we have heard how the LORD dried up the water of the Red sea for you, when ye came out of Egypt; and what ye did unto the two kings of the Amorites, that were on the other side Jordan, Sihon and Og, whom ye utterly destroyed. And as soon as we had heard these things, our hearts did melt, neither did there remain any more courage in any man, because of you: for the LORD your God, he is God in heaven above, and in earth beneath.”**

This divine intervention also showed Israel that God would be their sovereign. He purchased them, redeemed them and He identified Israel as His son, His firstborn, in Exodus 4:22. This would place Israel under an obligation to obey God and worship only Him. Israel had entered into covenant with God in Exodus 19 and the details of that covenant would now follow.

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.

“**thou**” not “**ye**”. This is a commandment directed toward the individual.

“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, Allah 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)."

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, Hyles, MacArthur, Sproul, Wesley, Luther, 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).
3. 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.

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.

This is a call to reject the multitude of false gods worshipped by the heathen and choose to worship the One True God instead.

"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*)."

"**before me**" literally means "before my face, against my face, in hostility toward me, in my

presence, in my sight.” It means that man...

1. is to set no god before the Lord God.
2. is to set no god beside the Lord God.
3. is to set no god in the presence of the Lord God.
4. is to set no god in the face of the Lord God.

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:

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” (Exodus 20:4) any image.
2. “Unto thee” means to “bow down thyself to them” (Exodus 20:5).
3. Where this is done, payment for sin extends to grandchildren, great-grandchildren, and further (Exodus 20:5).
4. If Jewish idolatry is forbidden, then Gentile idolatry is also forbidden.

This command was revolutionary among all the religions of the world as they all had their idols and physical depictions of their gods. The only acceptable “**image**” of God that may be worshipped is Jesus Christ (Colossians 1:15).

“The rationale of idolatry is quite logical. As one writer has pointed out, with reference to Hindu idols, the purpose of the idols is to convey abstract concepts to the simple mind. The god depicted with many hands symbolizes thereby the omnipotence of the supreme being, and the many-eyed god sets forth omniscience, and so on. This is an intelligent and logical thesis, but it is also totally wrong. It is forbidden by God and therefore dishonors Him and thus receives no blessing. It has also been productive of social decadence and personal depravity. Wherever man begins by establishing his own approach to God, he ends up by establishing his own will, his own lusts, and finally himself as God. If the terms of man’s approach to God are set by man, then the terms of man’s life and prosperity are dictated also by man rather than by God. But the initiative belongs entirely to God, and therefore the only lawful approach to God is on His terms entirely and by His grace. This, then, is the second aspect of the second commandment: the lawful approach to God is entirely of God’s ordination. Hence the altar had to be a natural one, not of man’s making; hence, too, the priest could not reveal his nakedness: he was to be entirely covered by raiment setting forth the office of mediation, God’s appointed mediator. Since the order of worship set forth the mediatorial work of Christ, the God-appointed approach to God, there could be no departure from that order without apostasy (R. J. Rushdoony, *Institutes of Biblical Law*, page 65)”

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;

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.

Man is incurably religious. Atheism is unnatural and irrational. Man will worship something. If he does not worship the true God, then he will worship the sun, moon, heavens, animals, insects, earth, or even what he can concoct out of his own intellect (philosophy, science, religion, politics, economic systems, education, etc...).

An image-lover is a God-hater. Man worships something less than man when he worships an idol. **“Their idols are silver and gold, the work of men’s hands. They have mouths, but speak not. Eyes have they, but they see not. They have ears, but they hear not. Noses have they, but they smell not. They have hands, but they handle not. Feet have they, but they walk not. Neither speak they through their throat. They that make them are like unto them; so is every one that trusteth in them”** (Psalm 115:4-8; also see Psalm 135:15-18 and Isaiah 44:9-20).

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?

“Fallen man wants a mediator between himself and God. He wants that mediator to be the work of his own hands. This is an attempt to make himself a co-equal with God, or at the very least, a co-participant with God in their “mutual struggle” against the unpredictable forces of nature and history. The idea that there is a God-ordained mediator who was not the product of men’s hands — a “stone cut out without hands” (Daniel 2:34) — is repulsive to fallen man. Such a concept of God denies man’s own sovereignty and places him at the mercy of God exclusively. He would rather worship some other kind of god. As Rushdoony writes, “the only God they can tolerate is on[e] who is immersed in history, one who is Himself a product of natural process and is working together with man to conquer time and history. God and man are thus partners and co-workers in the war against brute factuality (Gary North, *The Sinai Strategy*, pages 30-31).”

Colossians 3:5 tells us that “...**covetousness...is idolatry.**” Anything that you give yourself to, especially in abandonment, becomes your “god.”

“Idolatry began because men found it difficult to worship a god they could not see. So they said to themselves, 'We will make something which will represent the god and that will make it easier to think of the god.' In the first instance the idol was never meant to be the god; it was meant only to stand for the god.

We can perhaps understand it if we think of it this way. Suppose we have a friend whom we have not seen for a very long time, and suppose we sit down to write a letter to that friend, and suppose we find the letter hard to write, because we have been separated for so long. In such a situation it might well help if we took a photograph of the friend and put it where we could see it, and wrote, as it were, looking at the photograph. The photograph would bring our friend nearer to our mind. At first that is what an idol was meant to do.

The trouble was that men began to worship the idol instead of the god it stood for; men began to worship the symbol instead of the reality it was supposed to represent. It is not really difficult to see how idolatry began, and it is not really so silly as it looks. For all that, we may well be saying, 'I am not likely to do a thing like that.' But perhaps we are more likely to do it than we think.

Take a very small thing first of all. Quite a lot of people carry some kind of lucky mascot, some kind of charm. Some carry a lucky penny or a lucky sign of the zodiac, or, for instance, if they go on a journey, they take a St. Christopher sign to avoid accidents. That is really idolatry,

for it is believing that in some way the carrying of a little bit of metal or plastic can have an effect on their lives. But there is something much more serious than that. The real essence of idolatry is that a man worships a thing instead of God.

There is no doubt at all that there is a great deal of that today. People assess their success in life by the number of things which they possess. We think a man a success if he has a big motor car, or an elaborate television set or record-player, or if he can go every year for a Continental holiday.

This is obviously wrong (William Barclay. *The Old Law and the New Law*, pages 11-13, cited in *Preacher's Outline and Sermon Bible*).".

"God was not to be represented visually by the people of the Old Testament because He had not yet appeared as the Incarnation, the perfectly human mediator between God and men who perfectly represented God (John 14:9). 11 Any pre-Christian attempt on the part of man to picture God would have been an assertion of divinity on the part of man, for only Jesus Christ has seen God, because He is of God (John 6:46). It would have meant that fallen man had seen the face of God. But to view God meant death, as the Hebrews had been told (Exodus 19:21). Not even Moses was allowed to see God's face (Exodus 33:23). Men could have painted a burning bush, which was a manifestation of God, or produced a sculpture of Jacob wrestling with the theophany (Genesis 32:24-32), but there was no way they would have been able to represent God in His Person as a divine being, Men violated this prohibition by representing God in the form of animals, worshipping creatures as if they were the creator (Romans 1:23) (Gary North, *The Sinai Strategy*, page 31).".

" Idolatry is thus not only punishable by law as socially detrimental, it is in fact a capital offense. It constitutes treason to the King or Sovereign, to Almighty God (Deuteronomy 17:2-7). To the modern mind, treason to the state is logically punishable by death, but not treason to God (R. J. Rushdoony, *Institutes of Biblical Law*, page 66)."

20:6 And shewing mercy unto thousands of them that love me, and keep my commandments.

"**Thousands**" love Him and obey Him, but unfortunately, "millions" do not, so these "thousands" are in a minority and are a remnant and always have been and always will be. Eventually we will be down to "hundreds" and probably even "dozens".

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.

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 Brownd" 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", 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 respectably. 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 “horse feathers!”? 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*, pages 475-476).”

The use of these “euphemisms” is nothing more than a “polite” 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.

“...by using the name of a society’s god, rebellious men seek to invoke power. It is an attempt to manipulate that god in order to get him to do the will of man. God warns us against using His name in this way. To do so is to use His name in vain.

“This does not mean that there is no power associated with God’s name. On the contrary, there is immense power. This is why men are not to invoke this power autonomously. God promises to honor His name when it is used lawfully by church authorities, which is his ordained monopoly. The church alone can legitimately declare excommunication in the name of God. Thus, what we call “swearing” (profanity) is an unlawful attempt to manipulate God by rebellious men who assume the position of His ordained monopoly, the church.

“The magician believes that “words of power” can be used to manipulate external events. Man seeks power by manipulating his environment. He attempts to become master of the creation by the use of secret phrases or techniques known only to initiates, whether witch doctors or scientists. Men seek power through manipulation rather than by ethics, obedience, and service to others. The prohibition on the misuse of God’s name cuts off magic at the roots. The commandment, being negative, is nonetheless positive: ethical. We are considering the priestly function here, however; the ethical and dominical aspects are more clearly seen in the eighth commandment, which parallels the third (Gary North, *The Sinai Strategy*, page xvi).”

Profanity is really an act of profane worship. The word is derived from two Latin words, “pro” (before, or in front of) and “fanum” (temple), meaning “before or outside the temple.” It involves the verbal invocation of a false god, and therefore it involves the worship of a false god. Profane speech calls upon the name of the God of the Bible in a profane way. It implies that God can be called upon by rebellious man and that He can be controlled by man. The primary application here is speech directed at and against God in an (anti-)religious sense, not so much filthy talk, although that can also be added.

“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*).”

Different types of swearing, from R. J. Rushdoony, *Institutes of Biblical Law*, page 107:

1. Swearing is the act of verbally expressing the feeling of aggressiveness that follows upon frustration in words possessing strong emotional associations.
2. Cursing, often used as a synonym for swearing, is a form of swearing distinguished by the fact that it invokes or calls down some evil upon its object.
3. Profanity, often used as a synonym for swearing and cursing, is the form of swearing in which the names or attributes of the figures or objects of religion are uttered.
4. Blasphemy, often identified with cursing and profanity, is the act of vilifying or ridiculing the figures or objects of religious veneration.
5. Obscenity, a form of swearing that makes use of indecent words and phrases.
6. Vulgarity, a form of swearing that makes use of crude words, such as bloody.
7. Euphemistic swearing, a form of swearing in which mild, vague, or corrupted expressions are substituted for the original strong ones.¹

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<p>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.</p>	<p>7 “You shall not take the name of the LORD your God in vain, for the LORD will not hold him guiltless who takes his name in vain.</p>	<p>7 “You shall not take the name of Yahweh your God in vain, for Yahweh will not leave him unpunished who takes His name in vain.</p>
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“**guiltless**” The LSV has “unpunished”. The ESV reads as the Authorized Version.

66. The Fourth Commandment 20:8-11

20:8 Remember the sabbath day, to keep it holy.

Three things about the sabbath (this is the weekly sabbath, as seen by use of “sabbath day”)

1. It is to be remembered.
 - A. It is not to be neglected or ignored by Israel.
 - B. There is no record or evidence for the sabbath prior to Exodus. No one was recorded keeping the Sabbath in Genesis. The word “remember” in the commandment harks back to the creation and does not recall a past observance but commands Israel to remember the sabbath thereafter.
2. It is to be kept.
 - A. It is to be observed weekly.
3. It is to be kept holy.
 - A. It is to be observed correctly, with the right attitude.

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.
 - 1.1. 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.**

¹ Although Rushdoony cites this, quoting from a writer named Ashley Montagu, he criticizes making these distinctions, calling them “non-Biblical” (ibid). He is not focusing on filthy speech, but blasphemous speech.

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 see the that ye will see the; and that which remaineth over lay up for you to be kept until the morning.**
3. The Sabbath is "holy".
 - 3.1. 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 see the that ye will see the; 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.
 - 4.1. Exodus 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.**
5. It was to be "kept holy".
 - 5.1. 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.
 - 6.1. 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:**
 - 6.2. 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.**
 - 6.3. 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.**
 - 6.4. 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.**
 - 6.5. Nehemiah enforced it in Nehemiah 13:15-22
 - 6.6. Jeremiah 17:21-27
7. The Sabbath was given to Israel, not to any Gentile nation
 - 7.1. 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.**
 - 7.2. Exodus 31:16 **Wherefore the children of Israel shall keep the sabbath, to observe the sabbath throughout their generations, for a perpetual covenant.**
 - 7.3. Proselytes were to also keep it.
 - 7.3.1. 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
 - 8.1. 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.

8.2. 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 : whoever doeth work therein shall be put to death.**

8.3. See Numbers 15:32ff.

8.4. 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.

9.1. Exodus 31:16 **Wherefore the children of Israel shall keep the sabbath, to observe the sabbath throughout their generations, for a perpetual covenant.**

9.2. 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.**

10. No fire was to be kindled on the Sabbath.

10.1. Exodus 35:3 **Ye shall kindle no fire throughout your habitations upon the sabbath day.**

10.1.1. No cooking.

10.1.2. No heating of your house on a cold winter day.

11. The Sabbath was to be sanctified.

11.1. 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.

12.1. 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:**

12.2. This was a problem in the Lord's day. The Jewish leaders had put so many restrictions on Sabbath observances that it was a drudgery to observe the Sabbath instead of a delight.

13. The Sabbath will be observed in the Millennium and beyond.

13.1. 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 .**

13.2. Ezekiel 44-46, referencing the Millennial Temple.

14. It is lawful to do well and to serve God on the Sabbath

14.1 Matthew 12:2-12 **At that time Jesus went on the sabbath day through the corn; and his disciples were an hungred, and began to pluck the ears of corn, and to eat. But when the Pharisees saw it, they said unto him, Behold, thy disciples do that which is not lawful to do upon the sabbath day. But he said unto them, Have ye not read what David did, when he was an hungred, and they that were with him; How he entered into the house of God, and did eat the shewbread, which was not lawful for him to eat, neither for them which were with him, but only for the priests? Or have ye not read in the law, how that on the sabbath days the priests in the temple profane the sabbath, and are blameless? But I say unto you, That in this place is one greater than the temple. But if ye had known what this meaneth, I will have mercy, and not sacrifice, ye would not have condemned the guiltless. For the Son of man is Lord even of the sabbath day. And when he was**

departed thence, he went into their synagogue: And, behold, there was a man which had his hand withered. And they asked him, saying, Is it lawful to heal on the sabbath days? that they might accuse him. And he said unto them, What man shall there be among you, that shall have one sheep, and if it fall into a pit on the sabbath day, will he not lay hold on it, and lift it out? How much then is a man better than a sheep? Wherefore it is lawful to do well on the sabbath days.

15. The Sabbath was made for the benefit of man, not the other way around.

15.1. 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.

16.1. 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.

17.1. 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.

18.1. 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 3/4th 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. We are not to judge another and we are not to allow anyone to judge us in this regard.

20.1. 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.

22.1. If a Christian did go back under the law to observe the Sabbath, he then obligates himself to keep the whole law (Galatians 3:10-14; 5:3,9-11; James 2:10). This included suffering the penalty for failure to observe the law.

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).

23.1. There is no New Testament record of any church meeting on the Sabbath.

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.

24.1. The Seventh Day Adventists are forever complaining that the Church of Rome, and especially the pope, "changed the Sabbath" but no church or pope has the power to do that. It is true that Sunday was made over into a type of a "Christian Sabbath" rather early in church history, but it was still done in error.

24.2. The Sabbath was never "abolished" and it never will be. It simply was not given to Gentiles or the Church. It is still binding upon Israel and is observed today.

25. The weekly Sabbath could fall on different days:

25.1. 1st day- Leviticus 23:29

25.2. 7th day- Exodus 20:10

25.3. 8th day- Leviticus 23:29

26. The Sabbath is designed to be a day of rest, not worship. Nowhere is anyone commanded to gather together for worship on the Sabbath.

"The Sabbath day was tender consideration for man himself; whereas the Sabbath Year was a mercy for the overworked soil as well as extending to the poor an opportunity to gather gleanings and natural provision that God would endow Himself for the seventh year. Other gleanings were thoughtfully left for the beasts of the field to eat. Of course, greater detail will be given later concerning these things, but the mercy is introduced at Sinai.

A list of biblical sabbaths are presented here with their significant values. Of course, the word means "to desist, cease, rest" (Hebrew, shabbath; Greek, Sabbaton). The Sabbath is a time of cessation and became directly connected with seventh; a seventh rest of cessation. The Sabbath was one of two conflicts which Jesus experienced with religious leaders. His claim to be Messiah, and the matter of Sabbath observance, became the basis of the conflict. The rabbis regarded the Sabbath as an end in itself, whereas Jesus taught that the Sabbath was made for man's benefit, and that man's needs must take precedence over the law of the Sabbath (Matt. 12:1-4; Mk. 2:23-3:16; Lk. 6:1-11; Jn. 5:1-18). However, we must be reminded that Jesus maintained a sacred and regular attendance to the purpose of the Sabbath (Lk. 4:16).

The significant biblical sabbaths are:

(1) The Daily Sabbath Hour. Sacrifices in the tabernacle and the temple would eventually center around the six hours from nine o'clock in the morning until three o'clock in the afternoon. The often-used phrase "at even" (ereb; even-ing), "until even," or its equivalent, is used at least 70 times in the Pentateuch alone. This phrase takes on a very definite meaning at the Passover (Ex. 12:6, 18) and here at Sinai (Ex. 16:12). Before the Passover, there are other significant reminders of the evening (Gen. 8:11; 19:1; 24:11; 29:23; 30:16). The final meaning of this phrase, "at even," would be the evening sacrifice, as it is used in the Old Testament. All ceremonial activity would be affected at that evening sacrifice of the lamb in the tabernacle or temple. Daniel is seen with actions from God at this particular time (9:21). and much significance is given throughout the administration of the temple periods...

(2) The Weekly Sabbath. This sabbath, of course, originates with the fact of creation (Gen. 2:1-3; Ex. 20:8-11), and yet, when the Ten Commandments are given the second time it is linked with the Exodus and the Passover (Deut. 5:12-15). It is the most often mentioned sabbath of any of these enumerated here.

(3) The Pentecostal Sabbath. This, in reality, is measured as seven weekly sabbaths of time (Lev. 23:15-16). Even "the morrow after the seventh sabbath shall ye number fifty days" (the word, "pentecost," means fifty). This relates back to the third day of the sanctification of Israel before Sinai (Ex. 19:11 & 15), or, fifty days after the exodus of Israel from Egypt. In the New Testament, it represents the Day of Pentecost, which was fifty days after the resurrection of Christ from the dead (40 days, Jesus was on earth giving many infallible proofs of His resurrection, plus 10 days the disciples were in the Upper Room tarrying and praying until the coming of the Holy Spirit to the earth, Acts 1:3 & 2:1). Fifty days from the exodus the Law came down from heaven; fifty days from the resurrection of the Lord Jesus the Holy Spirit came down upon the disciples.

(4) The Sabbatical Month. The prominent thought involved in this

represented the distinctive relationship of the first four Feasts (Passover, Un-leavened Bread, Firstfruits, and Pente-cost) with the last three Feasts (Trumpets, Atonement, and Tabernacles). In the former, every measurement of the Feasts were significant in the light of Passover, representative of the first coming of Christ into the world. In the latter, the measurement of the Feasts were

significant in the light of Trumpets, representative of the second coming of Christ back to the earth. The last three Feasts were in the seventh month of October (Tishir). This month signifies all the wondrous events connected with the return of Christ to the earth. The Sabbatical month is full of rejoicing and festivities and fruitfulness. It is the greatest time of joy in the year for the Jewish people.

(5) The Sabbatical Year. We have already introduced this in our present study (Ex. 23:10-11). This was a time dedicated to the replenishing, by God's providence, of the land, the earth, the poor, and the beast. It reminds us of the covenant that God made with Noah and gave the token of the rainbow to assure the world of His continued care in sustaining all things necessary for man's physical survival (Gen. 8:20-22; 9:11-17). God would bring such an increase in the sixth year that it would last, in abundance, through the seventh year; and on into the plantings and reapings of the eighth year. It was this very blessing and privilege that Israel violated and determined Judah's seventy years spent in the Babylonian Captivity. For 490 years that had neglected these sabbatical years (70 x 7). They were to spend a year in the Babylonian Captivity for every sabbatical year they had neglected (cf. Jer. 29:10 & II Chron. 36:21).

(6) The Sabbatical Jubilee. This was a fiftieth year after "seven sabbaths of years" (Lev. 25:8). All servants and lands were restored to their original inheritance in the fiftieth year; seven sabbatical years ushered in this glorious time of liberty. Everyone regained their rightful possessions; it was a year of reunion and restoration.

(7) The Prophetical Sabbatical Sev-enty. Daniel received a great prophetic announcement concerning "Seventy Weeks" which were determined against the Jewish people (9:24-27). It was a prophecy of such magnitude that it reached down to the crucifixion of Christ. These "Seventy Weeks" were, in reality, 490 years, which were divided into three distinct periods, as follows: (a) 49 years, which concerned the finalizing of the re-building of Jerusalem and her walls. (b) 434 years, which was to culminate in the cutting off of Messiah. (c) Then, a final 7-year period which would be given over to the manifestation of the "prince," which is the Antichrist, during the Tribulation Period. The sum total of these years (49 plus 434 plus 7) would be 490 years, or, "Seventy Weeks" of years (7 plus 82 plus 1). (O. Talmadge Spence, *Foundations Bible College on Exodus*, pages 301-302)."

"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 a lot 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!

11. 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 grace, before the law. (See commentary on Revelation, Rev. 12:17 and 14:12). (Peter Ruckman, *Bible Believer’s Commentary on Genesis*, pages 48-

51).”

20:9 Six days shalt thou labour, and do all thy work:

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 **“And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; Thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field; In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return.”**”

“Man is to work six days a week. God created man with a nature that must work. There is within man a restlessness, a drive, an energy to be active, to work and achieve and conquer. Man never experiences complete fulfillment and satisfaction unless he works and senses that he achieves something worthwhile. If man does not direct his energy into profitable work, then he directs it to worthless or even destructive activities: to lawlessness, gangs, mobs, war, sex, alcohol, drugs, over-eating—all to the damage of others or himself. It is this—a lack of work and a lack of sensing fulfillment and satisfaction—that causes so much lawlessness and problems for society... Without the Sabbath rest, we would soon break our bodies down. We would be constantly weary, worn out, and burned out. Productivity would soon decline. This has been proven time and again in dictatorial nations and slave markets that have demanded constant, unbroken work with no rest for its labor force. Productivity declined sharply, as well as health, physical strength, and mental alertness and ability. Resting one day a week is an absolute essential for the human body. Business and labor, individuals and groups—we all must protect our bodies and the productivity of our society and economies. How? By obeying God's fourth commandment: Remember the Sabbath day; keep it holy—do not work on the Sabbath. Allow our bodies and minds to rest one day a week. (*Preacher's Outline and Sermon Bible*).”

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:

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.

Six-Day Creationism reaffirmed by the Lord and by Moses here. Moses was a Creationist, as was Jesus.

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. I know a lot of good Christian men fell into that error and it is understandable how they did since many of them were not dispensational in how they interpreted or applied Scripture. They see the Sabbath

commandments but confounded it with the New Testament Church worshipping on Sunday. This naturally led to the idea of applying Sabbath principles to Sunday in an attempt to “Christianize” the Sabbath. But there is no such command in Scripture.

This error also results in a failure to apply a dispensational principle to the Fourth Commandment. They fail to understand that in this passage and in others, the Sabbath is always applied to Israel, never to the Church. Non-dispensationalists often believe that the Church is Israel now, and that the promises and commands given to Israel and now applied to the Church, and that includes the Sabbath. But again, no Scriptures can be produced that will support these teachings. Confounding the Church with Israel leads to the error that the Sabbath is binding upon everyone and that the Church is to keep the Sabbath, or at least a Sunday-version of it.

My position is that if you want to keep the Jewish Sabbath, go ahead. You have the liberty to. But you do NOT have any spiritual authority to judge or criticize a brother who does not keep the Sabbath (Colossians 2:16). It is no sin for a Christian to engage in secular activities on Sunday, like shopping, eating at a restaurant or getting gas for your car.

The reason for the command to rest is as a memorial to God’s rest on the seventh day of Creation. He rested and so should we. And we need it. The Sabbath principle is one of rest more than it is of worship. 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 of if you are saved or lost, Jew or Gentile.

One error that resulted from this misunderstanding was the Blue Laws, which forbade most businesses from operating on Sunday. I can remember, while growing up in Maryland in the 1970s, businesses that employed more than six people could not open on Sunday. Blue Laws were extensive in Nova Scotia up to the end of the twentieth century. My wife, who is from Nova Scotia, remembered when nothing would be open on Sunday except one gas station in the area and they would open on Sunday on a rotating basis. It is nostalgic to remember how Sundays were different, how it was a true day of rest. There seemed to be a different feel to Sunday as compared to the rest of the week. But man must have his money and he must work every day, as is seen in Nehemiah 13:15-21. In Nova Scotia, Blue Laws were put to the ballot in the early twenty-first century and a majority of voters supported it. Even non-Christians enjoyed a day of rest where they did not have to work. But the government, fearing lost tax revenue, and businesses fearing lost profits, managed to work around the referendum and now, Sunday is no different from the rest of the week. Now, it is one of the busiest shopping and travelling days of the week. I have had to travel through New England and the New York City area on Sundays and the traffic is worse on Sunday than it is during any rush hour during the week. The Sunday distinction is gone. Even if it was not Scriptural to treat Sunday as a Sabbath, the principle still remained to take a day and rest. But that has been lost in the Gentile world, although the observant Jews do all they can to preserve it.

Seventh Day Adventists and other Sabbath-keeping groups usually denounced Blue Laws as some sort of fulfillment of anti-Christian prophecy, since they believe that worshipping on Sunday was the “mark of the beast”. They saw Blue Laws as the Beast enforcing the destruction of the Sabbath,

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.

This is a foundational commandment for the establishment of the family. The family is the basic unit of society. Destroy the family and civilization collapses. This is also the 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.

1. "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*)."

2. 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).

3. Of course, we should be honoring our heavenly Father and Mother (the Scripture) with an even greater reverence!

4. 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).

5. Honoring parents also involves obeying them in all lawful things (**Ephesians 6:1**

"Children, obey your parents in the Lord: for this is right.")

6. God put men into nations and He also put men into families.

7. Honoring parents is placed on the same level as sabbath-keeping in Leviticus 19:1-3: **"And the LORD spake unto Moses, saying, Speak unto all the congregation of the children of Israel, and say unto them, Ye shall be holy: for I the LORD your God am holy. Ye shall fear every man his mother, and his father, and keep my sabbaths: I am the LORD your God."**

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".

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. If you look at rock, country, jazz, pop, blues and rap singers who sing songs of rebellion against everything (including parental authority), you will find the many of them died at early ages in a divine judgment. Some examples of such preachers of rebellion who died before age 50 (and those who encouraged and helped them) (many, but not examples below, taken from David Cloud, *Rock and Roll's War Against God* and H. T. Spence, *Confronting Contemporary Christian Music*):

1. Chester Bennington, lead singer of Linkin Park, committed suicide by hanging in July 2017 at age 41.

2. Janis Joplin, the most famous white rhythm and blues singer, died of a heroin overdose at age 27 in 1970.

3. Gary Thain, bass player for Uriah Heep, died of a heroin overdose.

4. Kurt Cobain, leader of Nirvana, blasted himself in the head with a shotgun in a room above his garage in April 1994, at age 27. His body was not found until three days later. Nirvana's album "Nevermind", which sold ten million copies, promoted the philosophy that nothing matters, there is no meaning to life. Cobain's first band was called Fecal Matter. He decorated his first apartment with blood-splattered baby dolls hanging by their necks and spray-painted his neighborhood with the words "ABORT CHRIST," "GOD IS GAY," and "HOMO SEX RULES." There was garbage and rotting food all over

his Seattle house.

5. Lloyd Clayton, rocker brother of Carl Perkins of “Blue Suede Blues” fame, committed suicide in 1974 at age 39 with a 22 caliber pistol.

6. Brian Epstein, the manager of the Beatles, attempted suicide at least once before his death of a drug overdose in 1967 at age 37. He was also a homosexual who tried to seduce John Lennon into a homosexual affair..

7. Kenny Hillery of Quiet Riot committed suicide by slitting his wrists in May 1996 at age 26.

8. Doug Hopkins of the group Gin Blossoms shot himself to death in December 1993 at age 32.

9. Yogi Horton, session drummer for the Rolling Stones, John Lennon, and others, killed himself in 1987 at age 37 by jumping to his death from the 17th floor window of a hotel in New York City.

10. Jonghyun, Korean K-pop superstar committed suicide in December 2017 at age 27.

11. Phil Ochs, well-known folk-rock singer/songwriter and friend of Bob Dylan, hung himself in April 1976 at age 35. He had long been plagued by severe alcohol and psychological problems.

12. Rob Pilatus of Milli Vanilli attempted suicide in 1991 and died in 1998 at age 32 of an overdose of alcohol and pills.

13. Chuck Slater of Ocean, who had the 1971 hit “Put Your Hand in the Hand,” committed suicide in the 1980s. He was in his thirties.

14. Doug Stegmeyer, leader of Billy Joel’s band, committed suicide in 1995 at age 43 with a gun.

15. Carlos Vega, drummer for James Taylor, committed suicide in 1998 at age 40 with a gun.

16. Jeff Ward, touring drummer for Nine Inch Nails, committed suicide in 1993 at age 30 of carbon-monoxide poisoning.

17. Wendy O. Williams, lead of the punk band The Plasmatics, died in April 1998 at age 48 of a self-inflicted shotgun wound.

18. John Lennon was murdered at age 40 in 1980.

19. Elvis Presley, died at age 42 of a drug overdose. Some have suggested that his death was a suicide,

20. Billie Holiday (born Eleanora Fagan) (1915-1959), a famous jazz/blues singer, grew up in the home of an uncaring aunt and was sent to a Catholic reformatory at age 10. By age 15, she was a prostitute. “Even being a prostitute was a matter of pride for Holiday; she knew she could make more in one night than in a whole month doing laundry and, as she said herself, she was never going to be anybody’s maid”. Holiday abused herself through massive doses of drugs and alcohol. She was a self-willed woman who refused to listen to advice. “It was about as much good telling her not to get involved with somebody as it was to tell her to stop using drugs or getting drunk”. She died in July 1959 at age 44 of heroin- and alcohol-related causes.

21. Charlie Parker, jazz/blues saxophonist, died in 1955 at age 34 of a hemorrhage. He had long been addicted to drugs, and had been institutionalized in 1946. Prior to a gig, he might consume two three-course dinners or two dozen hamburgers, washed down with torrents of whiskey and followed by a gargantuan whack of heroin. After the gig, the women who had taken his fancy that night would follow him to bed.

22. Hank Williams, country music icon, died at age 30.

23. Duane Allman, one of the founders of the Allman Brothers Band, died in October 1971 in a motorcycle wreck. It was less than a month before his 25th birthday. A year later fellow band member Berry Oakley died at age 24 in another motorcycle wreck that occurred only three blocks from the site of Duane Allman’s crash. Lamar Williams, bassist for the Allman Brothers Band, died of cancer in 1983 at age 34. Allen Woody,

- bassist for the Allman Brothers Band, died in August 2000 at age 44.
24. Mike Jeffrey, who managed the Animals and Jimi Hendrix, died in 1973 at roughly age 35 when his plane exploded in mid air.
25. Dennis Wilson, member of the Beach Boys, drowned in December 1983 twenty-four days after his 39th birthday.
26. Andy Gibb, youngest of the Bee Gees brothers, died in 1988 at age 30 of a cardiac infection. He had long been addicted to cocaine, and three years earlier had undergone treatment at the Betty Ford Clinic.
27. Randy Rhoads, the guitarist for Ozzy Osbourne's band Blizzard of Oz, died in 1982 at age 25 when Ozzy's private plane crashed.
28. Cozy Powell, songwriter/drummer who played with the Jeff Beck Group, Black Sabbath, and others, and who had the solo hit "Dance with the Devil," died in 1998 at age 50 in an automobile crash. He had been drinking.
29. Ray Gillen, vocalist for Black Sabbath, Badlands and Sun Red Sun died in 1995 at age 34 of AIDS.
30. Gram Parsons (born Cecil Connors), singer/songwriter, pioneer of country-rock and member of The Byrds and the Flying Burrito Brothers, died in September 1973 at age 26 of an overdose of alcohol and morphine. Clarence White, guitarist for The Byrds and inductee into the Rock & Roll Hall of Fame, died in 1973 at age 29. He was struck by an automobile while loading equipment into a van. Gene Clark, who played tambourine and guitar for The Byrds, died in 1991 at age 47 of a heart attack after long years of drug and alcohol abuse. Michael Clark, who played drums for The Byrds, died in 1993 at age 47 of liver failure resulting from alcohol abuse.
31. Three members and associates of Deep Purple have died young. Tommy Bolin, guitarist/song writer for Deep Purple and other groups, died in 1976 on his 26th birthday from an overdose of morphine, cocaine, Lidocaine and alcohol in a hotel room. Ronnie Quinton, roadie for Deep Purple, was killed in a car crash in 1975 at roughly age 28. Patsy Collins, bodyguard and roadie for Deep Purple, fell down six floors of an elevator shaft after an argument with local promoters because of money owed the band in 1975, dying at roughly age 30.
32. Jim Morrison (1944-1971), lead singer for The Doors died at age 27 of an alcohol and drug induced heart attack in France.
33. Marvin Gaye died on April Fools Day, 1984 at age 44. He was shot to death during an argument with his father.
34. Carl Radle, bass player with Eric Clapton, died of a heroin overdose.
35. Sid Vicious, bass player for The Sex Pistols, died of a massive overdose of heroin.
36. Bon Scott, one of the original singers for AC/DC, died of alcohol poisoning and suffocation.
37. John Bonham, drummer for Led Zeppelin, died from an over-consumption of vodka at age 32.
38. Jimi Hendrix, one of the greatest guitarists in rock history, died of a barbiturate overdose by literally choking on his own vomit at age 28.
39. Keith Moon, drummer for The Who, died from barbiturates, combined with massive amounts of alcohol at age 31.
40. Bob Marley died of brain cancer induced by his massive use of marijuana. The cancer started in his lungs and spread to his brain.
41. Paul Kantner, a founding member of Jefferson Airplane (later Jefferson Starship), suffered a stroke before his 40th birthday due to massive doses of LSD.
42. Ron "Pigpen" McKernan died in 1973 at age 27 of alcohol abuse. Keith Godchaux died in 1980 at age 32 in a car crash. David Torbert, founding member of the Grateful Dead offshoot group The New Riders of the Purple Sage, died in 1982 at age 34 of a heart attack. Robert Peterson, who wrote several Grateful Dead songs, died in 1987 at

age 49 of an undisclosed illness. Brent Mydland died in 1990 at age 37 from an overdose of cocaine and heroin. John Kahn, bass guitarist who backed Jerry Garcia on his live albums, died in 1996 at age 48 of a drug overdose. Jerry Garcia died in 1995 just seven days after his 53rd birthday of heart or liver failure brought on by years of drug abuse. He died in a drug treatment center where he was battling a heroin addiction.

43. Cass Elliot, of the Mamas and the Papas, died in 1974 at age 29 of a heart attack.

44. Tommy Boyce, one of the top rock songwriters of the '60s who co-wrote the Monkees' theme song as well as their hit "Last Train to Clarksville," shot himself to death in 1994 at age 50.

45. In July 1969, Brian Jones, of the Rolling Stones, drowned at age 26 after abusing barbiturates and alcohol.

It is true that many such people have lived longer lives but their lives are often miserable. **"There is no peace, sayeth my God, to the wicked (Isaiah 48:22; 57:21)". "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap" (Galatians 6:7).** Sometimes, a longer life in rebellion against God and His authority results in more time of "hell on earth" before going to hell and eventually the lake of fire. God takes rebellion against the authorities He has set up (especially the family and parent) very seriously.

It should not be surprising that the church is required to care for "widows indeed", meaning 60-year-old women who have not remarried and whose younger relatives refused to support them (1 Timothy 5:2-5 **"The elder women as mothers; the younger as sisters, with all purity. Honour widows that are widows indeed. But if any widow have children or nephews, let them learn first to shew piety at home, and to requite their parents: for that is good and acceptable before God. Now she that is a widow indeed, and desolate, trusteth in God, and continueth in supplications and prayers night and day."**). The man who refuses to take care of his family is worse than an infidel (1 Timothy 5:8 **"But if any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel."**).

"Economic obligations should flow in both directions: toward the children in their early years, toward the parents in their later years, and back toward the children at the death of the parents, when the family's capital is inherited by the survivors. In short, children inherit, but parents must first be provided for (Gary North, *The Sinai Strategy*, page 97)."

68. The Sixth Commandment 20:13

20:13 Thou shalt not kill.

AV

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13 Thou shalt not kill.

13 "You shall not **murder**.

13 "You shall not **murder**.

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 or those guilty of capital offenses.
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.

1. 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.
2. 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 **"For I also am a man set under authority, having under me soldiers, and I say unto one, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it. When Jesus heard these things, he marvelled at him, and turned him about, and said unto the people that followed him, I say unto you, I have not found so great faith, no, not in Israel."**). 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.

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.

1. In Matthew 5:21,22 (**"Ye have heard that it was said by them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment: But I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell fire."**), 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 (**"Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him."**).
2. God emphasizes the sacredness of human life and His own sovereignty over it. He alone has the right to say when it shall end.
3. We must also be guilty of heart-murder, especially regarding a brother (1 John 3:15, see above). 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.

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 of child-bearing age. By murdering him or her, any and all future descendants are also murdered as they will never be born.
4. Cain was the first murderer, under the “inspiration” of Satan (John 8:44 **“Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it.”**).
5. Since man is created in the image of God, murder is ultimately an attack upon God.
6. Victims are permanently disenfranchised. There can be no restitution to the victims.

“People have become desensitized and hardened to lawlessness, violence, and killing. The front pages of newspapers and news reports of television and radio are usually filled with terrible crimes. In addition, the entertainment industry—television, movies, video games, music, books, magazines—focuses upon lawlessness, violence, and killing as well as immorality.

The point is this: life is pictured as cheap by both the media and the entertainment industry of society. The mind of a person is bombarded by act after act of lawlessness, violence, and killing every day of his life—if he reads the newspaper, watches television, listens to the radio, or picks up a magazine.

Think about what has just been said: every day of a person’s life is filled with images and thoughts of lawlessness, violence, and killing if he reads the newspaper, watches television, listens to the radio, or picks up a magazine.

No wonder we have become desensitized and hardened to violence and murder. No wonder life is so cheap and means so little to so many people. No wonder so many have become lawless and violent. No wonder so many people assault and kill. We just see and hear so much about violence and killing every day of our lives (*Preacher’s Outline and Sermon Bible*.)”

“Western civilization has been marked by an increasing depersonalization in the area of capital punishment. Criminals were executed for centuries in public squares by masked axemen. They were hanged, sometimes after anti-biblical torture, in public squares. These events were almost sporting events, and pickpockets always did a lively business, even at the hangings of other pickpockets. Toward the end of the nineteenth century, the executions began to go indoors. By the early twentieth century, modern technology combined with modern jurisprudence to produce the indoor execution, where only a handful of observers attended. Often, they would become sick at the sight. By the latter decades, this impersonalism finally collapsed. The death penalty was seen as “inhumane; and the advent of “lifetime” sentences with paroles displaced the death penalty in most instances of capital crimes. A steady progression toward greater impersonalism finally led to repulsion on the part of political leaders and moral spokesman for humanism, leaving defenders of capital punishment to defend a long-corrupted imitation of biblical execution (Gary North, *The Sinai Strategy*, page 124).”

What about suicide, which is self-murder? It is also forbidden but it does happen. Even Christians commit suicide and much of it is caused by the extreme stresses of our generation, extreme depression, extreme pain and sufferings from medical conditions or chemical imbalances caused by some medicines. How many advertisements for drugs come with a disclaimer “discontinue use if suicidal thoughts occur”. We have known of Christians who have committed suicide that was brought on by the medications they were taking. But it remains a

serious sin. A Christian who does commit suicide is still covered by the blood of Christ, but we can believe the judgment for that sin will be severe unless it was caused by the side effects of medications.

Man is made in the image of God so murdering men is illegal. No such prohibition exists against killing animals or plants, as they were not made in the image of God.

“Scholars debate endlessly about whether or not the death penalty deters crime. Mafia members apparently have weighed the evidence and have discovered that swift, predictable execution does indeed influence people’s behavior. Those who act as informers to the civil authorities wind up dead. This has made it difficult for civil authorities to find witnesses who will testify in court against criminal syndicates. The use of the threat of execution by secret societies of many varieties indicates just how effective the death penalty is in modifying people’s behavior. Criminal societies, unlike modern scholars, may not have access to statistical data and complex explanations, but their members think they have adopted an effective approach to the “deviant behavior” problem. They may not have many footnotes, but they are still nearly immune to successful prosecution by the civil government. Capital punishment works well for them (Gary North, *The Sinai Strategy*, page 121).”

69. The Seventh Commandment 20:14

20:14 Thou shalt not commit adultery.

Sexual relations outside of marriage with one or both of the parties already married. This can be done physically or mentally (Matthew 5:28 “**But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart.**”) and it carries the death penalty for the parties involved (Leviticus 20:10 “**And the man that committeth adultery with another man's wife, even he that committeth adultery with his neighbour's wife, the adulterer and the adulteress shall surely be put to death.**”) and John 8:4 “**They say unto him, Master, this woman was taken in adultery, in the very act.**”). The sin is abhorred of God (Ezekiel 23; Malachi 2). It is also forbidden in the New Testament (Romans 13:9 “**For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thyself.**”). “Whoremongers and adulterers God will judge” (Hebrews 13:4, those who defile the marriage bed).

1. 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.
2. 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!
3. If the family is the foundation of civilization, then marriage is the foundation of the family. To commit adultery is an attack on the family.

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. Apostasy is spiritual

adultery. If the physical adultery was stoned, what is the penalty for the spiritual adulterer?

1. 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”.

Ancient pagan societies adopted ritual prostitution, sometimes in the temple or at the entrance to the temple. To break the marital covenant is the earthly equivalent of breaking the covenant with God. This was the message of the prophet Hosea. Adultery is the equivalent of worshipping a false god. This is why it is punished by execution (Leviticus 20:10 “**And the man that committeth adultery with another man's wife, even he that committeth adultery with his neighbour's wife, the adulterer and the adulteress shall surely be put to death;**” and Deuteronomy 22:22 “**If a man be found lying with a woman married to an husband, then they shall both of them die, both the man that lay with the woman, and the woman: so shalt thou put away evil from Israel.**”)

70. The Eighth Commandment 20:15

20:15 Thou shalt not steal.

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. Private property is one of the foundations of a free society. As a society falls into democracy, then socialism then communism, that fall can be traced by the gradual erosion of the sanctity of private ownership of property.

“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*, page 482).”

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). You do this because you are 1) greedy and 2) have no faith in God that He can provide for better on 90% with His blessing than 100% without His blessing.

The thief seeks to enrich himself at the expense of others without voluntary exchange and service to the victim.

71. The Ninth Commandment 20:16

20:16 Thou shalt not bear false witness against thy neighbour.

This includes:

1. Spreading lies about someone, slander
 - A. Proverbs 10:18 **“He that hideth hatred with lying lips, and he that uttereth a slander, is a fool.”**
2. Flattery
 - A. Proverbs 7:21 **“With her much fair speech she caused him to yield, with the flattering of her lips she forced him.”**
3. Suppressing the truth
 - A. Romans 1:25 **“Who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed for ever. Amen.”**
4. Exaggeration
 - A. Acts 24:1-8 **“And after five days Ananias the high priest descended with the elders, and with a certain orator named Tertullus, who informed the governor against Paul. And when he was called forth, Tertullus began to accuse him, saying, Seeing that by thee we enjoy great quietness, and that very worthy deeds are done unto this nation by thy providence, We accept it always, and in all places, most noble Felix, with all thankfulness. Notwithstanding, that I be not further tedious unto thee, I pray thee that thou wouldest hear us of thy clemency a few words. For we have found this man a pestilent fellow, and a mover of sedition among all the Jews throughout the world, and a ringleader of the sect of the Nazarenes: Who also hath gone about to profane the temple: whom we took, and would have judged according to our law. But the chief captain Lysias came upon us, and with great violence took him away out of our hands, Commanding his accusers to come unto thee: by examining of whom thyself mayest take knowledge of all these things, whereof we accuse him.”**
5. Giving out false information
 - A. 1 Kings 13:18 **“He said unto him, I am a prophet also as thou art; and an angel spake unto me by the word of the LORD, saying, Bring him back with thee into thine house, that he may eat bread and drink water. But he lied unto him.”**
6. Going back on your word
 - A. Jeremiah 37:21-38:6
7. Refusing to fulfill vows
 - A. Ecclesiastes 5:4,5 **“When thou vowest a vow unto God, defer not to pay it; for he hath no pleasure in fools: pay that which thou hast vowed. Better is it that thou shouldest not vow, than that thou shouldest vow and not pay.”**

No one has to be taught how to lie (Psalm 58:3 **“The wicked are estranged from the womb: they go astray as soon as they be born, speaking lies.”**). One must be taught how to tell the truth. Lying is natural for any man. Abraham lies (Genesis 12:18 **“And Pharaoh called Abram, and said, What is this that thou hast done unto me? why didst thou not tell me that she was thy wife?”**), David lies (1 Samuel 21:13 **“And he changed his behaviour before them, and feigned himself mad in their hands, and scrabbled on the doors of the gate, and let his spittle fall down upon his beard.”**), Saul lies (1 Samuel 15:13 **“And Samuel came to Saul: and Saul said unto him, Blessed be thou of the LORD: I have performed the commandment of the LORD.”**), Peter lies (Matthew 26:69-74 **“Now Peter sat without in the palace: and a damsel came unto him, saying, Thou also wast with Jesus of Galilee. But**

he denied before them all, saying, I know not what thou sayest. And when he was gone out into the porch, another maid saw him, and said unto them that were there, This fellow was also with Jesus of Nazareth. And again he denied with an oath, I do not know the man. And after a while came unto him they that stood by, and said to Peter, Surely thou also art one of them; for thy speech bewrayeth thee. Then began he to curse and to swear, saying, I know not the man. And immediately the cock crew.”), etc.

Most of us have either been guilty of this sin or have been a victim of this sin. In 1998, I resigned my position at Maryland Baptist Bible College after having been lied about and attacked in violation of this commandment. One of my students write a letter to the administration about me, claiming I was not patriotic because I criticized the Vietnam War. The staff evangelist accused me of being a hyper-Calvinist. My pastor, the president of the college and one of the board members of the college accepted the accusations at face value and did not try to defend me. After I resigned, tongues still wagged. One “Christian” said I went to work for a radio that played rock music. Another claimed I attended a Presbyterian seminary. When I became pastor of Grace Baptist Church in Smyrna, Delaware, one area pastor made it known that I was not a “King James man”. Other critics accused me of being stupid or a Jesuit because I was not a Calvinist. Every preacher has similar stories. But let us make sure that we do not play the hypocrite by indulging in the same sin that we have suffered from others! Gossip is a horrible sin and it is one that many preachers engage in. If you don’t believe me, just attend any “preacher’s fellowship” in your area. When preachers do get together, we talk about everything and everyone except Christ.

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.

“Lenski noted, “A Catholic priest states that during his long years of service all kinds of sins and crimes were confessed to him in the confessional but never the sin of covetousness.” (R. J. Rushdoony, *Institutes of Biblical Law*, page 63).”

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 (“**Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Honour thy father and thy mother.**”), and it is the commandment that “tied the rag on the bush” as far as that materialistic young man was concerned. Paul says that he would not have known the nature of lust without this commandment (Romans 7:7 “**What shall we say then? Is the law sin? God forbid. Nay, I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet.**”), but when this commandment became clear, he realized the nature of sin, and he “died” on the spot (Romans 7:9 “**For I was alive without the law once: but when the commandment came, sin revived, and I died.**”). 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 “**This he said, not that he cared for the poor; but because he was a thief, and had the bag, and bare what was put therein.**”). It was covetousness that caused the original rebellion when Lucifer wanted God’s throne for his own (Isaiah 14:13,14 “**For thou hast said in thine heart, I will ascend into**

heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north: I will ascend above the heights of the clouds; I will be like the most High.”). 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 **“And when Simon saw that through laying on of the apostles' hands the Holy Ghost was given, he offered them money, Saying, Give me also this power, that on whomsoever I lay hands, he may receive the Holy Ghost. But Peter said unto him, Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money.”**). Achan “saw” and “coveted” and “took” and “hid” (Joshua 7:21 **“When I saw among the spoils a goodly Babylonish garment, and two hundred shekels of silver, and a wedge of gold of fifty shekels weight, then I coveted them, and took them; and, behold, they are hid in the earth in the midst of my tent, and the silver under it.”**). 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) and **“I have enough”** (Genesis 33:9,11). He also learns to be content (Philippians 4:11 **“Not that I speak in respect of want: for I have learned, in whatsoever state I am, therewith to be content.”**).

Envy also plays into this. We see something we want that someone else has. We covet it. We envy the other person for having what we want. We then begin to justify ways to obtain the object of our lusts, which usually results in all manners and degrees of sin.

“Envy is the desire to see a successful person. brought low, even when, should the person be brought low, the envious person does not benefit directly.....

“The prohibition against covetousness therefore does not deal primarily with envy, meaning envy in the sense of resentment. The covetous person really is intent upon obtaining the other man’s property. Covetousness, in the biblical view, is an illicit form of jealousy. The attack against the other man’s property is not motivated by a desire only to tear down his property, but to confiscate it. The covetous person resents his own station in life. Someone else possesses what he-wants. He is dissatisfied with the role he is playing in God’s plan for the ages. It is this resentment against one’s station in life which Paul condemns (I Cor. 7:21-22). One person desires another’s good looks, prestige, or worldly possessions. He feels thwarted by his own limitations, and therefore thwarted by his environment. God has thwarted his personal development, the covetous man is asserting. The Bible teaches that the other person is working out his salvation or damnation before God. His property must be respected. Nevertheless, the covetous man thinks that he can appropriate for himself the fruits of the other man’s labor, as if those fruits were unrelated to that man’s personal responsibility before God as a steward. (Gary North, *The Sinai Strategy*, page 196-197).”

“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*, page 490).”

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.

AV	ESV	LSV
18 And all the people saw the thunderings, and the	18 Now when all the people saw the thunder and the	18 And all the people perceived the thunder and
lightnings, and the noise of the trumpet, and the mountain smoking: and when the people saw <i>it</i> , they removed, and stood afar off.	flashes of lightning and the sound of the trumpet and the mountain smoking, the people were afraid and trembled, and they stood far off	the lightning flashes and the sound of the trumpet and the mountain smoking; and the people perceived <i>it</i> , and they shook and stood at a distance.

“**saw**” The LSV uses the longer and more difficult word “perceived”. The ESV reads as the Authorized Version.

“**thunderings and lightnings**” The last time Israel had experienced a sign of thunder and lightning, it was in the context of the plague of hail (Exodus 9:23-26). Moses tells the people not to fear that God would kill them (Exodus 20:20) but they certainly were not used to dealing with thunderstorms.

Who was blowing the trumpet?

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.

20:20 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.

“**that ye sin not**” is the reason for everything God gives us and says to us. That includes the giving of the law. It defines sin and should motivate us to live a holy life, if we understand it and apply it probably.

20:21 And the people stood afar off, and Moses drew near unto the thick darkness where God was.

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.

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.

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.

AV	ESV	LSV
21 And the people stood afar off, and Moses drew near unto the thick darkness where God <i>was</i> .	21 The people stood far off, while Moses drew near to the thick darkness where God was.	21 So the people stood at a distance, but Moses came near the dense gloom where God <i>was</i> .

“**thick darkness**” The LSV has “dense gloom” which is not an improvement over the Authorized Version. The ESV reads as the Authorized Version.

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.

Idolatry once again forbidden. Gods of silver or gold are no gods at all.

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.

After the tabernacle was constructed, there would be no need for such private altars. They were frequent before the establishment of the Tabernacle, and it was the sign of a good heart of a man wanted to build an altar to commune with and worship God. There was nothing prohibiting making a private alter after the construction of the Tabernacle but there were to be certain prohibitions.

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 saints where none should exist.

4. 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.

We can be certain that the Lord never recorded His name in places like Rome, Alexandria, Mecca, Medina, Salt Lake City or any other city.

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.

If you put your tool of human skill, education, philosophy, or religion to this altar, you have polluted it. Man can only pollute the work of God. He cannot improve upon it. Your art, skill, philosophy, religion, or scientific advances cannot add to or improve true religion and worship of God at all. God does just fine without us, and He will dictate the method of our approach to Him in worship.

20:26 Neither shalt thou go up by steps unto mine altar, that thy nakedness be not discovered thereon.

Pagan religion usually involved sex, in the form of the temple prostitutes. We will see this continuing trend in modern religion, as they become more sensual as the apostasy of the day deepens. For evidence, see your local "Christian Rock" concert.

EXODUS CHAPTER 21

76. The Case Laws 21:1

21:1 Now these are the judgments which thou shalt set before them.

What follows is the law code for Old Testament Israel. These are the practical applications of the Ten Commandments. The next four chapters will deal with a man's relationship with his neighbors (his horizontal relations) and his God (his vertical relationships). Chapters 21-24 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.

Many of these same laws will be applied in the Millennium. Since the Millennium is a Jewish dispensation with the Prophet Like Unto Moses ruling and reigning from Jerusalem, the laws that were laid down for the Old Testament theocracy will also be in force during the Kingdom.

“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*)”

The broad range of experiences and legal situations that the Israelite citizen faced day-by-day are covered in these case laws. Situations from every perspective are addressed. They include:

1. Laws that govern slavery
2. Laws that govern capital offenses
3. Laws that govern bodily injuries
4. Laws that govern the relationship between family members
5. Laws that govern kidnapping
6. Laws that govern compensation and restitution
7. Laws that govern the protection of the weak and helpless
8. Laws that govern property damage
9. Laws that govern theft of personal property
10. Laws that govern the social responsibility between unmarried men and women
11. Laws that govern the pagan religious practices of the world
12. Laws that govern the protection and dignity of foreigners, resident aliens, immigrants, travelers, and strangers
13. Laws that govern fire and burning control
14. Laws that govern deposits and loans
15. Laws that govern morality
16. Laws that govern animal control
17. Laws that govern the respect for government its leaders and rulers

God gave His people a full range of legal examples to govern their lives, examples that are applicable to any and every society. The law was given so God's people could live in security and peace. God already knew what history has shown man: that a nation without laws, or a nation that does not enforce its laws, quickly slips into chaos and anarchy. God gave the law so

the nation of Israel would have a firm foundation to govern their relationships with one another and with God. The laws were given by God in order to mold a community of people into law-abiding and productive citizens.

“The laws that God gave to Israel were a totally new concept to the world. Remember, the Israelites had just been slaves themselves, subject to the unpredictable, insane dictates of Pharaoh and his cruel taskmasters. At any given moment, the Israelite could have been struck down for no reason at all. Justice in Egypt was dispensed at random and was completely unpredictable. God's people were at the mercy of men who did not know the LORD God of Israel and did not care about pleasing or displeasing Him. The Egyptian masters were not interested in how the Israelites felt nor in what they needed. Egyptian law did not care about personal rights. But God did, and He provided for His people a system of justice that was guaranteed by the very Word of God itself. For the first time in history, a people were given a form of government that would protect the rights of everyone in true justice, peace, security, and understanding—if the people would just follow God and seek to live in the promised land of God. God established a theocracy, a government that recognized Him as the Sovereign King, and provided a “Declaration of Independence” for His people. The establishment of these laws and form of government was only a foreshadowing of things to come. One day in the future, God's Son, the Lord Jesus Christ, the King of kings and Lord of lords, will return to earth and establish His eternal kingdom. The Scriptures declare this fact: Jesus Christ will rule forever and ever in perfect justice (*Preachers Outline and Sermon Bible*).”

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.

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. ‘

1. 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.
2. 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).

“In the ancient world, the entire economy of the world was based upon slavery. Slavery was the very way of life, the fiber and fabric of society itself. When nations conquered people in war, the people were enslaved by the conquering nation. The economy of that day was not a monetary economy (based upon money), but a goods or materials economy. That is, people swapped labor for housing, food, clothes. The poor people (the have-nots) of the earth had no way to survive apart from becoming the slave laborers of the rulers and the wealthy of society. They received housing, food, and clothing by becoming the slaves of the powerful of the earth, by selling their labor (themselves) to the rulers and wealthy. As stated, this was just the way of life in the ancient world, the way the peoples of the earth lived and formed the society of their day. The very economy of the world—the trading of goods, merchandise, possessions—was based upon slavery. As in any society, there were both good and evil slave owners. However, as history has proven, the vast majority of slave owners exposed the evil of the human heart. The rulers and wealthy of the world took advantage of slave labor...

- housing the slaves in run-down, dilapidated shanties

- paying few if any wages
- giving little attention to medical treatment
- forcing the people to struggle for food and clothing
- demanding exhaustive labor
- giving little attention to working conditions and the environment
- mistreating through abuse, violence, and rape

The one fact to remember above all others in dealing with slavery is this: most people in the ancient world had to hire themselves out as slaves in order to survive. They just had no other way to secure housing, food, and clothing—the very basic necessities of life. This is the background that must be looked at when studying this particular law governing Hebrew slaves. When this background is understood, the purpose of God in giving this particular law is clearly seen. God set out to correct the terrible evil of human slavery throughout the world. This is seen throughout the entire Old Testament and the New Testament as well. However, in correcting the evil of slavery, keep one clear fact in mind: God could not demand the elimination of slavery all at once. This act would have caused terrible pain and suffering for the majority of people in the world.

Slaves would have immediately lost the housing, food, clothing, and what little income if any they were receiving from their owners.

The rulers and wealthy of the earth would have reacted by law or violence against any slave who demanded that he be freed because he was following the commandment of the LORD God.

If God had given a clear-cut commandment that all slavery was to be eliminated, the ancient world would have been thrown into a terrifying revolution and holocaust. Multiplied millions of people—any mass of slaves who attempted to follow the command of God—would have been slaughtered by the armies of the rulers and wealthy of the earth. This is the reason God moved progressively—ever so slowly, but progressively—in demanding that slavery be eliminated from the face of the earth.

Now, note what God did in the present passage dealing with slavery. God demanded that all slaves be treated with care and compassion. Safeguards were set up to protect any Hebrew who was enslaved by another Israelite. Note exactly what the law says, how clearly the compassion of God is spelled out for the slaves of the earth. Keep in mind that this was the first time in human history that compassion for human slaves was written into the laws of a nation (*Preacher's Outline and Sermon Bible*)."

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.

He had a wife, which meant he was able to pay the bride price at one point, indicating he was able to earn and save money. But he had fallen upon hard times after his marriage, which necessitated "farming" himself out in this manner.

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.

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.

1. 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 then 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 much 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? How economically responsible will he be? It might actually benefit the wife and children to stay in the safety of the Master's house.

2. In this culture, a man had to buy his wife with a dowry. See 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.

3. This was designed to protect the wife and the children from suffering from a financially irresponsible man. He went into debt once when he had to sell himself, but he was unmarried then. If he had to eat baloney sandwiches three times a day when he was a bachelor, he was hurting no one but himself. But his Master gave him a wife and they started a family. If he was irresponsible with his money again, the wife and children would now also suffer. Better to stay under the umbrella of financial security of the Master.

4. "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:

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 a 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.

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 earring!

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. Every Christian will

have this crisis in his life that will determine the tenor of the rest of his Christian life. After 7 years of so of the Christian life, he will enter a crisis 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 then 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.

“**bore his ear through with an aul**” The servant is now “ear-marked”.

“There was a very righteous treatment given to the male servant, revealing both the responsibility of the master and the servant, himself. There was a dignity and duty given to him upon his departure from his master's house in the year of freedom. Of course, we are to understand that a servant, in these contexts, was committed to a master in lieu of certain hardships that had come upon a family, and a son or daughter was sold in these hard times to repair the need of that home. However, no servant in Israel was to be understood as wretched or without certain rights. In our own time, there has been considerable disgrace attached to the thought of being a slave. The Civil Rights issue is upon us in such a manner that we can scarcely appreciate the dignity of service. The Bible makes definite provision, ahead of time, to not only provide regulations for servants, but encourage such a bond between the Israelites that a son or daughter could sell himself in dignity and regain his freedom in the very same spirit (O. Talmadge Spence, *Foundations Bible Commentary on Exodus*, page 298).”

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<p>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.</p>	<p>6 then his master shall bring him to God, and he shall bring him to the door or the doorpost. And his master shall bore his ear through with an awl, and he shall be his slave forever.</p>	<p>6 then his master shall bring him to God, and he shall bring him to the door or the doorpost. Then his master shall pierce his ear with an awl; and he shall serve him permanently.</p>
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“**for ever**” The LSV has “permanently”. The Authorized Version and ESV reading are better.

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.

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.

1. 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:

A. 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.

B. If she is betrothed to her Master, she would be released from servitude.

C. 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.

i. “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).”

D. If she bears her Master a son, the woman shall be treated as his daughter.

E. If the Master too another wife, he would still be obligated to this woman.

F. If he fails to follow these commands, the woman would be released from her servitude.

“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.

Duties of a husband toward his wife:

1. Provide her food
2. Provide her clothing
3. Fulfill sexual obligations expected in a marriage

21:11 And if he do not these three unto her, then shall she go out free without money.

This wife is released from her obligations, and she may go her way, but she receives no compensation.

79. Capital Punishment-Murder 21:12-14

21:12 ¶ He that smiteth a man, so that he die, shall be surely put to death.

“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).

Capital crimes:

1. Murder, Exodus 21:12,14
2. Smiting parents, Exodus 21:15
3. Kidnapping, Exodus 21:16
4. Cursing parents, Exodus 21:17; Leviticus 20:9
5. Causing a miscarriage, Exodus 21:22,23
6. Negligence that results in a death-, Exodus 21:29
7. Witchcraft, Exodus 22:18; Leviticus 20:7
8. Bestiality, Exodus 22:19, Leviticus 20:15,16
9. Sacrificing to idols, Exodus 22:20
10. Oppressing widows or orphans, Exodus 22:24
11. Sabbath breaking, Exodus 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
16. Homosexuality- Leviticus 20:13
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
19. Blasphemy- Leviticus 24:16
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.

This is for manslaughter, when there was no evil intent. A man was responsible for the death of someone else but 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.

A good definition of murder. The criminal came upon his victim with a high hand and malicious intent. This incident is not "accidental" such as manslaughter. This is homicide. Even the "altar" of the Lord was not to protect a man who had committed intentional murder. Homicide is being downgraded as a crime today and in the more radical jurisdictions, it is lightly punished if it is punished at all. In some areas, the penalty for "misgendering" a transgendered person or using the wrong pronoun is punished more severely than homicide.

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.

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.

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.

1. 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.
2. 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.

“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).

“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 (but how do you get a slave unless you buy one? If you buy a slave, that means

someone had to sell one. If it is wrong to sell a slave, then it is also wrong to buy one- jc) (Gen. 47:23; Exod. 21:2; Lev. 25:44; 2 Chron. 28:10; etc.) (Peter Ruckman, *The Bible Believer's Commentary on Exodus*, pages 518-519)."

82. Capital Punishment- Cursing Parents 21:17

21:17 ¶ And he that curseth his father, or his mother, shall surely be put to death.

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%.

Is there an age-limit to this regarding the minimum age of the cursing child? Is there a difference if an immature 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. The victim might also decide not to bring charges at all, for whatever reason.

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.

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.

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 be 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 and 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 **“And, ye masters, do the same things unto them, forbearing threatening: knowing that your Master also is in heaven; neither is there respect of persons with him”**).

AV	ESV	LSV
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.	20 “When a man strikes his slave, male or female, with a rod and the slave dies under his hand, he shall be avenged .”	20 “And if a man strikes his male or female slave with a rod and he dies at his hand, he shall surely be punished.

“punished” The ESV has “avenged”. The LSV reads as the Authorized Version.

21:21 Notwithstanding, if he continue a day or two, he shall not be punished: for he is his money.

AV	ESV	LSV
21 Notwithstanding, if he continue a day or two, he shall not be punished: for he <i>is</i> his money .	21 But if the slave survives a day or two, he is not to be avenged, for the slave is his money.	21 “But if for a day or two he <i>is able to</i> stand, no punishment shall be taken; for he is his property.

“money”. The ESV reads as the Authorized Version. The servant is the “money” of his master because the master had to make an economic investment in him. “Money” is a better reading than “property”.

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.

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 survives 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 "**As thou knowest not what is the way of the spirit, nor how the bones do grow in the womb of her that is with child: even so thou knowest not the works of God who maketh all.**"; Jeremiah 1:5 "**Before I formed thee in the belly I knew thee; and before thou camest forth out of the womb I sanctified thee, and I ordained thee a prophet unto the nations.**"; Galatians 1:15 "**But when it pleased God, who separated me from my mother's womb, and called me by his grace,**").

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).

"mischief" Behavior that causes annoyance or difficulty: damage, destruction, or injury caused by a specific person or thing: Archaic A specific injury or harm done. The word comes from the Middle English mischef, from Old French meschief, misfortune, from meschever, to end badly : mes-, badly; see mis-1 + chever, to happen, come to an end (from Vulgar Latin *capāre, to come to a head, from *capum, head, from Latin caput).

AV

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*.

ESV

22 “When men strive together and hit a pregnant woman, so that her children come out, but there is no harm, the one who hit her shall surely be fined, as the woman's husband shall impose on him, and he shall pay as the judges determine.

LSV

22 “And if men struggle with each other and strike a woman with child so that she gives birth prematurely, yet there is no injury, he shall surely be fined as the woman's husband will set for him, and he shall pay as the judges *decide*.

The Authorized Version is clear about this woman being injured to the point where she miscarries and loses her baby. Both the ESV and LSV readings are muddy.

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 Burning for burning, wound for wound, stripe for stripe.

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.

1. Leviticus 24:17 “**And he that killeth any man shall surely be put to death.**”
2. Deuteronomy 19:15-21 “**One witness shall not rise up against a man for any iniquity, or for any sin, in any sin that he sinneth: at the mouth of two witnesses, or at the mouth of three witnesses, shall the matter be established. If a false witness rise up against any man to testify against him that which is wrong; Then both the men, between whom the controversy is, shall stand before the LORD, before the priests and the judges, which shall be in those days; And the judges shall make diligent inquisition: and, behold, if the witness be a false witness, and hath testified falsely against his brother; Then shall ye do unto him, as he had thought to have done unto his brother: so shalt thou put the evil away from among you. And those which remain shall hear, and fear, and shall henceforth commit no more any such evil among you. And thine eye shall not pity; but life shall go for life, eye for eye, tooth for tooth, hand for hand, foot for foot.**”
3. Matthew 5:38 “**Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth:**”

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.

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 “**But flesh with the life thereof, which is the blood thereof, shall ye not eat.**”; Leviticus 17:14 “**For it is the life of all flesh; the blood of it is for the life thereof: therefore I said unto the children of Israel, Ye shall**

eat the blood of no manner of flesh: for the life of all flesh is the blood thereof: whosoever eateth it shall be cut off.”), so the reason for not eating the ox was because it would have 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.

The owner knew the ox was dangerous and did nothing about it. His neglect caused 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.

This is the same idea as the guilty ox. You saw or created a danger and did nothing about it and warned no one about it. That makes you negligent and responsible. You committed a “sin of omission”. 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.

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.

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 **“And he shall restore the lamb fourfold, because he did this thing, and because he had no pity.”**

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.

If the thief is found in the act of breaking and entering (“breaking up”, he broke up a door or a window to gain illegal entry into the house), 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 homeowner 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.

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. It is understandable to kill an intruder in the night as you can’t see the criminal as well and no stranger has any good reason to be in your home at night. But in the day, the circumstances may not be as severe. 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 off 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.

If the thief is found stealing cattle, then he restores double instead of fourfold as in Exodus 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.

This 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.

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.

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 when he had set the brands on fire, he let them go into the standing corn of the Philistines, and burnt up both the shocks, and also the standing corn, with the vineyards and olives.**"), and it is the cause of Joab's complaint in 2 Samuel 14:31 "**Then Joab arose, and came to Absalom unto his house, and said unto him, Wherefore have thy servants set my field on fire?**".

The example used is that of a fire spreading from one man's field into his neighbor's field. Setting fires in fields was not an uncommon or unnatural thing to do. In fact, a good fire would help prepare the soil for the next crop that was to be planted. The problem would come if the winds began to blow the fire out of control. The fire leapt over the thorns (or hedges) and rapidly consumed the neighbor's field. I've seen them burn the wild blueberry fields in eastern Maine in this manner.

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*, pages 528-529).

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.

In Jeremiah 16:18 (“**And first I will recompense their iniquity and their sin double; because they have defiled my land, they have filled mine inheritance with the carcasses of their detestable and abominable things.**”), 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.

If the custodian is determined to have lost the material that 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:

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.

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.

The amount of the restitution is not given here.

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 Exodus 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.

This was designed to cut down on fornication and to protect young, single women (the “maid”). It also affords protection to the family of the maiden.

“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 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*, pages 643,663).”

If the man seduced her and laid with her, he would have to marry her. The act of intercourse is what determined whether a couple was married. If there was intercourse, then God considers them to be married. If you were already married when you committed adultery, then God considers you married to the other party in the act of adultery. But the father of the woman could reject the marriage, in which case the guilty man would have to pay a dowry, according to the dowry of virgins. If you had intercourse with someone, you are married to them, even if you were already married and committed adultery.

What would happen in today's society if a man and woman were required to marry each other if they had premarital sex? If the guilty party had to pay a large amount of money for having pre-marital sex with someone else? Would men and women behave differently knowing that a huge sum of money would be involved, or even a marriage, as a consequence for their actions?

22:17 If her father utterly refuse to give her unto him, he shall pay money according to the dowry of virgins.

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.

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.

1. The regulations given here (chapters 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.

2. Deuteronomy 18:10 ("**There shall not be found among you any one that maketh his son or his daughter to pass through the fire, or that useth divination, or an observer of times, or an enchanter, or a witch,**") makes it clear that witches are real people who must be dealt with under the Jewish theocracy (1 Samuel 28). God dealt roughly with Manasseh for consorting with these people and others (2 Chronicles 33:6 "**And he caused his children to pass through the fire in the valley of the son of Hinnom: also he observed times, and used enchantments, and used witchcraft, and dealt with a familiar spirit, and with wizards: he wrought much evil in the sight of the LORD, to provoke him to anger.**"). Encyclopedias on witchcraft (and "histories of witchcraft") bear witness to seven salient truths.

- a. There have been people who were in contact with devilish spirits and the Devil.
- b. These people had unusual or "supernatural powers," at times.

- c. Many of these people used drugs and hypnotism as part of their communicative operations.
- d. Many used wooden objects for a basis of communicating.
- e. Many of them were fakirs who did not have real supernatural power.
- f. Many of those tortured into confession, or burnt at the stake, were Bible-believing Christians who rejected the Roman Mass and Roman sacraments.
- g. There are still many real witches on earth today (male and female), some of whom are genuinely devil-possessed, psychic mediums, while others are merely play-actors seeking validation or acceptance by a gullible public to make money.
- h. The witches in the New Testament were rebuked; they are not burned at the stake.
 - i. Acts 16:16-18 **“And it came to pass, as we went to prayer, a certain damsel possessed with a spirit of divination met us, which brought her masters much gain by soothsaying: The same followed Paul and us, and cried, saying, These men are the servants of the most high God, which shew unto us the way of salvation. And this did she many days. But Paul, being grieved, turned and said to the spirit, I command thee in the name of Jesus Christ to come out of her. And he came out the same hour.”**
- i. Necromancy was practiced by witches. Necromancy is communication with the spirits of the dead. It is forbidden in dozens of places in the Bible.
 - i. Leviticus 19:26 **“Ye shall not eat any thing with the blood: neither shall ye use enchantment, nor observe times.”**
 - ii. Deuteronomy 18:10 **“There shall not be found among you any one that maketh his son or his daughter to pass through the fire, or that useth divination, or an observer of times, or an enchanter, or a witch,”**
 - iii. 2 Kings 17:17 **“And they caused their sons and their daughters to pass through the fire, and used divination and enchantments, and sold themselves to do evil in the sight of the LORD, to provoke him to anger.”**
 - iv. 2 Kings 21:6 **“And he made his son pass through the fire, and observed times, and used enchantments, and dealt with familiar spirits and wizards: he wrought much wickedness in the sight of the LORD, to provoke him to anger.”**
 - v. 2 Chronicles 33:6 **“And he caused his children to pass through the fire in the valley of the son of Hinnom: also he observed times, and used enchantments, and used witchcraft, and dealt with a familiar spirit, and with wizards: he wrought much evil in the sight of the LORD, to provoke him to anger.”**
 - vi. Galatians 5:19,20 **“Now the works of the flesh are manifest, which are these; Adultery, fornication, uncleanness, lasciviousness, Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies,”**

Witchcraft is dangerous because it involves contact with devils and other occultic powers. The occult claims to have contact with the spiritual world. It claims to know the future and destiny of people and things. Sorcery misleads and deceives people by causing them to follow the false hopes and gods of sorcery.

Acts that would fall under this prohibition would include witchcraft, astrology, palm-reading, mysticism, divination, fortunetelling, seances, tarot cards, reading the lumps on your head,

using horoscopes, etc.

If you insisted on practicing witchcraft, you would have to do it outside of the land of Israel. It would be tolerated within the land.

AV	ESV	LSV
18 Thou shalt not suffer a witch to live.	18 “You shall not permit a sorceress to live.	18 “You shall not allow a sorceress to live.

“**witch**” The ESV and LSV have “sorceress”.

93. Capital Punishment- Bestiality 22:19

22:19 ¶ Whosoever lieth with a beast shall surely be put to death.

Sex with animals, a grossly unnatural act.

“Bestiality was part of the worship services in Egypt according to every Egyptologist (see Pulpit Commentary, pg. 191), and it will be reincorporated into American “worship services” at a later date (see Mark of the Beast, 1961, 1970). It is still practiced in Egypt, and until World War I, it was practiced in night clubs in New Orleans as part of the “tourist attractions.” In the Bible, the act merits capital punishment. It is called “confusion” in Leviticus 18:23, as the counterpart to Babel (“confusion”) and Babylonian worship (see Rev. 17:1–8) (Peter Ruckman, *The Bible Believer’s Commentary on Exodus*, pages 533-534).”

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.

This is not enforced in the New Testament although fascist state churches might try to.

AV	ESV	LSV
20 He that sacrificeth unto <i>any</i> god, save unto the LORD only, he shall be utterly destroyed.	20 “Whoever sacrifices to any god, other than the LORD alone, shall be devoted to destruction.	20 “And he who sacrifices to any god, other than to Yahweh alone, shall be devoted to destruction.

“**be utterly destroyed**” The ESV and LSV both have the inferior reading “be devoted to destruction.” Why not just keep the traditional reading?

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.

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.

Anyone who has travelled to or is living in a foreign country can appreciate this law. I go to Canada once or twice a year and as an American abroad, I can appreciate what it means to be a foreigner in a strange country.

Many liberals try to apply such verses to the hoard of illegal aliens that are invading the United States at the time of this writing in 2024. The problem with them is that they are here illegally and are technically felons as they have violated United States immigration law. Many have come to the United States legally, like my wife who moved here from Canada, although she has never taken American citizenship. These laws apply to legal immigrants who “did it right”, and to people who are legally visiting the United States temporarily. But for illegals who invade our country, who commit all manner of violent crimes and who refuse to assimilate into American culture, these laws do not necessarily apply. Some of these illegals are also part of foreign terrorist “sleeper cells”, determined to do harm to the United States, so we naturally would have no obligation to extend any sort of hospitality to them.

96. Protection of Widows 22:22-24

22:22 ¶ Ye shall not afflict any widow, or fatherless child.

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.

97. Usury- 22:25-27

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.

A Jew could not loan money to another Jew and charge him interest. He was allowed to charge interest to Gentiles (Deuteronomy 23:20 **“Unto a stranger thou mayest lend upon usury; but unto thy brother thou shalt not lend upon usury: that the LORD thy God may bless thee in all that thou settest thine hand to in the land whither thou goest to possess it.”**).

“Compound interest compounded semiannually, etc.,” is the great black magic act of Capitalism. In a nut shell 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*, page 537).”

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:

The “pledge” is the pledge of Proverbs 20:16 (“**Take his garment that is surety for a stranger: and take a pledge of him for a strange woman.**”). 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.

How many of us are guilty of this when we criticize the president, governor, and congressmen? You may oppose but be careful with the mockery of expressions of hate. This is routinely ignored today, even by Christians.

Who are the “gods”? Since there is only one God, these “**gods**” are not supernatural. They refer to the political and societal leaders (Psalm 82:6). This is so difficult to obey today as our leaders (in academia, the military, in business, in politics, in the church, in law enforcement...) are often so corrupt or so incompetent that it is next to impossible to give them the respect their office deserves. But we must endeavor to do so. We can at least try to respect the power and dignity of the office, if we can’t honor the man. Elijah didn’t honor Ahab, but he never really slandered him. He respected the throne even if he stood against those who were sitting on that throne.

AV	ESV	LSV
28 Thou shalt not revile the gods, nor curse the ruler of thy people.	28 “You shall not revile God , nor curse a ruler of your people.	28 “You shall not curse God , nor curse a ruler of your people.

“**gods**” are human authorities, usually referred as judges. The Hebrew word is Elohim, not the tetragrammaton. The ESV and LSV miss this definition by translating this as “God”. The magistrates and judges are to be respected.

99. Performance of Religious Duties 22:29,30

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.

Do not delay in fulfilling your obligations to God.

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.

In their backslidings, Israel was not doing this in Malachi 1:8 (“**And if ye offer the blind for sacrifice, is it not evil? and if ye offer the lame and sick, is it not evil? offer it now unto thy governor; will he be pleased with thee, or accept thy person? saith the LORD of hosts.**”). 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. This would be in violation of the Ninth Commandment- Exodus 20:16. Also Proverbs 12:17, 22; 14:25;15:28; 16:27–30; 1 Kings 21:13 and Matthew 26:59-61.

When the courts are governed by honorable men and women who rightly apply the law, a nation will prosper. However, a nation will quickly slide into moral and political chaos if the laws of the people are not administered fairly, justly. God warns both Israel and future generations of this very thing, to guard against judicial corruption.

You cannot avoid hearing a false report or a slander, but you can control how you receive it and respond to it. We are to ignore it and not to give it any credibility.

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:

The majority is usually wrong. It is often difficult to go against public opinion, but we must be willing to go into the minority, or be the minority, to do right and to follow God. We must be able to break out of the “herd mentality” and do or think a certain thing simply because everyone else is.

23:3 ¶ Neither shalt thou countenance a poor man in his cause.

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.”

“**countenance**” a person's face or facial expression. From Old French *contenance* 'bearing, behavior', from the Middle Latin “*continentia* (= restraint, as one restrains his outward facial expressions) from “*continere*”, to hold together. . The early sense was 'bearing, demeanor', also 'facial expression', hence 'the face'.

The idea is that you don't give a poor man a “break” simply because he is poor, like a Communist, a Socialist or a “social worker” would. People who are always using “the poor” against “the rich” are simply using the poor man as a tool to beat the rich man into a guilty state (or to shame him) so that the rich man will agree to have his taxes raised or to have part of his estate stolen and given to the poor man. The rich man has rights, too. These are the people who will tell you that every rich man is greedy and spends his day counting his gold, or that his wealth was ill-gotten or stolen, and that no one deserves to be that rich. See Leviticus 19:15, “**Ye shall do no unrighteousness in judgment: thou shalt not respect the person of the poor, nor honour the person of the mighty: but in righteousness shalt thou judge thy neighbour**”. There is a reason why the statute of justice in front of most courthouses is wearing a blindfold. Justice is to be blind.

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.

"Love thy enemy".

"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 Thou shalt not wrest the judgment of thy poor in his cause.

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."

See James 2:1-9. All legal matters and trials must be kept as impartial as possible.

23:7 Keep thee far from a false matter; and the innocent and righteous slay thou not: for I will not justify the wicked.

Don't get involved in lying schemes, conspiracies, pyramid schemes or Amway projects.

AV

ESV

LSV

7 Keep thee far from a false matter; and the innocent and righteous slay thou not: for I will not justify the wicked.

7 Keep far from a false **charge**, and do not kill the innocent and righteous, for I will not acquit the wicked.

7 "Keep far from a false **charge**, and do not kill the innocent or the righteous, for I will not justify the guilty.

"**matter**" The ESV and LSV have "charge".

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.

Bribery is 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.

When the bribe is treated as the "normal way of doing business," a society quickly unravels. Bribery is running rampant in today's society: buying influence from politicians, protection for businesses, contracts, jobs, cheaper prices, merchandise, and a host of other things that can fill the pockets and bank accounts of the evil and dishonest person.

“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 (1 Sam. 8:5), which Samuel warned against (1 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).”

“An impoverished widow once came to the bet-din (court-house) of the great sage Rabbi Yehoshua Kutner. Weeping bitter tears, she begged him to summon to the court a man she accused of having wronged her.

“Rabbi Yehoshua summoned the man to appear before the court, but referred the case to another rabbi, refusing to preside over it himself. “The Torah forbids the taking of bribes,” he explained. “Do you think that a bribe is only a gift of money? Tears can also be a bribe that ‘blinds the clear-sighted’—especially the tears of a poor widow.” (Maayanah Shel Torah)”

AV

ESV

LSV

<p>8 And thou shalt take no gift: for the gift blindeth the wise, and perverteth the words of the righteous.</p>	<p>8 And you shall take no bribe, for a bribe blinds the clear-sighted and subverts the cause of those who are in the right.</p>	<p>8 “And you shall not take a bribe, for a bribe blinds the clear-sighted and subverts the cause of the just.</p>
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“**wise**” The ESV and LSV have “clear-sighted”

“**righteous**” The ESV has a clunky reading “those who are in the right”.

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.

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:

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 (Exodus 16:27). (Peter Ruckman, *Bible Believer's Commentary on Exodus*, page 551).”

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.

Failure to do this was a reason for the Babylonian Captivity.

There was a need for the land to rest. Through the centuries farmers have learned about the problems of overusing land, such problems as plowing too deeply, destroying soil nutrients, failing to rotate crops. God knew all about it from the beginning, which is one reason why He commanded this.

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.

The Sabbath was a day of rest, not worship. It was not a day designed to “go to church”.

AV

ESV

LSV

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.

12 “Six days you shall do your work, but on the seventh day you shall rest; that your ox and your donkey may have rest, and the son of your servant woman, and the alien, may be refreshed.

12 “Six days you are to do your work, but on the seventh day you shall rest so that your ox and your donkey may rest, and the son of your **maidservant**, as well as your sojourner, may refresh themselves.

“**handmaid**” This time, the ESV does not use “slave” but “maidservant”. In nearly every other instance where the Authorized Version has used “servant”, the LSV used “slave” but not here, for some reason.

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.

“**Circumspect**” is a cross-reference to Ephesians 5:15 (“**See then that ye walk circumspectly, not as fools, but as wise,**”) in an exhortation on how we ought to live.

The word has the idea of “wary and unwilling to take risks, being cautious.” It is from the Latin “circumspectus”, from “circumspicere”, 'look around', from circum 'around, about' + specere 'look'. The Lord is telling His people to take a great amount of care in keeping His laws.

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.

By context, the Jewish man is to focus his thoughts on the things of God while he is appearing before God three times a year (next verse). His mind is not to be wandering around to secular things or dwelling upon false gods and religions while he is doing his service to God.

105. The Feasts of Israel 23:14-19a

23:14 ¶ Three times thou shalt keep a feast unto me in the year.

These feasts:

1. Feast of Unleavened Bread- Exodus 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).
 - A. These were called the “first fruits” of another harvest in 1 Corinthians 15:23 **“But every man in his own order: Christ the firstfruits; afterward they that are Christ’s at his coming.”**
2. Feast of First Fruits or Pentecost- Exodus 23:16. Fifty days after the Passover/Feast of Unleavened Bread, touched off the coming of the Holy Spirit to indwell the saints.
 - A. This is the “Rapture” referred to in 1 Thessalonians 4:13-18 and 1 Corinthians 15:49-53.
 - B. All the indications of Scripture point to a day in May or June (Song of Solomon 2:10-13 **“My beloved spake, and said unto me, Rise up, my love, my fair one, and come away. For, lo, the winter is past, the rain is over and gone; The flowers appear on the earth; the time of the singing of birds is come, and the voice of the turtle is heard in our land; The fig tree putteth forth her green figs, and the vines with the tender grape give a good smell. Arise, my love, my fair one, and come away.) for the rapture.”**
3. Feast of Ingathering (Tabernacles)- Exodus 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.

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:)

No one should ever come before God empty for any reason. If nothing else, we can at least come before Him with praise and thanksgiving.

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.

These would be the three yearly feast in which all males were to appear before the Lord at either tabernacle or temple, see Exodus 23:14.

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.

106. Seething a Kid in Its Mother's Milk 23:19b

23:19 Thou shalt not seethe a kid in his mother's milk.

Two explanations are given.

1. The Egyptians used this method or that the Canaanites did in their pagan ceremonies. Israel is not to follow in their practices. Orthodox Jews will use different cooking utensils and even separate kitchens, one for meat products, one for milk products. Animals are not to be cooked or boiled in the milk of their mother.
2. It is a prohibition to notify the Jew that God is interested in natural decency and is against unnatural perversion of those laws.

To this day, observant Jews will not mix meat and dairy products. To eat a Jewish pizza is quite different than eating a standard Italian pizza. You will not find a cheese and meat pizza in a Jewish establishment or cheese on a meat sandwich. Even different kitchens are used to separate the dairy from the meat.

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.

The "Angel of the Lord," is identified as the Lord Jesus Christ (Acts 27:23 "For there stood by me this night the angel of God, whose I am, and whom I serve" and Galatians 4:14 "And my temptation which was in my flesh ye despised not, nor rejected; but received me as an angel of God, even as Christ Jesus.") 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.

Their works include sodomy, sexual perversions, idolatry, child sacrifice, abortion, "rock" music,

and worse.

The iconoclasts during the Reformation era would do this. The more fanatical Protestants would go into Catholic churches and smash all the statues and destroy all the images.

AV

ESV

LSV

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.

24 you shall not bow down to their gods nor serve them, nor do as they do, but you shall utterly overthrow them and break their **pillars** in pieces.

24 “You shall not worship their gods, you shall not serve them, and you shall not do according to their deeds; but you shall utterly pull them down and shatter their **sacred pillars** in pieces.

“**images**” The ESV and LSV use “(sacred) pillars. There is a difference between an idol and a pillar,

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.

Faith healers jump on this but this promise is for Israel only.

23:26 ¶ There shall nothing cast their young, nor be barren, in thy land: the number of thy days I will fulfil.

Since cattle was money, this was a promise of economic prosperity and growth.

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.

I take the hornets to be literal. There is no need to spiritualize them.

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.

If the land was made desolate by a sudden, all-encompassing blow against the Canaanites, the wild animals would encroach upon it.

23:30 By little and little I will drive them out from before thee, until thou be increased, and inherit the land.

The conquest of Canaan was to be a gradual process. This is a type of the Christian life, where we drive out the Canaanites of our sins and carnalities gradually. There is no sinless perfection where they all defeated at once.

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.

This would be the western border of Israel.

23:32 Thou shalt make no covenant with them, nor with their gods.

This is violated in Joshua 9:15 (“**And Joshua made peace with them, and made a league with them, to let them live: and the princes of the congregation swore unto them.**”). If Israel had obeyed this simple commandment, it would have saved them a lot of grief. Engaging in “detente”, a “dialogue” or in a “peace process” with these people is out of the question.

AV

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32 Thou shalt make no covenant with them, nor with their gods.	32 You shall make no covenant with them and their gods.	32 “You shall cut no covenant with them or with their gods.
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“**make no covenant**” The LSV has “cut no covenant”, which is an acceptable reading.

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.

This is fulfilled in 2 Kings 17.

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.

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.

Three times Israel accepted to the conditions of the covenant (Exodus 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.

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.

“altar” The one used for the burnt offering in Exodus 24:5.

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.

The covenant is sealed with blood and a blood-sprinkled book. The book is a signed contract, sworn under an oath (Hebrews 7:20,21 “**And inasmuch as not without an oath he was made priest: (For those priests were made without an oath; but this with an oath by him that said unto him, The Lord sware and will not repent, Thou art a priest for ever after the order of Melchisedec:**”). by the Author of the transaction, that the covenant will be kept (John

5:24 **“Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.”**).

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.

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 **“And he said, Thou canst not see my face: for there shall no man see me, and live.”**).

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.

The primary work of a pastor is to teach (1 Timothy 3:2 **“A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach;”**). His primary ministry is not soulwinning or “building a great work for God” but is rather to feed sheep.

24:13 And Moses rose up, and his minister Joshua: and Moses went up into the mount of God.

Joshua must learn to 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.

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*, pages 581-582).”

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. The Tabernacle was the worship center of Israel for almost five hundred years until Solomons Temple was built

A study of the tabernacle is among the most important and rewarding 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 here are 7 chapters here 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 many 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 so many 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, 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 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.
3. Salvation.
4. Sanctification.

And this probably only scratches the surface!

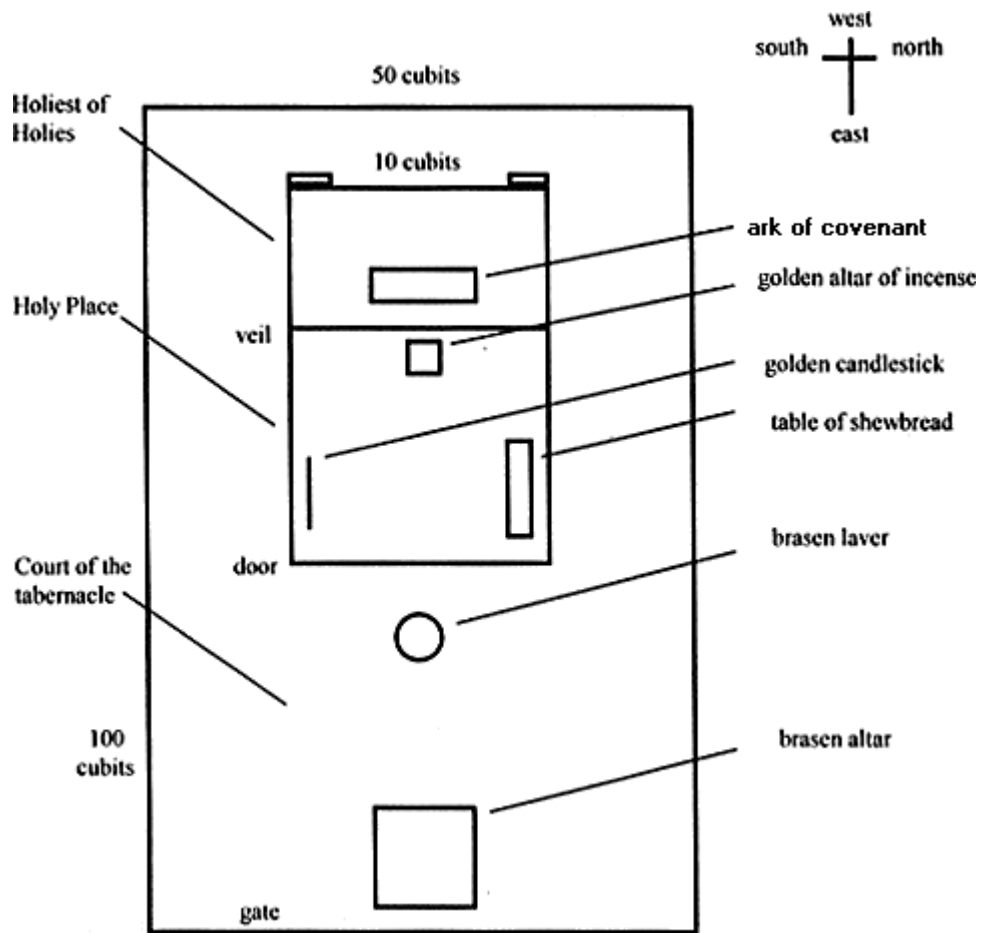
“The tabernacle was a peculiar object. It was a combination of both beauty and barrenness, of preciousness and worthlessness...Beautiful golden furniture sat on a barren, sterile earth. The pieces were a mixture of gold and silver with common acacia wood. All of these contrasting elements exemplify the 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 **“In all the places wherein I have walked with all the children of Israel spake I a word with any of the tribes of Israel, whom I commanded to feed my people Israel, saying, Why build ye not me an house of cedar?”**). 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 ram skins and curtains! That is what the Lord wanted to emphasize.
2. God showed Moses a pattern of the tabernacle that was already in heaven. God did not show David or Solomon any heavenly pattern for the temple. The design of the temple was more from the minds 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 A.D. 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. It must have survived in some form after the construction of the temple, maybe still at Shiloh. Tradition states that during the Babylonian Invasion, Jeremiah hid the tabernacle and the furniture.
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).

6. 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:

TABERNAACLE CHRISTIANITY	TEMPLE CHRISTIANITY
Pilgrim, designed to be portable and mobile	For a more settled people. You could not move the temple
No pride in appearance. No one ever bragged about the outward beauty of the tabernacle because it had none. David was actually embarrassed that his God dwelt in tents in 2 Samuel 7.	Emphasis placed on the building (Matthew 24:1). The Jews were very proud of their temple.
Inwardly impressive even if outwardly unimpressive	Outwardly and inwardly impressive, The temple would remind us of a Roman Catholic cathedral or one of the many Mormon temples.
Smaller means more intimate, a religion of the individual	Designed for larger crowds, a religion of the masses
Commanded by God to be built	Allowed by God to be built, never commanded (2 Samuel 7:7). God was content to dwell in the tabernacle
A pattern in heaven	Designed by man, including a wicked man like Herod in Christ's day
Was never destroyed by any enemy- its ultimate fate is unknown	Destroyed multiple times

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 6:35,48 **“And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst.”**).
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 a light shining in a dark place (2 Peter 1:19 **“We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts:”**)). 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 1-3 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 Tabernacle was a portable worshipping place where the presence of the Lord dwelled in Israel. It was first pitched at the foot of Sinai, later carried throughout the journeyings through the wilderness for over 35 years at Kadesh (Numbers 20:1), then stopping at Moab, "on this side Jordan by Jericho" (Numbers 22:1), at which time Moses died (Deuteronomy 34:6-8). The subsequent history of the Tabernacle is obscure, but we may view it in Gibeon (1 Chronicles 16:29-43).

The tabernacle may have looked something like this:



I have gone to the Tabernacle reproduction near Lancaster, Pennsylvania numerous times. It is run by Mennonites and is an accurate reproduction of the tabernacle. They give a rather good presentation of the types and importance of the tabernacle, plus a gospel presentation. I believe it was first erected near Clearwater, Florida, then moved to Lancaster.

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. 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)

Overview

1. Physically, the structure of the tabernacle was a tented area comprised of boards of shittim wood which stood upright and contained curtains and vails of fine twined linen, and of blue, and purple, and scarlet decorated with the images of cherubim in the finest needlework.
2. It had taches of gold and taches of brass which were hooks for coupling the linen curtains together.
3. Its upright boards were overlaid with gold set in sockets of silver.
4. It was covered with fine twined linen, goat's hair, ram's skins dyed red, and badgers' skins.
5. Its dimensions were 45 feet long by 15 feet wide by 15 feet high.
6. The interior was divided into two sections:
 - A. The Holy Place where the priest ministered daily to the Lord measured 30 feet long by 15 feet wide by 15 feet high.
 - B. The Most Holy Place where the high priest could enter in only once a year, into the presence of God, to make atonement for the sins of the people.
7. The Most Holy Place measured 15 feet long by 15 feet wide by 15 feet high
8. The Holy Place and the Most Holy Place were separated by an inner vail of blue, and purple, and scarlet, and fine twined linen with the cherubim of needlework.
9. The vail hung on four pillars of shittim wood overlaid with gold, set in four sockets of silver, and hanging on hooks of gold.
10. There was also an outer vail of blue, and purple, and scarlet, and fine twined linen, wrought with needlework which comprised the door of the tabernacle. It hung on five pillars of shittim wood overlaid with gold, set in sockets of brass, and hanging from gold hooks.
11. The court around the tabernacle was formed by a fence which extended 150 feet long by 75 feet wide by 7 ½ feet high.
12. This fence was comprised of fine twined linen which hung on pillars of brass set in sockets of brass, and hooks of silver.
13. The gate of the court, which was on the east side was a hanging of 30 feet of blue, and purple, and scarlet, and fine twined linen wrought with needlework.
 - A. It hung on four pillars and was divided into three sections.
14. The tabernacle contained seven pieces of furniture:
 - A. The ark of the covenant and the mercy seat were located in the Most Holy Place.
 - B. The table of shewbread, the golden candlestick, and the altar of incense were located in the Holy Place.
 - C. The brass altar was located in the outer court just inside the gate of the court.
 - D. The laver of brass was located between the brazen altar and the door of the

tabernacle.

15. Moses built the tabernacle according to God's exact specifications based on what he was shown on mount Sanai.

The Offering for the Tabernacle 25:1-7

The Metals

1. Gold

- A. Stands for deity.
- B. Gold is the most precious, strongest, most indestructible and most ancient of the precious metals.

2. Silver

- A. Stands for redemption, as seen in the silver redemption money in Exodus 30:12,13,16.

3. Brass

- A. Stands for judgment.
- B. It is the most frequently mentioned metal in Scripture, made up of a combination of copper and zinc.
- C. O. Talmadge Spence identifies its typology for the righteousness of Christ because of its durability against change and rust (*Foundations Bible Commentary on The Pentateuch*, page 312).
- D. Most of the commentaries and modern versions use "copper" because they think the ancient Jews were too stupid to know how to make brass.

The Colors

1. Blue

- A. The color of heaven.

2. Purple

- A. The color of royalty
 - i. Mark 15:17,18 **"And they clothed him with purple, and platted a crown of thorns, and put it about his head, And began to salute him, Hail, King of the Jews! "**
- B. It is a mixture of red and blue, a combination of deity and blood, a good color to represent the hypostatic union of Christ.
 - i. The red would represent His humanity
 - a. Song of Solomon 5:16, where the red would be the same as the "ruddiness" of Solomon.
 - ii. The blue His deity (the color of heaven).
- C. 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.

3. Scarlet

- A. Stands for blood of Christ, which is the foundation for the redemption of man.

The Fabrics

1. Fine linen.

- A. Revelation 19:8 says that fine linen represents the righteousness of the saints.
- B. 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.

2. Goat's hair

- A. This would be used in the tabernacle covering (Exodus 26:7),
- B. The goat (and scapegoat) was used in the sin offering (Leviticus 10:16; 16:9,10, 21,22,27).

C. 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.

i. 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.

D. Commands about the goat hair curtains

i. Make 11 of them- 26:7

ii. Length- 62.5 feet- 26:8

iii. Breadth- 8 feet, 4 inches

iv. Make all 11 curtains the same

v. Hook 5 curtains together- 26:9

vi. Double the 6th curtain in the forefront of the tabernacle

Make 50 loops on the edges- 26:10

vii. Make 50 taches of brass- 26:11

viii. Put the hooks in the loops and couple the curtains together, making one piece 62.5 feet by 91 feet, 8 inches

ix. Hang the remnant (1/2 curtain) over the backside of the tabernacle- 26:12

x. Let 25 inches of each end hang over the sides of the tabernacle- 26:13

The Skins

1. Ram's skins dyed red

A. The ram represents Christ as a sacrifice

i. Genesis 22:13 **“And Abraham lifted up his eyes, and looked, and behold behind him a ram caught in a thicket by his horns: and Abraham went and took the ram, and offered him up for a burnt offering in the stead of his son.”**

B. 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).

C. The ram also speaks of a sacrifice or offering of consecration (Exodus 29:26- 31).

D. The red dye of the skins obviously speaks of blood.

E. 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.

i. 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.

ii. The ram was also used in the trespass offering for a sin of ignorance (Leviticus 5:15-18; 6:6).

F. Ram’s horns were also used as trumpets (Joshua 6:5 **“And it shall come to pass, that when they make a long blast with the ram's horn, and when ye hear the sound of the trumpet, all the people shall shout with a great shout; and the wall of the city shall fall down flat, and the people shall ascend up every man straight before him.”**).

i. Prophetically, the “ram with two horns” represents the kings of Media and Persia.

a. Daniel 8:20 **“The ram which thou sawest having two horns are the kings of Media and Persia.”**

2. Badger's skins

A. They represent the great common bond between Christ and mankind as well as the protection of grace given to the believer.

B. 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”.

C. 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.

D. “The term badgers' skins occur elsewhere only in Ezekiel 16:10, **“And shod thee with badgers' skins,”** hence used where strength and durability were required. It was the

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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*)." E. The commentators and modern versions are at it again in thinking there were no badgers in this area. They suggest seals or porpoises or a "sea cow" (whatever THAT is!). We'll stick with badgers.

Shittim wood

1. This shows the perfect humanity of Christ.
2. 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.

Oil for light.

1. 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.
 - A. 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.

Spices for anointing oil, which would be used in the consecration of the priests.

1. Spices for sweet incense. These are detailed in Exodus 30.

Onyx stones

1. These were worn on the shoulders of the High Priest and represents Christ bearing the burdens and souls of His people on His shoulders.

Other stones that would be needed to be set in the breastplate and ephod

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 is 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.
 - A. 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."

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.
3. It measured 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

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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)

The Table of Shewbread 25:23-30; Leviticus 24:5-9

1. It measured 36x18-27 inches
2. Overlaid with pure gold
3. Had a crown around the edge
4. Associated utensils- dishes, spoons, covers, bowls
5. 12 loaves of bread placed on it
 - A. For each tribe of Israel
 - B. The loaves were made of choice flour, three quarts each (25:5)
 - i. No leaven, as it is a type of sin
 - ii. Sinless of Christ in His human life
 - C. Some frankincense was sprinkled over each row and burned in place of the bread as an offering 25:7
 - D. The bread was changed every Sabbath day 25:8
 - i. It is estimated that 75 pounds of bread weekly was involved in the production and replacement of the bread
 - ii. The bread was eaten by the priest, but only in a holy place, from the bread was an offering to the Lord 25:9
 - E. Place of nourishment
 - i. Christ, the Bread of Life- John 6:35,48-51
 - a. Shows our dependence upon God for our spiritual nourishment, but man rejects the way and provision of God

The Golden Candlestick 25:31-40

1. Dimensions not given
2. 7 branches
 - A. 7= perfection, God's number
3. Made of beaten gold
4. Floating wicks, regularly trimmed to that the oil would burn clean and pure
5. Filled with beaten (ultra pure) olive oil
 - A, Christ, the Light of the World- John 8:12
6. Only source of light in the tabernacles- no windows
 - A. Only source of illumination for the Christian, provided by burning oil (a type of the Holy Spirit- both oil and fire)

Curtains and Boards 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
4. 18 commands for the 48 boards and 96 sockets
 - A. Make boards of shittim wood for the tabernacle which are to be placed standing up, to form the sides- 26:15
 - i. Length- 20 feet, 10 inches- 26:16
 - ii. Width- 3 feet, 1.5 inches
 - B. Make each board with 2 tenons to fit into the foundation sockets- 26:17
 - C. Make 20 boards for the south wall- 26:18
 - D. Make 40 foundation sockets of silver for the 20 boards, 2 sockets for each board- 26:19
 - E. Make 20 boards for the north wall- 26:20
 - F. Make 40 sockets for ends of 20 boards for the north side

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- G. Make 6 boards for the west end of the tabernacle- 26:22
- H. Make 2 boards for each corner- 26:23
- I. Couple the corner-boards together at both ends with rings- 26:24
- J. Make 16 sockets of silver for the end boards- 26:25
- K. Make bars of shittim wood, 5 for the boards on each side and 5 for the end- 26:26,27
- L. 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
- M. Overlay the boards with gold- 26:28
- N. Make the rings that fasten the bars to the boards of gold
- O. Overlay the bars with gold
- P. Set up the tabernacle as was shown in the mount- 26:30
- Q. Curtains for the roof
 - i. 4 layers
 - ii. Fine linen
 - a. Sinless humanity of Christ
- R. Commands regarding the linen curtains: 7.4.1.1.2.1. Make 10 of them- 26:1
 - i. Embroider them with cherubim of blue, purple and scarlet
 - a. Length- 58 feet, 4 inches- 26:2
 - b. Breadth- 8 feet, 4 inches 7.4.1.1.2.5. Makes the curtains the same size
 - ii. Couple 5 curtains together at the sides, making a width of 41 feet, 8 inches- 26:3
 - iii. Couple the other 5 curtains together, making 41 feet, 8 inches
 - iv. Make loops of blue on the edge of each of the 5-curtain sections- 26:4
 - v. 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
 - vi. Make 50 taches- 26:6
 - vii. Couple the 2 pieces (of 5 curtains each) together with the gold hooks
 - viii. Make the curtains to be one for the tabernacle

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

Outer Vail 26:36,37

1. It is a hanging for the door of the tent, of blue, and purple, and scarlet, and fine twined linen, wrought with needlework.
2. There were five pillars of shittim wood, overlaid them with gold.
3. The hooks were of gold and there were cast five sockets of brass for them.

Brazen Altar 27:1-8

1. Located in the courtyard
2. Made of brass- metal of judgment
 - A. The fire, a type of hell
3. Sin offerings were burned here
4. It was hollow, with a grate
 - A. Like a barbeque pit
5. It measured 5x5 cubits
 - A. Five= number of death, death squared
 - B. The altar was a place of death and judgment

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6. After entering the courtyard, this is the first piece of furniture encountered

A. Sin must be dealt with before we can go deeper with God

7. There may have been numerous smaller altars around the and outside the courtyard. It is hard to imagine one altar could have served 2-3 million people.

The Court 27:9-19

1. The courtyard was 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.

Oil for the Lamp 27:20,21

1. Pure olive oil, "beaten", or purified.

The Priest Garments 28:1-5

1. A priest must be dressed correctly to minister unto the Lord.

2. The garments are holy- 28:2.

3. They are for "glory and for beauty- 28:2.

4. Consecration is involved with the garments- 28:3.

5. The garments listed:

A. A breastplate

B. An ephod

C. A robe

D. A brodered coat

E. A mitre

F. A girdle

6. Materials used

A. Gold

B. Blue

C. Purple

D. Scarlet

E. Fine linen.

The Ephod 28:6-14

1. Materials used

A. Gold

B. Blue

C. Purple

D. Scarlet

E. Fine twined linen, with cunning work.

F. It had two shoulderpieces joined together

G. It had an embroidered girdle, made of the same materials

H. It had two onyx stones, engraven with the names of the tribes of Israel, six names on one stone, six names on the other, in order of birth.

i. The stones were secured upon the shoulders of the ephod.

ii. They were for a memorial unto the children of Israel.

iii. The stones were secured in "ouches" of gold with two chains of pure gold at the ends; of wreathen work shalt thou make them, fastening the wreathen chains to the ouches.

The Breastplate 28:15-29

1. It is called "the breastplate of judgment". 28:15

2. Made with cunning work. 28:15

3. Materials used: 28:15

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- A. Gold
- B. Blue
- C. Purple
- D. Scarlet
- E. Fine twined linen

F. It was “foursquare”, being doubled; a span shall be the length thereof, and a span shall be the breadth thereof. 28:16

G. Settings for stones were made to set four rows of stones. 28:16

4. Upon the breastplate were made chains at the ends of wreathen work of pure gold. 28:22

5. Upon the breastplate were made two rings of gold on the ends. 28:23

A. The two wreathen chains of gold in the two rings were put on the ends of the breastplate. 28:24

B. They were fastened in the two ouches and put on the shoulderpieces of the ephod. 28:24,25

C. Two rings of gold were made and put upon the two ends of the breastplate in the border thereof, which is in the side of the ephod inward. They would bind the breastplate together. 28:26,27.

D. A lace of blue would be used for the binding. 28:28

6. Aaron would bear the names of the children of Israel in the breastplate of judgment upon his heart for a memorial before the Lord. 28:29

The stones: 28:17-30

1. First row

- A. Sardius
- B. Topaz
- C. Carbuncle

2. Second row:

- A. Emerald
- B. Sapphire
- C. Diamond

3. Third row

- A. Ligure
- B. Agate
- C. Amethyst

4. Fourth row

- A. Beryl
- B. Onyx
- C. Jasper

5. All the stones were set in gold.

6. The stones were engraven with the names of the children of Israel. 28:21

The Urim and Thummim 28:30

1. It is not clear what they were. They may have been two stones, set in a pouch upon the breastplate, used to determined God’s will by asking a question and using the stones to divine the answer.

The Robe of the Ephod 28:31-35

1. Made of blue. 28:31

2. There was a hole in the top of it with a binding of woven work round about the hole of it so that it would not be rent. It would reinforce this opening. 28:32

3. Beneath on the hem were pomegranates of blue, and of purple, and of scarlet, round about the hem thereof; and bells of gold between them round about and a golden bell. 28:33,34

A. The bells may have been used to signify that Aaron (or future high priests) had not died

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while ministering in the holy place. 28:35

The Mitre 28:36-38

1. The headpiece of the high priests.
2. Made of pure gold. 28:36
3. Engraven on it are the words "HOLINESS TO THE LORD". 28:36
4. Blue lace was put on the front of it. 28:37
5. Aaron would wear it so that he may "bear the iniquity of the holy things". 28:38
6. It shall be always upon his forehead, that the sacrifices of Israel may be accepted before the Lord. 28:38

The Priest's Coat 28:39-43

1. It was embroidered. 28:39
2. It was made of fine linen. 28:39
3. Moses was to make the girdle of needlework. 28:39
4. Aaron's sons were to make the coats. 28:40
5. Moses was to make bonnets for the priests. 28:40
 - A. All of this was made for "glory and for beauty". 28:40
6. Moses was to anoint all of these and to consecrate them. 28:41
7. Moses was to make them linen breeches to cover their nakedness. 28:42
8. The priests were to wear these garments so they bear not iniquity, and die. 28:43
 - A. This was to be a statute for ever unto him and his seed after him. 28:43

Consecration of the Priests 29:1-37

Offerings of the Priests 29:38-46

Golden Altar of Incense 30:1-10

1. In the holy place, immediately before the veil
 - A. Prayer brings you closer to God than any other ministry
 - B. God meets us here- 30:6
2. Smallest piece of furniture in the holy place
 - A. 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
 - A. Prayer ascending as incense
 - i. Psalm 141:2 **"Let my prayer be set forth before thee as incense; and the lifting up of my hands as the evening sacrifice."**
5. Made of Gold
 - A. Showing the great value of this ministry
6. It is "most" holy
7. Not a place for work (no sacrifices) but communion- Exodus 30:9
 - A. 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
 - A. It ascends to God
 - B. It is fragrant
 - C. Incense needs fire to burn

i. Prayer and zeal as fire

The Redemption Money 30:11-16

1. Every man to give a half-shekel, regardless of his wealth.
2. Given to make atonement for their souls. 30:15,16

Laver of Brass 30:17-21

1. Located In the courtyard
2. For washing and cleaning of the priests
 - A. Sanctification necessary for a relationship with God

The Anointing Oil 30:22-33

The Incense 30:34-38

Consider how much attention God puts on the Tabernacle and here we are studying it! Consider a Bible College or Institute class on the Tabernacle. You'll have any number of young men, who are preparing for the ministry, paying good money and taking the time to study about a tent, erected 2,500 years ago in a wilderness half a world away. They are studying about such a tent when they could be out in the world, chasing "the babes, the bucks, the booze and the Buicks". Yet here they are in a classroom studying about a tent! There is something special about that Book that defies human logic, wisdom and explanation!

115. Taking the Offering for the Tabernacle 25:1-9

25:1 And the LORD spake unto Moses, saying,

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.

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.

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!

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?"

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.

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 on 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 "**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.”; Leviticus 8:18 “And he brought the ram for the burnt offering: and Aaron and his sons laid their hands upon the head of the ram.”), the wave offering (Exodus 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.”) and the peace offering (Leviticus 9:18 “He slew also the bullock and the ram for a sacrifice of peace offerings, which was for the people: and Aaron's sons presented unto him the blood, which he sprinkled upon the altar round about,”). 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.

The metals are listed in descending order of value- gold, silver, brass.

AV	ESV	LSB
3 And this <i>is</i> the offering which ye shall take of them; gold, and silver, and brass,	3 And this is the contribution that you shall receive from them: gold, silver, and bronze ,	3 “And this is the contribution which you shall take from them: gold, silver, and bronze ,

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. They all have to be “scholarly” you know, and nothing is more scholarly than attacking the Authorized Version. 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 complain or nitpick at the word “brass” here or insist that it was copper or anything else than what the Authorized Version uses.

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
 - A. Leviticus 26:19 “**And I will break the pride of your power; and I will make your heaven as iron, and your earth as brass.**”
3. Earth as iron in judgment
 - A. Deuteronomy 28:23 “**And thy heaven that is over thy head shall be brass, and the earth that is under thee shall be iron.**”
4. Killing someone with an instrument of iron
 - A. Numbers 35:16 “**And if he smite him with an instrument of iron, so that he die, he is a murderer: the murderer shall surely be put to death**”
5. Og had a bedstead of iron.
 - A. Deuteronomy 3:11 “**For only Og king of Bashan remained of the remnant of giants; behold, his bedstead was a bedstead of iron; is it not in Rabbath of the children of Ammon? nine cubits was the length thereof, and four cubits the breadth of it, after the cubit of a man.**”
6. Egypt was an “iron furnace”.
 - A. Deuteronomy 4:20 “**But the LORD hath taken you, and brought you forth out of the iron furnace, even out of Egypt, to be unto him a people of inheritance, as ye are this day.**”
 - B. 1 Kings 8:51 “**For they be thy people, and thine inheritance, which thou broughtest forth out of Egypt, from the midst of the furnace of iron:**”
 - C. Jeremiah 11:4 “**Which I commanded your fathers in the day that I brought them forth out of the land of Egypt, from the iron furnace, saying, Obey my voice, and do them, according to all which I command you: so shall ye be my people, and I will be your God:**”
7. No iron tools used in building altars.
 - A. Deuteronomy 27:5 “**And there shalt thou build an altar unto the LORD thy God, an altar of stones: thou shalt not lift up any iron tool upon them.**”
 - B. Joshua 8:31 “**As Moses the servant of the LORD commanded the children of Israel, as it is written in the book of the law of Moses, an altar of whole stones, over which no man hath lift up any iron: and they offered thereon burnt offerings unto the LORD, and sacrificed peace offerings.**”
8. Yokes of iron
 - A. Deuteronomy 28:48 “**Therefore shalt thou serve thine enemies which the LORD shall send against thee, in hunger, and in thirst, and in nakedness, and in want of all things: and he shall put a yoke of iron upon thy neck, until he have destroyed thee.**”
 - B. Jeremiah 28:13,14 “**Go and tell Hananiah, saying, Thus saith the LORD; Thou hast broken the yokes of wood; but thou shalt make for them yokes of iron. For thus saith the LORD of hosts, the God of Israel; I have put a yoke of iron upon the neck of all these nations, that they may serve Nebuchadnezzar king of Babylon; and they shall serve him: and I have given him the beasts of the field also.**”
9. Chariots of iron

- A. Joshua 17:16,18 **“And the children of Joseph said, The hill is not enough for us: and all the Canaanites that dwell in the land of the valley have chariots of iron, both they who are of Bethshean and her towns, and they who are of the valley of Jezreel.”**
- B. Judges 1:19 **“And the LORD was with Judah; and he drave out the inhabitants of the mountain; but could not drive out the inhabitants of the valley, because they had chariots of iron.”**
- C. Judges 4:3 **“And the children of Israel cried unto the LORD: for he had nine hundred chariots of iron; and twenty years he mightily oppressed the children of Israel.”**
- D. Judges 4:13 **“And Sisera gathered together all his chariots, even nine hundred chariots of iron, and all the people that were with him, from Harosheth of the Gentiles unto the river of Kishon.”**
10. No iron tool was used in the building of the temple, but iron nails were used (1 Chronicles 22:3).
- A. 1 Kings 6:7 **“And the house, when it was in building, was built of stone made ready before it was brought thither: so that there was neither hammer nor axe nor any tool of iron heard in the house, while it was in building.”**
11. Iron is associated with Leviathan and Behemoth (types of the Antichrist).
- A. Job 40:18 **“His bones are as strong pieces of brass; his bones are like bars of iron.”**
- B. Job 41:7 **“Canst thou fill his skin with barbed irons? or his head with fish spears?”**
- C. Job 41:27 **“He esteemeth iron as straw, and brass as rotten wood.”**
12. Enforced rule of Jesus in the millennium, with a rod of iron.
- A. Psalm 2:9 **“Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel.”**
- B. Revelation 2:27 **“And he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers: even as I received of my Father.”**
- C. Revelation 12:5 **“And she brought forth a man child, who was to rule all nations with a rod of iron: and her child was caught up unto God, and to his throne.”**
- D. Revelation 19:15 **“And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God.”**
13. Affliction and iron
- A. Psalm 107:10 **“Such as sit in darkness and in the shadow of death, being bound in affliction and iron;”**
14. Stubbornness and rebellion associated with iron
- A. Isaiah 48:4 **“Because I knew that thou art obstinate, and thy neck is an iron sinew, and thy brow brass;”**
15. The iron in Daniel's image in Daniel 2 is associated with Rome.
16. Gods of iron
- A. Daniel 5:4 **“They drank wine, and praised the gods of gold, and of silver, of brass, of iron, of wood, and of stone.”**
- B. Daniel 5:23 **“But hast lifted up thyself against the Lord of heaven; and they have brought the vessels of his house before thee, and thou, and thy lords, thy wives, and thy concubines, have drunk wine in them; and thou hast praised the gods of silver, and gold, of brass, iron, wood, and stone, which see not, nor hear, nor know: and the God in whose hand thy breath is, and whose are all thy ways, hast thou not glorified.”**
17. The beast of Daniel 7:7,19 had iron teeth.

25:4 And blue, and purple, and scarlet, and fine linen, and goats' hair,

Blue= heaven

Purple= royalty

Scarlet= blood

Fine linen= righteousness

Goat' hair- probably showing the coarseness and the roughness of human nature

25:5 And rams' skins dyed red, and badgers' skins, and shittim wood,

AV

ESV

LSV

5 And rams' skins dyed red, and badgers' skins, and shittim wood,	5 tanned rams' skins, goatskins, acacia wood,	5 rams' skins dyed red, porpoise skins, acacia wood,
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Most commentators and other versions replace “badger” with “porpoise”. Porpoises are a group of fully aquatic marine mammals and were not frequent in that part of the world. There is no reason to replace “badger” with “porpoise” except for 1) unbelief in the word of God and 2) thinking you are smarter than God and are qualified to correct His “mistakes”.

The ESV doesn't agree with anything the Authorized Version lists, ignoring the ram's skins dyed red, and uses “goatskins” for “badger's skins.” Both the ESV and LSV replace “shittim wood” with “acacia wood”.

25:6 Oil for the light, spices for anointing oil, and for sweet incense,

This would be for the candlestick that would be placed in the holy place.

This would be for use for the golden altar of incense, that would be placed immediately before the veil.

25:7 Onyx stones, and stones to be set in the ephod, and in the breastplate.

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.

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.

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 **"In whom ye also are builded together for an habitation of God through the Spirit."**), and be built up a spiritual house composed of living stones (1 Peter 2:5 **"Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ."**). 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.

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.

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 **"Verily, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber."**).

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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 enter into the Holy Place through the singular door (John 10:7 "**Then said Jesus unto them again, Verily, verily, I say unto you, I am the door of the sheep.**"). 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.

A. It is the smallest compartment of the tabernacle, only 10x10 cubits (15x15 feet). That isn't much room for a crowd.

1. The very presence of God is there. How much is your desire to be there (Psalm 84)?

2. This is the place of intimacy and communion, where you can't find it anywhere else.

a. This is the ultimate "closet".

i. 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 veil, out of public view.

a. No one is going to applaud you for your prayer or your communion, as no one will see you do it.

B. This is the quiet place of the tabernacle. It is just you and God. The world is shut out.

C. Your furniture is:

1. The table of shewbread

a. The provision of God

2. The lamp

a. The illumination of God

3. The ark behind the veil

a. The very presence of God

D. Can you imagine it? You are the priest on duty, working the "graveyard" shift. Everyone

else is asleep. It is just you and God, in that tent, at 2 A.M. Can you imagine the level of communion you can have with God in that situation? The night season is the best time for communion with God (Psalm 16:7 and 17:3).

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.

We 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 **"Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high;"**).

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.

This is like a chest.

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.

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".

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 ("**But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man.**"). 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.

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.

The human nature overlaid with deity. This speaks to the hypostatic union of Christ although not perfectly as His divine nature did not "overlay" His sinless human nature but rather was mixed into it. But technology or human skill does not allow us to physically mix wood and 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 **"And they drew out the staves, that the ends of the staves were seen out in the holy place before the oracle, and they were not seen without: and there they are unto this day."**).

25:15 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.

25:16 And thou shalt put into the ark the testimony which I shall give thee.

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 rod that budded

25:17 And thou shalt make a mercy seat of pure gold: two cubits and a half shall be the length thereof, and a cubit and a half the breadth thereof.

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.

1. Hebrews 9:7 **"But into the second went the high priest alone once every year, not without blood, which he offered for himself, and for the errors of the people:"**
2. Hebrews 9:11-14 **"But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us. For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh: How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?"**
3. Hebrews 9:24-28 **"For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us: Nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others; For then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself. And as it is appointed unto men once to die, but after this the judgment: So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation."**

The purest gold possible was used, with no mixtures of impure ores or other contaminants. 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 Exodus 25:10). This was the lid for the ark, so it makes sense that the dimensions are the same, to ensure a tight fit.

25:18 And thou shalt make two cherubims of gold, of beaten work shalt thou make them, in the two ends of the mercy seat.

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.

25:19 And make one cherub on the one end, and the other cherub on the other end: even of the mercy seat shall ye make the cherubims on the two ends thereof.

25:20 And the cherubims shall stretch forth their wings on high, covering the mercy seat with their wings, and their faces shall look one to another; toward the mercy seat shall the faces of the cherubims be.

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. We will need to 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 Cherubim, 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. 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 cherubim on the two ends thereof. And the cherubim 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 cherubim 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 cherubim 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 cherubim 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 cherubim 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 cherubim and palm trees and open flowers, and overlaid them with gold, and spread gold upon the cherubim, and upon the palm trees...And he carved thereon cherubim 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 cherubim, 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 cherubim, 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 cherubim 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.
13. We see in Ezekiel 41:18 that some cherubim have two faces.
14. The only direct New Testament reference to them is in Hebrews 9:5 "**And over it the cherubim of glory shadowing the mercy seat; of which we cannot now speak particularly.**" They are called "cherubim of glory" which covered the mercy seat.
15. 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* (pages 602-603), adds the following regarding the cherubim:

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 stationary, 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.

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.

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.

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.

Also see Leviticus 24:5-9.

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.

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.

About 6 inches? The width of a human hand.

This also reminds us that Christ was crowned with glory due to His successful work of redemption in Hebrews 2:9 **"But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man."**

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.

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.

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 always.

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.

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.

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.

“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*, pages 609-610).

AV

ESV

LSV

<p>30 And thou shalt set upon the table shewbread before me alway.</p>	<p>30 And you shall set the bread of the Presence on the table before me regularly.</p>	<p>30 “You shall set the bread of the Presence on the table before Me at all times.</p>
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“**table of shewbread**” The ESV and LSV use “bread of the Presence”.

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.

The candlestick:

1. Made of pure, beaten gold- Exodus 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- Exodus 25:32
4. Make a bowl like an almond with a knop and a flower on each of the 6 branches- Exodus 25:33
5. On the middle shaft make 4 bowls like almonds with knops and flowers- Exodus 25:34

6. Make a knop under each 2 branches of the 6 branches of the sides- Exodus 25:35
7. Make 7 lamps- Exodus 25:37
8. Light the 7 lamps
9. Make tongs and snuffdishes of pure gold- Exodus 25:38
10. Use a talent of pure gold to make the candlestick and all the vessels- Exodus 25:39
11. Make them according to the pattern shown on the mount- Exodus 25:40
12. The Jews usually refer to such candlesticks as “menorahs”.

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**” (John 8:12; 9:5). We also think of Psalm 119:105 “**Thy word is a lamp unto my feet and a light unto my path.**”

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.

No dimensions are given for the candlestick so we do not know how tall or how large it was.

“**knop**” a knob, an ornamental one, for example in the stem of a wine glass. From Middle Low German and Middle Dutch knoppe.

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:

It was a balanced piece of furniture, with a perfect symmetry, a product of God’s desire and love for law, order and design.

Six is the number of man. The nature of man and any illumination he gets of divine truth flows from the candlestick and the Holy Spirit, Who fuels its light.

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.

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 "first fruit offering" from the field.

A. 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 the priestly fruit of his ministry.

A. 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.

A. 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.

A. 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."**

Altogether the Golden Candlestick had 66 bowls made 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.

The "seven lamps" refer to the seven elements of the candlestick, the seven lamps.

25:38 And the tongs thereof, and the snuffdishes thereof, shall be of pure gold.

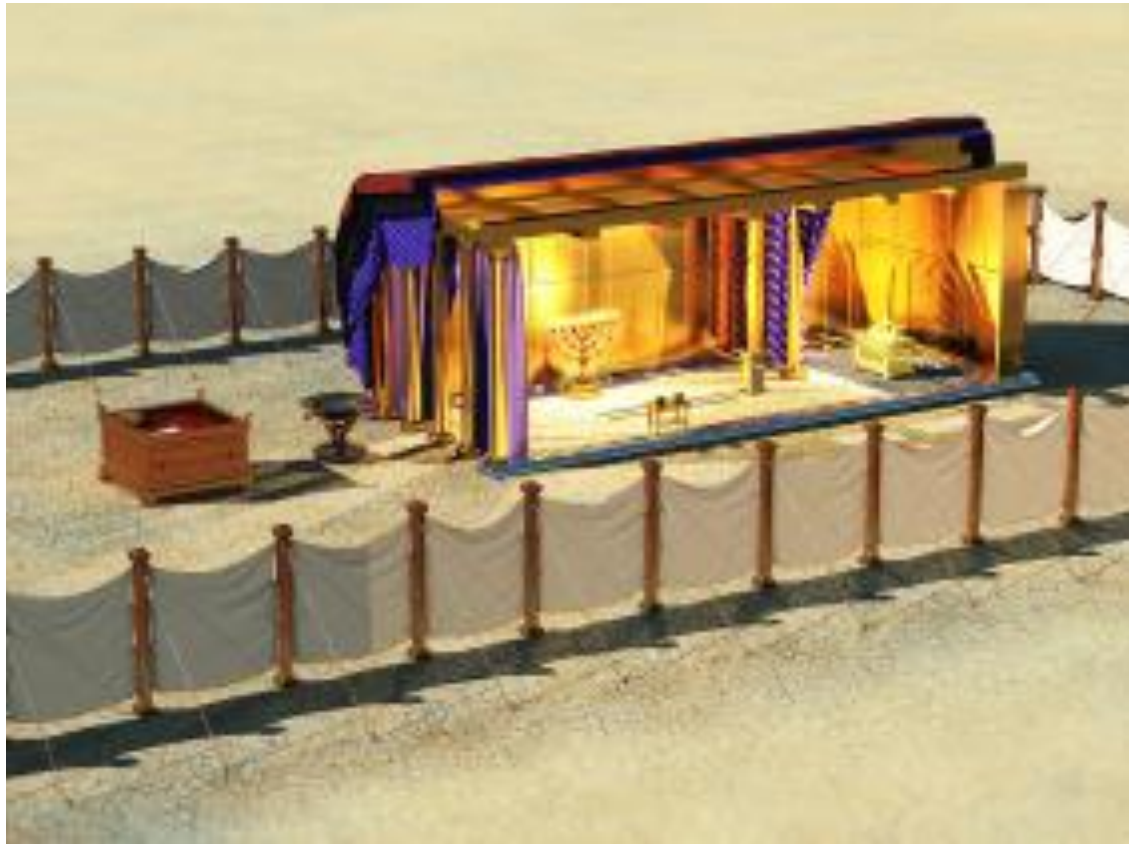
These were the instruments used to maintain the flames in the candlestick. They were to be of pure gold.

25:39 Of a talent of pure gold shall he make it, with all these vessels.

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 \$2155 per ounce (2024), this would give a value of between \$4,034,000 and \$5,447,840. That was just for the candlestick! The "light bulb" was worth at least four million dollars!

25:40 And look that thou make them after their pattern, which was shewed thee in the mount.

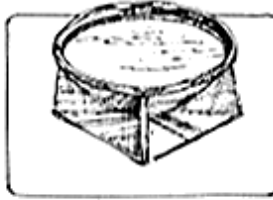
This is important. Noah had a similar pattern to follow when he was building the ark. God gave specific plans, and they must be followed, else the typology is ruined. This is not to say that Moses could not embellish somewhere that God had not specified, but even then, a Christian would be very hesitant to put his tool anywhere upon God's handiwork, lest we mar it (Exodus 20:25).



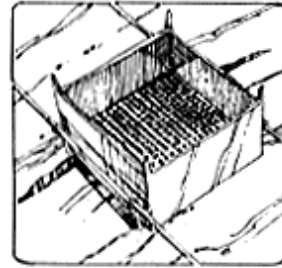
The Furniture of the Tabernacle



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.



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.



Altar of Burnt Offering
(Ex. 27:1-8)
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.



Golden Lampstand
(Ex. 25:31-40)
The gold lampstand stood in the holy place, opposite the table of showbread. It held seven lamps, flat bowls in which a wick lay with one end in the oil of the bowl and the lighted end hanging out.

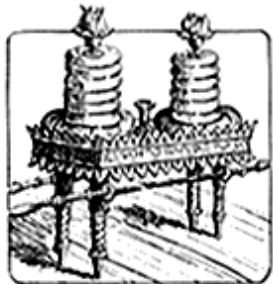
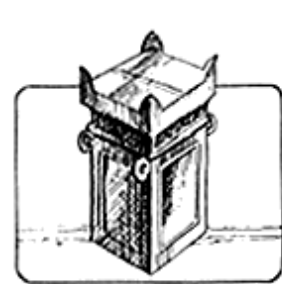


Table of Showbread
(Ex. 25:23-30)
The table of showbread was a stand on which the offerings were placed. Always in God's presence on the table were the 12 loaves of bread representing the 12 tribes.



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.

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.

“**cunning work**” is 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.

12 commands regarding the linen curtains:

1. Make 10 of them- Exodus 26:1
2. Embroider them with cherubim of blue, purple and scarlet
3. Length- 58 feet, 4 inches- Exodus 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- Exodus 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- Exodus 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- Exodus 26:5
10. Make 50 taches- Exodus 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.

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.

“taches” is from a French word of the same spelling meaning “a clasp” and was originally a doublet of “tack”. Taches are devices for fastening two parts together. This could be a clasp, buckle, hook, band, tack or strap (Laurence Vance, *Archaic Words and the Authorized Version*, page 328).

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.

The goat’s hair would be somewhat coarse. 12 commands about the goat hair curtains

1. Make 11 of them- Exodus 26:7
2. Length- 62.5 feet- Exodus 26:8
3. Breadth- 8 feet, 4 inches
4. Make all 11 curtains the same
5. Hook 5 curtains together- Exodus 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- Exodus 26:10
9. Make 50 taches of brass- Exodus 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- Exodus 26:12
12. Let 25 inches of each end hang over the sides of the tabernacle- Exodus 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.

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.

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 "**My beloved is white and ruddy, the chiefest among ten thousand.**"). 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 "**For he shall grow up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him.**"). 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.

The boards would be used to give support to the curtains and provide the necessary stability for the tabernacle. They would act as a frame. They were 27 inches wide and about 15 feet high. They would resemble wood paneling used in homes.

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- Exodus 26:15
2. Length- 20 feet, 10 inches- Exodus 26:16
3. Width- 3 feet, 1.5 inches
4. Make each board with 2 tenons to fit into the foundation sockets- Exodus 26:17
5. Make 20 boards for the south wall- Exodus 26:18
6. Make 40 foundation sockets of silver for the 20 boards, 2 sockets for each board- Exodus 26:19
7. Make 20 boards for the north wall- Exodus 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- Exodus 26:22
10. Make 2 boards for each corner- Exodus 26:23
11. Couple the corner-boards together at both ends with rings- Exodus 26:24
12. Make 16 sockets of silver for the end boards- Exodus 26:25
13. Make bars of shittim wood, 5 for the boards on each side and 5 for the end- Exodus 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- Exodus 26:28
15. Overlay the boards with gold- Exodus 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- Exodus 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.

“**tenon**” A portion of a block of stone from which a work of sculpture is cut, allowed to remain as a temporary or permanent support.

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.

Forty- the number of probation and testing.

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.

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.

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.

Again, God emphasizes that even with these somewhat complex blueprints, everything was to be done exactly as He 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:

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.

“cunning” This word can have a positive and a negative meaning. The modern definition means “having or showing skill in achieving one's ends by deceit or evasion”. The classic definition is referring to someone who is highly skilled. Natives in the state of Maine refer to something as being “cunning” if it is interesting or noteworthy. From Middle English “cunnen”, Old English “cunnan” (= to know how, to be able), from Icelandic “kunnandi” meaning “knowledge”. It has the idea of being able to do something because of knowledge (Steven J. White, *White's Dictionary of the King James Language*, volume 1, pages 300-301).

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.

AV

ESV

LSV

<p>36 And thou shalt make an hanging for the door of the tent, <i>of</i> blue, and purple, and scarlet, and fine twined linen, wrought with needlework.</p>	<p>36 “You shall make a screen for the entrance of the tent, of blue and purple and scarlet yarns and fine twined linen, embroidered with needlework.</p>	<p>36 “You shall make a screen for the doorway of the tent of blue and purple and scarlet <i>material</i> and fine twisted linen, the work of a weaver.</p>
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“**hanging**” The ESV and LSB have “screen”.

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.

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 53:2 “**For he shall grow up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him.**”) 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 53:2) 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, but to the eye of faith He is “the lily of the valleys...the chiefest 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.

This starts the description of the brazen altar or the altar of sacrifice. Notice the 5-by-5 measurement. 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.

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.

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 **"I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God."**), 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 **"And the priest shall put some of the blood upon the horns of the altar of sweet incense before the LORD, which is in the tabernacle of the congregation; and shall pour all the blood of the bullock at the bottom of the altar of the burnt offering, which is at the door of the tabernacle of the congregation."**).

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.

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.

Notice how the altar is personified by the personal pronoun "his".

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.

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.

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.

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.

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.

Pure, beaten (extra-purified) olive oil was to be brought to fuel the golden candlestick (the lamp).

1. Only the purest oil could be used to fuel this light.

A. "I once asked a rabbi why the children of Israel had to use olive oil that was beaten to be used to light the tabernacle as expressed in Exodus 27:20. The rabbi knew of my experience as a camp director and as any good rabbi would do, he answered my question by asking a question.. He asked me what I would do if a log did not burn. Just because I was a camp director, I really knew nothing more about camping than the residents of the camp who were all inner city teenagers. But I just happened to know the answer to that question because I faced it many times. I replied that you chop the log up into splinters and start the splinters on fire. The rabbi smiled and said: "Does not God do the same with us so He can start a fire in us." I am always amazed as I read the first five books of the Old Testament as to how God would ask the children of Israel to do some seeming impractical thing. Our Western thinking causes us to first ask, "What practical value would beaten olive oil have to be used for the light of the tabernacle. Regular olive oil would do just fine and be more plentiful. Beaten oil should be used for special occasions like anointing or medication rather than burned quickly away for lighting purposes. Is it because

beaten oil would burn brighter, or longer? Yet, if we think like a Hebrew, our first thought should be, "What is God trying to illustrate here?" You get two types of oil from the olive. The first which is the most pure, the finest and, of course, the most expensive is the beaten oil...The word in the Hebrew is *katith* which means to break into pieces. The first oil to be extracted from the olive does not come from pressing the olives, but breaking, cutting or tearing them into pieces. Olives spring from a tree and turn a dark green. When they are ripe they turn black and inside the olive are a couple drops of liquid gold as it is called. This is the beaten oil, the purest and finest. This is used for anointing, medicinal purposes and other specific uses. After the liquid is drained from the olive by bruising it, so to speak, it is then crushed or pressed to extract the oil contained in the meat of the olive. This oil is not as pure and is used for cooking and put into lamps for light. However, for the light in the tabernacle the people were instructed to use only the pure, beaten oil. The beaten oil is considered to be the first fruit of the olive and it is this oil that is used to provide the light in the tabernacle...The olive is afflicted in every way to extract the pure oil, but it is not crushed because once it is crushed the oil mixes with the impurities and it is no longer pure...Sometimes God has to break us up into little splinters in order for us to catch the fire of God, God will break us into splinters or in pieces to extract that which is pure. Yet, He will not crush us such that the impurities mix with the pure resulting in a lesser quality...God wants to extract that which is pure, the life of Jesus Christ, from us. However, sometimes we are like that old log that will not catch fire. We just cannot catch the fire of Jesus. So God has to put us through the type of difficulties that have the potential of crushing us, but He will not allow us to be crushed, instead what He will do is to strip us of all our trust in ourselves so that the world can see that our trust is in God and God alone. The world will be able to see that which is pure, Jesus Christ, the first fruit that lives inside our earthen vessels. (from the website <https://www.chaimbentorah.com/2014/10/herew-word- study-beaten-oil/>)

2. The lamp was to burn always, never to go out.
 - A. In the life of the believer, the "light going out" would involve a failure in the supply of the oil, causing the lamps to stop shining. This happens in the life when the power and influence of the Holy Spirit is quenched. This happens through sin, apostasy or apathy.
3. 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.
 - A. It is our duty as believer-priests to make sure our lamps never go out due to a lack of oil (the Holy Spirit) or that we are guilty of giving off a dim and polluted light due to using inferior, unbeaten oil. This can be done when we use self, methods, carnal means or other impure motivations and methods in our ministry. We end up quenching the Holy Spirit in these situations.
4. 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.
 - A. 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.
 - B. 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.
5. How is this oil beaten? It involves purifying something through either an application of intense heat or a filtering or a physical manipulation of the object to grind out any impurities or imperfections. This is what must happen to the preacher. He has the Holy Spirit dwelling

within him but his relationship to the Holy Spirit may not be pure and it may not be what it ought to be. He may not be filled with the Spirit so his spiritual relationship and power is not what it ought to be. In order for him to have any impact for God and in order for him to shine with the spiritual light that he needs, he be purified. He needs to be beaten and thus trials, tribulations and testings come into the life of the preacher, and these are designed to beat the preacher and to purify him. This will bring a refining in his life, with the purging of sin and the magnification and promotion of godliness and spirituality and a development of Christ-likeness and a lessening of the influence of self and the flesh in that preacher's life.

A. Robert Murray McCheyne, when being asked of his view of diligent preparation for the pulpit, he quoted Exodus 27:20, where he mentioned "beaten oil, beaten oil for the lamps of the sanctuary". Just as the lamps of the sanctuary required the purest of olive oil in order for them to shine and to illuminate the Holy of Holies, so must the minister be similarly beaten and purified in order that he might shine bright enough to illuminate the house of God for the people of God. It was a favorite saying McCheyne when discussing his method of pulpit preparation and preaching, that only beaten oil might be used in the sanctuary, intimating that careful preparation was required for all material presented for the consideration of our hearers. It is not a light thing to speak to men for God, and none of us should essay the holy task apart from very careful preparation; but when we have done our utmost in this, we must depend on the kindling of the Divine fire. Ours is the beaten oil at the best, but what is that, unless the High Priest Himself shall cause the lamp to burn?"

B. God "beats" His ministers in order to purify them and to purge them from sin and self so they can shine as they ought. This "beating" comes in the forms of trials and tests. No one who ever accomplished anything for God did it without spending much time in the crucible. This is why trials are allowed to come into the life. A man who runs from them will never learn the lessons they are designed to give nor will he ever see any spiritual improvement in his walk with God.

C. The more you are "beaten" by God, the brighter and purer the light shines. Some examples:

- i. Moses- 40 years in exile
- ii. David- persecuted by Saul
- iii. Peter- imprisoned and almost killed
- iv. Paul- see the book of 2 Corinthians for an accounting of his sufferings.
- v. John- exiled on Patmos
- vi. Robert Murray McCheyne- constant physical issues and an early death at age 29.
- vii. Charles Spurgeon- constant depressions (same for David Brainard)
- viii. William Carey- a wife who suffered from a nervous breakdown
- ix. Adoniram Judson- thrown into a death prison in Burma
- x. John Patton- burying wife and children on the mission field

D. There was a bright golden candlestick, filled with beaten oil, lighted every evening by the priest. This clearly represented Christ and his members, filled with the Holy Spirit. But then the light was confined to a small chamber; it did not spread afar, like a beacon across the dark world. So Christ and his people, during the Old Testament church, were a shrouded light.

E. It was a golden candlestick, filled with oil, and lighted, but its beams confined within boards and curtains. A few beams did escape, so as to attract Gentiles such as the Queen of Sheba, the Ethiopian eunuch in his chariot, and the Roman centurion, who loved their nation, and built them a synagogue.

AV

ESV

LSV

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.

20 “You shall command the people of Israel that they bring to you pure beaten olive oil for the light, that a lamp may regularly be set up to burn.

20 “And you shall command the sons of Israel, that they bring you **clear** oil of beaten olives for the light, to make a lamp burn continually.

“pure” The LSV has “clear”.

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.

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 **“Before I formed thee in the belly I knew thee; and before thou camest forth out of the womb I sanctified thee, and I ordained thee a prophet unto the nations.”**; Galatians 1:15 **“But when it pleased God, who separated me from my mother's womb, and called me by his grace,”**) 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.

The priests must be properly attired. We also see this in Ezekiel 44 in the Millennial Temple. 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 **“The woman shall not wear that which pertaineth unto a man, neither shall a man put on a woman's garment: for all that do so are abomination unto the LORD thy God.”**). We live in a day of slob culture when Christians “dress down” to the level of the world instead of “dressing up” to the level of the Lord. Preachers preach in jeans, sneakers and shirts that are not tucked in. Yet secular professions have their uniforms; nurses, military personnel, police, even people who work at Target and Wal Mart. If a preacher stresses Christian dress, he is shouted down as a legalist. Yet Christians believe that the Lord doesn't care how they dress. They are very wrong with that misconception. Consecration is associated with the priest's attire in verse 3.

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.

“wise hearted” This supposes that there were many who were not. A “wise hearted” person is one who obeys God, follows God and seeks after God.

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.

“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. The word comes from the Latin, “consecro”, to make wholly sacred, from “con”, and “sacro”, to set apart as

sacred.

28:4 And these are the garments which they shall make; a breastplate, and an ephod, and a robe, and a brodered 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.

Aaron and his sons will need a breastplate, ephod, robe, brodered 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.

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.

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.

"curious" The Authorized Version marginal note has "embroidered" as does the Geneva Bible. The Bishops, Tyndale and Coverdale Bible do not translate the word. The *Webster's Seventh New Collegiate Dictionary* has it as "made carefully, precisely accurate". The embroidery on the girdle would be unique, eye-catching and noteworthy.

28:9 And thou shalt take two onyx stones, and grave on them the names of the children of Israel:

Onyx

1. It is associated with Lucifer in Ezekiel 28:13 **"Thou hast been in Eden the garden of God; every precious stone was thy covering, the sardius, topaz, and the diamond, the beryl, the onyx, and the jasper, the sapphire, the emerald, and the carbuncle, and gold: the workmanship of thy tabrets and of thy pipes was prepared in thee in the day that thou wast created."**
2. It was also used in the construction of the temple in 1 Chronicles 29:2 **"Now I have prepared with all my might for the house of my God the gold for *things to be made* of gold, and the silver for *things* of silver, and the brass for *things* of brass, the iron for *things* of iron, and wood for *things* of wood; onyx stones, and *stones* to be set,**

glistering stones, and of divers colours, and all manner of precious stones, and marble stones in abundance.”

3. Valuable in Job 28:16 **“It cannot be valued with the gold of Ophir, with the precious onyx, or the sapphire.”**

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.

“**ouches**” is an Old English word denoting cavities or sockets in which gems were set, a setting for a precious stone. It comes from a Middle French word “nouche”, from an Old High German word “nusca”, similar to an Old English word “net”.

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.

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.

The names were engraved on the stones according to the order of the birth of the patriarchs. It would thus be as follows:

Left-Sholder Onyx	Right-Sholder Onyx
--------------------------	---------------------------

.....
Gad	Reuben
Asher	Simeon
Issachar	Levi
Zebulun	Judah
Joseph	Dan
Benjamin	Naphtali

28:13 ¶ And thou shalt make ouches of gold;

AV	ESV	LSV
13 And thou shalt make ouches <i>of</i> gold;	13 You shall make settings of gold filigree,	13 “You shall make filigree <i>settings</i> of gold,

An “**ouch**” is a word that would have to be defined and it is a gem setting or a brocade as per the definition: The onyx stones were to be set in gold settings. I have never heard of a “filigree” that both the ESV and LSV use, so their rendering is no clearer than that of the Authorized Version.

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.

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.

"**Foursquare**" It was of equal length on all sides.

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.

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:

sardius	topaz	carbuncle
emerald	sapphire	diamond
ligure	agate	amethyst
beryl	onyx	jasper

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	Ephraim= ligure
Issachar= topaz	Manasseh= agate
Zebulun= carbuncle	Benjamin= amethyst
Reuben= emerald	Dan= beryl
Simeon= sapphire	Asher= onyx
Gad= diamond	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*).

Sardius

1. Was the city of Sardis in Revelation 1:11; 3:1,4 named after the gem?

Topaz

1. The “topaz of Ethiopia” was valuable in Job 28:19, **“The topaz of Ethiopia shall not equal it, neither shall it be valued with pure gold.”**
2. Associated with Lucifer in Ezekiel 28:13 **“Thou hast been in Eden the garden of God; every precious stone was thy covering, the sardius, topaz, and the diamond, the beryl, the onyx, and the jasper, the sapphire, the emerald, and the carbuncle, and gold: the workmanship of thy tabrets and of thy pipes was prepared in thee in the day that thou wast created.”**
3. Used in the foundation of New Jerusalem in Revelation 21:20 **“The fifth, sardonyx; the sixth, sardius; the seventh, chrysolite; the eighth, beryl; the ninth, a topaz; the tenth, a chrysoprasus; the eleventh, a jacinth; the twelfth, an amethyst.”**

Carbuncle

1. Associated with Lucifer in Ezekiel 28:13 (see verse above).

28:18 And the second row shall be an emerald, a sapphire, and a diamond.

Emerald

1. Associated with Lucifer in Ezekiel 28:13 (see verse above).
2. The appearance of the glorified Christ is likened to an emerald in Revelation 4:3 **“And he that sat was to look upon like a jasper and a sardine stone: and there was a rainbow round about the throne, in sight like unto an emerald.”**
3. Used in the foundation of New Jerusalem in Revelation 21:19 **“And the foundations of the wall of the city were garnished with all manner of precious stones. The first foundation was jasper; the second, sapphire; the third, a chalcedony; the fourth, an emerald;”**

Sapphire

1. Valuable in Job 28:16 **“It cannot be valued with the gold of Ophir, with the precious onyx, or the sapphire.”**
2. The Nazarites were likened to polished sapphire in Lamentations 4:7 **“Her Nazarites were purer than snow, they were whiter than milk, they were more ruddy in body than rubies, their polishing was of sapphire:”**
3. Referred to in Ezekiel’s visions in Ezekiel 1:26 **“And above the firmament that was over their heads was the likeness of a throne, as the appearance of a sapphire stone: and upon the likeness of the throne was the likeness as the appearance of a man above upon it.”** and Ezekiel 10:1 **“Then I looked, and, behold, in the firmament that was above the head of the cherubims there appeared over them as it were a sapphire stone, as the appearance of the likeness of a throne.”**
4. Associated with Lucifer in Ezekiel 28:13 (see verse above).
5. Used in the foundation of New Jerusalem in Revelation 21:19 (see above).

Diamond

1. The sin of Judah was written with the point of a diamond in Jeremiah 17:1 **“The sin of Judah is written with a pen of iron, and with the point of a diamond: it is graven upon the table of their heart, and upon the horns of your altars;”**.
2. Associated with Lucifer in Ezekiel 28:13 (see above).

28:19 And the third row a figure, an agate, and an amethyst.

The figure is not mentioned outside of the context of the breastplate.

AV	ESV	LSV
19 And the third row a ligure , an agate, and an amethyst.	19 and the third row a jacinth, an agate, and an amethyst;	19 and the third row a jacinth, an agate, and an amethyst;

“**ligure**” The ESV and LSV use “jacinth”.

Agate

1. Associated with Lucifer/King of Tyrus in Ezekiel 27:16 “**Syria was thy merchant by reason of the multitude of the wares of thy making: they occupied in thy fairs with emeralds, purple, and broidered work, and fine linen, and coral, and agate.**”

Amethyst

1. Used in the foundation of New Jerusalem in Revelation 21:20 “**The fifth, sardonyx; the sixth, sardius; the seventh, chrysolite; the eighth, beryl; the ninth, a topaz; the tenth, a chrysoprasus; the eleventh, a jacinth; the twelfth, an amethyst.**”
2. It is a rock crystal “polluted” by manganese, which gives the stone a very beautiful violet color.

28:20 And the fourth row a beryl, and an onyx, and a jasper: they shall be set in gold in their inclosings.

Beryl

1. Solomon/Jesus had hands set with the beryl in Song 5:14 “**His hands are as gold rings set with the beryl: his belly is as bright ivory overlaid with sapphires.**”
2. Referred to in Ezekiel’s visions in Ezekiel 1:16 and 10:9 (see above).
3. Associated with Lucifer in Ezekiel 28:13 (see above).
4. Referred to in Daniel’s vision in Daniel 10:6 “**His body also was like the beryl, and his face as the appearance of lightning, and his eyes as lamps of fire, and his arms and his feet like in colour to polished brass, and the voice of his words like the voice of a multitude.**”

Jasper

1. Associated with Lucifer in Ezekiel 28:13.
2. The appearance of the glorified Christ is likened to a jasper in Revelation 4:3 “**And he that sat was to look upon like a jasper and a sardine stone: and there was a rainbow round about the throne, in sight like unto an emerald.**”
3. The light of New Jerusalem was like a jasper in Revelation 21:11 “**Having the glory of God: and her light was like unto a stone most precious, even like a jasper stone, clear as crystal;**”
4. The wall of New Jerusalem was like jasper in Revelation 21:18 “**And the building of the wall of it was of jasper: and the city was pure gold, like unto clear glass.**”
5. Used in the foundation of New Jerusalem in Revelation 21:19 “**And the foundations of the wall of the city were garnished with all manner of precious stones. The first foundation was jasper; the second, sapphire; the third, a chalcedony; the fourth, an emerald;**”
6. It is a quartz mineral which has rather dark, dull colors. It can be dark green, brick-red or golden-brown. Sometimes these colors are found blended together.

“**inclosures**” is probably similar to the “ouches”.

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.

Near the heart of the high priest 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, a question would be asked and the stones would give an answer in an undefined manner.

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.

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 case, 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.

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.

The bells would be a sign that the priest was not killed by God while in the holy place. As he moved around doing his ministry, the bells would ring, indicating that God was accepting his service. That didn't always happen, as in Leviticus 10.

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.

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 be 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.

“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).

The plate was to be put on the mitre, which was something like a wrap-around turban headdress which was made of fine linen.

“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)”

“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).”

“HOLINESS TO THE LORD” is also used on the bells of the horses in the Millennium-Zechariah 14:20,21 **“In that day shall there be upon the bells of the horses, HOLINESS UNTO THE LORD; and the pots in the LORD'S house shall be like the bowls before the altar. Yea, every pot in Jerusalem and in Judah shall be holiness unto the LORD of hosts: and all they that sacrifice shall come and take of them, and seethe therein: and in that day there shall be no more the Canaanite in the house of the LORD of hosts.”**

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.

There was also embroidery on the coat, mitre and girdle along the fringes. The "bonnet" of Exodus 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.

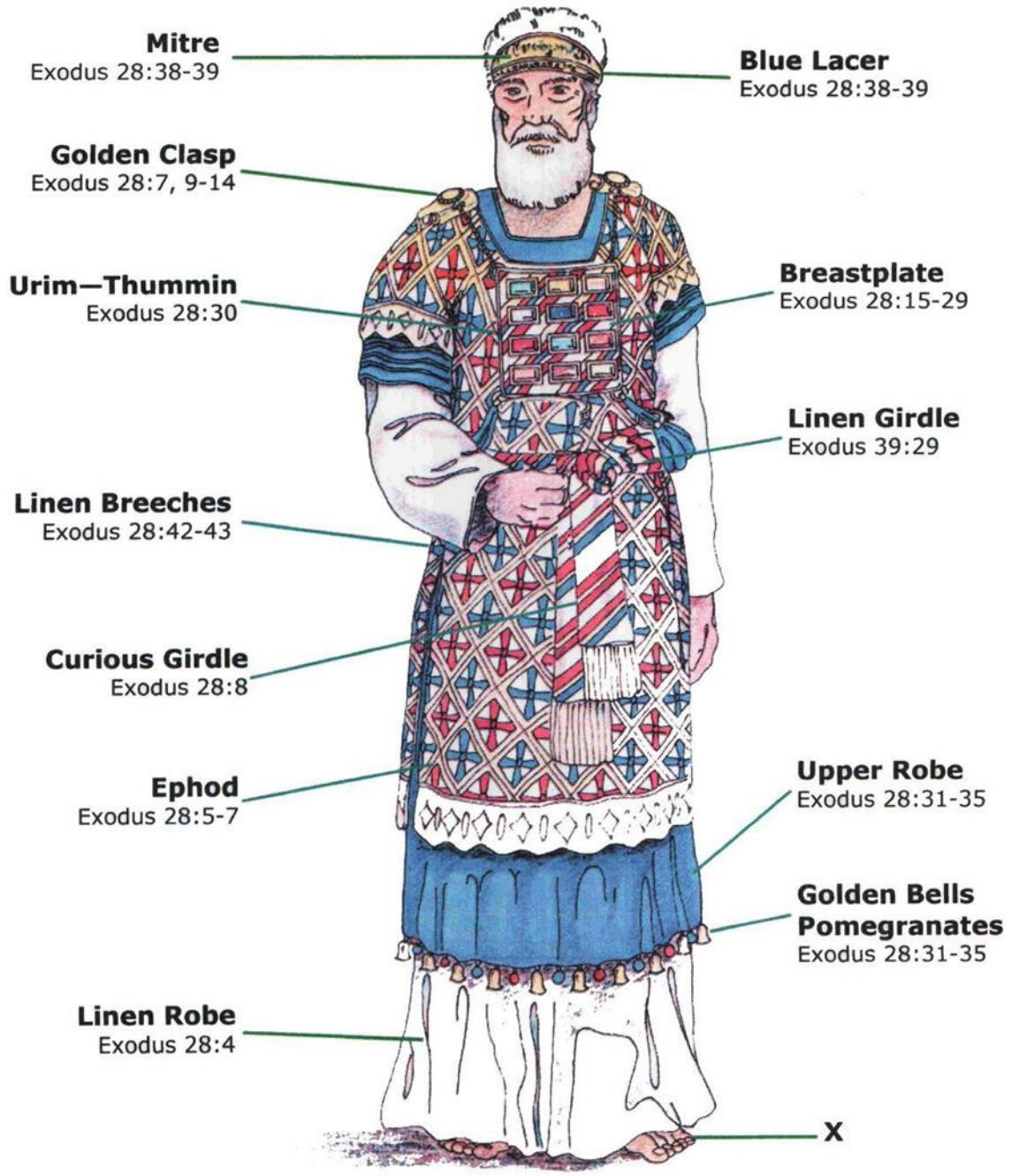
28:40 ¶ And for Aaron's sons thou shalt make coats, and thou shalt make for them girdles, and bonnets shalt thou make for them, for glory and for beauty.

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:

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).

"Consecration is a work of God; we may "dedicate" (chanak) ourselves, but only God can consecrate us. There is also another word, "sanctify" (qadesh) that is very close to the meaning of "consecrate." We have discussed this latter word before, and realized that sanctification is spoken of as a work man does and a work God does (Lev. 20:7-8 & Ex. 19:10-11).

"Consecration lies beyond the basic act of dedication and sanctification; it is the result of sanctification, or, it should be the end-result of that work. Dedication is a pressing in or devoting a thing. Sanctification carries with it the separation, cleansing, and granting the very equipment of God's righteousness for results in holiness to the believer. Consecration is the filling of the hand of God the dedicated and sanctified person. The Greek word for "sanctification" and "holiness" (hagios), as well as the Hebrew word (qadesh) carries with it more than mere separation. Qadesh harks back to the effulgence, brilliance of God's very nature; and hagios forwards the definition unto a cleansing and consecration that exemplifies the imparted righteousness of God (O. Talmadge Spence, *Foundations Bible Commentary on Exodus*, page 325)."

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,

The priesthood is set up and the initial consecration of the priests is undertaken in an elaborate ceremony. It involved washing (Exodus 29:4), investiture (Exodus 29:5-9), anointing (Exodus 29:7) and sacrifice (Exodus 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 **"I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God."**) and anointed by the Holy Spirit (via the anointing 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.

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.

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.

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. The head of the priest must be crowned. 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.

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.

Devotionally, we should be "**girt about with truth**" (Ephesians 6:14) since every Christian is a priest.

1. 1 Peter 2:5,9 **"Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ...But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light:"**
2. Revelation 1:6 **"And hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever. Amen."**
3. Revelation 5:10 **"And hast made us unto our God kings and priests: and we shall reign on the earth."**

AV

ESV

LSV

<p>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.</p>	<p>9 and you shall gird Aaron and his sons with sashes and bind caps on them. And the priesthood shall be theirs by a statute forever. Thus you shall ordain Aaron and his sons.</p>	<p>9 "You shall gird them with sashes, Aaron and his sons, and bind caps on them, and they shall have the priesthood by a perpetual statute. So you shall ordain Aaron and his sons.</p>
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"girdles" The ESV and LSV have "sashes" Girdles are for working, sashes are decorative, so this is not a good reading.

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.

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.

This is where we get the idea of the laying on of hands in ordination.

“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).”

This part of the ceremony consisted of three sacrifices, the bullock as a sin offering (Exodus 29:14), the ram as a burnt offering (Exodus 29:18) and the ram of consecration as a peace offering (Exodus 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.

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 **“I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God.”**), 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 (Exodus 29:18). The second ram to be offered is referred to as a "ram of consecration" that was used as a peace offering (Exodus 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.
 - A. Obeying is implied here. You cannot obey what you do not understand, and we need divine aid to both understand and obey the word.
 - B. We need this help when we read the Scripture, not just when we are hearing it preached.
2. The blood on the right thumb consecrated his work and service in the priesthood.
 - A. The thumb is vital for work. If you cannot grasp a tool, you are crippled in your work.
 - B. 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.
 - A. 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.
 - B. The big toe also helps you in your walk, as it is difficult to walk with God if you have no big toes.

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:

AV

ESV

LSV

<p>22 Also thou shalt take of the ram the fat and the rump, and the fat that covereth the inwards, and the caul <i>above</i> the liver, and the two kidneys, and the fat that <i>is</i> upon them, and the right shoulder; for it <i>is</i> a ram of consecration:</p>	<p>22 “You shall also take the fat from the ram and the fat tail and the fat that covers the entrails, and the long lobe of the liver and the two kidneys with the fat that is on them, and the right thigh (for it is a ram of ordination),</p>	<p>22 “You shall also take the fat from the ram and the fat tail and the fat that covers the entrails and the lobe of the liver and the two kidneys and the fat that is on them and the right thigh (for it is a ram of ordination),</p>
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“**consecration**” The ESV and LSV use “ordination”, which is not an improvement. Priests need to be consecration, not necessarily ordained.

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:

A wave offering of the bread is offered to the Lord by Aaron and his sons. The bread, made with oil, 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.

The burnt offering is always a sweet savor offering.

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:

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 (O. Talmadge Spence, *Foundations Bible Commentary on the Pentateuch*, 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.

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.

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.

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 is stronger than the power of defilement.

First mention of 'atonement'. It is associated in this verse with "consecration" and "sanctification".

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.

Holiness is contagious. Touch a holy object and its holiness rubs off on you. Associate with a holy Christian and you will be bettered by his spiritual state. This is why we stress separation and spiritual associations so much. If you are attending a church that does stress holiness and consecration, you will not be encouraged to "go unto perfection" (Hebrews 6:1). Find a preacher who stresses this in his sermons, and you will be much helped. But such men are rare in our age. They are more focused on increasing the numerical attendance in their church than in raising the spiritual state of those who hear him.

29:38 ¶ Now this is that which thou shalt offer upon the altar; two lambs of the first year day by day continually.

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 on 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.

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.

God will dwell among a holy people and in a holy ministry.

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.

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.

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.

This altar shows up again in Revelation 8:3 **"And another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne."**

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.

It measured 3 feet tall and was equal on all sides. The top would measure 18 inches by 18 inches.

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.

Gold- the metal of deity and royalty. 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. Prayer is a "golden ministry", the highest of all.

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.

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.

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 "**Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered.**").

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.

Its 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. Prayer brings you closer to God than anything else because this altar is the closest piece of furniture to the holy place. 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.

The altar of incense 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 "**And when he had taken the book, the four beasts and four and twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odours, which are the prayers of saints.**"). This is seen in that the incense ascends Godward, just as our prayers should.

There was a daily offering of incense in Exodus 30:7 and a yearly offering of incense in Exodus 30:10. Prayer is a daily, continual ministry, that is never finished but is rather done continually.

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.

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.

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.

Two-fold ministry of the golden altar:

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.

"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.

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.
5. Uzzah, who took hold of the ark, in 2 Samuel 6:1-11 and 1 Chronicles 13:1-14.
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.

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 "**Have mercy upon me, O God, according to thy lovingkindness: according unto the multitude of thy tender mercies blot out my transgressions. Wash me thoroughly from mine iniquity, and cleanse me from my sin. For I acknowledge my transgressions: and my sin is ever before me. Against thee, thee only, have I sinned, and done this evil in thy sight: that thou mightest be justified when thou speakest, and be clear when thou judgest. Behold, I was shapen in iniquity; and in sin did my mother conceive me. Behold, thou desirest truth in the inward parts: and in the hidden part thou shalt make me to know wisdom.**").

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.

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, to make an atonement for the people. Leviticus 23 deals with the activities associated with the Day of Atonement.

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.

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
 - A. James 5:15 **"And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him."**
2. Child bearing
 - A. Luke 1:13 **"But the angel said unto him, Fear not, Zacharias: for thy prayer is heard; and thy wife Elisabeth shall bear thee a son, and thou shalt call his name John."**
3. Revival
 - A. Habakkuk 3:2 **"O LORD, I have heard thy speech, and was afraid: O LORD, revive thy work in the midst of the years, in the midst of the years make known; in wrath remember mercy."**
4. Enlightenment
 - A. Daniel 9:17,21 **"Now therefore, O our God, hear the prayer of thy servant, and his supplications, and cause thy face to shine upon thy sanctuary that is desolate, for the Lord's sake...Yea, whiles I was speaking in prayer, even the man Gabriel, whom I had seen in the vision at the beginning, being caused to fly swiftly, touched me about the time of the evening oblation."**
5. Salvation of Israel
 - A. Romans 10:1 **"Brethren, my heart's desire and prayer to God for Israel is, that they might be saved."**
6. Release
 - A. Philippians 1:19 **"For I know that this shall turn to my salvation through your prayer, and the supply of the Spirit of Jesus Christ,"**
7. Help

- A. Psalm 109:4 **"For my love they are my adversaries: but I give myself unto prayer."**
8. Deliverance
A. Matthew 26:41 **"Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak."**

There was a daily offering of incense in Exodus 30:7 and a yearly offering of incense in Exodus 30:10.

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.

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.

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.

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.

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!"

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.

The men are numbered in Exodus 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.

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 reinstated a draft in America, the draft age should be raised to 20 rather than 18, if we want to be Biblical about it.

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.

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.

This is the brass laver, which can be thought of 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.

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 they 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:

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,

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

AV

ESV

LSV

<p>23 Take thou also unto thee principal spices, of pure myrrh five hundred <i>shekels</i>, and of sweet cinnamon half so much, <i>even</i> two hundred and fifty <i>shekels</i>, and of sweet calamus two hundred and fifty <i>shekels</i>,</p>	<p>23 "Take the finest spices: of liquid myrrh 500 shekels, and of sweet-smelling cinnamon half as much, that is, 250, and 250 of aromatic cane,</p>	<p>23 "But as for you, take for yourself the finest of spices: of flowing myrrh 500 <i>shekels</i>, and of fragrant cinnamon half as much, 250, and of fragrant cane 250,</p>
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“**pure myrrh**” No pure myrrh in the ESV- it uses “liquid” myrrh and the LSV uses “flowing” myrrh.

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.

We think of an “**apothecary**” as a druggist or a pharmacist. This is someone who mixes compounds, especially medical compounds. His was a "skillful art". The word comes from Middle English apotecarie, from Old French apotecaire and from Medieval Latin apothēcarius, both from Late Latin, clerk, from Latin apothēca, storehouse, from Greek apothēkē : apo-, away; see apo- + thēkē, receptacle; see dhē- in Indo-European roots.

"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 receive 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). It does not seem that many believe it, but we live in a time of "many" apostates and "many" falling away and "many" false prophets and "many" false christs. To many people, we are presently experiencing a mighty revival in the institutional church and across the evangelistic field. However, we need to be very careful that we do not lose the formula for the anointing of the holy oil.

“Archaeologists have found tempered copper among the artifacts of Egypt. They have evidence that the Egyptians knew how to temper copper as hard as steel. However, to this day, they have not found the formula for how the Egyptians accomplished such a thing. We could be witnessing in the land, in our own generation, the public, formal death of the orthodox faith and the work of the Holy Spirit in the mass. We are not saying that there will be no persons in the world who have the faith of the Bible and the power of the Holy Spirit; we are simply saying that there could be a dearth and death of the public function of these things. Rock gospel music is taking the place of preaching and praying in many churches; a carnal, worldly, and unseparated leadership is taking over the oversight of the institutional church and its affairs; materialism, programs, mechanics, and secularism is becoming more and more the motion and means of the churchianity of our times. All of these things succeed while the basic message and power of the

Bible is leaving the pulpit and the land. False apothecarians mix a foreign portion, while the crowd cannot discern the difference between the true and the false (O. Talmadge Spence, *Foundations Bible Commentary on Exodus*, pages 336-337)".

30:26 And thou shalt anoint the tabernacle of the congregation therewith, and the ark of the testimony,

30:27 And the table and all his vessels, and the candlestick and his vessels, and the altar of incense,

30:28 And the altar of burnt offering with all his vessels, and the laver and his foot.

30:29 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 (Exodus 30:29)
2. To sanctify the priests (Exodus 30:30)

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.

30:31 And thou shalt speak unto the children of Israel, saying, This shall be an holy anointing oil unto me throughout your generations.

30:32 Upon man's flesh shall it not be poured, neither shall ye make any other like it, after the composition of it: it is holy, and it shall be holy unto you.

The anointing oil can anoint the furniture, but not a man.

AV

ESV

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32 Upon man's flesh shall it not be poured, neither shall ye make *any other* like it, after the composition of it: it *is* holy, *and* it shall be holy unto you.

32 It shall not be poured on **the body of an ordinary person**, and you shall make no other like it in composition. It is holy, and it shall be holy to you.

32 'It shall not be **poured on anyone's body**, nor shall you make *any* like it in the same specifications; it is holy, *and* it shall be holy to you.

“flesh” The ESV has “the body of an ordinary person” and the LSV uses “poured on anyone’s body”. By removing “flesh”, both modern versions destroy the deeper spiritual meaning regarding the probation of anointing the fallen, sinful nature of man, which is referred to as “the flesh”. That does not always refer to the physical flesh of man, but to his fallen nature. It goes deeper than the “body”,

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 an apostate 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.

O. Talmadge Spence, in his *Foundations Bible Commentary on Exodus*, has some interesting thoughts about these materials:

"God demands 500 shekels 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 principal spice, that will meet that need. Too many Christians...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 as 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:

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!

Salt kills corruption and functions as a preservative (Matthew 5:13 "Ye are the salt of the earth: but if the salt have lost his savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men.").

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.

Some tabernacle word studies are: (The Seven-Fold Approach of Christ) (from O. Talmadge Spence, *Foundations Bible Commentary on Exodus*, pages 317-318):

Almonds - belongs to the peach family, with its pink blossoms appearing before the leaves. This was used in the pattern of the tabernacle as almond flowers with their sepals and petals (knobs and flowers, Ex. 25:33-36) for the ornamentation of the cups of the golden candle-sticks.

Bars - belonging to the erection of the court and the supporting pillars of brass (bronze); the whole was held together by horizontal bars at the top, middle, and bottom.

Bason - (basin) - a large bowl, in Hebrew Mizrak, used in the tabernacle and temple, especially in the ministrations at the great altar (Num. 4:14), to hold the meal offering (Num. 7:13, rendered bowl), and to receive the blood of sacrifices (Zech. 9: 15 with 14:20, rendered bowl). It was made of gold, silver, or brass, and burnished (Ex. 27:3; Num. 7:84, rendered bowl; I Ki. 7:45, 50).

Boards - should be distinguished from the "pillars" (brass) used in the court. The boards were used in connection with the holy place and the "holy of holies" (Hebrew, qerashim), should be rendered "frame." When the vertical arms (yadhoth) were joined to the acacia frames, it gives the effect of a trellis pavilion.

Bowls - the same word as given for "bason;" note explanation there.

Coupling - (chobereth) a joining of the materials.

Covers - (qasvah or qasah) a cup, jug, can be used in connection with the Table of Shewbread.

Dishes - (qearah) a dish or saucer used in connection with the Table of Shewbread; used with the bread, in-cense, and wine in that ceremony.

Fillets - (chashuqim) fastenings with the cords in connection with the court.

Firepans - (machtah) a vessel used for carrying live coals (Ex. 27:3); rendered "censer" and "snuff dish," sometimes.

Fleshhooks - (mazlegh) used for handling large pieces of flesh, especially around the sacrificial altar; a metal implement with one or more teeth (Ex. 27:3; 38:3).

Flowers - (perach) a decorative figure of the almonds; something like a peach blossom on the golden candlesticks.

Hooks - (waw) hook or peg of gold or silver, used to support the hangings of the tabernacle (Ex.

Pilgrim Way Commentary on Exodus

26:32, 37; 27:10, 17; etc.).

Horns - "horns of the altar" were of one piece with the frame of the altar of burnt offering, made of acacia wood overlaid with brass (Ex. 27:2); likewise the altar of incense (Ex. 30:10), but overlaid with gold.

Knops - (kaphtor) capital or chapter of a column; a knob or bulb ornamenting the golden candlestick in the tabernacle (Ex. 25:31-36).

Pans - (sir/ a pot used in connection with the Brazen altar.

Pins - (yathedh) a pin, nail; or, tent peg of the tabernacle made of brass (bronze; Ex. 27:19), used in the court.

Pillars - (ammud) should be distinguished from "boards" (qeresh; planks; Ex. 26: 15-29) and "boards" (luach; Ex. 27:8). The pillars of shittim wood (Ex. 26:32, 37) or, of brass or material not named (Ex. 27:10-17; etc.).

Selvedge - (qatsah) also, "self-edge," the edge of each of the two curtains (which were themselves each composed of five parts), which together covered the boards of the sanctuary of the tabernacle. They were coupled at the selvedge by 50 loops of blue connected by clasps with 50 others on the opposite side (Ex. 26:4).

Shaft-(yarek) the thigh; represents the shank of the golden candlesticks (Ex. 25:31).

Shewbread - (lechem panim) bread of the presence; used in connection with the Table of Shewbread in the holy place.

Shittim Wood - (ha-shittim) the name of the wood which comes from the acacia tree; the wood is hard, fine-grained, yellowish-brown in color but turns nearly black with age. It is a very common type of wood in that land and grows in abundance.

Shovels - (yaim) a tool used for clearing out ashes from the altar (Ex. 27:3).

Snuff dishes - (machtah) tongs (snuffers) and snuff dishes; dishes to receive the snuff when taken from the wicks; elsewhere the word signifies an ash-pan, or vessel used for taking away the coal from the fire.

Sockets (eden) - brass sockets in the court, silver sockets in the tabernacle, into which the pillars and the boards were fastened in the ground, respectively.

Spoons (kaph) - a hollow object, dish, pan; a hollow hand, small scoops, used to put out the incense belonging to the shew-bread upon the table (Ex. 25:29).

Taches - (qerasim) hoops, loops; a clasp of gold, to couple the cloth curtains of the tabernacle (Ex. 26:6); of brass, to couple the goat's hair curtains (Ex. 26: 11); the vail hung from the clasps in a manner not explained (Ex. 26:33).

Tenons (yad)-hand; small projections at the lower ends of the tabernacle boards to sink into sockets to hold the boards in place (Ex. 26: 17).

Tongs (malqachayim)-tongs, snuffers; used in connection with the trimming and cleaning of the

wicks in the golden candlesticks.

EXODUS CHAPTER 31

134. The Calling of the Workers 31:1-11

31:1 And the LORD spake unto Moses, saying,

31:2 See, I have called by name Bezaleel the son of Uri, the son of Hur, of the tribe of Judah:

When God calls a person for service, that person knows it. There is no uncertainty. It is specific and personal. They may be questions about what to do, where and when to start, but the call to some sort of service is clear.

31:3 And I have filled him with the spirit of God, in wisdom, and in understanding, and in knowledge, and in all manner of workmanship,

We've already mentioned under Exodus 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.

Also see Exodus 35:31.

31:4 To devise cunning works, to work in gold, and in silver, and in brass,

Their work would be "highly skilled" and the tabernacle would be the defining work of their careers, never to be equaled.

31:5 And in cutting of stones, to set them, and in carving of timber, to work in all manner of workmanship.

31:6 And I, behold, I have given with him Aholiab, the son of Ahisamach, of the tribe of Dan: and in the hearts of all that are wise hearted I have put wisdom, that they may make all that I have commanded thee;

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.

It is 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.

"The wise-hearted were given wisdom" Doesn't this sound redundant? But it is not. 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.

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 is 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,

These were the items that Bezaleel and Aholiab were responsible to make. They probably had a crew of other skilled people working for them in the construction 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 (Exodus 31:13).
2. The Sabbath is called "my Sabbaths" by the Lord. They belong to God (Exodus 31:13).
3. "Sabbaths" is plural. We are not just talking about the weekly Sabbath but the other ceremonial Sabbaths entrusted to Israel (Exodus 31:13).
4. The Sabbath was a sign between God and Israel, not between God and any Gentile nation (Exodus 31:13,17). People who hold to "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 ("**One man esteemeth one day above another: another esteemeth every day alike. Let every man be fully persuaded in his own mind. He that regardeth the day, regardeth it unto the Lord; and he that regardeth not the day, to the Lord he doth not regard it. He that eateth, eateth to the Lord, for he giveth God thanks; and he that eateth not, to the Lord he eateth not, and giveth God thanks.**") and 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.**").
5. The Sabbath was to remind Israel that it was the Lord who sanctified them (Exodus 31:13).
6. The Sabbath was holy (Exodus 31:14).
7. Anyone who defiled the Sabbath was to be put to death (Exodus 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 (Exodus 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 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 (Exodus 31:15). You were supposed to stay home, in your own place, not drive 40 miles roundtrip to church on Saturday, as the Seventh Day Adventists do.
10. The Sabbath was to be observed by Israel forever (Exodus 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.

AV	ESV	LSV
15 Six days may work be done; but in the seventh <i>is</i> the sabbath of rest, holy to the LORD: whosoever doeth <i>any</i> work in the sabbath day, he shall surely be put to death.	15 Six days shall work be done, but the seventh day is a Sabbath of solemn rest, holy to the LORD. Whoever does any work on the Sabbath day shall be put to death.	15 'Six days work may be done, but on the seventh day there is a sabbath of complete rest, holy to Yahweh; whoever does any work on the sabbath day shall surely be put to death.

“rest” The LSV adds “complete rest”.

31:16 Wherefore the children of Israel shall keep the sabbath, to observe the sabbath throughout their generations, for a perpetual covenant.

AV	ESV	LSV
16 Wherefore the children of Israel shall keep the sabbath, to observe the sabbath throughout their generations, <i>for</i> a perpetual covenant.	16 Therefore the people of Israel shall keep the Sabbath, observing the Sabbath throughout their generations, as a covenant forever.	16 'So the sons of Israel shall keep the sabbath, to celebrate the sabbath throughout their generations as an everlasting covenant.'

“keep” The LSV has “celebrate”. To “keep” something is not the same thing as “celebrating” it. Israel is to “delight” in the Sabbath (Isaiah 58:2) but to “celebrate” it is not the same idea, as it has a weaker, more contemporary (a more Charismatic?) meaning.

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.

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 “**And the LORD delivered unto me two tables of stone written with the finger of God; and on them was written according to all the words, which the LORD spake with you in the mount out of the midst of the fire in the day of the assembly.**”). It was also used to cast out devils in Luke 11:20 (“**But if I with the finger of God cast out devils, no doubt the kingdom of God is come upon you.**”). God is a Spirit (John 4:24) and doesn’t have fingers, but attributing human body parts to God is nothing new.

EXODUS CHAPTER 32

Outline of Exodus 32, a tragic chapter of failure:

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
14. Moses Makes Atonement 32:30-35

The Psalmist comments on this incident in Psalm 106:19-23 **"They made a calf in Horeb, and worshipped the molten image. Thus they changed their glory into the similitude of an ox that eateth grass. They forgot God their saviour, which had done great things in Egypt; Wondrous works in the land of Ham, and terrible things by the Red sea. Therefore he said that he would destroy them, had not Moses his chosen stood before him in the breach, to turn away his wrath, lest he should destroy them."**

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.

Geographically, the people were out of Egypt, but spiritually, they were still in Egypt. Israel was out of Egypt but Egypt was not out of Israel.

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 **"I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel:"**

"Make us gods" Israel had seen much of this in Egypt and in Canaan and were familiar with this mentality. Ezekiel 20 and Acts 7 show that Israel was exposed to and practiced a lot of Egyptian religion and idolatry, so they were quite familiar with it here when they demanded of Aaron a very Egyptian style of idol. Sinners create God in their own image, and they got a calf here, which Paul comments on in Romans 1:23 (**"And changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things."**). 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".

A recounting of how Israel fell into Egyptian idolatry. When Israel went to Egypt in

Genesis 47, they settled in Goshen, which was somewhat separated from the main area of Egypt. This geographical isolation would have offered some measure of protection from Egyptian idolatry. But when the slavery began, this isolation stopped, and the Hebrews were more integrated into Egyptian society. They now saw the Egyptian idolatry on a regular basis and many Hebrews may have been seduced by it. Plus, the Egyptians may have taunted the Hebrews that their gods were more powerful than the God of the Hebrews. If the God of the Hebrews was so powerful, then why didn't He deliver them from their slavery? There was also the common idea that the local gods were more powerful than foreign gods. The god who had the "home field advantage" was always more powerful in their own land and among their own worshippers than foreign gods (1 Kings 20:28 **"And there came a man of God, and spake unto the king of Israel, and said, Thus saith the LORD, Because the Syrians have said, The LORD is God of the hills, but he is not God of the valleys, therefore will I deliver all this great multitude into thine hand, and ye shall know that I am the LORD."**). All of this would have conspired to corrupt the Hebrews with their idolatry. The "mixed multitude" (Exodus 12:38 **"And a mixed multitude went up also with them; and flocks, and herds, even very much cattle."**) would have been the Hebrews that had succumbed to Egyptian idolatry while still outwardly and publicly worshipping Jehovah. This explains how the Hebrews were so quick into falling into this idolatry, as they were already familiar with it, and were reminded of it by the mixed multitude.

Israel would quickly backslide into needing a God they could see, just like all the nations of that day. The more advanced religion was worshipping a God Who was invisible, which took much more faith. Can you trust an invisible God to provide you with visible blessings?

Any "god" you can make would be inferior to you, its creator. They backslid to wanting visible gods they could see and control, after serving the true, invisible God. They may have left Egypt geographically, but they still desire Egyptian religion.

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.

This pictures the pierced earlobe of the lifelong servant of God who loves his Master (Exodus 21:5,6 **"And if the servant shall plainly say, I love my master, my wife, and my children; I will not go out free: 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."**) and compare with Psalm. 40:6 (**"Sacrifice and offering thou didst not desire; mine ears hast thou opened: burnt offering and sin offering hast thou not required."**) and Hebrews 10:5 (**"Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me:"**). When they removed their earrings, they showed that they were forsaking their master.

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 (see above), 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.

AV	ESV	LSV
2 And Aaron said unto them, Break off the golden earrings, which <i>are</i> in the ears of your wives, of your sons, and of your daughters, and bring <i>them</i> unto me.	2 So Aaron said to them, "Take off the rings of gold that are in the ears of your wives, your sons, and your daughters, and bring them to me."	2 And Aaron said to them, "Tear off the gold rings which are in the ears of your wives, your sons, and your daughters, and bring <i>them</i> to me."

"**earrings**" Would it hurt the ESV and LSV to just use "earring?" Why use "the rings of gold... that are in the ears?"

32:3 And all the people brake off the golden earrings which were in their ears, and brought them unto Aaron.

32:4 And he received them at their hand, and fashioned it with a graving tool, after he had made it a molten calf: and they said, These be thy gods, O Israel, which brought thee up out of the land of Egypt.

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?

Also see 1 Kings 12:28 "**Whereupon the king took counsel, and made two calves of gold, and said unto them, It is too much for you to go up to Jerusalem: behold thy gods, O Israel, which brought thee up out of the land of Egypt.**"

Israel would fall away to worshipping golden calves again under Jeroboam in 1 Kings 12:25-30 "**Then Jeroboam built Shechem in mount Ephraim, and dwelt therein; and went out from thence, and built Penuel. And Jeroboam said in his heart, Now shall the kingdom return to the house of David: If this people go up to do sacrifice in the house of the LORD at Jerusalem, then shall the heart of this people turn again unto their lord, even unto Rehoboam king of Judah, and they shall kill me, and go again to Rehoboam king of Judah. Whereupon the king took counsel, and made two calves of gold, and said unto them, It is too much for you to go up to Jerusalem: behold thy gods, O Israel, which brought thee up out of the land of Egypt. And he set the one in Bethel, and the other put he in Dan. And this thing became a sin: for the people went to worship before the one, even unto Dan.**"

AV	ESV	LSV
4 And he received <i>them</i> at their hand, and fashioned it with a graving tool, after he had made it a molten calf: and they said, These <i>be</i> thy gods, O Israel, which brought thee up out of the land of Egypt.	4 And he received the gold from their hand and fashioned it with a graving tool and made a golden calf. And they said, "These are your gods, O Israel, who brought you up out of the land of Egypt!"	4 And he took <i>this</i> from their hand and fashioned it with a graving tool and made it into a molten calf; and they said, "These are your gods, O Israel, who brought you up from the land of Egypt."

"**molten calf**" The ESV has "golden" but the LSV reads as the Authorized Version. The Hebrew

word Strong's #4541 מִצִּיֵּק, maṣṣêkâh gives no indication of anything being made of gold. The ESV interpreted the text. It did not translate the text. Aaron used gold but the Hebrew word is "molten". The ESV makes the same error in Exodus 32:8.

32:5 And when Aaron saw it, he built an altar before it; and Aaron made proclamation, and said, To morrow is a feast to the LORD.

Aaron was clearly using 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.

32:6 And they rose up early on the morrow, and offered burnt offerings, and brought peace offerings; and the people sat down to eat and to drink, and rose up to play.

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.¹ 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 Biblical 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.

32:7 ¶ And the LORD said unto Moses, Go, get thee down; for thy people, which thou broughtest out of the land of Egypt, have corrupted themselves:

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.

32:8 They have turned aside quickly out of the way which I commanded them: they have made them a molten calf, and have worshipped it, and have sacrificed thereunto, and said, These be thy gods, O Israel, which have brought thee up out of the land of Egypt.

32:9 And the LORD said unto Moses, I have seen this people, and, behold, it is a stiffnecked people:

Like a stubborn animal that refuses to allow itself to be yoked.

¹ A "playboy" would be a man who engages in such sexual sins.

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.

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?

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.

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.

Can God (Psalm 78:19) Get Us to the Promised Land?

1. God can get His people out of Egypt but can He get Egypt out of His people?
2. God can get His people out of Egypt but can He get them into Canaan?
 - A. God can save but can He sanctify?
 - B. Can a Christian life be lived in such a day as this? Is there hope for a Christian life? 1. Can God help us to live a Christian life in such a wicked age? Can we overcome this age?
 - C. Must the Christian remain in Egypt, with Egyptian ways?

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 swarest by thine own self, and saidst unto them, I will multiply your seed as the stars of heaven, and all this land that I have spoken of will I give unto your seed, and they shall inherit it for ever.

Moses has to make the same argument again in Numbers 14:13-16 (“**And Moses said unto the LORD, Then the Egyptians shall hear it, (for thou broughtest up this people in thy might from among them;) And they will tell it to the inhabitants of this land: for they have heard that thou LORD art among this people, that thou LORD art seen face to face, and that thy cloud standeth over them, and that thou goest before them, by day time in a pillar of a cloud, and in a pillar of fire by night. Now if thou shalt kill all this people as one man, then the nations which have heard the fame of thee will speak, saying, Because the LORD was not able to bring this people into the land which he sware unto them, therefore he hath slain them in the wilderness.**”) when the people refused to go into the Promised Land at Kadesh-Barnea. He also recounts these events in Deuteronomy 9:28 (“**Lest the land whence thou broughtest us out say, Because the LORD was not able to bring them into the land which he promised them, and because he hated them, he hath brought them out to slay**

them in the wilderness.”).

32:14 And the LORD repented of the evil which he thought to do unto his people.

God does not so much change His mind as He does change His methods. He was still very angry with Aaron and the people.

AV	ESV	LSV
14 And the LORD repented of the evil which he thought to do unto his people.	14 And the LORD relented from the disaster that he had spoken of bringing on his people.	14 So Yahweh relented concerning the harm which He said He would do to His people.

“**repented**” The ESV and LSV both use “relented”.

“**evil**” The ESV uses “disaster”.

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.

Joshua, the combat veteran, mistook the orgy/rock concert/worship service 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.

Dancing and certain types of music (that sound like war) are associated with an orgy and apostasy.

When a man gets mad, he is liable to break all Ten Commandments.

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.

This would show:

1. The futility of their “god”
2. It made them ashamed and humiliated.

“He followed a most unusual method for destroying the Calf, and one that Voltaire criticized the Jews for believing possible in the chemistry of it all. However, in Letters of Certain Jews to Monsieur Voltaire, a rather interesting explanation is given, in an apologetic form, that stifles the survival of such a criticism. Voltaire retorted: “it is impossible to reduce gold into potable powder, and the art of chemistry, in its highest stage of perfection, could not effect this.” The Jews responded by citing a Christian, named Stahl, a chemist, who successfully completed such an experiment. “Read, Sir, his dissertation on this subject, in his Opuscula: you will there find that ‘the salt of tartar, mixed with sulphur, dissolves gold so as to reduce it to a potable powder.’ We do not mention this here as evidence of our allegiance to science, but rather as an expression of experimental fact. The Bible stands infallible whether such a fact was produced by the chemist or not. The Jews extended the discussion by including, from other scientific sources, “that ‘the natron, a substance known in the east, and more particularly near the Nile, produces this same effect.’ That Moses was very well acquainted with the whole power of its operation; and that he could not find out a better method of punishing the treachery of the Israelites, than by obliging them to drink this powder, because gold reduced potable in this manner has a detestable taste.” (O. Talmadge Spence, *Foundations Bible Commentary on Exodus*, pages 350-351).”

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.

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.

The most remarkable excuse in Scripture. Aaron refuses to take any responsibility for the golden calf. He blames his “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:)

The enemy was the “mixed multitude”.

The problem is that they were not ashamed at their nakedness but were reveling in it.

“In the margin of Tyndale’s Exodus 32:35 he writes, “The Pope’s bull [pronouncements] slayeth more than Aaron’s calf.” (Gail Ripplinger, *In Awe of Thy Word*, page 829).”

AV	ESV	LSV
25 And when Moses saw that the people <i>were</i> naked; (for Aaron had made them naked unto <i>their</i> shame among their enemies:)	25 And when Moses saw that the people had broken loose (for Aaron had let them break loose , to the derision of their enemies),	25 Now Moses saw that the people were out of control— for Aaron had let them get out of control to be a derision among their enemies—

“**made them naked**” is not the same idea as the ESV and LSV. The crowd would have gotten out of control regardless of what Aaron did or didn’t do.

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.

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 Levites who will separate from the sin and the sinners and will stand with God.

The Levites would start well, but as we see in Ezekiel 44, they would prove unfaithful (except for the sons of Zadok) and would be demoted in their future ministry in the Millennial Temple.

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.

No women are 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.

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.

Compare with Paul's zeal for Israel in Romans 9:2,3 **"That I have great heaviness and continual sorrow in my heart. For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh:"**

Here, Moses says "their sin". In Exodus 34:9, he says **"our iniquity"**. Moses later identifies himself with the failings of his people, as a good leader will.

The cross-references regarding the Book of Life are:

1. Exodus 32:32,33 **"Yet now, if thou wilt forgive their sin; and if not, blot me, I pray thee, out of thy book which thou hast written. And the LORD said unto Moses, Whosoever hath sinned against me, him will I blot out of my book."**
2. Psalm 69:28 **"Let them be blotted out of the book of the living, and not be written with the righteous."**
3. Daniel 7:10 **"A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened."**
4. Daniel 12:1 **"And at that time shall Michael stand up, the great prince which standeth for the children of thy people and there shall be a time of trouble, such as never was since there was a nation *even* to that same time: and at that time thy people shall be delivered every one that shall be found written in the book."**
5. Luke 10:20 **"Notwithstanding in this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven."**
6. Philippians 4:3 **"And I intreat thee also, true yokefellow, help those women which labored with me in the gospel, with Clement also, and with other my fellowlaborers, whose names are in the book of life."**
7. Hebrews 12:23 **"To the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect,"**
8. Revelation 13:8 **"And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world."**
9. Revelation 3:5 **"He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels."**
10. Revelation 13:8 **"And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world."**
11. Revelation 17:8 **"The beast that thou sawest was, and is not; and shall ascend out of the bottomless pit, and go into perdition: and they that dwell on the earth shall wonder, whose names were not written in the book of life from the foundation of the world, when they behold the beast that was, and is not, and yet is."**
12. Revelation 20:12,15 **"And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works...And whosoever was not found written in the book of life was cast into the lake of fire."**
13. Revelation 21:27 **"And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb's book of life."**

32:33 And the LORD said unto Moses, Whosoever hath sinned against me, him will I blot out of my book.

This is the Book of Life (Philippians 4:3 “**And I intreat thee also, true yokefellow, help those women which laboured with me in the gospel, with Clement also, and with other my fellowlabourers, whose names are in the book of life.**”) and Moses knew about it. It contains the names of all the living. 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.

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 (see above).

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.

Plagued with what? Sickness, disease and death

EXODUS CHAPTER 33

Summary of 33:12-23, The Recovery

1. Moses asks for God's presence 33:12,15
 - A. 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 33:20-23

In all this, Moses makes two primary requests:

1. Show me thy way
2. Show me thy glory

Exodus 33 is a great chapter dealing with communion with God. It also shows that God is more interested in our recovery than 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 swore unto Abraham, to Isaac, and to Jacob, saying, Unto thy seed will I give it:

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:

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.

“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.

No man should put on his ornaments while God is deciding his fate.

“that I may know what to do unto thee” It is the Lord saying “What am I going to do with you people?”, something an exasperated parent may say to a rebellious child.

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.

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.

“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*, page 798).” There was some good that came out of this- it drew Moses closer to God.

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.

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

This is very similar to Paul’s desire in Philippians 3:10 (“**That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death;**”). 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**”, as in 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 your 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.'" (Charles Spurgeon, "Do You Know Him?" in *Metropolitan Tabernacle Pulpit*, 10:61-62, sermon 552)

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.
 - A. God's way is in His sanctuary.
 - i. Psalm 77:13 **"Thy way, O God, is in the sanctuary: who is so great a God as our God?"**
3. Unless God expounds it to us, we shall not understand it.
 - A. **"Teach me in thy way"** Psalm 27:1
4. Unless God helps us, we will not be able to walk in it.
 - A. The undefiled walk in this Way.
 - i. Psalm 119:1 **"Blessed are the undefiled in the way, who walk in the law of the LORD."**
 - B. It involves walking in the law of the Lord.
 - i. Psalm 119:1 (see above).
 - C. We must be quickened in it.
 - i. Psalm 119:37 **"Turn away mine eyes from beholding vanity; and quicken thou me in thy way."**
5. Once you desire the Way, it will not be long before you desire the Glory (33:18).
6. 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. Balaam'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
11. God's way is perfect- 2 Samuel 22:31; Psalm 18:30
12. Teach me thy way- Psalm 27:11; 86:11; 119:33
13. The righteous shall hold on to his way- Job 17:9
14. The way of the ungodly shall perish- Psalm 1:6
15. We need God to make our ways straight- Psalm 5:8
16. God makes our way perfect- Psalm 18:32
17. Our way should be committed to God- Psalm 37:5

18. The way of God is in the sanctuary- Psalm 77:13
19. The ones with an undefiled way walk in the Law of the Lord- Psalm 119:1
20. A man's ways are cleansed by taking heed to the word- Psalm 119:9
21. The way of thy precepts- Psalm 119:27
22. The way of thy commandments- Psalm 119:32
23. The way of thy statutes- Psalm 119:33
24. An everlasting way- Psalm 139:24
25. Way of wisdom- Proverbs 4:11
26. Way of life- Proverbs 6:23; Jeremiah 21:8
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.

A great divine promise.

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.

Repeating Exodus 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.

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.

It doesn't get any better than this! It is one thing to know God but for Him to know us- by name! "for thou hast found grace in my sight" Like Noah.

33:18 And he said, I beseech thee, shew me thy glory.

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. 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.

“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 take 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 fiery 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 Blessor, 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).”

“The perpetual temptation is to know more than God has already revealed. Even Moses said, “I beseech thee, shew me thy glory.” But God replied, “Thou canst not see my face; for there shall no man see me, and live...thou shalt see my back parts; but my face shall not be seen” (Exodus 33:18-23). Many want to see too much and know something other than what God has revealed. Man has never been content with what God said. Therefore, since the garden of Eden, the devil has made himself available to tell man what God really meant (Gail Riplinger, *Hazardous Materials*, page 19).”

Seeing the glory of God:

1. It must be desired
 - A. Moses had to ask for it. It does not come automatically.
 - i. It was a large request- no greater request could be made.
 - ii. Many may ask but few would be willing to pay the price.
 - a. It could also destroy some people who would be ruined by it.
 - iii. Moses got to this point by spending 40 days with God alone on the Mount.
2. It must be sought.
 - A. It does not come to the lazy. God will be found but He must be sought for.
3. Only God can 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.

“ 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.

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*, page 803).”

Proclaim and unveil the name of God, YHWH/JHWH (the “tetragrammaton), which Bible-believing people 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.

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 “**And they shall see his face; and his name shall be in their foreheads.**”). 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 (“**Blessed are the pure in heart: for they shall see God.**”). 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.”

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 cliff 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.

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.

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.

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.

Due to the intercession of Moses, Israel would get a second chance.

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,

God declares Himself to be:

1. The LORD, self-sufficient and self-existent
2. That He is God
3. He is merciful
4. He is gracious
5. He is longsuffering
6. He is abundant in goodness
7. He is abundant in truth
8. He forgives iniquity- Exodus 34:7
9. He forgives transgression- Exodus 34:7
10. He forgives sin- Exodus 34:7
11. He does not clear the guilty- Exodus 34:7

12. Jealous- Exodus 34:14

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.

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 led "captivity captive" to heaven (Ephesians 4:8 "**Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men.**").

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.

Like a good leader, Moses identifies with his people. Back in Exodus 32:32, he said "their sin". Now he says "our sin".

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.

God would do signs in Israel that have never been done. This would extend even into the tribulation (in the preservation and protection of the nation against the Antichrist) and the millennium. These would be "terrible", not in the sense of "horrible or frightening" but awe-inspiring that would make you fall on your knees in amazement.

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:

Joshua violated this in Joshua 9. God's people cannot make any league with the world system. They did so because they did not ask the Lord about it in Joshua 9:14 "**And the men took of their victuals, and asked not counsel at the mouth of the LORD.**"

34:13 But ye shall destroy their altars, break their images, and cut down their groves:

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.
4. No toleration! No adoption of heathen practices! Total separation from them! I am not to use or adopt heathen practices (such as Halloween) to try to "reach people for Christ". God will not bless disobedience, no matter how well-intentioned it may be.

34:14 For thou shalt worship no other god: for the LORD, whose name is Jealous, is a jealous God:

God hates it when we give glory to another when He is worthy of all glory. Consider you built a grand and magnificent house. You paid every cent out of your own pocket and bought all the materials yourself. He did all the work yourself with no help at all. But when it is finished, other people start taking credit for your work. How would you feel? Would you not be jealous for the glory that rightfully is yours and yours alone?

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;

Separation is designed to protect you from idolaters and other bad influences, morally and spiritually.

Not the "owners" of the land. They lived there, but they never owned it. The Canaanites were merely "inhabitants".

34:16 And thou take of their daughters unto thy sons, and their daughters go a whoring after their gods, and make thy sons go a whoring after their gods.

Intermarriage with idolaters forbidden. The same principle also applies with fellowship with idolaters.

34:17 Thou shalt make thee no molten gods.

Idolatry is also forbidden. Unfortunately, Israel would not be cured of their idolatry until after the Babylonian captivity.

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.

All men too stubborn in their sins redeemed by the blood of the Lamb must have their necks broken in hell. You will either bow the next to Christ in this life or your neck will be 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.

The Sabbath again enforces, even during harvest time, the busiest time of the year.

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.

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.

God will protect your land and your property while you are fulfilling your spiritual obligations. If you mind God's business, He will mind yours.

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.

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.

We already saw this prohibition of seething a kid in its mother's milk in Exodus 23:9.

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.

A supernatural provision for Moses by God. You might go 40 days without food, but you won't last 40 days without water! If you are in the presence of God like this, He will physically sustain you.

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.

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.

Compare with Stephen in Acts 6:15 (“**And all that sat in the council, looking stedfastly on him, saw his face as it had been the face of an angel.**”). Paul makes reference to this vail being a type of the spiritual blindness of Israel in 2 Corinthians 3:13-16 “**And not as Moses, which put a vail over his face, that the children of Israel could not stedfastly look to the end of that which is abolished: But their minds were blinded: for until this day remaineth the same vail untaken away in the reading of the old testament; which vail is done away in Christ. But even unto this day, when Moses is read, the vail is upon their heart. Nevertheless when it shall turn to the Lord, the vail shall be taken away.**”

EXODUS CHAPTER 35- The doctrine of the ministry: its need and its men.

In this chapter, we have:

1. Willing hearts- Exodus 35:5,22,29
2. Wise hearts- Exodus 35:10,25,35
3. Hearts stirred- Exodus 35:21,26
4. Heart to teach- Exodus 35:34

The last 6 chapters of Exodus are a review of the materials and a detail of the actual construction of the tabernacle. It may seem like a repetition of earlier material but we will still look of new insights.

“The reader may well ask himself the question: “Is it absolutely necessary for the Holy Spirit to repeat, in detail, what He already has covered in detail in earlier chapters?” The answer to this question is threefold.

1. In the first place, the Tabernacle is a type of the universe: see remarks under 25:1–9. What God chose to “skip over” in Genesis chapters 1–2, He now takes time with and discusses the “height, length, breadth, and depth” (see Eph. 3:18 in *The Bible Believer’s Commentary on Galatians—Colossians*) in detail.
2. If a thing is gone over twice, it is “because the thing is established by God” (Gen. 41:32), so there is not one important doctrine or teaching in Scripture that is not repeated in some form or another. The Millennial reign of Christ is mentioned six times in one chapter (Rev. 20:1–7), and yet, in spite of this triple confirmation by God that “the thing is established,” the majority of theologians, scientists, and philosophers in the world today reject the Millennial reign of Christ thumbs down, with “no holds barred,” and fancy in their blind conceit (Rom. 11:25) that the passage is to be “spiritualized.”
3. The whole force of the instructions which dealt with the Tabernacle was to impress on Moses’ mind (and the minds of his people) that when God says a thing it is to be done EXACTLY as God says it is to be done (note Heb. 9:23 and Exod. 25:40). The material given in chapters 36–39 is a record for posterity, given to show future generations of Israelites that Moses was “faithful in all of God’s house” (Heb. 3:1–6) as an obedient servant; he turned not to the right hand or the left in doing what God told Him to do in these matters. The “book of the law” was to be kept by the Kings of Israel and read daily (Deut. 17:18–19). What King (who could read the Old Testament at all) could have failed to notice the emphasis the Holy Spirit laid on the FIDELITY of Moses to the instructions given to him by God (see Joshua 1:1–3, 5, 7, 13–15, 17, 4:10, 12, 14, 8:31–35, 11:12, 15, 20, 23, 13:8, 12, 15, 21, 24, 29, 32–33, etc.)

A servant is to be obedient to his master (Eph. 6:5; 1 Tim. 6:1–4) and carry out the letter of the commandment to the last “jot and tittle.” Chapters 36–39 prove that Moses—a type of the Servant of Jehovah (!) (Isa. 52:13)—didn’t miff the ball when it came to carrying out orders in regards to the Tabernacle (Peter Ruckman, *Bible Believer’s Commentary on Exodus*, pages 858-859).”

144. The Sabbath Repeated 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.

We can see how important the Sabbath was to Israel by how many times the Lord kept reminding Israel of it. But no Sabbath-keeper obeys this verse for there is a death penalty associated with anyone who breaks the Sabbath.

35:3 Ye shall kindle no fire throughout your habitations upon the sabbath day.

No cooking or kindling a fire was allowed 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...that he made the night before! Just as the Jewish rabbis dedicated themselves to finding as many loopholes in sabbath observances, so will the modern sabbath-keepers. They want a public declaration that they keep the sabbath so they can proclaim how spiritually and morally superior they are to "Sunday-keeping Christians" (the term used by Seventh Day Adventists toward orthodox believers), but they have no intention of privately keeping 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,

Tithing was required but gifts were voluntary. God always wants giving to be a service from a "willing heart".

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,

35:12 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.

Exodus 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.

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;

This is an example of an Old Testament filling with the Holy 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.

EXODUS CHAPTER 36- The doctrine of fulfillment: from beginning to end.

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.

A good barometer of spirituality is how and how much a man gives.

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.

“**Selvedge**” means “the end of the thing” or “the extremity of a thing”. It is the border consisting of an ornamental fringe at either end of an oriental carpet, the edge of a fabric that is woven so

that it will not ravel or fray.

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.

AV	ESV	LSV
19 And he made a covering for the tent <i>of</i> rams' skins dyed red, and a covering <i>of badgers' skins</i> above <i>that</i> .	19 And he made for the tent a covering of tanned rams' skins and goatskins.	19 He made a covering for the tent of rams' skins dyed red and a covering of porpoise skins above.

“**badger’s skins**” is mangled by the modern translations:

NIV “hides of sea cow” (the 2011 revision uses “durable leather”).

NASV and LSV “porpoise skins”

ESV “tanned rams’ skins and goatskins”

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- The doctrine of precious things: ark and incense.

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:

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- The doctrine of meditation: the mirror and the means.

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.

The altar of Exodus 27:1 is identified as the 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 chapters 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 chapters 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.

The Levites now appear for the first time as servicing the Tabernacle. Numbers 3 and 4 go into the matter in more detail.

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 and fifty 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- The doctrine of holiness: its beauty and glory.

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.

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.

The “habergeon” was a coat of mail.

39:24 And they made upon the hems of the robe pomegranates of blue, and purple, and scarlet, and twined linen.

“pomegranates”

1. They were depicted on the robe of the high priest.
2. Exodus 39:24 **“And they made upon the hems of the robe pomegranates of blue, and purple, and scarlet, and twined linen.”**
 - A. They came in a variety of colors
 - i. Blue
 - a. Usually depicting heaven.
 - ii. Purple
 - a. Royalty
 - iii. Scarlet

a. The blood of redemption

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.

This was one of the few times that the Jews obeyed God completely and fulfilled the "letter of the law" without a deviation. Josiah's Passover, Solomon's dedication of the Temple, David's wars against Israel's enemies, and Hezekiah's reforms all re-echo this obedience to God. Moses did as God commanded him in Exodus 39:1,5,7,21,26,29,31,32,42.

EXODUS CHAPTER 40- The doctrine of obedience: its pattern and its principle.

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.

“The following outline is given to present the schedule of the journey from Egypt and the erection of the Tabernacle.

1. The Exodus - The fourteenth day of the first month (April), at midnight (12:6, 12, 18, 29, 31, etc.).
2. Arrival at Sinai - The fifteenth day of the second month (May), after their exodus (16:1), arriving in the Wilderness of Sin; their actual arrival at Sinai being "in the third month" (19:1). This is understood to be fifty days from the exodus.
3. At Sinai - We must include twice forty days, during which Moses was in the Mount, as well as the days when Israel prepared for the Covenant; and also the interval of time between Moses' first and second stay on the mountain.
4. Setting up the Tabernacle – The first day of the first month (April) "in the second year" (40:2, 17). "So Moses finished the work" (v. 33b). This gave them fourteen days to get ready for the second Passover in their history – the first to be commemorated in the Tabernacle.
5. Numbering of the people – The previous numbering was in connection with the atonement-money (Ex. 38:25,26); the next numbering was on the first day of the second month in the second year after the exodus (Num. 1:1).

We can estimate that the whole effort connected with the making of the Tabernacle and its services must have been done within six months (O. Talmadge Spence, *Foundations Bible Commentary, the Pentateuch*, pages 363-364).”

40:3 And thou shalt put therein the ark of the testimony, and cover the ark with the vail.

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.

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 veil:

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.

Although many people were involved in building the tabernacle, the plans were given to Moses, who was responsible for the construction and to make sure that it was constructed in the way God wanted it to be done.

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.

We do not use the word "shekinah" to describe the glory of the Lord. It is not a Biblical word but 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.

“The tabernacle of God is with men”, as in Revelation 21:3.

Spiritual Applications in Exodus

Exodus Chapter 1

I don't know why so many insist that the midwives lied to Pharaoh in their delivery of the Hebrew boys. They didn't obey Pharaoh's command, that is clear, but they worked in such a way that it became impossible for them to kill the babies. They managed to longer and delay until the babies were born, so that they could not perform any "post-birth abortion". And God honored them for that. When a king commands you to do something that is so obviously contrary to the law of God, you are at liberty to disobey that king, as the law of a Higher King overrules.

Exodus Chapter 2

How quickly the narrative moves with Moses. Forty years of his life accounted for in one chapter. God cuts through the unimportant elements of his early life (such as his Egyptian training) and goes straight to the important events in his life.

Exodus Chapters 2-4

Moses is a good warning against running ahead of the will of God. Moses was correct in assuming he would be the one to lead Israel out of Egypt (how did he come to that conclusion? God had not spoken to him yet, so it was through own conceit and pride he came to that conclusion) but the time and the circumstances were not right. Moses was too young, brash and independent to do anything for God at age 40. He would have to be humbled by 40 years in exile. When God did call him, Moses wanted nothing to do with the task he eagerly desired 40 years earlier. That is because Moses had learned he was nothing but a weak and broken vessel, something he did not believe when he was 40 years old. With age does come (or at least should come) wisdom and humility. Youth tends to be brash and arrogant, qualities God will not use in His servants.

Moses offers five excuses as to why he is unqualified to lead Israel out of Egypt. He was right, he was not qualified. No man is truly qualified to serve God in his own strength, training, skills or education. God equips and empowers His workers, otherwise they have no hope of success. But there comes a time when honesty translates into mere excuse, and that is what angered God. At the end, Moses came right out and said "I don't want to do this, send someone else". Moses finally is honest enough to show what was behind his excuses, but God was having none of it.

Exodus Chapter 5

Moses was unfaithful to the message God gave him to give to Pharaoh. See the mess that resulted when you tamper with the words of God. Nothing good comes from it. Look at the theological mess the modern English versions have caused in their unfaithfulness to the words of God. They add, subtract and rearrange words unnecessarily. Their fruits are misery for God's people.

Exodus Chapter 7

God made Moses a "god" before Pharaoh. The preacher, as weak as he may be, really has more power and dignity than he may think. The world has more respect for the gospel message than we think but that does not mean they will accept it. But

they will respect it and the man who faithfully preaches it. Moses was probably terrified the first time he stood before Pharaoh, but he learned his lesson and now stood before Pharaoh with more power and dignity than he did before. Pharaoh rejected the message, but he had a fear and maybe even some grudging respect of the messenger.

Exodus Chapter 8,9

Notice the relationship between hardening of the heart and harkening not. To “harken” means to hear and respond or obey, so a failure to harken means to hear and reject. Once you hear the word of God and then reject it or fail to do it, you start to harden your heart, little by little, until it becomes so hard that you become a total reprobate, like Pharaoh. The only way to avoid this is to hear and respond, as James exhorts in James 1:23,24 **“For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass: For he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was.”**

Exodus Chapter 12

I’ve always felt badly that an innocent lamb has to suffer for the sins of man but that is one of the sorrows caused by sin. The innocent often must suffer for the sins of the guilty. Your sin seldom will only affect you, but its influence often will go far beyond your person.

Exodus Chapter 13

Never forget the day of your salvation (Exodus 13:4). It is the start of your own personal “new year” as that is when you were born again to a new life. Make it a personal high, holy day. Every Christian has a physical birthday and a spiritual birthday, so mark your spiritual birthday in a greater manner than you mark your physical birthday.

Exodus Chapter 14

We usually learn nothing from God’s dealings with us. With Egypt a smoldering ruin and a dead firstborn son, Pharaoh actually asks “Why have we let Israel go from service us?” Pharaoh had learned nothing, but he would soon receive a lesson from God that he would never forget.

Exodus Chapter 15

We saw the development of music in Genesis 4 with Cain’s line but here is a godly use of music, to commemorate a great deliverance from God. I cannot stress too strongly the power of music. It will either make or break not only your walk with God but the secular aspects of your life. Godly music is a great blessing while the music of this world is a great cure. I read of a man once who said “If I write the music for a country, I care not who writes the laws.” When you consider all the crime and sin in our society, I know what would cure it. We would have to outlaw all forms of country, rock, rap, jazz and other forms of music from the radio, television and social media. An impossible task, I know, but that would be the start in transforming society. It would take several generations to see the eventual fruit of this. But when politicians lament “why is there so much crime in our inner cities”, I know the answer, the music. How to combat it? Take that music off the airwaves. But no one wants to listen to that solution! People

(including Christians) simply love their music too much to forsake it.

Exodus Chapter 16

Murmuring accomplishes nothing and edifies no one except the murmurer. It is a natural sin to complain when we don't get our way or when things are going against us, but it is a sin borne of pride. "I am not getting what I want so I will complain, and everyone will know how upset I am, including (and especially) God!" There, you whined about something. Feel better? No you don't, but that won't stop you from doing it again. The spiritual attitude is quite submission as these events are all part of the will of God. To complain about them, either openly or in the heart, is to rebel against the will and providence of God. And it shows a very selfish, immature attitude.

Exodus Chapter 17

Amalek is a type of the sin nature and it always attacks you from the rear and at your weakest point and at the worst time. Sin never plays fair nor does it play by the rules. It is a street fighter that gets down and dirty and you must respond in kind. You must attack it with the goal with the goal of its utter destruction. No mercy, no pity, no negation. Like God, you must have war with from generation to generation.

Exodus Chapter 20

The Ten Commandments is the summary of the Law. All sin can be traced to a violation to one or more of these commandments.

Exodus Chapters 21-23

The "case laws" are listed here, which established the foundations for Jewish civil law. The Bible does have much to say about society, law and politics. When someone says, "I don't think we ought to mix the Bible and politics", that attitude reveals an attitude that is afraid of applying chapters like these to daily life. Preaching and believing the "whole Bible" includes the case laws. They are not well known, and most Christians seem to skip right past these chapters on their way to reading about the tabernacle, starting in chapter 25. It is true that the literal application of the case laws is not binding on the church or Gentile nations (such as the United States) as they were given to Israel, but the principles involved certainly should apply. For example, the laws dealing with theft. Instead of putting thieves in jail and the victim receiving no compensation for their loss, what if the thief was forced to restore four times the value of what he stole from you? If he couldn't, then he would work off his debt to the victim. Don't you think the Biblical system is superior to the one we have now?

A few capital crimes are listed in this section. Capital punishment is Biblical and necessary. Delaware and many other states (plus many countries) have foolishly removed capital punishment from their law codes, but it should remain, even if it is used sparingly. It is better to have it and not use it than to need it and not have it. Certain crimes must be punished by death (murder, rape, certain other sexual crimes) and a society must have the option to put to death certain offenders if their crimes rise to the level of the death penalty. Twenty-two crimes are listed in chapter 21 that are to be dealt with by the death penalty. If we did this today, we would have a much better and safer society.

Exodus Chapter 24

Under the Law, you worship “afar off” since redemption is not yet paid and no one is “in Christ” yet. But Ephesians 2:13 (“**But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ.**”) says we now brought nigh by the blood of Christ. We have so many more worship and communion privileges in the New Testament, yet how little do we take advantage of them.

Exodus Chapter 25

The tabernacle! What can I say about it that hasn’t already been said a million times by others? That simple, humble structure in a howling wilderness gives us more insight into God and salvation than does anything else in Scripture. Yet it is not outwardly beautiful but to the eye of the believer, there are infinite beauties to behold and study. There is a full-scale model of the tabernacle outside of Lancaster, Pennsylvania, run by Mennonites, and it is worth several hours of your time if you are ever in the area.

Exodus Chapter 28

Yes, it does matter how you dress. The priests must be dressed properly if they are to minister in the tabernacle. The preacher must be dressed properly if he is going to preach the Scriptures. Ministers today preach in jeans and untucked shirts. Their ministries are too informal as their clothing reflects that in their hearts. When I was in 5th grade in Idaho, I belonged to the Boy Scouts. Occasionally we would have weekend events on which we would leave on Friday. On those days, we wore our uniforms (the shirts) to school, and we were proud to do so, as it identified us as Boy Scouts. Military personnel often wear their uniforms off-base and they take pride in being identified as such in public. When I was a student at Foundations Theological Seminary, the ministerial students would occasionally wear our “divinity habit” (a sleeveless black coat that would go over our suitcoats). This was to identify us as a God-call minister, denoting that we were worthy of the respect of a young man in training for the ministry.

Put some thought into what you wear as your clothes can be a testimony. Twice, I have been stopped in a department store where other shoppers asked me where a certain item was located. I would say “I don’t know!” They would respond “I’m sorry. I mistook you for the manager!” How did they make that mistake? By the way I was dressed.

Signs of backsliding can usually start in the wardrobe. Conversely, revival should also start in the wardrobe.

Remember, everything for the priest should be headlined by “Holiness unto the Lord” (Exodus 28:36) and that includes what you wear and how you look. Can you demonstrate “holiness unto the Lord” in a pair of shorts or if a woman wears a pair of slacks? Such preaching is denounced as legalistic today, but the Biblical principles still stand.

Exodus Chapter 29

Consecration is a forgotten doctrine, since doctrines and preaching of holiness are so unpopular today. Everything and everyone that is set to serve God must be dedicated to God. It is a central truth that adorned those men of the past we most admire. To demand holiness in ourselves and in those who hear us is to guarantee that

our congregations will be small in this age. This is not legalism that we preach, but pure, unadulterated Scripture. I first got the burden for this during the summer of 1992 during a six-week summer session at Foundations Theological Seminary in Dunn, North Carolina. The burden of that ministry was heart purity, but during that six-week period, Dr. O. Talmadge Spence preached through the Song of Solomon. He was the first preacher (and so far, the only one!) who paid any attention to Song and treated it seriously. He wrote a commentary on it and he impressed me to write my own commentary on that book, the first commentary I wrote. And I have preached many sermons from the Song of Solomon here in my church in Smyrna, Delaware since 1998.

Exodus Chapter 30

I have always been impressed with the altar of burnt offering. It is the smallest piece of furniture in the tabernacle. Prayer seems so small, so trivial, compared with human effort. We would rather work than pray. It is also the closest piece of furniture in its location to the holy place. Prayer brings you closer to the presence of God than anything else will. Works and activity do not sanctify the soul. That is done by prayer and nearness to God (communion).

Exodus Chapter 31

When God gives a man a task, He does not expect him to do it alone. God will give that man helpers to aid him in the task. There was no way Moses could have built the tabernacle.

He did not have the skills. But Bezaleel and Aholiab had the necessary skills. God may not call you to undertake such a task, but He may call you to assist another man who has been called.

God doesn't call every man to pastor a church, but you can help your pastor and assist him in the task he has been called to do. Be faithful and active in your local church. Every pastor appreciates this more than you know!

Exodus Chapter 32

After a great spiritual event comes the test and resulting failure. After the giving of the Law, the case laws and the revelation and design of the tabernacle, the nation falls hard and fast. The most dangerous and challenging times in a Christian's life are after great spiritual victories. Look at Elijah after his victory over the prophets of Baal. It only takes one threat from Jezebel to drive him into the wilderness and for God to take his life.

Exodus Chapter 33

Notice the study of the "ways" in this chapter. Every man must walk in a "way", either a good way or a bad way. There is no option. One is a way of life, the other is a way of death.

Appendix 1: Archaic Words used in Exodus

“apothecary” a druggist or a pharmacist. This is someone who mixes compounds, especially medical compounds. The word comes from Middle English apotecarie, from Old French apotecaire and from Medieval Latin apothēcarius, both from Late Latin, clerk, from Latin apothēca, storehouse, from Greek apothēkē : apo-, away; see apo- + thēkē, receptacle; see dhē- in Indo-European roots.

“blain” is a skin swelling or sore; a blister; a blotch, an inflammatory sore. The word is a Middle English, word from Old English blegen. The context in the Authorized Version is a “boil breaking forth” (Laurence Vance, *Archaic Words and the Authorized Version*, page 44). “It has been suggested that blains were a black-leprosy, a kind of elephantiasis, which also produced burning ulcers (Steven J. White, *White’s Dictionary of the King James Language*, volume 1, page 169).”

“circumspect” has the idea of “wary and unwilling to take risks, being cautious.” It is from the Latin “circumspectus”, from “circumspicere”, 'look around', from circum 'around, about' + specere 'look'. This word includes the words “circle” and “inspect”.

“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. The word comes from the Latin, “consecro”, to make wholly sacred, from “con”, and “sacro”, to set apart as sacred.

“countenance” from an Old French “contenance” which is from a Middle Latin word “continentia” and “continere” (“con”- with, together, having intensity, and “tenere” to hold), meaning “the way in which one restrains oneself”, a holding together of the face that expresses an attitude or a state of mind (Steven White, *White’s Dictionary of the King James Language*, page 282).

“curious” The *Webster’s Seventh New Collegiate Dictionary* has it as “made carefully, precisely accurate”.

“cunning” This word can have a positive and a negative meaning. The modern definition means “having or showing skill in achieving one's ends by deceit or evasion”. The classic definition is referring to someone who is highly skilled. Natives in the state of Maine refer to something as being “cunning” if it is interesting or noteworthy. From Middle English “cunnen”, Old English “cunnan” (= to know how, to be able), from Icelandic “kunnandi” meaning “knowledge”. It has the idea of being able to do something because of knowledge (Steven J. White, *White’s Dictionary of the King James Language*, volume 1, pages 300-301).

“discomfited” Mental or bodily distress, something that disturbs one's comfort; an annoyance, to make uncomfortable; distress. From the Old French desconfort, from desconforter, to discourage : des-, dis- + conforter, to strengthen. The “dis-” prefix also means “utterly apart”. It is a negative prefix. It also has the idea to completely undo or to take apart (Steven J. White, *White’s Dictionary of the King James Language*, page

340).

“harken” From the Old English. hercnen, hercnien, Anglo-Saxon. hercnian, heorcnian, from hiéran, hyran, to hear, to listen; to lend the ear; to attend to what is uttered; to give heed; to hear, in order to obey or comply.

“heritage” from the Old English “herit” (to inherit) plus the suffix “-age” (that which pertains to the root), can also be traced from Old French “heriter” (“to get something by inheritance, eg., land”) and the Latin “hereditare”. An “heritage” is any permanent possession that has been (or shall be) obtained by legal descent from a previous or current owner (Steven White, *White’s Dictionary of the King James Language*, volume 2, page 284).”

“intreat” to ask (a person) earnestly; beseech; implore; beg. to ask earnestly for (something). It is a strong word. “Intreat” is a variant of “entreat”. It is from the Old English. entreten, to treat, request, Old French. entrainer to treat of; pref. en- (Latin, in) + traitier to treat. Associated words are “pray”, “cry”, “supplication” and “besought”.

The **“lintel”** is a horizontal support of timber, stone, concrete, or steel across the top of a door or window.

“knop” a knob, an ornamental one, for example in the stem of a wine glass, anything that protrudes, the bud of a flower. From Middle Low German and Middle Dutch knoppe, Old English “cnaep”, meaning the top of a hill.

“minish” Old English. menusen, French. menuiser to make small, cut small, Late Latin. minutiare, for minutare, from. Latin minutus small, to diminish; to lessen. Today, we would say “diminish”.

“ouches” an Old English word denoting cavities or sockets in which gems were set, a setting for a precious stone. It comes from a Middle French word “nouche”, from an Old High German word “nusca”, similar to an Old English word “net”.

“peradventure” perhaps, maybe. From the Old French per (or par) aventure 'by chance'.

“purtenance” An obsolete word meaning an animal's viscera or internal organs, especially the heart, liver, and lungs. It comes from a Middle English word “pertenauce” or “purtenauce”, from the Old French “partenance, pertinence”, from “partenir”, to pertain.

“selvedge” means “the end of the thing” or “the extremity of a thing”. It is the border consisting of an ornamental fringe at either end of an oriental carpet, the edge of a fabric that is woven so that it will not ravel or fray.

“taches” is from a French word of the same spelling meaning “a clasp” and was originally a doublet of “tack”. Taches are devices for fastening two parts together. This could be a clasp, buckle, hook, band, tack or strap (Laurence Vance, *Archaic Words*

and the Authorized Version, page 328). “Pronounced ‘tacks’, just as the ‘ch’ in ‘Christ’ is pronounced as ‘k’ (Gail Riplinger, *The Dictionary Inside the King James Bible*, page 209).”

“tenon” A portion of a block of stone from which a work of sculpture is cut, allowed to remain as a temporary or permanent support.

“victuals” Southerners and Mountaineers corrupt this to “vittals”. It comes from a French word “vitaille” meaning “food”. The Latin root is derived from “vivere” meaning “to live”. Victuals are food, supplies, sustenance or provisions (Laurance Vance, *Archaic Words and the Authorized Version*, page 365).”

“waxed” is from the Old English “weaxan”, meaning “to grow”.

Appendix 2: Why We Don't Use "Yahweh" as a Name For God

Appendix 5: Jehovah or Yahweh?

Many commentaries on Genesis will translate the tetragrammaton "YHWH/JHVH" as "Yahweh". Older writers generally used "Jehovah". The Legacy Standard Bible (which we cite a number of times in this commentary) deliberately used "Yahweh". Their reasoning is:

"Traditionally, the translation "God" renders the Hebrew word Elohim. Likewise, the word "Lord" is a translation of Adonai. In the LSV, God's covenant name is rendered as Yahweh, as opposed to LORD. The meaning and implication of this name is God's self-deriving, ongoing, and never-ending existence. Exodus 3:14–15 shows that God Himself considered it important for His people to know His name. The effect of revealing God's name is His distinction from other gods and His expression of intimacy with the nation of Israel. Such a dynamic is a prevalent characteristic of the Scriptures as Yahweh appears in the OT over 6,800 times. In addition to Yahweh, the full name of God, the OT also includes references to God by a shorter version of His name, Yah. By itself, God's name "Yah" may not be as familiar, but the appearance of it is recognizable in Hebrew names and words (e.g. Zechar-iah, meaning Yah remembers, and Hallelu-jah, meaning praise Yah!). God's shortened name "Yah" is predominantly found in poetry and praise." (<https://LSVible.org/faqs/>)

This is just another reason why Bible-Believing Christians should reject the Legacy Standard Bible.

We've never liked the use of "Yahweh" as it is preferred by liberals and is generally avoided by conservatives and fundamentalists, who tend to use "Jehovah".

Gail Riplinger lays out issues with "Yahweh":¹

"Thousands of years ago, perhaps 3,600, the name JEHOVAH was given by God to Moses. It is seen first in Genesis 2:4 in the Hebrew Old Testament and translated in Exodus 6:3 in the KJV. In his scholarly book, *A Dissertation Concerning the Antiquity of the Hebrew Language, Letters, Vowel-Points and Accents*, John Gill (1697-1771), eminent theologian and writer, documents the use of the very name JEHOVAH from before 200 B.C. and throughout the centuries of the early church and the following millennium. The Hebrew's Mishna allowed the name as a salutation (Berachoth, ix, 5); according to Thamid, the priests in the temple could use the true name, but those in the country could only use Adonai (vii, 2); Maimonides said the name was used by the priests in the sanctuary and on the Day of Atonement (Moreh Nebukim, I, 61, and "Yad chasaka," xiv, 10). Even commentators such as Nicholas of Lyra, Tostatus, Cajetan, and Bonfrere defended the pronunciation 'JEHOVAH' as received by Moses on Mt. Horeb. The name is found in the writings of Raymund Martin in the

1 Riplinger seems to be one of the few orthodox writers who deals with this subject, but even then, she only deals with it in her book *In Awe of Thy Word*, but in none of her other books. Since it has New Age and pagan backgrounds, you would think the subject would have gotten a treatment in *New Age Bible Versions*.

1200s and Porchetus in the 1300s. Theodore Beza, Galatinus, and Cajetan, among many others, use it in the 1500s. Scholars such as Michaelis, Drach and Stier proved the name as the original. The 1602 Spanish Bible uses the name Iehova and gave a lengthy defense of the pronunciation Jehovah in its preface. In “the 17th century the pronunciation JEHOVAH was zealously defended by Fuller, Gataker, Leusden and others, against the criticisms...”

“Genebrardus seems to have been the first to suggest the pronunciation Iahue [pronounced Yahweh], but it was not until the 19th century that it became generally accepted” (EB, pp. 311-314). Anti-Semitic German liberals, like Driver and Delitzsch, eagerly grasped the new pronunciation, Yahweh. They and other unsaved ‘higher critics,’ denied that the Old Testament was actually given by God. They grasped at any straw to shelter their unbelief, asserting that the Old Testament was the creation of men who adopted and adapted stories, words, and names from neighboring pagan religions and languages. The higher critics used the new pronunciation, Yahweh, as so-called proof that the God of Israel was nothing more than a tribal god, whose name had evolved from pagan gods like Yaho or Ya-ve, worshipped by the Babylonians and Canaanites, the Hebrews’ captors and neighbors. They said, Yahweh “meant Destroyer” (EB, p. 312). The German critics said, “Yahweh is not a Hebrew name;” such a pronunciation would prove the Hebrews borrowed it (EB, 310-314). Critic Rudolf Kittel asserts, “yahu...do[es] not lead back to a pronunciation represented by Yehovah (or Jehovah)” (The New Schaff, vol. XII, p. 470, s.v. Yahweh). The critics cited ancient documents, like the “magical texts,” Aramaic papyri, and Babylonian tablets that tell of pagan gods named Yaho, Yahu, or Ya-ve. (Is the web site www.Yahoo.com evoking this pagan deity and mocking the God of Israel?) Driver tried to provide as evidence, an Ethiopic list of magical names for Jesus, which included Yawe. Other Bible critics, anxious to find a linguistic, rather than a supernatural source for the name of the God of Israel, grasped the ‘Canaanite connection’ and the new pronunciation. Even the Oxford English Dictionary warns that “this origin is now disputed” (OED, s.v. Jehovah). (Riplinger then goes into a number of pages of technical analysis of the individual Hebrews letters involved).

“Who hatched the vowels in the new imaginary name Yahweh? The pronunciation, Yahweh, relies upon made-up vowel sounds. It ignores those seen in every pointed Hebrew Bible and used for thousands and thousands of years by both Jews and Christians. The *Catholic Encyclopedia*, ever ready to perpetuate any theory that discredits the Holy Bible (and its word, JEHOVAH) and promote their church ‘Fathers’ and traditions, reveals that the “cockatrice eggs”- vowels ‘a’ and ‘e’- were laid by Theodoret in the fifth century. “Not familiar with Hebrew, Theodoret used the Syrian” Jabe. (*The New Schaff-Herzog Encyclopedia of Religious Knowledge*, Vol. XI, New York: Funk & Wagnalls Co., 1911, s.v. Jehovah, pp. 323-324; Vol. XII, s.v. Theodoret). Over 1500 years later, German higher critics and Catholic ‘scholars’ inserted the vowels in Jabe (a & e) into the consonants in JHVH to hatch the name

Jahveh. This broke “out into a viper” called Yahweh, at the hand of English-speaking writers, untrained in German and Latin pronunciations (Isa. 59:5). *The Catholic Encyclopedia* boasts,

“Inserting the vowels of Jabe into the original Hebrew consonant text, we obtain the form Jahveh (Yahweh)...” (*Catholic Encyclopedia*, 1910, Robert Appleton Company, vol. VIII, Online edition 1999, Kevin Knight, www.newadvent.org, s.v. Jehovah, quote taken from Section I, last paragraph; see also Theodoret, in “Ex Quaestione,” xv, in *Patrologia Greek.*, (Greek Fathers, Migne et. al). LXXX, col. 24)

“Unbelieving Bible critics, in the 19th century, merged the vowels in Jabe with JHVH, ignoring every vowel-pointed Hebrew manuscript and printed edition that has ever existed.

“Even Newsweek magazine has noticed that ancient pagan gods, like Yaho, are being resurrected to replace God the Father. Their article, “Hallowed Be Thy Name” observed, “Most Christians and Jews still pray to God as Father. But not for long, if feminist theologians have their way...In their determination to be “inclusive” many mainline Protestants are busy excising all mention of a paternal deity from hymns and prayer books. New Age Jews are edging toward the use of “Yah” [instead of JEHOVAH] for the ineffable name of the Lord, partly as an effort to wipe out any lingering association with the masculine gender” (June 17, 1996, p. 75).

“Acting as agents for Yaho, mainline publishers, like Zondervan House, print whole bibles, like the *Interlinear NIV Hebrew-English Old Testament*, with impressions of Yahweh on page after page. The preface says, “it may be the use of YAHWEH in this work will encourage the reader to use the personal name Yahweh in prayer...” instead of the LORD. This is a slick way for the devil to hide the common identity of Jesus, the Lord of both the New Testament and the Old Testament...Does this Interlinear, as linguist Dr. Isaac Mozeson warns, simply give voices to the spirits of the anti-semitic “pre-nazi movement of de-sacrilizing Hebrew” found in the lexicons of “Gesenius, Driver, etc”? (Gail Riplinger, *In Awe Of Thy Word*, pages 418-428).”

Beware of any commentary, ministry or translation that substitutes “Yahweh” for “Jehovah”.

Appendix 3: The 613 Laws of the Covenant

The following is a brief listing of the 613 commandments (mitzvot), as recorded and classified by Maimonides in the 12th century. This listing is taken from his classic compendium of Jewish law, the "Mishneh Torah," which contains 14 primary "books" or sections.

- 1 To know there is a God Ex. 20:2
- 2 Not to entertain thoughts of other gods besides Him Ex. 20:3
- 3 To know that He is one Deut. 6:4
- 4 To love Him Deut. 6:5
- 5 To fear Him Deut. 10:20
- 6 To sanctify His Name Lev. 22:32
- 7 Not to profane His Name Lev. 22:32
- 8 Not to destroy objects associated with His Name Deut. 12:4
- 9 To listen to the prophet speaking in His Name Deut. 18:15
- 10 Not to test the prophet unduly Deut. 6:16

Laws of Character

- 11 To emulate His ways Deut. 28:9
- 12 To cleave to those who know Him Deut. 10:20
- 13 To love Jews Lev. 19:18
- 14 To love converts Deut. 10:19
- 15 Not to hate fellow Jews Lev. 19:17
- 16 To reprove Lev. 19:17
- 17 Not to embarrass others Lev. 19:17
- 18 Not to oppress the weak Ex. 21:22
- 19 Not to speak derogatorily of others Lev. 19:16
- 20 Not to take revenge Lev. 19:18
- 21 Not to bear a grudge Lev. 19:18

Laws of Torah Study

- 22 To learn Torah Deut. 6:7
- 23 To honor those who teach and know Torah Lev. 19:32

Laws of Idolatry and Paganism

- 24 Not to inquire into idolatry Lev. 19:4
- 25 Not to follow the whims of your heart or what your eyes see Num. 15:39
- 26 Not to blaspheme Ex. 22:27
- 27 Not to worship idols in the manner they are worshiped Ex. 20:5
- 28 Not to worship idols in the four ways we worship God Ex. 20:5
- 29 Not to make an idol for yourself Ex. 20:4
- 30 Not to make an idol for others Lev. 19:4
- 31 Not to make human forms even for decorative purposes Ex. 20:20
- 32 Not to turn a city to idolatry Ex. 23:13
- 33 To burn a city that has turned to idol worship Deut. 13:17
- 34 Not to rebuild it as a city Deut. 13:17
- 35 Not to derive benefit from it Deut. 13:18
- 36 Not to missionize an individual to idol worship Deut. 13:12
- 37 Not to love the missionary Deut. 13:9

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- 38 Not to cease hating the missionary Deut. 13:9
- 39 Not to save the missionary Deut. 13:9
- 40 Not to say anything in his defense Deut. 13:9
- 41 Not to refrain from incriminating him Deut. 13:9
- 42 Not to prophesize in the name of idolatry Deut. 13:14
- 43 Not to listen to a false prophet Deut. 13:4
- 44 Not to prophesize falsely in the name of God Deut. 18:20
- 45 Not to be afraid of killing the false prophet Deut. 18:22
- 46 Not to swear in the name of an idol Ex. 23:13
- 47 Not to perform ov (medium) Lev. 19:31
- 48 Not to perform yidoni (magical seer) Lev. 19:31
- 49 Not to pass your children through the fire to Molech Lev. 18:21
- 50 Not to erect a column in a public place of worship Deut. 16:22
- 51 Not to bow down on smooth stone Lev. 26:1
- 52 Not to plant a tree in the Temple courtyard Deut. 16:21
- 53 To destroy idols and their accessories Deut. 12:2
- 54 Not to derive benefit from idols and their accessories Deut. 7:26
- 55 Not to derive benefit from ornaments of idols Deut. 7:25
- 56 Not to make a covenant with idolaters Deut. 7:2
- 57 Not to show favor to them Deut. 7:2
- 58 Not to let them dwell in our land Ex. 23:33
- 59 Not to imitate them in customs and clothing Lev. 20:23
- 60 Not to be superstitious Lev. 19:26
- 61 Not to go into a trance to foresee events, etc. Deut. 18:10
- 62 Not to engage in astrology Lev. 19:26
- 63 Not to mutter incantations Deut. 18:11
- 64 Not to attempt to contact the dead Deut. 18:11
- 65 Not to consult the ov Deut. 18:11
- 66 Not to consult the yidoni Deut. 18:11
- 67 Not to perform acts of magic Deut. 18:10
- 68 Men must not shave the hair off the sides of their head Lev. 19:27
- 69 Men must not shave their beards with a razor Lev. 19:27
- 70 Men must not wear women's clothing Deut. 22:5
- 71 Women must not wear men's clothing Deut. 22:5
- 72 Not to tattoo the skin Lev. 19:28
- 73 Not to tear the skin in mourning Deut. 14:1
- 74 Not to make a bald spot in mourning Deut. 14:1

Laws of Repentance

- 75 To repent and confess wrongdoings Num.

5:7 BOOK TWO: THE BOOK OF LOVE OF GOD

Laws of Reading the Shema

- 76 To say the Shema twice daily Deut. 6:7

Laws of Prayer and Kohanic Blessings

- 77 To serve the Almighty with prayer daily Ex. 23:25
- 78 The Kohanim must bless the Jewish nation daily Num. 6:23

Laws of Tefillin, Mezuzah and Sefer Torah

- 79 To wear tefillin on the head Deut. 6:8
- 80 To bind tefillin on the arm Deut. 6:8
- 81 To put a mezuzah on each door post Deut. 6:9
- 82 Each male must write a Sefer Torah Deut. 31:19
- 83 The king must have a separate Sefer Torah for himself Deut. 17:18

Laws of Tzitzit

- 84 To have tzitzit on four-cornered garments Num. 15:38

Laws of Blessings

- 85 To bless the Almighty after eating Deut. 8:10

Laws of Circumcision

- 86 To circumcise all males on the eighth day after their birth

Lev. 12:3 BOOK THREE: THE BOOK OF SEASONS

Laws of the Sabbath

- 87 To rest on the seventh day Ex. 23:12
- 88 Not to do prohibited labor on the seventh day Ex. 20:10
- 89 The court must not inflict punishment on Shabbat Ex. 35:3
- 90 Not to walk outside the city boundary on Shabbat Ex. 16:29
- 91 To sanctify the day with Kiddush and Havdallah Ex. 20:8

Laws of Eruvin (Rabbinical)

Laws of Yom Kippur Rest

- 92 To rest from prohibited labor Lev. 23:32
- 93 Not to do prohibited labor on Yom Kippur Lev. 23:32
- 94 To afflict yourself on Yom Kippur Lev. 16:29
- 95 Not to eat or drink on Yom Kippur Lev. 23:29

Laws of Festival Rest

- 96 To rest on the first day of Passover Lev. 23:7
- 97 Not to do prohibited labor on the first day of Passover Lev. 23:8
- 98 To rest on the seventh day of Passover Lev. 23:8
- 99 Not to do prohibited labor on the seventh day of Passover Lev. 23:8
- 100 To rest on Shavuot Lev. 23:21
- 101 Not to do prohibited labor on Shavuot Lev. 23:21
- 102 To rest on Rosh Hashana Lev. 23:24
- 103 Not to do prohibited labor on Rosh Hashana Lev. 23:25
- 104 To rest on Sukkot Lev. 23:35
- 105 Not to do prohibited labor on Sukkot Lev. 23:35
- 106 To rest on Shmini Atzeret Lev. 23:36
- 107 Not to do prohibited labor on Shmini Atzeret Lev. 23:36

Laws of Chometz and Matzah

- 108 Not to eat chametz on the afternoon of the 14th day of Nissan Deut. 16:3
- 109 To destroy all chametz on 14th day of Nissan Ex. 12:15

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- 110 Not to eat chametz all seven days of Passover Ex. 13:3
- 111 Not to eat mixtures containing chametz all seven days of Passover Ex. 12:20
- 112 Not to see chametz in your domain seven days Ex. 13:7
- 113 Not to find chametz in your domain seven days Ex. 12:19
- 114 To eat matzah on the first night of Passover Ex. 12:18
- 115 To relate the exodus from Egypt on that night Ex. 13:8

Laws of Shofar, Sukkah, Lulav

- 116 To hear the Shofar on the first day of Tishrei (Rosh Hashana) Num. 29:1
- 117 To dwell in a Sukkah for the seven days of Sukkot Lev. 23:42
- 118 To take up a Lulav and Etrog all seven days Lev. 23:40

Laws of Shekalim

- 119 Each man must give a half shekel annually Ex. 30:13

Laws of Sanctification of Months

- 120 Courts must calculate to determine when a new month begins Ex. 12:2

Laws of Fasts

- 121 To afflict and cry out before God in times of catastrophe

Num. 10:9 Laws of Megillah and Chanukah (Rabbinical)

BOOK FOUR: THE BOOK OF WOMEN

Laws of Marriage

- 122 To marry a wife by means of ketubah and kiddushin Deut. 22:13
- 123 Not to have relations with women not thus married Deut. 23:18
- 124 Not to withhold food, clothing, and relations from your wife Ex. 21:10
- 125 To have children with one's wife Gen 1:28

Laws of Divorce

- 126 To issue a divorce by means of a "get" document Deut. 24:1
- 127 A man must not remarry his wife after she has married someone else Deut. 24:4

Laws of Yivum and Chalitzah (Levirate Marriage)

- 128 To do yibum (marry childless brother's widow) Deut. 25:5
- 129 To do chalitzah (freeing a widow from yibum) Deut. 25:9
- 130 The widow must not remarry until the ties with her brother-in-law are removed Deut. 25:5

Laws of Women

- 131 The court must fine one who seduces a maiden Ex. 22:15-16
- 132 The rapist must marry the maiden (if she chooses) Deut. 22:29
- 133 He is not allowed to divorce her Deut. 22:29
- 134 The slanderer must remain married to his wife Deut. 22:19
- 135 He must not divorce her Deut. 22:19

Laws of Sotah (Suspect Wife)

- 136 To fulfill the laws of the Sotah Num. 5:30
- 137 Not to put oil on her meal offering Num. 5:15
- 138 Not to put frankincense on her meal offering Num. 5:15

BOOK FIVE: THE BOOK OF HOLINESS

Laws of Forbidden Relations

- 139 Not to have relations with your mother Lev. 18:7
- 140 Not to have relations with your father's wife Lev. 18:8
- 141 Not to have relations with your sister Lev. 18:9
- 142 Not to have relations with your father's wife's daughter Lev. 18:11
- 143 Not to have relations with your son's daughter Lev. 18:10
- 144 Not to have relations with your daughter Lev. 18:10
- 145 Not to have relations with your daughter's daughter Lev. 18:10
- 146 Not to have relations with a woman and her daughter Lev. 18:17
- 147 Not to have relations with a woman and her son's daughter Lev. 18:17
- 148 Not to have relations with a woman and her daughter's daughter Lev. 18:17
- 149 Not to have relations with your father's sister Lev. 18:12
- 150 Not to have relations with your mother's sister Lev. 18:13
- 151 Not to have relations with your father's brother's wife Lev. 18:14
- 152 Not to have relations with your son's wife Lev. 18:15
- 153 Not to have relations with your brother's wife Lev. 18:16
- 154 Not to have relations with your wife's sister Lev. 18:18
- 155 A man must not have relations with a beast Lev. 18:23
- 156 A woman must not have relations with a beast Lev. 18:23
- 157 Not to have homosexual relations Lev. 18:22
- 158 Not to have homosexual relations with your father Lev. 18:7
- 159 Not to have homosexual relations with your father's brother Lev. 18:14
- 160 Not to have relations with a married woman Lev. 18:20
- 161 Not to have relations with a menstrually impure woman Lev. 18:19
- 162 Not to marry non-Jews Deut. 7:3
- 163 Not to let Moabite and Ammonite males marry into the Jewish people Deut. 23:4
- 164 Don't keep a third generation Egyptian convert from marrying into the Jewish people Deut. 23:8-9
- 165 Not to refrain from marrying a third generation Edomite convert Deut. 23:8-9
- 166 Not to let a mamzer marry into the Jewish people Deut. 23:3
- 167 Not to let a eunuch marry into the Jewish people Deut. 23:2
- 168 Not to castrate any male (including animals) Lev. 22:24
- 169 The High Priest must not marry a widow Lev. 21:14
- 170 The High Priest must not have relations with a widow even outside of marriage Lev. 21:15
- 171 The High Priest must marry a virgin maiden Lev. 21:13
- 172 A Kohen must not marry a divorcee Lev. 21:7
- 173 A Kohen must not marry a zonah (a woman who had forbidden relations) Lev. 21:7
- 174 A priest must not marry a chalalah (party to or product of 169-172) Lev. 21:7
- 175 Not to make pleasurable contact with any forbidden woman Lev. 18:6

Laws of Forbidden Foods

- 176 To examine the signs of animals to distinguish between kosher and non-kosher Lev. 11:2

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- 177 To examine the signs of fowl to distinguish between kosher and non-kosher
Deut. 14:11
- 178 To examine the signs of fish to distinguish between kosher and non-kosher Lev.
11:9
- 179 To examine the signs of locusts to distinguish between kosher and non-kosher
Lev. 11:21
- 180 Not to eat non-kosher animals Lev 11:4
- 181 Not to eat non-kosher fowl Lev. 11:13
- 182 Not to eat non-kosher fish Lev. 11:11
- 183 Not to eat non-kosher flying insects Deut. 14:19
- 184 Not to eat non-kosher creatures that crawl on land Lev. 11:41
- 185 Not to eat non-kosher maggots Lev. 11:44
- 186 Not to eat worms found in fruit on the ground Lev. 11:42
- 187 Not to eat creatures that live in water other than fish Lev. 11:43
- 188 Not to eat the meat of an animal that died without ritual slaughter Deut. 14:21
- 189 Not to benefit from an ox condemned to be stoned Ex. 21:28
- 190 Not to eat meat of an animal that was mortally wounded Ex. 22:30
- 191 Not to eat a limb torn off a living creature Deut 12:23
- 192 Not to eat blood Lev. 3:17
- 193 Not to eat certain fats of clean animals Lev. 3:17
- 194 Not to eat the sinew of the thigh Gen. 32:33
- 195 Not to eat meat and milk cooked together Ex. 23:19
- 196 Not to cook meat and milk together Ex. 34:26
- 197 Not to eat bread from new grain before the Omer Lev. 23:14
- 198 Not to eat parched grains from new grain before the Omer Lev. 23:14
- 199 Not to eat ripened grains from new grain before the Omer Lev. 23:14
- 200 Not to eat fruit of a tree during its first three years Lev. 19:23
- 201 Not to eat diverse seeds planted in a vineyard Deut. 22:9
- 202 Not to eat untithed fruits Lev. 22:15
- 203 Not to drink wine poured in service to idols Deut. 32:38

Laws of Slaughtering

- 204 To ritually slaughter an animal before eating it Deut. 12:21
- 205 Not to slaughter an animal and its offspring on the same day Lev. 22:28
- 206 To cover the blood (of a slaughtered beast or fowl) with earth Lev. 17:13
- 207 Not to take the mother bird from her children Deut. 22:6
- 208 To release the mother bird if she was taken from the nest

Deut. 22:7 BOOK SIX: THE BOOK OF OATHS

Laws of Oaths

- 209 Not to swear falsely in God's Name Lev. 19:12
- 210 Not to take God's Name in vain Ex. 20:7
- 211 Not to deny possession of something entrusted to you Lev. 19:11
- 212 Not to swear in denial of a monetary claim Lev. 19:11
- 213 To swear in God's Name to confirm the truth when deemed necessary by court
Deut. 10:20

Laws of Vows

- 214 To fulfill what was uttered and to do what was avowed Deut. 23:24

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- 215 Not to break oaths or vows Num. 30:3
- 216 For oaths and vows annulled, there are the laws of annulling vows explicit in the Torah Num. 30:3

Laws of The Nazir

- 217 The Nazir must let his hair grow Num. 6:5
- 218 He must not cut his hair Num. 6:5
- 219 He must not drink wine, wine mixtures, or wine vinegar Num. 6:3
- 220 He must not eat fresh grapes Num. 6:3
- 221 He must not eat raisins Num. 6:3
- 222 He must not eat grape seeds Num. 6:4
- 223 He must not eat grape skins Num. 6:4
- 224 He must not be under the same roof as a corpse Num. 6:6
- 225 He must not come into contact with the dead Num. 6:7
- 226 He must shave after bringing sacrifices upon completion of his Nazirite period Num. 6:9

Laws of Estimated Values and Vows

- 227 To estimate the value of people as determined by the Torah Lev. 27:2
- 228 To estimate the value of consecrated animals Lev. 27:12-13
- 229 To estimate the value of consecrated houses Lev. 27:14
- 230 To estimate the value of consecrated fields Lev. 27:16
- 231 Carry out the laws of interdicting possessions (cherem) Lev. 27:28
- 232 Not to sell the cherem Lev. 27:28
- 233 Not to redeem the cherem Lev. 27:28

BOOK SEVEN: THE BOOK OF SEEDS

Laws of Mixed Species

- 234 Not to plant diverse seeds together Lev. 19:19
- 235 Not to plant grains or greens in a vineyard Deut. 22:9
- 236 Not to crossbreed animals Lev. 19:19
- 237 Not to work different animals together Deut. 22:10
- 238 Not to wear sha'atnez, a cloth woven of wool and linen Deut. 22:11

Laws of Gifts to the Poor

- 239 To leave a corner of the field uncut for the poor Lev. 19:10
- 240 Not to reap that corner Lev. 19:9
- 241 To leave gleanings Lev. 19:9
- 242 Not to gather the gleanings Lev. 19:9
- 243 To leave the gleanings of a vineyard Lev. 19:10
- 244 Not to gather the gleanings of a vineyard Lev. 19:10
- 245 To leave the unformed clusters of grapes Lev. 19:10
- 246 Not to pick the unformed clusters of grapes Lev. 19:10
- 247 To leave the forgotten sheaves in the field Deut. 24:19
- 248 Not to retrieve them Deut. 24:19
- 249 To separate the tithe for the poor Deut. 14:28
- 250 To give charity Deut. 15:8
- 251 Not to withhold charity from the poor Deut. 15:7
- 252 To set aside Trumah Gedolah (tithe for the Kohen) Deut. 18:4

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- 253 The Levite must set aside a tenth of his tithe Num. 18:26
254 Not to preface one tithe to the next, but separate them in their proper order Ex. 22:28
255 A non-Kohen must not eat Trumah Lev. 22:10
256 A hired worker or a Jewish bondsman of a Kohen must not eat Trumah Lev. 22:10
257 An uncircumcised Kohen must not eat Trumah Ex.12:48
258 An impure Kohen must not eat Trumah Lev. 22:4
259 A chalalah must not eat Trumah Lev. 22:12
260 Laws of Ma'aser
261 To set aside Ma'aser each planting year and give it to a Levite Num. 18:24

Laws of The Second Tithe and Fourth Year Produce

- 262 To set aside the second tithe (Ma'aser Sheni) Deut. 14:22
263 Not to spend its redemption money on anything but food, drink, or ointment Deut. 26:14
264 Not to eat Ma'aser Sheni while impure Deut. 26:14
265 A mourner on the first day after death must not eat Ma'aser Sheni Deut. 26:14
266 Not to eat Ma'aser Sheni grains outside Jerusalem Deut. 12:17
267 Not to eat Ma'aser Sheni wine products outside Jerusalem Deut. 12:17
268 Not to eat Ma'aser Sheni oil outside Jerusalem Deut. 12:17
269 The fourth year crops must be totally for holy purposes like Ma'aser Sheni Lev. 19:24
270 To read the confession of tithes every fourth and seventh year Deut. 26:13

Laws of First Fruits and other Kohanic Gifts

- 271 To set aside the first fruits and bring them to the Temple Ex. 23:19
272 The Kohanim must not eat the first fruits outside Jerusalem Deut. 12:17
273 To read the Torah portion pertaining to their presentation Deut. 26:5
274 To set aside a portion of dough for a Kohen Num. 15:20
275 To give the shoulder, two cheeks, and stomach of slaughtered animals to a Kohen Deut. 18:3
276 To give the first sheering of sheep to a Kohen Deut. 18:4
277 To redeem the firstborn sons and give the money to a Kohen Num. 18:15
278 To redeem the firstborn donkey by giving a lamb to a Kohen Ex. 13:13
279 To break the neck of the donkey if the owner does not intend to redeem it Ex. 13:13

Laws of The Sabbatical and Jubilee Years

- 280 To rest the land during the seventh year by not doing any work which enhances growth Ex. 34:21
281 Not to work the land during the seventh year Lev. 25:4
282 Not to work with trees to produce fruit during that year Lev. 25:4
283 Not to reap crops that grow wild that year in the normal manner Lev. 25:5
284 Not to gather grapes which grow wild that year in the normal way Lev. 25:5
285 To leave free all produce which grew in that year Ex. 23:11
286 To release all loans during the seventh year Deut. 15:2
287 Not to pressure or claim from the borrower Deut. 15:2
288 Not to refrain from lending immediately before the release of the loans for fear of monetary loss Deut. 15:9
289 The Sanhedrin must count seven groups of seven years Lev. 25:8

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- 290 The Sanhedrin must sanctify the fiftieth year Lev. 25:10
291 To blow the Shofar on the tenth of Tishrei to free the slaves Lev. 25:9
292 Not to work the soil during the fiftieth year Lev. 25:11
293 Not to reap in the normal manner that which grows wild in the fiftieth year Lev. 25:11
294 Not to pick grapes which grew wild in the normal manner in the fiftieth year Lev. 25:11
295 Carry out the laws of sold family properties Lev. 25:24
296 Not to sell the land in Israel indefinitely Lev. 25:23
297 Carry out the laws of houses in walled cities Lev. 25:29
298 The Tribe of Levi must not be given a portion of the land in Israel, rather they are given cities to dwell in Deut. 18:1
299 The Levites must not take a share in the spoils of war Deut. 18:1
300 To give the Levites cities to inhabit and their surrounding fields Num. 35:2
301 Not to sell the fields but they shall remain the Levites' before and after the Jubilee year Lev. 25:34

BOOK EIGHT: THE BOOK OF SERVICE

Laws of The Temple

- 302 To build a Sanctuary Ex. 25:8
303 Not to build the altar with stones hewn by metal Ex. 20:22
304 Not to climb steps to the altar Ex. 20:23
305 To show reverence to the Temple Lev. 19:30
306 To guard the Temple area Num. 18:2
307 Not to leave the Temple unguarded Num. 18:5

Laws of Temple Vessels and Employees

- 308 To prepare the anointing oil Ex. 30:31
309 Not to reproduce the anointing oil Ex. 30:32
310 Not to anoint with anointing oil Ex. 30:32
311 Not to reproduce the incense formula Ex. 30:37
312 Not to burn anything on the Golden Altar besides incense Ex. 30:9
313 The Levites must transport the ark on their shoulders Num. 7:9
314 Not to remove the staves from the ark Ex. 25:15
315 The Levites must work in the Temple Num. 18:23
316 No Levite must do another's work of either a Kohen or a Levite Num. 18:3
317 To dedicate the Kohen for service Lev. 21:8
318 The kohanic work shifts must be equal during holidays Deut. 18:6-8
319 The Kohanim must wear their priestly garments during service Ex. 28:2
320 Not to tear the priestly garments Ex. 28:32
321 The breastplate must not be loosened from the Eford Ex. 28:28

Laws of Entering the Temple

- 322 A Kohen must not enter the Temple intoxicated Lev. 10:9
323 A Kohen must not enter the Temple with long hair Lev. 10:6
324 A Kohen must not enter the Temple with torn clothes Lev. 10:6
325 A Kohen must not enter the Temple indiscriminately Lev. 16:2
326 A Kohen must not leave the Temple during service Lev. 10:7
327 To send the impure from the Temple Num. 5:2

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- 328 Impure people must not enter the Temple Num. 5:3
- 329 Impure people must not enter the Temple Mount area Deut. 23:11
- 330 Impure Kohanim must not do service in the temple Lev. 22:2
- 331 An impure Kohen, following immersion, must wait until after sundown before returning to service Lev. 22:7
- 332 A Kohen must wash his hands and feet before service Ex. 30:19
- 333 A Kohen with a physical blemish must not enter the sanctuary or approach the altar Lev. 21:23
- 334 A Kohen with a physical blemish must not serve Lev. 21:17
- 335 A Kohen with a temporary blemish must not serve Lev. 21:17
- 336 One who is not a Kohen must not serve Num. 18:4

Laws of Restrictions Concerning Sacrifices

- 337 To offer only unblemished animals Lev. 22:21
- 338 Not to dedicate a blemished animal for the altar Lev. 22:20
- 339 Not to slaughter it Lev. 22:22
- 340 Not to sprinkle its blood Lev. 22:24
- 341 Not to burn its fat Lev. 22:22
- 342 Not to offer a temporarily blemished animal Deut. 17:1
- 343 Not to sacrifice blemished animals even if offered by non-Jews Lev. 22:25
- 344 Not to inflict wounds upon dedicated animals Lev. 22:21
- 345 To redeem dedicated animals which have become disqualified Deut. 12:15
- 346 To offer only animals which are at least eight days old Lev. 22:27
- 347 Not to offer animals bought with the wages of a harlot or the animal exchanged for a dog Deut. 23:19
- 348 Not to burn honey or yeast on the altar Lev. 2:11
- 349 To salt all sacrifices Lev. 2:13
- 350 Not to omit the salt from sacrifices Lev. 2:13

Laws of Sacrificial Procedure

- 351 Carry out the procedure of the burnt offering as prescribed in the Torah Lev. 1:3
- 352 Not to eat its meat Deut. 12:17
- 353 Carry out the procedure of the sin offering Lev. 6:18
- 354 Not to eat the meat of the inner sin offering Lev. 6:23
- 355 Not to decapitate a fowl brought as a sin offering Lev. 5:8
- 356 Carry out the procedure of the guilt offering Lev. 7:1
- 357 The Kohanim must eat the sacrificial meat in the Temple Ex. 29:33
- 358 The Kohanim must not eat the meat outside the Temple courtyard Deut. 12:17
- 359 A non-Kohen must not eat sacrificial meat Ex. 29:33
- 360 To follow the procedure of the peace offering Lev. 7:11
- 361 Not to eat the meat of minor sacrifices before sprinkling the blood Deut. 12:17
- 362 To bring meal offerings as prescribed in the Torah Lev. 2:1
- 363 Not to put oil on the meal offerings of wrongdoers Lev. 5:11
- 364 Not to put frankincense on the meal offerings of wrongdoers Lev. 5:11
- 365 Not to eat the meal offering of the High Priest Lev. 6:16
- 366 Not to bake a meal offering as leavened bread Lev. 6:10
- 367 The Kohanim must eat the remains of the meal offerings Lev. 6:9
- 368 To bring all vowed and freewill offerings to the Temple on the first subsequent festival Deut. 12:5-6
- 369 Not to withhold payment incurred by any vow Deut. 23:22

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- 370 To offer all sacrifices in the Temple Deut. 12:11
- 371 To bring all sacrifices from outside Israel to the Temple Deut. 12:26
- 372 Not to slaughter sacrifices outside the courtyard Lev. 17:4
- 373 Not to offer any sacrifices outside the courtyard Deut. 12:13

Laws of Constant and Additional Offerings

- 374 To offer two lambs every day Num. 28:3
- 375 To light a fire on the altar every day Lev. 6:6
- 376 Not to extinguish this fire Lev. 6:6
- 377 To remove the ashes from the altar every day Lev. 6:3
- 378 To burn incense every day Ex 30:7
- 379 To light the Menorah every day Ex. 27:21
- 380 The Kohen Gadol must bring a meal offering every day Lev. 6:13
- 381 To bring two additional lambs as burnt offerings on Shabbat Num 28:9
- 382 To make the show bread Ex. 25:30
- 383 To bring additional offerings on the New Month Num. 28:11
- 384 To bring additional offerings on Passover Num. 28:19
- 385 To offer the wave offering from the meal of the new wheat Lev. 23:10
- 386 Each man must count the Omer - seven weeks from the day the new wheat offering was brought Lev. 23:15
- 387 To bring additional offerings on Shavuot Num. 28:26
- 388 To bring two leaves to accompany the above sacrifice Lev. 23:17
- 389 To bring additional offerings on Rosh Hashana Num. 29:2
- 390 To bring additional offerings on Yom Kippur Num. 29:8
- 391 To bring additional offerings on Sukkot Num. 29:13
- 392 To bring additional offerings on Shmini Atzeret Num. 29:35

Laws of Disqualified Offerings

- 393 Not to eat sacrifices which have become unfit or blemished Deut. 14:3
- 394 Not to eat from sacrifices offered with improper intentions Lev. 7:18
- 395 Not to leave sacrifices past the time allowed for eating them Lev. 22:30
- 396 Not to eat from that which was left over Lev. 19:8
- 397 Not to eat from sacrifices which became impure Lev. 7:19
- 398 An impure person must not eat from sacrifices Lev. 7:20
- 399 To burn the leftover sacrifices Lev. 7:17
- 400 To burn all impure sacrifices Lev. 7:19

Laws of Yom Kippur Service

- 401 To follow the procedure of Yom Kippur in the sequence prescribed in Parshat Acharei Mot Lev. 16:3

Laws of Misusing Sanctified Property

- 402 One who profaned property must repay what he profaned plus a fifth and bring a sacrifice Lev. 5:16
- 403 Not to work consecrated animals Deut. 15:19
- 404 Not to shear the fleece of consecrated animals Deut.

15:19 BOOK NINE: THE BOOK OF SACRIFICES

Laws of Pascal Sacrifice

- 405 To slaughter the paschal sacrifice at the specified time Ex. 12:6
- 406 Not to slaughter it while in possession of leaven Ex. 23:18
- 407 Not to leave the fat overnight Ex. 23:18
- 408 To slaughter the second paschal lamb Num. 9:11
- 409 To eat the paschal lamb with matzah and Marror on the night of the 15th of Nissan Ex. 12:8
- 410 To eat the second paschal lamb on the night of the 15th of Iyar Num.9:11
- 411 Not to eat the paschal meat raw or boiled Ex. 12:9
- 412 Not to take the paschal meat from the confines of the group Ex. 12:46
- 413 An apostate must not eat from it Ex.12:43
- 414 A permanent or temporary hired worker must not eat from it Ex. 12:45
- 415 An uncircumcised male must not eat from it Ex. 12:48
- 416 Not to break any bones from the paschal offering Ex. 12:46
- 417 Not to break any bones from the second paschal offering Num. 9:12
- 418 Not to leave any meat from the paschal offering over until morning Ex. 12:10
- 419 Not to leave the second paschal meat over until morning Num. 9:12
- 420 Not to leave the meat of the holiday offering of the 14th until the 16th Deut. 16:4

Laws of Pilgrim Offerings

- 421 To be seen at the Temple on Passover, Shavuot, and Sukkot Deut. 16:16
- 422 To celebrate on these three Festivals (bring a peace offering) Ex. 23:14
- 423 To rejoice on these three Festivals (bring a peace offering) Deut. 16:14
- 424 Not to appear at the Temple without offerings Deut. 16:16
- 425 Not to refrain from rejoicing with, and giving gifts to, the Levites Deut. 12:19
- 426 To assemble all the people on the Sukkot following the seventh year Deut. 31:12

Laws of First Born Animals

- 427 To set aside the firstborn animals Ex. 13:12
- 428 The Kohanim must not eat unblemished firstborn animals outside Jerusalem Deut. 12:17
- 429 Not to redeem the firstborn Num. 18:17
- 430 Separate the tithe from animals Lev. 27:32
- 431 Not to redeem the tithe Lev. 27:33

Laws of Offerings for Unintentional Transgressions

- 432 Every person must bring a sin offering for his transgression Lev. 4:27
- 433 Bring an asham talui when uncertain of guilt Lev. 5:17-18
- 434 Bring an asham vadai when guilt is ascertained Lev. 5:25
- 435 Bring an oleh v'yored offering (if the person is wealthy, an animal; if poor, a bird or meal offering) Lev. 5:7-11
- 436 The Sanhedrin must bring an offering when it rules in error Lev. 4:13

Laws of Lacking Atonement

- 437 A woman who had a running issue must bring an offering after she goes to the Mikveh Lev. 15:28-29
- 438 A woman who gave birth must bring an offering after she goes to the Mikveh Lev. 12:6
- 439 A man who had a running issue must bring an offering after he goes to the Mikveh Lev. 15:13-14

440 A metzora must bring an offering after going to the Mikveh Lev. 14:10

Laws of Substitution of Sacrifices

441 Not to substitute another beast for one set apart for sacrifice Lev. 27:10

442 The new animal, in addition to the substituted one, retains consecration Lev. 27:10

443 Not to change consecrated animals from one type of offering to another Lev.

27:26 BOOK TEN: THE BOOK OF PURITY

Laws of Impurity of Human Dead

444 Carry out the laws of impurity of the dead Num. 19:14

Laws of The Red Heifer

445 Carry out the procedure of the Red Heifer Num. 19:2

446 Carry out the laws of the sprinkling water Num. 19:21

Laws of Impurity through Tzara'at

447 Rule the laws of human tzara'at as prescribed in the Torah Lev. 13:12

448 The metzora must not remove his signs of impurity Deut. 24:8

449 The metzora must not shave signs of impurity in his hair Lev. 13:33

450 The metzora must publicize his condition by tearing his garments, allowing his hair to grow and covering his lips Lev. 13:45

451 Carry out the prescribed rules for purifying the metzora Lev. 14:2

452 The metzora must shave off all his hair prior to purification Lev. 14:9

453 Carry out the laws of tzara'at of clothing Lev. 13:47

454 Carry out the laws of tzara'at of houses Lev. 13:34

Laws of Impurity of Reclining and Sitting

455 Observe the laws of menstrual impurity Lev. 15:19

456 Observe the laws of impurity caused by childbirth Lev. 12:2

457 Observe the laws of impurity caused by a woman's running issue Lev. 15:25

458 Observe the laws of impurity caused by a man's running issue Lev. 15:3

Laws of Other Sources of Impurity

459 Observe the laws of impurity caused by a dead beast Lev. 11:39

460 Observe the laws of impurity caused by the eight shratzim Lev. 11:29

461 Observe the laws of impurity of a seminal emission Lev. 15:16

Laws of Impurity of Food

462 Observe the laws of impurity concerning liquid and solid foods Lev. 11:34

Laws of Vessels (Rabbinical)

Laws of Mikveh

463 Every impure person must immerse himself in a Mikveh to become pure Lev.

15:16 BOOK ELEVEN: THE BOOK OF DAMAGES

Laws of Property Damage

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- 464 The court must judge the damages incurred by a goring ox Ex. 21:28
- 465 The court must judge the damages incurred by an animal eating Ex. 22:4
- 466 The court must judge the damages incurred by a pit Ex. 21:33
- 467 The court must judge the damages incurred by fire Ex. 22:5

Laws of Theft

- 468 Not to steal money stealthily Lev. 19:11
- 469 The court must implement punitive measures against the thief Ex. 21:37
- 470 Each individual must ensure that his scales and weights are accurate Lev. 19:36
- 471 Not to commit injustice with scales and weights Lev. 19:35
- 472 Not to possess inaccurate scales and weights even if they are not for use Deut. 25:13
- 473 Not to move a boundary marker to steal someone's property Deut. 19:14
- 474 Not to kidnap Ex. 20:13

Laws of Robbery and Lost Objects

- 475 Not to rob openly Lev. 19:13
- 476 Not to withhold wages or fail to repay a debt Lev. 19:13
- 477 Not to covet and scheme to acquire another's possession Ex. 20:14
- 478 Not to desire another's possession Deut. 5:18
- 479 Return the robbed object or its value Lev. 5:23
- 480 Not to ignore a lost object Deut. 22:3
- 481 Return the lost object Deut. 22:1
- 482 The court must implement laws against the one who assaults another or damages another's property Ex. 21:18

Laws of Murder and Preservation of Life

- 483 Not to murder Ex. 20:13
- 484 Not to accept monetary restitution to atone for the murderer Num. 35:31
- 485 The court must send the accidental murderer to a city of refuge Num. 35:25
- 486 Not to accept monetary restitution instead of being sent to a city of refuge Num. 35:32
- 487 Not to kill the murderer before he stands trial Num. 35:12
- 488 Save someone being pursued even by taking the life of the pursuer Deut. 25:12
- 489 Not to pity the pursuer Num. 35:12
- 490 Not to stand idly by if someone's life is in danger Lev. 19:16
- 491 Designate cities of refuge and prepare routes of access Deut. 19:3
- 492 Break the neck of a calf by the river valley following an unsolved murder Deut. 21:4
- 493 Not to work nor plant that river valley Deut. 21:4
- 494 Not to allow pitfalls and obstacles to remain on your property Deut. 22:8
- 495 Make a guard rail around flat roofs Deut. 22:8
- 496 Not to put a stumbling block before a blind man (nor give harmful advice) Lev. 19:14
- 497 Help another remove the load from a beast which can no longer carry it Ex. 23:5
- 498 Help others load their beast Deut. 22:4
- 499 Not to leave others distraught with their burdens (but to help either load or unload) Deut. 22:4

BOOK TWELVE: THE BOOK OF ACQUISITION

Laws of Sales

- 500 Buy and sell according to Torah law Lev. 25:14
- 501 Not to overcharge or underpay for an article Lev. 25:14
- 502 Not to insult or harm anybody with words Lev. 25:17
- 503 Not to cheat a sincere convert monetarily Ex. 22:20
- 504 Not to insult or harm a sincere convert with words Ex. 22:20

Laws of Acquisitions and Gifts (Rabbinical)

Laws of Neighbors (Rabbinical)

Laws of Agents and Partners (Rabbinical)

Laws of Slaves

- 505 Purchase a Hebrew slave in accordance with the prescribed laws Ex. 21:2
- 506 Not to sell him as a slave is sold Lev. 25:42
- 507 Not to work him oppressively Lev. 25:43
- 508 Not to allow a non-Jew to work him oppressively Lev. 25:53
- 509 Not to have him do menial slave labor Lev. 25:39
- 510 Give him gifts when he goes free Deut. 15:14
- 511 Not to send him away empty-handed Deut. 15:13
- 512 Redeem Jewish maidservants Ex. 21:8
- 513 Betroth the Jewish maidservant Ex. 21:8
- 514 The master must not sell his maidservant Ex. 21:8
- 515 Canaanite slaves must work forever unless injured in one of their limbs Lev. 25:46
- 516 Not to extradite a slave who fled to Israel Deut. 23:16
- 517 Not to wrong a slave who has come to Israel for refuge Deut. 23:16

BOOK THIRTEEN: THE BOOK OF JUDGEMENTS

Laws of Hiring

- 518 The courts must carry out the laws of a hired worker and hired guard Ex. 22:9
- 519 Pay wages on the day they were earned Deut. 24:15
- 520 Not to delay payment of wages past the agreed time Lev. 19:13
- 521 The hired worker may eat from the unharvested crops where he works Deut. 23:25
- 522 The worker must not eat while on hired time Deut. 23:26
- 523 The worker must not take more than he can eat Deut. 23:25
- 524 Not to muzzle an ox while plowing Deut. 25:4

Laws of Borrowing and Depositing

- 525 The courts must carry out the laws of a borrower Ex. 22:13
- 526 The courts must carry out the laws of an unpaid guard Ex. 22:6

Laws of Creditor and Debtor

- 527 Lend to the poor and destitute Ex. 22:24
- 528 Not to press them for payment if you know they don't have it Ex. 22:24
- 529 Press the idolater for payment Deut. 15:3
- 530 The creditor must not forcibly take collateral Deut. 24:10
- 531 Return the collateral to the debtor when needed Deut. 24:13

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- 532 Not to delay its return when needed Deut. 24:12
- 533 Not to demand collateral from a widow Deut. 24:17
- 534 Not to demand as collateral utensils needed for preparing food Deut. 24:6
- 535 Not to lend with interest Lev.25:37
- 536 Not to borrow with interest Deut. 23:20
- 537 Not to intermediate in an interest loan, guarantee, witness, or write the promissory note Ex. 22:24
- 538 Lend to and borrow from idolaters with interest Deut. 23:21

Laws of Plaintiff and Defendant

- 539 The courts must carry out the laws of the plaintiff, admitter, or denier Ex. 22:8

Laws of Inheritance

- 540 Carry out the laws of the order of inheritance Num.

27:8 BOOK FOURTEEN: THE BOOK OF JUDGES

Laws of Sanhedrin and Punishments

- 541 Appoint judges Deut. 16:18
- 542 Not to appoint judges who are not familiar with judicial procedure Deut. 1:17
- 543 Decide by majority in case of disagreement Ex. 23:2
- 544 The court must not execute through a majority of one; at least a majority of two is required Ex. 23:2
- 545 A judge who presented an acquittal plea must not present an argument for conviction in capital cases Deut. 23:2
- 546 The courts must carry out the death penalty of stoning Deut. 22:24
- 547 The courts must carry out the death penalty of burning Lev. 20:14
- 548 The courts must carry out the death penalty of the sword Ex. 21:20
- 549 The courts must carry out the death penalty of strangulation Lev. 20:10
- 550 The courts must hang those stoned for blasphemy or idolatry Deut. 21:22
- 551 Bury the executed on the day they are killed Deut.21:23
- 552 Not to delay burial overnight Deut. 21:23
- 553 The court must not let the sorcerer live Ex. 22:17
- 554 The court must give lashes to the wrongdoer Ex. 25:2
- 555 The court must not exceed the prescribed number of lashes Deut. 25:3
- 556 The court must not kill anybody on circumstantial evidence Ex. 23:7
- 557 The court must not punish anybody who was forced to do a crime Deut. 22:26
- 558 A judge must not pity the murderer or assaulter at the trial Deut. 19:13
- 559 A judge must not have mercy on the poor man at the trial Lev. 19:15
- 560 A judge must not respect the great man at the trial Lev. 19:15
- 561 A judge must not decide unjustly the case of the habitual transgressor Ex. 23:6
- 562 A judge must not pervert justice Lev. 19:15
- 563 A judge must not pervert a case involving a convert or orphan Deut. 24:17
- 564 Judge righteously Lev. 19:15
- 565 The judge must not fear a violent man in judgment Deut. 1:17
- 566 Judges must not accept bribes Ex. 23:8
- 567 Judges must not accept testimony unless both parties are present Ex. 23:1
- 568 Not to curse judges Ex. 22:27
- 569 Not to curse the head of state or leader of the Sanhedrin Ex. 22:27
- 570 Not to curse any upstanding Jew Lev. 19:14

Laws of Evidence

- 571 Anybody who knows evidence must testify in court Lev. 5:1
- 572 Carefully interrogate the witness Deut. 13:15
- 573 A witness must not serve as a judge in capital crimes Deut. 19:17
- 574 Not to accept testimony from a lone witness Deut. 19:15
- 575 Transgressors must not testify Ex. 23:1
- 576 Relatives of the litigants must not testify Deut. 24:16
- 577 Not to testify falsely Ex. 20:13
- 578 Punish the false witnesses as they tried to punish the defendant Deut. 19:19

Laws of Insurgents

- 579 Act according to the ruling of the Sanhedrin Deut. 17:11
- 580 Not to deviate from the word of the Sanhedrin Deut. 17:11
- 581 Not to add to the Torah commandments or their oral explanations Deut. 13:1
- 582 Not to diminish from the Torah any commandments, in whole or in part Deut. 13:1
- 583 Not to curse your father and mother Ex. 21:17
- 584 Not to strike your father and mother Ex. 21:15
- 585 Respect your father or mother Ex. 20:12
- 586 Fear your father or mother Lev. 19:3
- 587 Not to be a rebellious son Deut. 21:18

Laws of Mourning

- 588 Mourn for relatives Lev. 10:19
- 589 The High Priest must not defile himself for any relative Lev. 21:11
- 590 The High Priest must not enter under the same roof as a corpse Lev. 21:11
- 591 A Kohen must not defile himself for anyone except relatives Lev. 21:1

Laws of Kings and their Wars

- 592 Appoint a king from Israel Deut. 17:15
- 593 Not to appoint a convert Deut. 17:15
- 594 The king must not have too many wives Deut. 17:17
- 595 The king must not have too many horses Deut. 17:16
- 596 The king must not have too much silver and gold Deut. 17:17
- 597 Destroy the seven Canaanite nations Deut. 20:17
- 598 Not to let any of them remain alive Deut. 20:16
- 599 Wipe out the descendants of Amalek Deut. 25:19
- 600 Remember what Amalek did to the Jewish people Deut. 25:17
- 601 Not to forget Amalek's atrocities and ambush on our journey from Egypt in the desert Deut. 25:19
- 602 Not to dwell permanently in Egypt Deut. 17:16
- 603 Offer peace terms to the inhabitants of a city while holding siege, and treat them according to the Torah if they accept the terms Deut. 20:10
- 604 Not to offer peace to Ammon and Moab while besieging them Deut. 23:7
- 605 Not to destroy fruit trees even during the siege Deut. 20:19
- 606 Prepare latrines outside the camps Deut. 23:13
- 607 Prepare a shovel for each soldier to dig with Deut. 23:14
- 608 Appoint a priest to speak with the soldiers during the war Deut. 20:2
- 609 He who has taken a wife, built a new home, or planted a vineyard is given a year to rejoice with his possessions Deut. 24:5

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- 610 Not to demand from the above any involvement, communal or military Deut. 24:5
- 611 Not to panic and retreat during battle Deut. 20:3
- 612 Keep the laws of the captive woman Deut. 21:11
- 613 Not to sell her into slavery Deut. 21:14
- 614 Not to retain her for servitude after having relations with her Deut. 21:1

Appendix 4: The Journeyings of the Tabernacle

By Floyd Nolen Jones, Excerpt from *Apples of Gold*

1490 BC. Work on the Tabernacle began c.1 August 1491 BC: first erected at Mt. Sinai (Abib 1, Exo. 40:17, Sat. 4 April) 11½ months after the Exodus (Abib 15, 1491 BC, March 30).

1451 BC. Shortly before crossing the Jordan River, Moses granted the request of the tribes of Reuben, Gad, and the half-tribe of Manasseh to settle east of the river on the condition they would join the other tribes in taking the western side from the Canaanites (Num. 32). After crossing Jordan, the camp and Tabernacle were set up at Gilgal (Abib 10, Josh. 4:19, Thursday April 2nd). Being centrally located, Gilgal remained Israel's base camp the entire time they conducted a seven year war with the Canaanites (cp. Josh. 14:6).

1445 BC. The seven year war with the Canaanites ended near the end of this year and Joshua then began to divide the land on the west side of the Jordan by giving the tribes of Judah and Joseph (i.e., Ephraim and the rest of Manasseh) their portions (Josh. 15 & 16).

1444 BC. Early this year, the Tabernacle was moved to Shiloh (Josh. 18:1, 19:51; Judg. 18:31). The rest of the land west of the Jordan was then divided among the remaining 7 tribes (Joshua 11:23, ch. 15–17), and the men from the 2½ tribes east of the Jordan returned home. Before this, Israel had lived off the crops the Canaanites had planted, volunteer crops, and supplies from the 2½ eastern tribes (Josh. 5:12, 24:13, 4:12–13; cp. Num. 26:7, 18, and 34). This began their tillage; hence, from this year are reckoned the Sabbatic and Jubilee years (1444 – 49 = 1395 BC, the first Jubilee year; see Lev. 25:3, “six years thou shalt...gather in the fruit thereof”).

1444 to 1122 BC. The Tabernacle remained at Shiloh (1 Sam. 2:22) these 322 years until, in the days of 98 year old Eli and the young man Samuel, the Philistines captured the Ark (which the Jews had carried into battle; 1 Sam. 4:11) and razed Shiloh (Jer. 7:12, 26:6; Psa. 78:60-61).

Though not directly recorded in Scripture, it is obvious that before the triumphant Philistines could travel from the field of combat to Shiloh, the Israelites had removed the Tabernacle to a place of safety. This we know, for it is recorded as being at Nob in the days of Saul and David and near the end of Samuel's life – some 57 years later (1065 BC).

1121 BC. After keeping the Ark of the Covenant 7 months (1 Sam. 6:1), the Philistines returned it to Bethshemesh. The men of Kiriath-jearim came and, with Shiloh destroyed, brought it to the home of Abinadab at Gibeah, where it remained for 20 years (1 Sam. 7:1-2; 2 Sam. 6:3).

1101 BC. Samson began to break the Philistine 40-year dominion by bringing down the house of their god and thereby slaying over 3,000 of their leaders (1 Sam. 7:3-14, 16:23-31). Soon after, and with the Ark's having been 20 years in the care of Abinadab's son Eleazar, Samuel gathered all Israel to Mizpah, judged their sin and brought them to repentance. The

Lord responded with a mighty deliverance and completed breaking the 40-year dominion.

1065 BC. We next find the Tabernacle at Nob (a priest town, apparently near Jerusalem, Isaiah 10:32). David fled there from Saul whereupon Ahimelech the high priest gave him and his men the showbread and Goliath's sword. As a result, Saul had 85 priests slain and Nob destroyed. But Ahimelech's son Abiathar escaped and came to David with the Ephod (1 Sam. 21:1-23:6).

1047 BC. Soon after becoming king over all the 12 tribes (in 1048), David sent to the house of Abinadab (located on hill Gibeah [cp. 1 Sam. 7:1] in Kiriath-jearim where the Ark had stayed for 74 years: 1121 – 1047 = 74). He intended to bring it into Jerusalem, his new capital city. However, instead of having the Levites transport it by its staves as Moses instructed (Exo. 25:14; Num. 4:15, 7:9), it was placed on an oxcart just as the Philistines had done. The oxen stumbled and when Uzza seized the Ark to steady it, God slew him (2 Sam. 6:1-7; 1 Chr. 13:1-10).

Fearing the Lord over the Uzza incident, David had the Ark placed in the house of Obed-edom, a Gittite, for three months (2 Sam. 6:9-11; 1 Chr. 13:12-14). When David saw that the Lord had blessed Obed-edom, he brought the Ark to Jerusalem in the way God had directed (2 Sam. 6:12; 1 Chr. 15:1-15, 25-28) and placed it inside the tent the king had pitched for it (1 Chr. 16:1, 37).

1047 BC. At this point, the Tabernacle was divided. The Ark was brought into Zion and put inside David's tent (i.e., the tabernacle of David; 2 Sam. 6:17, cp. Amos 9:11; Acts 15:16), but the Tabernacle itself and the brazen Altar of sacrifice were removed (from Nob?) to the high place at Gibeon (1 Chr. 16:38-40, 21:29; 2 Chr. 1:3-6, about six miles northwest of Jerusalem).

1004 BC. The Bible's last mention of the Tabernacle is when Solomon dedicated the Temple in Jerusalem. Having completed building the latter in the eighth month of his 11th year (Oct. or Nov., 1005 BC, 1 Ki. 6:38), the king dedicated it in the feast of the seventh month (1 Ki. 8:1-2; 2 Chr. 5:2-3: the Feast of Tabernacles, which is the 15th day of that month – Lev. 23:34, esp. note: 2 Chr. 7:8-10) of the following year (demanded as the dedication in the seventh month follows its completion in the eighth month of the narrative).

At this time, Solomon had the priests bring the Ark of the Covenant, the ancient wilderness Tabernacle and all its Holy vessels into the Temple where they were rejoined after 118 years (1 Ki. 8:3-11; 2 Chr. 5:4-14: separated in 1122 BC until 1004 BC = 118 years).

586 BC. In the 19th year of his reign, King Nebuchadnezzar of Babylon set Jerusalem as well as Solomon's Temple on fire and broke down the city walls on the seventh day of the fifth Hebrew month (9 August, Wednesday; 2 Ki. 25:8-10). Presumably, the Tabernacle perished at this time.

Much speculation has been written over the years concerning the whereabouts of the Ark of the Covenant. Without going into any of these vacuous theories, the Word of God tells us that it is in the true Temple in heaven (Rev. 11:19). Furthermore, the Lord revealed through

the prophet Jeremiah that when Messiah Jesus returns and establishes the Millennial Kingdom, the Ark will no longer be of any consequence to mankind. Although it pleased the Creator for Israel to use the Ark and learn of Him from it (as well as us today) for the 904 years from 1090 BC to 586 BC, the time will come when it will neither be spoken of, come to mind nor even be missed (Jer. 3:16-17). This is because the Lord of Glory Himself, of whom it spoke, will dwell among His people. The shadow will be replaced by the substance (Heb. 10:1, cp. 8:5).

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About the Author

Dr. John Cereghin was saved on February 9, 1978 at the age of 13 in his home in Charlestown Manor, Maryland, after being raised in the Roman Catholic church. He was saved after listening to a program on missionary shortwave radio station HCJB from Quito, Ecuador. He left the Catholic church in 1983 and joined Maranatha Baptist Church in Elkton, Maryland in 1985. In 1986, she transferred from the University of Maryland to Maryland Baptist Bible College, earning the first doctor's degree awarded by the school in 1995. Dr. Cereghin also earned his Master of Theology degree from Foundations Theological Seminary in 1994. He also completed half of his doctorate work at Foundations Theological Seminary.

Dr. Cereghin's ministry background includes working at Radio Station WOEL in Elkton, Maryland (1986-1998), teaching in various capacities at Maryland Baptist Bible College in Elkton, Maryland from 1988-1998, also serving as Dean of Men, Registrar and Academic Dean, and pastoring Queen Anne's Baptist Church, Centreville, Maryland (1989-1990), Charity Baptist Church, Mebane, North Carolina (1994-1995) and Grace Baptist Church in Smyrna, Delaware (1998-present). He and his wife have four children and three grandchildren.