Outline of the Book of Exodus

Introduction and Overview of the Book of Exodus:

The book of Exodus covers a span of approximately 360 years from the death of Joseph (Ex. 1:6) to the erecting of the tabernacle in the wilderness of Sinai (Ex. 40:1ff). The name “Exodus” means “a going out, a marching out, military expedition... a way out, outlet” (LS 275). The Hebrews (descendants of Abraham, Isaac, and Jacob) make a mass exit out of Egypt by the help of God. Genesis ends with the Jews in good standing with Egypt, however, Exodus opens with a new Pharaoh over Egypt “who knew not Joseph” (Ex. 1:8). This new Pharaoh makes slaves of the Hebrews who were quickly multiplying. Four hundred years pass in Egypt while the people of God develop into the great nation God had promised they would become (Gen. 12:2; 15:12-14). God sends Moses to deliver the Hebrews from their Egyptian bondage.

Exodus is a book that illustrates God’s mercy (cf. Ex.19:4). The Lord’s desire was to save Israel through the promise that He had made to Abraham (cf. Ex. 32:13). Throughout the history of man never has there been a group of people see with their eyes such miracles and experience the presence of God with regularity. God showed the world His great might as he crippled Egypt with plagues. God was with Israel visibly day and night through a cloud and pillar of fire. God fought for Israel defeating Pharaoh’s army. God fed the people with manna and quail and provided water in the desert places. God gave Israel laws to follow and told them of the deadly consequences of not keeping His covenant. Israel was truly beloved and cared for by God.

We may find it perplexing to note that Israel so quickly murmured and complained against the ever powerful and present God. Our puzzled minds are soon filled with clarity when we look to the attitude of Pharaoh. God hardened Pharaoh’s heart by giving him commands to follow; i.e., “let my people go that they may sacrifice and worship…” (cf. Ex. 5:1). Pharaoh states clearly that he will not adhere to Jehovah’s command (Ex. 5:2). Pharaoh is charged with stubbornness in that he had not heeded to God’s commands yet he continued in this state (Ex. 7:16). After a few plagues, Pharaoh agrees to follow God’s commands yet it had to be done by his ways and stipulations (cf. Ex. 8:27-28). God’s response is given through Moses at Exodus 10:3, “And Moses and Aaron went in unto Pharaoh, and said unto him, Thus saith Jehovah, the God of the Hebrews, How long with thou refuse to humble thyself before me? Let my people go, that they may serve me…” Interestingly, we read, “But Jehovah hardened Pharaoh’s heart, and he did not let the children of Israel go” (Ex. 10:20). It becomes apparent that God’s hardening of Pharaoh’s heart came in the form of a command; i.e., “let my people go.” This was not something Pharaoh wanted to do. The king of Egypt had other plans for the Hebrews.

Why did Pharaoh reject God’s commands even after seeing the power of God? Why did the Hebrews murmur and complain though they saw God’s mighty works? God had bore them “on eagles’ wings” caring for them each step of the way (cf. Ex. 19:4) and only asks that they keep His commandments (Ex. 19:5). Why all the disobedience? The answer to man’s greatest problem is herein found. Sin is an even that occurs in my life when I do what I want rather than what God wants. My heart is hardened against God at times when my will is set above His will (I Jn. 3:4).

Though I sin against God He continues to love me and provide means for my forgiveness. The tabernacle erected in the wilderness is proof of this to both Jew of the Old Testament and modern day man today. God commanded Moses to erect the tabernacle, its furnishings, and court yard at Exodus 40. The author of Hebrews tells us that this system was only a shadow or copy of the original blueprint of the church (Heb. 8:1ff). God intended man to see his need for forgiveness through the Old Testament tabernacle system (cf. Gal. 3:21ff). The Mosaic Law identified sin (Rom. 7:7) and reminded man of their sins (Heb. 10:1ff) yet could do nothing to remove even one sin (Heb. 7:18-19). Through time the Hebrews would understand this and long to see the Messiah who would deliver man from the bondage of sin. The book of Exodus moves man to see his sinfulness and that God offers provisions for those sins. The direction of life I take lies in my hands. God’s will is that I would keep his commandments. The author of Hebrews states, “but exhort one another day by day, lest any one of you be hardened by the deceitfulness of sin:” (Heb. 3:13).
Chapter 1

I. Israel grows into a Mighty Nation (1:1-7):

A. “Now these are the names of the sons of Israel, who came into Egypt (every man and his household came with Jacob): Reuben, Simeon, Levi, and Judah, Issachar, Zebulun, and Benjamin, Dan and Naphtali, Gad and Asher. And all the souls that came out of the loins of Jacob were seventy souls: and Joseph was in Egypt already” (1:1-5).

1. Moses reiterates the number of Hebrew souls that came into Egypt; i.e., seventy in all (cf. Gen. 46:27).
2. The twelve sons of Jacob with their families represent the small number that was to grow into a mighty nation as per God’s promise at Genesis 12:1ff.

B. “And Joseph died, and all his brethren, and all that generation. And the children of Israel were fruitful, and increased abundantly, and multiplied, and waxed exceeding mighty; and the land was filled with them” (1:6-7).

1. We are not told how much time passed at this point; however, we know that a considerable amount of time did pass so that all twelve sons died (no doubt many died at an old age).
2. During these years the people of God multiplied abundantly. God was slowly fulfilling His promise to make them a “mighty” nation (cf. Gen. 12:1ff).

II. Israel is afflicted by the Egyptians (1:8-22):

A. “Now there arose a new king over Egypt, who knew not Joseph. And he said unto his people, Behold, the people of the children of Israel are more and mightier than we: come, let us deal wisely with them, lest they multiply, and it come to pass, that, when there falleth out any war, they also join themselves unto our enemies, and fight against us, and get them up out of the land. Therefore they did set over them taskmasters to afflict them with their burdens. And they built for Pharaoh store-cities, Pithom and Raamses. But the more they afflicted them, the more they multiplied and the more they spread abroad. And they were grieved because of the children of Israel. And the Egyptians made the children of Israel to serve with rigor: and they made their lives bitter with hard service, in mortar and in brick, and in all manner of service in the field, all their service, wherein they made them serve with rigor.” (1:8-14).

1. The name of the new King (Pharaoh) is not given (many believe him to be Hyksos). The fact that Israel had now grown significantly in numbers to warrant fear and that Joseph is unknown to the new Pharaoh strongly suggest that much time has elapsed since Joseph’s death.
2. The idea of “dealing wisely” with Israel is equated to “subtly” at Psalms 105:25 and “conspiring against” at Genesis 37:18. Pharaoh of Egypt saw a potential danger in the Hebrews and made up his mind to act in a subtle and conspiring way against them. The danger, in Pharaoh’s mind, was that the Hebrews would join themselves with the enemies of Egypt.
3. Pharaoh’s first way to lessen the Hebrew’s strength was to cast upon them heavy burdens of labor (turned them into slaves). The Hebrews built store cites (Pithom and Raamses) to house grain for trade and to support Egyptian troops.
4. Pharaoh’s first plan failed. The word of God states, “the more they afflicted them, the more they multiplied.”
   a. Here is a great lesson for Christians today. The world tries to oppress us due to our exposing their sins (Jn. 7:7; I Thess. 3:3; II Tim. 3:12).
   b. Let the Christian today gain greater incite to our purpose in life when being persecuted for doing that which is right. Let us grow spiritually stronger the more we are afflicted (see study # 1; Bible Persecution).

B. “And the king of Egypt spake to the Hebrew midwives, of whom the name of the one was Shiphrah, and the name of the other Puah: and he said, When ye do the office of a midwife to the Hebrew women, and see them upon the birth-stool; if it be a son, then ye shall kill him; but if it be a daughter, then she shall live. But the midwives feared God, and did not as the king of Egypt commanded them, but saved the men-children alive. 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? 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 midwife come unto them. And God dealt well with the midwives: and the people multiplied, and waxed very mighty. And it came to pass, because the midwives feared God, that he made them households. And Pharaoh charged all his people, saying, Every son that is born ye shall cast into the river, and every daughter ye shall save alive” (1:15-22).

1. The second way Pharaoh tried to diminish the strength of the Hebrews was to command all the midwives (those who helped the Hebrew women in their child birth) to kill any male child born. The midwives rejected Pharaoh’s command and so the Hebrew women continued to bear male and female alive.

2. Thirdly, Pharaoh’s anger is truly aroused and in a since of urgency makes the decree that all male newborn Hebrews were to be cast into the river that they may die.

Chapter 2

I. The Birth of Moses (2:1-10):

A. “And there went a man of the house of Levi, and took to wife a daughter of Levi. And the woman conceived, and bare a son: and when she saw him that he was a goodly child, she hid him three months. 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 she put the child therein, and laid it in the flags by the river's brink. And his sister stood afar off, to know what would be done to him. And the daughter of Pharaoh came down to bathe at the river; and her maidens walked along by the river-side; and she saw the ark among the flags, and sent her handmaid to fetch it. And she opened it, and saw the child: and, behold, the babe wept. And she had compassion on him, and said, This is one of the Hebrews' children. Then said his sister to Pharaoh's daughter, Shall I go and call thee a nurse of the Hebrew women, that she may nurse the child for thee? And Pharaoh's daughter said to her, Go. And the maiden went and called the child's mother” (2:1-8).

1. The “man of the house of Levi” was Amram (cf. Ex. 6:20; Numb. 26:59). The daughter of Levi that Amram married was Jochebed (Ex. 6:20). Amram and Jochebed already had a son (Aaron) and daughter (Miriam).

2. Jochebed saw in Moses “a goodly child” and so hid him that he may be saved from Pharaoh’s edict to kill all Hebrew male babies. The author of Hebrews tells us that the parents of Moses acted by “faith” when they hid him seeing that he was a “goodly child” (Heb. 11:23). The appearance of Moses must have been in such a manner that caused his parents to know that God had something special in store for him (cf. Acts 7:17-21).

3. When Amram and Jochebed could no longer hide Moses they prepared an ark, placed the child in it, and set it in the river flags hoping that some compassionate Egyptian would find the babe and care for it.

4. Their prayers were answered when the daughter of Pharaoh, ignores her father’s edict concerning the Hebrew male children, and takes Moses in to care for him.

B. “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. And the child grew, and she brought him unto Pharaoh's daughter, and he became her son. And she called his name Moses, and said, Because I drew him out of the water” (2:9-10).

1. Pharaoh’s daughter employs Jochebed, Moses’ real mother, to care for him.

2. Moses grew and was educated in the ways of the Egyptians (cf. Acts 7:22).

3. God’s providential care is seen in these acts (see study # 2; God’s Providence).

II. Moses as a Man (2:11-25):

A. “And it came to pass in those days, when Moses was grown up, that he went out unto his brethren, and looked on their burdens: and he saw an Egyptian smiting a Hebrew, one of his brethren. And he looked this way and that way, and when he saw that there was no man, he smote the Egyptian, and hid him in the sand. And he went out the second day, and, behold, two men of the Hebrews were striving together: and he said to him that did the wrong, Wherefore smitest thou thy fellow?
And he said, Who made thee a prince and a judge over us? Thinkest thou to kill me, as thou killedst
the Egyptian? And Moses feared, and said, Surely the thing is known” (2:11-14).

1. When Moses was forty years old, he decided to visit his brethren (i.e., the Hebrews cf. Acts
7:23). We can only infer that while the Egyptians educated Moses, his mother was explaining
to him his Hebrew roots.

2. Moses clearly had a faith in Jehovah God at this point in his life. When Moses killed the
Egyptian we are told that he thought that “his brethren understood that God by his hand was
giving them deliverance; but they understood not” (Acts 7:25).

3. It seems that at this point in Moses life, as he murdered the Egyptian, he had made a choice
between life as an Egyptian or a Hebrew. The author of Hebrews states, “By faith Moses, when
he was grown up, refused to be called the son of Pharaoh’s daughter; choosing rather to share
ill treatment with the people of God, than to enjoy the pleasures of sin for a season; accounting
the reproach of Christ greater riches than the treasures of Egypt: for he looked unto the
recompense of reward. By faith he forsook Egypt, not fearing the wrath of the king: for he
endured, as seeing him who is invisible” (Heb. 11:24-27). Moses evidenced his faith in God by
making the choice to forsake Egypt and thereby is likened to all the other Old Testament
worthies in Hebrews 11.

4. Though Moses’ character of faith is lauded in the Bible we cannot overlook the fact that he
murdered an Egyptian. Was this an act of zeal for Jehovah God or the sinful results of anger?
It seems that the act would have been considered a zealous and faithful act when compared
with the act of Phinehas of Numbers 25:6-9.

B. “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. Now the priest of Midian had
seven daughters: and they came and drew water, and filled the troughs to water their father's flock.
And the shepherds came and drove them away; but Moses stood up and helped them, and watered
their flock. And when they came to Reuel their father, he said, How is it that ye are come so soon
to-day? And they said, An Egyptian delivered us out of the hand of the shepherds, and moreover he
drew water for us, and watered the flock. And he said unto his daughters, And where is he? Why is
it that ye have left the man? Call him, that he may eat bread” (2:15-20).

1. Moses flees from Egypt to Midian where he meets seven daughters of the priest of Midian.
Moses defends them at a watering well and so is well spoken of by the daughters to their father.

2. Interestingly, the priest of Midian is referred to as Reuel (friend of God) and then referred to as
Jethro in Exodus 3:1.

C. “And Moses was content to dwell with the man: and he gave Moses Zipporah his daughter. And she
bare a son, and he called his name Gershom; for he said, I have been a sojourner in a foreign land.
And it came to pass in the course of those many days, 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. And God heard their groaning, and God remembered his covenant with Abraham,
with Isaac, and with Jacob. And God saw the children of Israel, and God took knowledge of them”
(2:21-25).

1. Moses remains in Midian, marries Zipporah (the daughter of the priest of Midian), and has a
child named Gershom. Gershom’s name means banishment or to drive away which seems to
indicate the bitter feeling the Moses had in his heart after leaving Egypt.

2. After a while, the Pharaoh that had made the Hebrew’s life hard with labor died. At first the
Hebrews were happy due to the fact that they thought their heavy labor would be lessened;
however, it was not. Out of distress and exhaustion the Jews cry out to God to be delivered
from their heavy burdens in Egypt and God heard their cries.

Facts about the Life of Moses to this Point (see study # 3; A Character Study of Moses):

1. Moses was born in Egypt to Amram and Jochebed (cf. Ex. 2:1ff; 6:20).

2. There was something peculiar about the physical appearance of Moses at birth. Moses’ parents looked upon
him and determined that God had some special plan for this boy (cf. Ex. 2:2; Acts 7:20).
3. Moses lived his first 40 years of life being educated by the Egyptians (Acts 7:22).
4. It is clear that Moses was also trained in the knowledge of Jehovah God along the way (cf. Acts 7:23). No doubt Jochebed told Moses of God’s promises to Abraham, Isaac, and Jacob. Moses would be familiar with the hope of Christ, the land, and great nation promise (Gen. 12:1ff; Heb. 11:26).
5. It is equally clear that not only was Moses educated in the ways of Jehovah but that he had retained this teaching in his heart until a true and zealous faith was formed. When Moses made the decision to leave Egypt behind and flee to Midian it was done by faith (cf. Heb. 11:24-27).
6. Let us go a step further and state that Moses even knew of his higher calling to be a deliverer over the Hebrews who were currently enslaved in Egypt (cf. Acts 7:25).
7. Moses illustrates this great zeal when on one occasion a Hebrew was being afflicted by an Egyptian. Moses defends the afflicted Hebrews and in vengeance kills the Egyptian (Ex. 2:11-12; Acts 7:24).
8. Moses flees Egypt and comes to Midian where he marries Zipporah (the daughter of the priest of Midian). Together they have a son named Gershom (Ex. 2:21-22).

Chapter 3

I. **God calls Moses to return to Egypt and deliver His people from Bondage (3 all):**

A. “Now Moses was keeping the flock of Jethro his father-in-law, the priest of Midian: and he led the flock to the back of the wilderness, and came to the mountain of God, unto Horeb. And the angel of Jehovah 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. And Moses said, I will turn aside now, and see this great sight, why the bush is not burnt” (3:1-3).

1. Moses travels southward through the desert of Sinai and comes to a mountain range known as Horeb (a synonymous term with Sinai).
2. God appears to Moses in the form of “the angel of Jehovah” and speaks to him from a bush that burned yet miraculously not consumed.
B. “And when Jehovah 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. And he said, Draw not nigh hither: put off thy shoes from off thy feet, for the place whereon thou standest is holy ground. 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. And Jehovah said, I have surely seen the affliction of my people that are in Egypt, and have heard their cry by reason of their taskmasters; for I know their sorrows; 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 Canaanite, and the Hittite, and the Amorite, and the Perizzite, and the Hivite, and the Jebusite” (3:4-8).

1. The “angel of Jehovah” at verse 2 is now termed “God” at verse 4. Some, such as Keil and Delitzsch, believe that the burning bush represents the people of Israel in Egypt as they suffered affliction. The fact that the bush burned but was not consumed illustrates the fact that God chastens His people with affliction yet does not consume them in His mercy (cf. Ps. 118:18).

2. Moses is told to take off his shoes (a gesture of reverence and respect) in this place for the presence of God made it holy. God tells Moses that He is the God of Abraham, Isaac, and Jacob (the three patriarchs that God spoke directly to revealing His plan to redeem man through their seed).

3. God reveals to Moses that He has heard the cries of anguish from the people of Israel and is now prepared to deliver them out of Egypt and bring them to the land that He had promised Abraham, Isaac, and Jacob (i.e., Canaan). Note, that at this time, six tribes already occupied the land promised to give to Israel.

C. “And now, behold, the cry of the children of Israel is come unto me: moreover I have seen the oppression wherewith the Egyptians oppress them. Come now therefore, and I will send thee unto Pharaoh, that thou mayest bring forth my people the children of Israel out of Egypt. And Moses said unto God, Who am I, that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt?” (3:9-11)

1. God calls upon Moses to be that vehicle by which He would deliver Israel out of their heavy bondage in Egypt.

2. Moses begins to make a series of excuses as to why he is not the man for the job. First: Interestingly, when Moses slew the Egyptian that tortured one of his brethren, Moses figured that everyone knew that he was that deliverer (cf. Acts 7:25). Now; however, Moses asks God, “who am I, that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt?” It may be that Moses has learned much of humility while in Midian tending Jethro’s flocks and did not consider himself worthy of such an endeavor.

D. “And he said, Certainly I will be with thee; and this shall be the token unto thee, that I have sent thee: when thou hast brought forth the people out of Egypt, ye shall serve God upon this mountain” (3:12).

1. God answers Moses’ fear, humility, and lack of confidence immediately saying, “I will be with thee.” God is with all who fear Him and keep His commandments (cf. I Jn. 2:5-5).

2. God would give Moses a sign to let him know that his mission would not fail. When Moses brings Israel to this very same mountain and worships God then Moses would know that God speaks the end from the beginning and that He alone is the God of help.

E. “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? 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. And God said moreover unto Moses, Thus shalt thou say unto the children of Israel, Jehovah, the 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 forever, and this is my memorial unto all generations” (3:13-15).

1. The Israelites in Egypt witnessed first hand the gods of Egypt with their names (i.e., Ra the Sun god meaning the swift, Phthah, Mentu, Hor, Osiris...). They would want to know the name of Jehovah God. To this point of the history of man, God is revealed as the “El, Eliun, and
Elohim” as the Exalted or Lofty One. Other times as the Shaddai (strong and powerful). Then again as Jehovah (Existennt). The Lord tells Moses to say, “I AM” is His name. At Genesis 15:7, God told Abraham, “I am Jehovah...” This name, “I AM THAT I AM” explains God’s real and independent existence. The “I AM” thereby takes into consideration all that God is, i.e., exalted, lofty, strong, powerful, ever existent (see study # 4; Who is God?). The prophet Isaiah quotes from the Lord saying, “I am God, and there is none else; I am God, and there is none like me; declaring the end from the beginning; and from ancient times things that are not yet done; saying, My counsel shall stand, and I will do all my pleasure;” (Isa. 46:9-10).

2. When Jesus referred to himself as “I AM” at John 8:58, they took up stones to kill Him because they knew full well that this was the name of God. The Jews considered such a statement by Jesus to be blaspheme.

F. “Go, and gather the elders of Israel together, and say unto them, Jehovah, the God of your fathers, the God of Abraham, of Isaac, and of Jacob, hath appeared unto me, saying, I have surely visited you, and seen that which is done to you in Egypt: and I have said, I will bring you up out of the affliction of Egypt unto the land of the Canaanite, and the Hittite, and the Amorite, and the Perizzite, and the Hivite, and the Jebusite, unto a land flowing with milk and honey. 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, Jehovah, the God of the Hebrews, hath met with us: and now let us go, we pray thee, three days' journey into the wilderness, that we may sacrifice to Jehovah our God. And I will put forth 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. And I will give this people favor in the sight of the Egyptians: 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. And it shall

1. The idea of “despoiling the Egyptians” would be a bold statement indeed to those of Moses’ day. Egypt was a great and powerful nation with world renown.

2. God instructs Moses to go back to Egypt, gather the elders of the people together, tell them that God has heard their cries and is ready to bring them up out of Egypt into Canaan. Moses is then to approach the king of Egypt (Pharaoh) and tell him to let them go three days journey into the wilderness to sacrifice unto Jehovah God. God foretells of Pharaoh’s hard hearted disposition even under the hand of the Mighty God. God tells Moses of all the wonders He will perform in Egypt to the point that they are enabled to be released by Egypt’s strong arm.

3. Israel will not go empty handed. The people of God will “despoil” the Egyptians as though they were a conquered nation.

Chapter 4

I. God’s charge to Moses and Moses’ Negative Response (4:1-17):

A. “And Moses answered and said, But, behold, they will not believe me, nor hearken unto my voice; for they will say, Jehovah hath not appeared unto thee. And Jehovah said unto him, What is that in thy hand? And he said, A rod. And he said, Cast in on the ground. And he cast it on the ground, and it became a serpent; and Moses fled from before it. And Jehovah said unto Moses, Put forth thy hand, and take it by the tail: (and he put forth his hand, and laid hold of it, and it became a rod in his hand;) That they may believe that Jehovah, the God of their fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath appeared unto thee. And Jehovah said furthermore unto him, Put now thy hand into thy bosom. And he put his hand into his bosom: and when he took it out, behold, his hand was leprous, as [white as] snow. And he said, Put thy hand into thy bosom again. (And he put his hand into his bosom again; and when he took it out of his bosom, behold, it was turned again as his [other] flesh.) 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. And it shall
come to pass, if they will not believe even these two signs, neither hearken unto thy voice, that thou shalt take of the water of the river, and pour it upon the dry land: and the water which thou takest out of the river shall become blood upon the dry land” (4:1-9).

1. First, Moses states that he does not believe that he should be the one to do God’s work by saying, “who am I to do such a thing...” (3:11). Secondly, Moses states to God, “but they will not believe me, nor hearken to my voice; for they will say, Jehovah hath not appeared unto thee.” This was a legitimate concern of Moses for God had not appeared to any man for 400 years (the years in Egyptian Bondage that God foretold would happen when speaking to Abraham cf. Gen. 15:13).

2. God gives Moses three signs to perform that the people would know that the Lord had sent him:
   a. Turn the staff to a snake and take it up again. It may be that Israel would see that God had the power over all wicked forces, such as the Egyptians, in the form of a snake.
   b. Secondly, Moses would be endowed with the power to gain and remove a hand of leprosy. It may be that this signified the defiled state of Israel in Egypt. The fact that Moses was able to heal the hand signified that God is able to heal both physical and spiritual maladies.
   c. Lastly, God endowed Moses with the power to turn water from the Nile River into blood.

   This should signify to the Israelites God’s power over all Egyptian deities.

3. Note that Moses would go forth to Egypt not only with the word of God but with miraculous powers as well. Moses is the first prophet of God to perform miracles (see study # 3).

B. “And Moses said unto Jehovah, Oh, Lord, I am not eloquent, neither heretofore, nor since thou hast spoken unto thy servant; for I am slow of speech, and of a slow tongue. And Jehovah said unto him, Who hath made man's mouth? Or who maketh [a man] dumb, or deaf, or seeing, or blind? Is it not I, Jehovah? Now therefore go, and I will be with thy mouth, and teach thee what thou shalt speak” (4:10-12).

1. Moses now gives a third reason as to why God should not choose him for this work. Moses states that he is not an “eloquent” speaker but rather slow of speech and tongue. It may be that Moses had some sort of speech impediment; however, it is more likely that he simply did not see himself as a very bright individual who knows what to say at all times. Why would God choose such a one may be the thinking of Moses.

2. God reminds Moses of His creative and omnipotent nature saying that He is the one who makes a man dumb, deaf, seeing, and blind. If God has the power to cause men to be dumb He has the power to cause man to be intelligent of speech.

3. This may answer the question posed to Jesus regarding reasons behind one being blind or lame from birth (see study # 5; Why are People Born with Deformities).

C. “And he said, Oh, Lord, send, I pray thee, by the hand of him whom thou wilt send. And the anger of Jehovah was kindled against Moses, and he said, Is there not Aaron thy brother the Levite? 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. And thou shalt speak unto him, and put the words in his mouth: and I will be with thy mouth, and with his mouth, and will teach you what ye shall do. And he shall be thy spokesman unto the people; and it shall come to pass, that he shall be to thee a mouth, and thou shalt be to him as God. And thou shalt take in thy hand this rod, wherewith thou shalt do the signs” (4:13-17).

1. Moses complains to God a forth time saying, “isn’t there anyone else you can send?” It is clear at this point that Moses wants no part in such a work. God is thereby angered and tells Moses that if he is not willing to be the speaker then Aaron his brother would speak for him.

2. The Lord tells Moses that he would be likened unto God toward Aaron in that he would tell Aaron divine things to speak and he will speak them.

II. Moses returns to Egypt (4:18-31):

A. “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 that are in Egypt, and see whether they be yet alive. And Jethro said to Moses, Go in peace. And Jehovah said unto Moses in Midian, Go, return into Egypt; for all the men are dead that sought thy life. And Moses took his wife and his sons, and set them upon an ass, and he returned to the land of Egypt: and Moses took the rod of God in his hand” (4:18-20).
1. Moses has no more complaints or excuses. He returns to his father in law’s house and asks permission to leave Midian and return to Egypt.

2. All that had sought the life of Moses, due to his murdering the Egyptian, had now died. Moses could ease his mind of the dangers of Egypt and take his family along with him on the long journey.

B. “And Jehovah said unto Moses, When thou goest back into Egypt, see that thou do before Pharaoh all the wonders which I have put in thy hand: but I will harden his heart and he will not let the people go. And thou shalt say unto Pharaoh, Thus saith Jehovah, Israel is my son, my first-born: and I have said unto thee, Let my son go, that he may serve me; and thou hast refused to let him go: behold, I will slay thy son, thy first-born” (4:21-23).

1. The Lord again speaks to Moses and reminds him to do all the miracles before Pharaoh that he shall be endowed to do. God tells Moses, beforehand, that Pharaoh’s heart would be hardened so as to not let Israel go (cf. Ex. 3:19-21). The word of God is filled with examples of how He uses the wicked characters of men to accomplish His objectives (cf. Rom. 9:14-18). Paul reveals in the book of Romans that God makes the sovereign choice to save man by obedience to His laws as God has always had the right of sovereign choice.

2. God, thereby, providentially caused Pharaoh to raise to power in Egypt to accomplish His purpose of publishing His greatness and powerful nature (see study # 2). God raised Assyria (Isa. 10:5-7) and Babylon (Jer. 51:20) in the same manner. God used Assyria as a “rod of mine anger” against those of the Northern Kingdom and the Babylonians as a “battle-axe” against Judah (the Southern Kingdom). God did not make the Assyrians and Babylonians evil, he only used them to accomplish His purpose. Once His purpose was served, he punished Assyria for those same evil acts (Cf. Nahum et. all) as well as the Babylonians (Hab. 1:6; Zeph. 1:12-18). What was God’s purpose in raising Pharaoh? God demonstrated his great and awesome power to the world through Pharaoh (this occurred through the plagues and the collapsing of the Red Sea upon Pharaoh’s army). Secondly, God declared His name throughout the whole earth through Pharaoh (cf. Ex. 15:14-15; Josh. 2:9-10). Therefore God has mercy on whom he wills and he hardens whom he wills (Rom. 9:18).

a. How did God “harden Pharaoh’s heart?” We may ask the same questions regarding the nation of Assyria and Babylon.

b. What does it mean to be “hardened?”
   1. “to render obstinate, stubborn” (Thayer 579).
   2. “harden” (AG 756).
   3. “to harden – metaph. To harden the heart, N.T.” (LS 734).

c. One must remember when studying this thought that God causes no man to sin (James 1:13-15). Man sins because he chooses to do so! Secondly, one must remember the apostle Peter’s admonition in II Peter 3:9: “The Lord is not slack concerning his promise, as some count slackness; but is longsuffering to you-ward, not wishing that any should perish, but that all should come to repentance.” This study shall illustrate that God hardened Pharaoh’s heart by giving him commands that he did not want to follow. Such an environment would allow God to providentially use this obstinate and stubborn disposition of the king to accomplish His ends just as he did with the Assyrians and the Babylonians! God raised up the Assyrians in this fashion (Isa. 10:5-7). God raised up Babylon in the same fashion (Hab. 1:6). God raised up Pharaoh of Egypt the same way (Ex. 9:16 and Rom. 9:17) (see study # 2).

3. As Pharaoh mistreats Jehovah’s firstborn so the Lord shall smite Pharaoh’s firstborn that all would know that He alone is God.

C. “And it came to pass on the way at the lodging-place, that Jehovah met him, and sought to kill him. Then Zipporah took a flint, and cut off the foreskin of her son, and cast it at his feet; and she said, Surely a bridegroom of blood art thou to me. So he let him alone. Then she said, A bridegroom of blood [art thou], because of the circumcision” (4:24-26).

1. An incident is recorded that took place while Moses and his family were on their way to Egypt. Apparently Moses had not circumcised one of his male children and God was to teach him that
keeping his commandments was of utmost importance. God, in some unrecorded manner, sought to kill Moses because the law of circumcision had not been kept (cf. Gen. 17:14).

2. Zipporah, Moses’ wife, circumcises the boy and immediately God stays His hand from Moses.

3. Zipporah’s reaction indicates that Moses had before warned her of the consequences of not circumcising their children yet she, being a Midianite, saw no importance in doing so. Clearly Moses had not been a strong voice in his family and now God is ready to punish him for his neglect (see study # 6; Bible Homes).

D. “And Jehovah said to Aaron, Go into the wilderness to meet Moses. And he went, and met him in the mountain of God, and kissed him. And Moses told Aaron all the words of Jehovah wherewith he had sent him, and all the signs wherewith he had charged him. And Moses and Aaron went and gathered together all the elders of the children of Israel: and Aaron spake all the words which Jehovah had spoken unto Moses, and did the signs in the sight of the people. And the people believed: and when they heard that Jehovah had visited the children of Israel, and that he had seen their affliction, then they bowed their heads and worshipped” (4:27-31).

1. After the sin in Moses’ life had been corrected God sends Aaron to Moses and comforts him.

2. Moses and Aaron now travel to Egypt and perform all that God had commanded. Moses performed the miracles, Aaron was his spokesman, and the people believed. Israel responds by bowing their heads and worshipping God.

Chapter 5

I. Moses and Aaron in the presence of Pharaoh (5 all):

A. “And afterward Moses and Aaron came, and said unto Pharaoh, Thus saith Jehovah, the God of Israel, Let my people go, that they may hold a feast unto me in the wilderness. And Pharaoh said, Who is Jehovah, that I should hearken unto his voice to let Israel go? I know not Jehovah, and moreover I will not let Israel go. And they said, The God of the Hebrews hath met with us: let us go, we pray thee, three days' journey into the wilderness, and sacrifice unto Jehovah our God, lest he fall upon us with pestilence, or with the sword. And the king of Egypt said unto them, Wherefore do ye, Moses and Aaron, loose the people from their works? Get you unto your burdens” (5:1-4).

1. Moses and Aaron do as God had commanded at Horeb knowing full well that Pharaoh would reject the offer. Pharaoh is ignorant of Jehovah God; however, his painful enlightenment was soon to come.

2. Pharaoh responds by accusing Moses and Aaron of trying to get the people out of their work and so commanded all to get back to work.

B. “And Pharaoh said, Behold, the people of the land are now many, and ye make them rest from their burdens. And the same day Pharaoh commanded the taskmasters of the people, and their officers, saying, Ye shall no more give the people straw to make brick, as heretofore: let them go and gather straw for themselves. And the number of the bricks, which they did make heretofore, ye shall lay upon them; ye shall not diminish aught thereof: for they are idle; therefore they cry, saying, Let us go and sacrifice to our God. Let heavier work be laid upon the men, that they may labor therein; and let them not regard lying words” (5:5-9).

1. The people’s “belief” (cf. 4:31) was now to be put to the test as was Pharaoh and all Egypt. Upon hearing the words of Moses and Aaron, Pharaoh is angered and increases the Hebrews work load.

2. Pharaoh demanded that the Hebrews collect their own straw for making bricks and the required quantity of bricks remained the same.

3. Pharaoh accuses the Hebrews of being idle and believing lying words from Moses and Aaron.

C. “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. Go yourselves, get you straw where ye can find it: for nought of your work shall be diminished. So the people were scattered abroad throughout all the land of Egypt to gather stubble for straw. And the taskmasters were urgent saying, Fulfil your works, your daily tasks, as when there was straw. And the officers of the
children of Israel, whom Pharaoh's taskmasters had set over them, were beaten, and demanded, Wherefore have ye not fulfilled your task both yesterday and to-day, in making brick as heretofore?” (5:10-14).

1. Pharaoh’s orders were given to the taskmasters and the taskmasters gave them to the people.
2. When the Hebrews failed to meet their quotient of bricks the Hebrew officers over the people were beaten.

D. “Then the officers of the children of Israel came and cried unto Pharaoh, saying, Wherefore dealest thou thus with thy servants? There is no straw given unto thy servants, and they say to us, Make brick: and, behold, thy servants are beaten; but the fault it in thine own people. But he said, Ye are idle, ye are idle: therefore ye say, Let us go and sacrifice to Jehovah. Go therefore now, and work; for there shall no straw be given you, yet shall ye deliver the number of bricks” (5:15-18).

1. The Hebrew officers did not understand why they were being treated with such contempt by Pharaoh and so approached the king to inquire of him.
2. Pharaoh’s explanation was that the Hebrew people have too much time on their hands and it is proven by the fact that they request a three day journey into the wilderness to worship Jehovah. Pharaoh’s thoughts were that if they had a spare three days their labors must not be hard enough. Thereby the Hebrews were to collect their own straw whereas before this was an Egyptian duty.

E. “And the officers of the children of Israel did see that they were in evil case, when it was said, Ye shall not diminish aught from your bricks, [your] daily tasks. And they met Moses and Aaron, who stood in the way, as they came forth from Pharaoh: and they said unto them, Jehovah look upon you, and judge: because ye have made our savor 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. And Moses returned unto Jehovah, and said, Lord, wherefore hast thou dealt ill with this people? Why is it that thou hast sent me? For since I came to Pharaoh to speak in thy name, he hath dealt ill with this people; neither hast thou delivered thy people at all” (5:19-23).

1. When the officers of the Hebrews complete their depressing conversation with Pharaoh, they meet Moses and Aaron. The officers perceptively understand that their “evil case” in Egypt is due to Moses’ and Aaron’s request to Pharaoh. The officers reply to Moses and Aaron saying that their prayer is that God would punish them for their causing the people’s burdens to be magnified.
2. Moses turned away and found a place to pray to God asking, “why send me, why is Pharaoh dealing harshly with the Hebrews, why have you not delivered the people?”
3. The people have swung from an emotional high of joy to a low of discouragement upon hearing Pharaoh’s response. One founding principle in life is that there seems to be nothing that is easy. Moses and the officer’s response to the current distress prove that they apparently believed that God would release them immediately. God does not so work. Pharaoh was to learn humility and of the reality of Jehovah through having his will broken. Moses and the people were to learn to trust in God’s promises. An immediate zapping of Egypt would have never taught Pharaoh, Moses, or the people what they needed to know about God. Furthermore, God took the opportunity to illustrate His sovereign power to the world. Time thereby is the essence of learning. Let us all thereby redeem our time wisely as disciples, husband, wives, and parents (see study # 7; Wisdom and Understanding Come with Time and Hardship).

Chapter 6

I. God speaks with Moses (6:1-13):

A. “And Jehovah said unto Moses, Now shalt thou see what I will do to Pharaoh: for by a strong hand shall he let them go, and by a strong hand shall he drive them out of his land. And God spake unto Moses, and said unto him, I am Jehovah: and I appeared unto Abraham, unto Isaac, and unto Jacob, as God Almighty; but by my name Jehovah I was not known to them. And I have also
established my covenant with them, to give them the land of Canaan, the land of their sojournings, wherein they sojourned. And moreover I have heard the groaning of the children of Israel, whom the Egyptians keep in bondage; and I have remembered my covenant. Wherefore say unto the children of Israel, I am Jehovah, 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 an outstretched arm, and with great judgments: 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 Jehovah your God, who bringeth you out from under the burdens of the Egyptians. And I will bring you in unto the land which I sware to give to Abraham, to Isaac, and to Jacob; and I will give it you for a heritage: I am Jehovah” (6:1-8).

1. God replies to Moses’ prayer by saying that not only would Pharaoh let Israel go but that he would drive them out of the land.
2. Just as sure as God intends to fulfill the promises of land, seed, and great nation to Abraham, Isaac, and Jacob even so He is determined to release the Hebrews from their Egyptian bondage.

B. “And Moses spake so unto the children of Israel: but they hearkened not unto Moses for anguish of spirit, and for cruel bondage. And Jehovah spake unto Moses, saying, Go in, speak unto Pharaoh king of Egypt, that he let the children of Israel go out of his land. And Moses spake before Jehovah, saying, Behold, the children of Israel have not hearkened unto me; how then shall Pharaoh hear me, who am of uncircumcised lips? And Jehovah 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” (6:9-13).

1. God’s promise to release the Hebrews was communicated to the children of Israel by Moses. When the Hebrews heard these words they were agitated due to their suffering. The Hebrews knew that such talk would only irritate Pharaoh more and thereby their labors would be greater. It seems that the people had lost their spiritual focus (see study # 8; Loosing Spiritual Focus).
2. Moses goes to God in prayer again stating that Israel would not hear his words. Moses’ complaint to God was that if the Hebrews would not hear a message from God’s prophet why would one think that Pharaoh would? God, nonetheless “charged” Moses and Aaron to so speak to Pharaoh.

II. The Genealogy of Moses and Aaron (6:14-)
A. “These are the heads of their fathers' houses. The sons of Reuben the first-born of Israel: Hanoch, and Pallu, Hezron, and Carmi; these are the families of Reuben. 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” (6:14-15).

B. “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 a hundred thirty and seven years. The sons of Gershon: Libni and Shimei, according to their families. And the sons of Kohath: Amram, and Izhar, and Hebron, and Uzziel; and the years of the life of Kohath were a hundred thirty and three years” (6:14-15).

1. Amram, father of Moses and Aaron, was a Levite whose father’s name was Kohath (the Kohathites).
2. Kohath lived to be 133 years old.

C. “And the sons of Merari: Mahli and Mushi. These are the families of the Levites according to their generations. 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 a hundred and thirty and seven years” (6:19-20).

1. The man and wife of Levi (Ex. 2:1) are now revealed to be Amram and Jochebed.
2. Amram lives to be 137 years old.

D. “And the sons of Izhar: Korah, and Nepheg, and Zichri. And the sons of Uzziel: Mishael, and Elzaphan, and Sithri. And Aaron took him Elisheba, the daughter of Amminadab, the sister of Nahshon, to wife; and she bare him Nadab and Abihu, Eleazar and Ithamar. And the sons of Korah: Assir, and Elkanah, and Abiasaph; these are the families of the Korahites” (6:21-24).

1. Aaron marries Elisheba.
2. Aaron’s four sons were Nadab, Abihu, Eleazar, and Ithamar.
E. “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' [houses] of the Levites according to their families. These are that Aaron and Moses, to whom Jehovah said, Bring out the children of Israel from the land of Egypt according to their hosts. These are they that spake to Pharaoh king of Egypt, to bring out the children of Israel from Egypt: these are that Moses and Aaron” (6:25-27).

1. Phinehas, Aaron’s grandson, would prove to be a man of great conviction (cf. Numb. 25).
2. Moses and Aaron are thus thoroughly identified, “these are that Moses and Aaron.”

F. “And it came to pass on the day when Jehovah spake unto Moses in the land of Egypt, that Jehovah spake unto Moses, saying, I am Jehovah: speak thou unto Pharaoh king of Egypt all that I speak unto thee. And Moses said before Jehovah, Behold, I am of uncircumcised lips, and how shall Pharaoh hearken unto me?” (6:28-30).

1. This last clause is somewhat of a reiteration and brings us back to our context (cf. Ex. 6:10-13).

Lessons Learned:

- Moses, like all of us, had moments of strength and moments of weakness (cf. Ex. 3:11; 4:1, 10, 13). Christians today, as Moses, need to realize that it is through our weaknesses that we are made strong in Christ (cf. II Cor. 12:5-10) (see study # 3).
- The Christian ought to remember that God is always with us as He was with Moses (Ex. 3:12 / Matt. 28:18-20; Phil. 4:11-13; I Pet. 5:7).
- Know that each man’s professed faith will be tried (cf. Ex. 4:31; 5:19-21; Jn. 8:31).
- God is the great “I AM” (Ex. 3:14). Can one think of a better name that encompasses everything that God is (i.e., the ever existing, all powerful, all knowing, all seeing, and all present God)? (see study # 4)
- Note the sovereignty of God as illustrated in Exodus 3:19; 4:21 compared to Romans 9:17.

Chapter 7

I. Moses and Aaron perform two miracles before Pharaoh and Egypt (7 all):

A. “And Jehovah said unto Moses, See, I have made thee as God to Pharaoh; and Aaron thy brother shall be thy prophet. Thou shalt speak all that I command thee; and Aaron thy brother shall speak unto Pharaoh, that he let the children of Israel go out of his land. And I will harden Pharaoh's heart, and multiply my signs and my wonders in the land of Egypt. But Pharaoh will not hearken unto you, and I will lay my hand upon Egypt, and bring forth my hosts, my people the children of Israel, out of the land of Egypt by great judgments. And the Egyptians shall know that I am Jehovah, when I stretch forth my hand upon Egypt, and bring out the children of Israel from among them” (7:1-5).

1. The Lord did not say that He made Moses “a God” but rather “as God.” Moses would speak inspired words to Aaron as God would to a prophet (cf. Ex. 4:14-16).
2. We discussed how that God hardened Pharaoh’s heart by simply presenting commands that the king was now willing to obey. Each time Pharaoh chose to not let the Hebrews go was an opportunity for God to show not only Egypt but the whole world His great power (cf. Rom. 9:17 as well as Ex. 3:19; 4:21).

B. “And Moses and Aaron did so; as Jehovah commanded them, so did they. And Moses was fourscore years old, and Aaron fourscore and three years old, when they spake unto Pharaoh. And Jehovah spake unto Moses and unto Aaron, saying, When Pharaoh shall speak unto you, saying, Show a wonder for you; then thou shalt say unto Aaron, Take thy rod, and cast it down before Pharaoh, that it become a serpent” (7:6-9).

1. Moses’ age is given here at 80. This indicates that he must have spent 40 years in Midian since he was 40 when he fled there (cf. Acts 7:22).
2. Moses has already performed the first ever miracle by a man in the eyes of the Hebrews (cf. Ex. 4:29). Moses now performs a miracle in the eyes of the heathen (see study # 3).
C. “And Moses and Aaron went in unto Pharaoh, and they did so, as Jehovah had commanded: and Aaron cast down his rod before Pharaoh and before his servants, and it became a serpent. Then Pharaoh also called for the wise men and the sorcerers: and they also, the magicians of Egypt, did in like manner with their enchantments. For they cast down every man his rod, and they became serpents: but Aaron's rod swallowed up their rods. And Pharaoh's heart was hardened, and he hearkened not unto them; as Jehovah had spoken” (7:10-13).

1. Why did God tell Moses and Aaron to perform this sign in the presence of Pharaoh and Egypt?
   Remember, that God said, “the Egyptians shall know that I am Jehovah...” (7:5).

2. Said faith in the one true God would not occur through one miracle. The rod of Aaron irritated Pharaoh when it turned into a snake and ate up all of Pharaoh’s snakes. Pharaoh’s mind was bent against the idea of the Hebrews leaving Egypt and did not let this one miracle sway him otherwise. So God hardened his heart with the command to let His people go.

D. “And Jehovah said unto Moses, Pharaoh's heart is stubborn, he refuseth to let the people go. Get thee unto Pharaoh in the morning; lo, he goeth out unto the water; and thou shalt stand by the river's brink to meet him; and the rod which was turned to a serpent shalt thou take in thy hand. And thou shalt say unto him, Jehovah, the 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 hast not hearkened. Thus saith Jehovah, In this thou shalt know that I am Jehovah: behold, I will smite with the rod that is in my hand upon the waters which are in the river, and they shall be turned to blood. And the fish that are in the river shall die, and the river shall become foul; and the Egyptians shall loathe to drink water from the river. And Jehovah said unto Moses, Say unto Aaron, Take thy rod, and stretch out thy hand over the waters of Egypt, over their rivers, over their streams, and over all their ponds of water, that they may become blood; and there shall be blood throughout all the land of Egypt, both in vessels of wood and in vessels of stone. And Moses and Aaron did so, as Jehovah 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. And the fish that were in the river died; and the river became foul, and the Egyptians could not drink water from the river; and the blood was throughout all the land of Egypt. And Jehovah said unto Aaron, Take a rod, and stretch out thy hand over the waters of Egypt, over their rivers, over their streams, and over all their ponds of water, that they may become blood: and there shall be blood throughout all the land of Egypt, both in vessels of wood and in vessels of stone. And Aaron did so as Jehovah commanded; and the water that was in the river was turned to blood.” (7:14-25).

1. The second miracle Moses performed (first plague), by the power of God and in the presence of Pharaoh, was turning the Nile River into blood. Not only was the River proper turned to blood but all the surrounding ponds and water vessels throughout Egypt that carried water were turned to blood as well.

2. The consequences were horrendous. Fish died which must have caused a terrible stench in Egypt. The people had no water to drink save from the holes they dug. Interestingly, Pharaoh’s magicians were able to duplicate the miracle in some way. These magicians must have secretly took well water and, by trickery, turned it into blood as Moses and Aaron did. When Pharaoh sees this, he is no longer impressed, and turns away from Moses with still a hard heart. Again, God is given more chances to show forth His great power in Egypt and the world.

Points of Interests

- Moses lives the second forty years of his life in Midian (Ex. 7:6-9).
- Moses is the first man to perform a miracle to God’s people (Ex. 4:29) and the heathen world (Ex. 7:6-9).
- God hardened Pharaoh’s heart that He may show forth His great power to all Egypt (Ex. 7:3; Rom. 9:17).
- Plague after plague is placed upon Egypt by the power of God. The more miracles performed the more the Egyptians consider that Jehovah was truly God.
- To this point, Moses has turned his staff into a snake that eats up all Pharaoh’s snakes. Secondly, Moses turns the Nile water into blood killing all fish and depleting the water supply of all Egypt.
• Pharaoh’s heart remains hardened against the Lord.

Chapter 8

I. Moses and Aaron plague the land with Frogs and Lice by the Power of God (8:1-19):

A. “And Jehovah spake unto Moses, Go in unto Pharaoh, and say unto him, Thus saith Jehovah, Let my people go, that they may serve me. And if thou refuse to let them go, behold, I will smite all thy borders with frogs: and the river shall swarm with frogs, which shall go up and come into thy house, and into thy bedchamber, and upon thy bed, and into the house of thy servants, and upon thy people, and into thine ovens, and into thy kneading-troughs: and the frogs shall come up both upon thee, and upon thy people, and upon all thy servants. And Jehovah said unto Moses, Say unto Aaron, Stretch forth thy hand with thy rod over the rivers, over the streams, and over the pools, and cause frogs to come up upon the land of Egypt. And Aaron stretched out his hand over the waters of Egypt; and the frogs came up, and covered the land of Egypt” (8:1-6).

1. The second plague that would indicate to Egypt and the whole world that Jehovah is God was frogs.

2. Frogs came up from the Nile River upon the land, to the Egyptian houses, places where food was prepared, and even crawling upon the people themselves.

B. “And the magicians did in like manner with their enchantments, and brought up frogs upon the land of Egypt. Then Pharaoh called for Moses and Aaron, and said, Entreat Jehovah, that he take away the frogs from me, and from my people; and I will let the people go, that they may sacrifice unto Jehovah. And Moses said unto Pharaoh, Have thou this glory over me: against what time shall I entreat for thee, and for thy servants, and for thy people, that the frogs be destroyed from thee and thy houses, and remain in the river only? And he said, Against to-morrow. And he said, Be it according to thy word; that thou mayest know that there is none like unto Jehovah our God. And the frogs shall depart from thee, and from thy houses, and from thy servants, and from thy people; they shall remain in the river only” (8:7-11).

1. The first glimmer of faith in Pharaoh comes when his magicians duplicated the frog miracle; however, they could in no way make the frogs go away. The fact that Pharaoh calls upon Moses and Aaron to entreat Jehovah to remove the frogs infers that the magicians could not do so. This is strong evidence that the appearance of frogs by the enchantments of the magicians was simply trickery. To cause the frogs to retreat to the river would have been miraculous.

2. Moses allows Pharaoh to name the time in which the frogs should leave Egypt to further prove to Pharaoh that Jehovah alone is God. Pharaoh goes along with Moses’ offer and so request that the frogs be out of Egypt the next day.

C. “And Moses and Aaron went out from Pharaoh: and Moses cried unto Jehovah concerning the frogs which he had brought upon Pharaoh. And Jehovah did according to the word of Moses; and the frogs died out of the houses, out of the courts, and out of the fields. And they gathered them together in heaps; and the land stank” (8:12-14).

1. God answers Moses’ prayer to remove the frogs.

2. The heaps of dead frogs stunk up the land.

D. “But when Pharaoh saw that there was respite, he hardened his heart, and hearkened not unto them, as Jehovah had spoken. And Jehovah said unto Moses, Say unto Aaron, Stretch out thy rod, and smite the dust of the earth, that is may become lice throughout all the land of Egypt. And they did so; and Aaron stretched out his hand with his rod, and smote the dust of the earth, and there were lice upon man, and upon beast; all the dust of the earth became lice throughout all the land of Egypt. And the magicians did so with their enchantments to bring forth lice, but they could not: and there were lice upon man, and upon beast. 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 Jehovah had spoken” (8:15-19).

1. Pharaoh does not keep his promise to Moses and Aaron. When the king sees that the frogs were dead and that the land had a stench of death he hardened his heart again against the Lord.
Interestingly, those who are hardened against God’s commands today are softened when the going gets tough; however, the moment the pain is removed they are back to their sinful ways (see study #9; A Character Sketch of Pharaoh). Once again, God is given the opportunity to show forth His great power to Egypt and the world (cf. Rom. 9:17).

2. The Lord calls upon Moses and Aaron to strike the dust of Egypt with their staff that lice may plague Egypt. Moses and Aaron do so and the lice come upon “man and beasts.”

3. The magicians could not emulate this third plague and so give glory to Jehovah God in the presence of Pharaoh saying, “This is the finger of God.” Just as God had predicted, Pharaoh hardened his heart against the Lord that God may be glorified in all the land.

II. Moses and Aaron plague Egypt with Flies by the Power of God (8:20-32):

A. “And Jehovah 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 Jehovah, Let my people go, that they may serve me. Else, if thou wilt not let my people go, behold, I will send swarms of flies upon thee, and upon they 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. And I will set apart 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 Jehovah in the midst of the earth. And I will put a division between my people and thy people: by to-morrow shall this sign be” (8:20-23).

1. The forth plague upon Egypt is flies. Moses meets Pharaoh and pronounces to him that flies shall come upon Egypt and swarm houses, people, and the ground.

2. Furthermore, God would now separate the Egyptians from the Hebrews by not allowing the flies to enter the land of Goshen (the dwelling place of the Hebrews). When an invisible barrier between Egypt and Goshen was witnessed by Pharaoh and all Egypt they would be forced to recognize God’s power.

B. “And Jehovah did so; and there came grievous swarms of flies into the house of Pharaoh, and into his servants’ houses: and in all the land of Egypt the land was corrupted by reason of the swarms of flies. And Pharaoh called for Moses and for Aaron, and said, Go ye, sacrifice to your God in the land. And Moses said, It is not meet so to do; for we shall sacrifice the abomination of the Egyptians to Jehovah our God: lo, shall we sacrifice the abomination of the Egyptians before their eyes, and will they not stone us? We will go three days’ journey into the wilderness, and sacrifice to Jehovah our God, as he shall command us. And Pharaoh said, I will let you go, that ye may sacrifice to Jehovah your God in the wilderness; only ye shall not go very far away: entreat for me. And Moses said, Behold, I go out from thee, and I will entreat Jehovah that the swarms of flies may depart from Pharaoh, from his servants, and from his people, to-morrow: only let not Pharaoh deal deceitfully any more in not letting the people go to sacrifice to Jehovah. And Moses went out from Pharaoh, and entreated Jehovah. And Jehovah 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. And Pharaoh hardened his heart this time also, and he did not let the people go” (8:24-32).

1. Not only did the flies annoy all living people and animals but the plant life as well. Pharaoh makes request to Moses and Aaron to lift the plague. Pharaoh agrees to let the Hebrews sacrifice to God but it was to be done in Egypt. Moses disagrees for two reasons. First, the Egyptians would stone the Hebrews for worshipping a deity that they do not recognize and secondly (most important) God had commanded them to goes three days journey into the wilderness and the Hebrews were obliged to follow His commandments.

2. Pharaoh once again agrees to Moses’ stipulations; however, the moment the plague is lifted he returns to his stubborn self. Pharaoh is much like many of us when tempted to sin. When we see the consequences and or are convicted we may change our practices yet the moment things are well again we go back to those sinful things. Though we know the difference between sin and righteousness we often sin anyway and illustrate a hardened heart. We, as Pharaoh, must be truly convicted of the reality of God and His judgments. Godly sorrow over my sin will move me to true repentance and I will turn away from that which plagues me.
Chapter 9

I. Moses and Aaron plague Egypt with murrain, boils, and fiery Hail (9 all):

A. “Then Jehovah said unto Moses, Go in unto Pharaoh, and tell him, Thus saith Jehovah, the God of the Hebrews, Let my people go, that they may serve me. For if thou refuse to let them go, and wilt hold them still, behold, the hand of Jehovah is upon thy cattle which are in the field, upon the horses, upon the asses, upon the camels, upon the herds, and upon the flocks: there shall be a very grievous murrain. And Jehovah shall make a distinction between the cattle of Israel and the cattle of Egypt; and there shall nothing die of all that belongeth to the children of Israel. And Jehovah appointed a set time, saying, To-morrow Jehovah shall do this thing in the land” (9:1-5).

1. The **murrain** (a sweeping away plague) was the 5th delivered by Jehovah upon Egypt that He might show forth His mighty power.

2. The Lord made a distinct barrier between the Egyptian’s cattle, horses, asses, camels, and flocks and those belonging to the Hebrews. The Egyptian’s animals would die and not one of the Hebrew’s flocks would be infected.

B. “And Jehovah 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. And Pharaoh sent, and, behold, there was not so much as one of the cattle of the Israelites dead. But the heart of Pharaoh was stubborn, and he did not let the people go. And Jehovah said unto Moses and unto Aaron, Take to you handfuls of ashes of the furnace, and let Moses sprinkle it toward heaven in the sight of Pharaoh. And it shall become small dust over 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. 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. And the magicians could not stand before Moses because of the boils; for the boils were upon the magicians, and upon all the Egyptians. And Jehovah hardened the heart of Pharaoh, and he hearkened not unto them, as Jehovah had spoken unto Moses” (9:6-12).

1. When Pharaoh saw that the plague swept away the animals of Egypt alone he again hardened his heart against God.

2. The sixth plague upon Egypt came in the form of **boils** on both man and beasts. Again, the Lord hardened the heart of Pharaoh. God knew the stubbornness and pride of Pharaoh’s heart and so with each plague performed the king was greatly to blame yet steeped in his pride he would not let Israel go (cf. Ex. 3:19; 4:21) (see study # 9).

C. “And Jehovah said unto Moses, Rise up early in the morning, and stand before Pharaoh, and say unto him, Thus saith Jehovah, the God of the Hebrews, Let my people go, that they may serve me. For I will this time send all my plagues upon thy heart, and upon thy servants, and upon thy cattle; that thou mayest know that there is none like me in all the earth. For now I had put forth my hand, and smitten thee and thy people with pestilence, and thou hadst been cut off from the earth: but in very deed for this cause have I made thee to stand, to show thee my power, and that my name may be declared throughout all the earth. As yet exaltest thou thyself against my people, that thou wilt not let them go? 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 day it was founded even until now. Now therefore send, hasten in thy cattle and all that thou hast in the field; for every man and beast that shall be found in the field, and shall not be brought home, the hail shall come down upon them, and they shall die. He that feared the word of Jehovah among the servants of Pharaoh made his servants and his cattle flee into the houses. And he that regarded not the word of Jehovah left his servants and his cattle in the field. And Jehovah said unto Moses, Stretch forth thy hand toward heaven, that there may be hail in all the land of Egypt, upon man, and upon beast, and upon every herb of the field, throughout the land of Egypt” (9:13-22).

1. The seventh plague upon Egypt came in the form of **hail, rain, and raining fire upon the earth**. The severity of this plague dwarfed the previous six. Note that the following plagues would be sent upon the “heart” of Pharaoh. God’s terrible power exercised upon Egypt would slowly break the pride and rocky heart of Pharaoh into humility. Interestingly, God could easily have struck Egypt so severely with the first plague as to totally cripple them; however, it
was God’s intention that not only Egypt but the world give Him glory through many mighty acts as He systematically humbled the power of Egypt on a world stage (Rom. 9:17).

2. Note the progression of Egypt accepting the authority of God. Apparently many Egyptians had been convinced in God’s omnipotence and were given the opportunity to come out of the fields before the hail and fire came down from heaven. Those who did not “fear the word of Jehovah” were killed. Note that the idea of “fearing” God here is equated with heeding His warnings (see study #9).

D. “And Moses stretched forth his rod toward heaven: and Jehovah sent thunder and hail, and fire ran down unto the earth; and Jehovah rained hail upon the land of Egypt. So there was hail, and fire mingled with the hail, very grievous, such as had not been in all the land of Egypt since it became a nation. 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. Only in the land of Goshen, where the children of Israel were, was there no hail. And Pharaoh sent, and called for Moses and Aaron, and said unto them, I have sinned this time: Jehovah is righteous, and I and my people are wicked. Entreat Jehovah; for there hath been enough of these mighty thunderings and hail; and I will let you go, and ye shall stay no longer. And Moses said unto him, As soon as I am gone out of the city, I will spread abroad my hands unto Jehovah; the thunders shall cease, neither shall there be any more hail; that thou mayest know that the earth is Jehovah’s. But as for thee and thy servants, I know that ye will not yet fear Jehovah God” (9:23-30).

1. The fire and hail laid waste not only to human and animal life but the landscape as well. The Egyptian Empire must have resembled a waste land of ruin. Once again, a barrier of protection existed over Goshen so that no Hebrew was touched by the hail and fire.

2. Pharaoh calls for Moses and Aaron that God would cause the hail and fire to cease. Pharaoh’s heart is slowly being broken to pieces. One has to appreciate the progression of God’s humbling Pharaoh. Pharaoh was the king of all Egypt. Looked upon by his fellow citizens as deity. The pride of his heart would have been so great that it would take miracles to humble him. The story of Moses and Egypt illustrates the humbling process of man. God allows Pharaoh to continue in his stubbornness stroke after stroke. Like a spoiled child who is beat with a rod until his pride is broke even so Pharaoh continues to be stroked by God until at last he gives God all the glory (see study #9).

3. Terror had filled Pharaoh’s heart at the sound and sight of the thundering, hail, and fire. The king admits his and all Egypt’s sin against Jehovah and proclaims God’s righteousness (cf. 9:27). Said fear is short lived however. Moses was not a simple man. The prophet of God pronounces to Pharaoh that even though he has said these good words his heart has been identified by God as hard yet still. More strokes would be needed to break the pride of Pharaoh and God was ready to do so.

E. “And the flax and the barley were smitten: for the barley was in the ear, and the flax was in bloom. But the wheat and the spelt were not smitten: for they were not grown up. And Moses went out of the city from Pharaoh, and spread abroad his hands unto Jehovah: and the thunders and hail ceased, and the rain was not poured upon the earth. 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, and he did not let the children of Israel go, as Jehovah had spoken by Moses” (9:31-35).

1. Pharaoh proved himself to be deceitful and wicked as Moses had judged by inspiration of God (cf. 9:30).

2. Pharaoh’s faith and repentance in God was short lived. When all was well again his pride returned and he would not allow the Hebrews to leave.

3. Each time we read that God hardened the heart of Pharaoh the meaning becomes increasingly more and more clear. God’s command was given to Pharaoh (something he did not want to do; i.e., let the Hebrews go worship). When Pharaoh rebelled, God’s judgments came upon him and he was the more hardened. Pharaoh did not recognize the authority of Jehovah God so he did not fear His commandments (cf. Ex. 5:2). The only way Pharaoh would recognize the power and authority of God would be to submit to the Lord through obedience to His
commandment. Pharaoh’s pride would not allow him to do this. To obey God would be to place himself in subjection to a deity Egypt did not recognize and admit that God’s power was greater than his. There are many “Pharaoh” type people in the world today. Those of the world do not recognize the authority of God (cf. I Cor. 1:18). When their sins are exposed (Eph. 5:11) their hearts are hardened against God’s people with hatred (Jn. 7:7). So Jesus (as the Lord proclaimed to Moses [Ex. 3:19-20; 4:21]) tells us this will take place before it does indicating His deity (cf. Jn. 13:19; 15:18-16:4). Suffering for the cause of Christ is “granted” (Phil. 1:29), “appointed” (I Thess. 3:3), sure to come (II Tim. 3:12), and necessary (Acts 14:22) (see studies # 1 and 9).

Chapter 10

I. Moses and Aaron administer the plague of locusts (10:1-20):

A. “And Jehovah said unto Moses, Go in unto Pharaoh: for I have hardened his heart, and the heart of his servants, that I may show these my signs in the midst of them, and that thou mayest tell in the ears of thy son, and of thy son's son, what things I have wrought upon Egypt, and my signs which I have done among them; that ye may know that I am Jehovah. And Moses and Aaron went in unto Pharaoh, and said unto him, Thus saith Jehovah, the God of the Hebrews, How long wilt thou refuse to humble thyself before me? let my people go, that they may serve me. Else, if thou refuse to let my people go, behold, to-morrow will I bring locusts into thy border: and they shall cover the face of the earth, so that one shall not 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: and thy houses shall be filled, and the houses of all thy servants, and the houses of all the Egyptians; as neither thy fathers nor thy fathers' fathers have seen, since the day that they were upon the earth unto this day. And he turned, and went out from Pharaoh” (10:1-6).

1. Once again the Lord tells Moses that He has hardened Pharaoh’s heart (through making demands upon him, that if followed, will indicate his subjection to God). A game of will was being played in Pharaoh’s mind. He was helpless before the mighty hand of God. The plagues would continue until he humbled himself before Jehovah (see study # 9).

2. The eighth plague to touch Egypt would be swarms of locusts.

B. “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 Jehovah their God: knowest thou not yet that Egypt is destroyed? And Moses and Aaron were brought again unto Pharaoh: and he said unto them, Go, serve Jehovah your God; but who are they that shall go? 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 Jehovah. And he said unto them, So be Jehovah with you, as I will let you go, and your little ones: look to it; for evil is before you. Not so: go now ye that are men, and serve Jehovah; for that is what ye desire. And they were driven out from Pharaoh's presence” (10:7-11).

1. Partial obedience and half hearted service are never acceptable to the Lord (cf. II Jn. 9).

2. Pharaoh attempted to keep a bit of sovereignty over the Hebrews by adding his own law to God’s in relation to them leaving. He states, “I will let you go but leave the women here.” God’s command was that all would go. Man must understand that God’s laws are not to be added or subtracted from. Secondly, man is to reject rather than accept another’s stipulations upon God’s word (see study # 9 and 10; Bible Authority).

3. After Pharaoh delivers his stipulations the word of God states that he “drove them out.”

C. “And Jehovah said unto Moses, Stretch out thy 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. And Moses stretched forth his rod over the land of Egypt, and Jehovah brought an east wind upon the land all that day, and all the night; and when it was morning, the east wind brought the locusts. And the locusts went up over all the land of Egypt, and rested in all the borders of Egypt; very grievous were they; before them there were no such locusts as they; neither after them shall be such. 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, either tree or herb of the field, through all the land of Egypt” (10:12-15).

1. There was no toying with Pharaoh. His stubborn ways were an affront to the sovereignty and authority of God. The Lord commands Moses to call upon the locusts to come and so they came.

2. The devastation of Egypt was seen in that the locust destroyed all things that the hail and fire did not in so much as there was not one green thing left standing in Egypt. The land had been devastated.

D. “Then Pharaoh called for Moses and Aaron in haste; and he said, I have sinned against Jehovah your God, and against you. Now therefore forgive, I pray thee, my sin only this once, and entreat Jehovah your God, that he may take away from me this death only. And he went out from Pharaoh, and entreated Jehovah. And Jehovah turned an exceeding strong west wind, which took up the locusts, and drove them into the Red Sea; there remained not one locust in all the border of Egypt. But Jehovah hardened Pharaoh's heart, and he did not let the children of Israel go” (10:16-20).

1. Pharaoh had previously confessed his sin of disrespecting God’s command to let the Hebrews go at Exodus 9:27. Once again; however, Pharaoh’s heart is hardened by the commands of God after the plague is removed. Another lesson can be seen here. God continued to be merciful to Pharaoh and Egypt by removing the plagues once repentance was made (see study # 9).

2. Pharaoh has yet to accept Jehovah as his God but rather as, “Jehovah your God.” Out of the abundance of Pharaoh’s heart his lack of faith was made known.

II. Moses and Aaron administer the plague of Darkness over Egypt (10:21-29):

A. “And Jehovah said unto Moses, Stretch out thy hand toward heaven, that there may be darkness over the land of Egypt, even darkness which may be felt. And Moses stretched forth his hand toward heaven; and there was a thick darkness in all the land of Egypt three days; they saw not one another, neither rose any one from his place for three days: but all the children of Israel had light in their dwellings” (10:21-23).

1. The ninth plague over Egypt was darkness so thick one could seemingly feel it.

2. Three days of thick blackness engulfed Egypt yet there was light in Goshen.

B. “And Pharaoh called unto Moses, and said, Go ye, serve Jehovah; only let your flocks and your herds be stayed: let your little ones also go with you. And Moses said, Thou must also give into our hand sacrifices and burnt-offerings, that we may sacrifice unto Jehovah our God. Our cattle also shall go with us; there shall not a hoof be left behind: for thereof must we take to serve Jehovah our God; and we know not with what we must serve Jehovah, until we come thither. But Jehovah hardened Pharaoh's heart, and he would not let them go. And Pharaoh said unto him, Get thee from me, take heed to thyself, see my face no more; for in the day thou seest my face thou shalt die. And Moses said, Thou hast spoken well. I will see thy face again no more” (10:24-29).

1. Again Pharaoh gives stipulations so as to retain some sort of control over the Hebrews (i.e., leave the flocks and herds).

2. Moses rejects Pharaoh’s stipulations and the king is incensed. Pharaoh, in a state of defiance to Jehovah God, tells Moses to leave his sight and never come again lest he be killed. Moses responds saying, “thou hast spoken well, I will see thy face again no more.”

Chapter 11

I. Moses pronounces the tenth plague; Death of the firstborn in Egypt (11:1-10):

A. “And Jehovah said unto Moses, Yet one plague more will I bring 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. Speak now in the ears of the people, and let them ask every man of his neighbor, and every woman of her neighbor, jewels of silver, and jewels of gold. And Jehovah gave the people favor in the sight of the Egyptians. Moreover the man Moses was very great in the land of Egypt, in the sight of Pharaoh's servants, and in the sight of the people” (11:1-3).
1. The **tenth plague** of the **death of all firstborn in Egypt** was apparently pronounced to Pharaoh at their last meeting (cf. 11:8).

2. Nine previous miracles had produced faith and respect in the Hebrews and especially Moses. God tells Moses to tell the people to ask gold and silver from the Egyptians. The Egyptians comply with the Hebrews' requests and so the Lord's initial words to Moses are fulfilled.

**B.** “And Moses said, Thus saith Jehovah, About midnight will I go out into the midst of Egypt: and all the first-born in the land of Egypt shall die, from the first-born of Pharaoh that sitteth upon his throne, even unto the first-born of the maid-servant that is behind the mill; and all the first-born of cattle. And there shall be a great cry throughout all the land of Egypt, such as there hath not been, nor shall be any more. 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 Jehovah doth make a distinction between the Egyptians and Israel. 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 hot anger” (11:4-8).

1. An apparent conversation between Moses and Pharaoh takes place to inform Pharaoh of the most devastating of all plagues; the death of all first born. Though all this death shall take place in Egypt not one Hebrew shall be affected.

2. Moses leaves the meeting with Pharaoh in “hot anger” due to Pharaoh’s words at Exodus 10:28. The wrath of God was about to be poured out over Egypt because of one man’s pride and stubbornness. The patience of God had now ended.

**C.** “And Jehovah said unto Moses, Pharaoh will not hearken unto you; that my wonders may be multiplied in the land of Egypt. And Moses and Aaron did all these wonders before Pharaoh: and Jehovah hardened Pharaoh’s heart, and he did not let the children of Israel go out of his land” (11:9-10).

1. The prediction God made at Exodus 3:19-20 and 4:21 have now come to pass and so Jehovah has proved himself to be the one true God (cf. Isa. 46:9-10).

2. Though Pharaoh experienced all these horrendous plagues his heart remained callous and set against the Lord. One last plague would be brought upon the obstinate Egyptians.

**Lessons Learned from chapters 8 - 11:**

- **Pharaoh’s Pride:** God’s command was, “Let my people go that they may serve me” (cf. Ex. 8:20) yet Pharaoh could not find it in himself to do so even though there were many great signs performed (cf. Jn. 12:37-40; Matt. 13:10-15). The more we read Exodus the greater understanding we gain in the area of God hardening Pharaoh’s heart. The command of God itself is what hardened Pharaoh’s heart (cf. Ex. 7:16; 8:20; etc.). The thought of the Pharaoh of all Egypt submitting to another’s commands was beyond the ability of his stubborn and pride stricken heart (cf. Ex. 10:3). Pharaoh refused to recognize the supreme authority of Jehovah (cf. Ex. 5:2). There are many “types” of Pharaoh’s today who are hardened by God’s commands (cf. Matt. 13:10-15; Jn. 7:7; 12:37-40; I Cor. 1:18).

- **We learn what it means to fear God (i.e., keeping his commandments illustrates our fear) (compare Ex. 9:18-21 with Gen. 22:9-12; Jer. 5:22; 44:10) (see study # 11; Fear God).**

- **We learn that God is the God of mercy (Ex. 10:16-17) (see study # 4).**

- **We learn that God demands our whole hearted obedience (half hearted service will not suffice) (Ex. 10:8-12 compared to Mark 12:28-34) (see study # 4).**

**Chapter 12**

I. **Institution of the Passover Feasts (12:1-28):**

A. “And Jehovah spake unto Moses and Aaron in the land of Egypt, saying, This month shall be unto you the beginning of months: it shall be the first month of the year to you. 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 their fathers' houses, a lamb for a household: and if the household be too little
for a lamb, then shall he and his neighbor next unto his house take one according to the number of the souls; according to every man’s eating ye shall make your count for the lamb” (12:1-4).

1. The institution of the Passover Feasts signaled the beginnings of the Jewish calendar. This first month was to be called “Abib” which means “the ear-month” due to the corn being ready with its ears at this time (corresponds to our April) (cf. Ex. 40:2, 17).

2. The Passover Feast was also to mark the beginnings of Israel becoming a nation unto Jehovah God (Isa. 43:15).

3. Before leaving Egypt the people needed to be consecrated for service and fellowship with Jehovah God. As of this point, their sin stood in the way of full service and worship to God (see study # 12; Bible Fellowship and # 13; Sin Separates One from God).

4. The lamb was to serve as the tool of consecration for Israel. Each family would estimate how much of the lamb they would eat and if they were to few to eat a whole lamb then they were instructed to eat with another family.

B. “Your lamb shall be without blemish, a male a year old: ye shall take it from the sheep, or from the goats: and ye shall keep it until the fourteenth day of the same month; and the whole assembly of the congregation of Israel shall kill it at even. And they shall take of the blood, and put it on the two side-posts and on the lintel, upon the houses wherein they shall eat it. And they shall eat the flesh in that night, roast with fire, and unleavened bread; with bitter herbs they shall eat it. Eat not of it raw, nor boiled at all with water, but roast with fire; its head with its legs and with the inwards thereof. And ye shall let nothing of it remain until the morning; but that which remaineth of it until the morning ye shall burn with fire” (12:5-10).

1. The sacrificial lamb (or goat) was to have no blemishes (injured or body faults), male, and one year old.

2. The tenth day of the month was used to select the lamb or goat. The lamb was to be kept for four days (to the 14th of the month). The evening of the 14th day of the month was used to kill the lamb. The blood was to be applied to their door posts and the lamb ate as a meal. Any and all parts of the lamb that were not eaten were to be burned with fire the next morning. The Jews were to eat the lamb with unleavened bread (a symbol of purity cf. Lev. 2:11). Bitter herbs would signify their bitter bondage in Egypt (cf. Ex. 1:14).

3. There is no doubt that this sacrificial meal and ritual of placing the blood on the door post was an act of obedience that indicated each house’s faithfulness to Jehovah God. The Lord had commanded the Passover Feasts and all those of the fabric of Pharaoh would not comply. The Passover not only saved Israel from the wrath of God but it too would separate those who do God’s commands from those who reject Him. No altar’s existed at this time for God’s people so the blood was smeared over the door as though it were the altar. God passed over the house that had the blood as a symbol of expiation (overlooking their sin). Said act consecrated Israel and exposed the wicked (see study # 9).

C. “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 Jehovah's passover. For I will go through the land of Egypt in that night, and will smite all the first-born in the land of Egypt, both man and beast; and against all the gods of Egypt I will execute judgments: I am Jehovah” (12:11-12).

1. The people of God were to eat the Passover in a ready to travel state.

2. The killing of the first born in Egypt was a “judgment” against a sinful people.

D. “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 there shall no plague be upon you to destroy you, when I smite the land of Egypt. And this day shall be unto you for a memorial, and ye shall keep it a feast to Jehovah: throughout your generations ye shall keep it a feast by an ordinance for ever” (12:13-14).

1. The blood would be a sign to the Lord of their faith in His commandments and He would thereby pass over their home.

2. Said condition reminds us of God’s grace and mercy. By His grace and mercy He passed over the houses with the blood applied to the doors. Note that if the people wanted to be graciously spared by God’s wrath they had to do something (i.e., smear the blood over the door) (see study # 14; Bible Grace).
E. “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. And in the first day there shall be to you a holy convocation, and in the seventh day a holy convocation; no manner of work shall be done in them, save that which every man must eat, that only may be done by you. And ye shall observe the feast of unleavened bread; for in this selfsame day have I brought your hosts out of the land of Egypt: therefore shall ye observe this day throughout your generations by an ordinance for ever. 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. Seven days shall there be no leaven found in your houses: for whosoever eateth that which is leavened, that soul shall be cut off from the congregation of Israel, whether he be a sojourner, or one that is born in the land. Ye shall eat nothing leavened; in all your habitations shall ye eat unleavened bread” (12:15-20).

1. A clear explanation of the Feast of Passover and Feast of Unleavened bread is given here. The 10th day of the month was to be used to select an unblemished lamb that is one year old. The lamb was to be kept for four days. At the end of the four days the Jews were to slaughter the lamb, eat the flesh, and burn what was not eaten. The next seven days (14th [evening] to the 21st [evening]) were spent eating unleavened bread (the Feast of Unleavened bread).

2. Note that for the first time we find an assembling for the purpose of worship (i.e., a holy convocation on the 14th [at evening] and the 21st [at evening]). What took place in these “holy convocations” we are not told (see study # 15; Bible Worship).

F. “Then Moses called for all the elders of Israel, and said unto them, Draw out, and take you lambs according to your families, and kill the passover. And ye shall take a bunch of hyssop, and dip it in the blood that is in the basin, and strike the lintel and the two side-posts with the blood that is in the basin; and none of you shall go out of the door of his house until the morning. For Jehovah will pass through to smite the Egyptians; and when he seeth the blood upon the lintel, and on the two side-posts, Jehovah will pass over the door, and will not suffer the destroyer to come in unto your houses to smite you. And ye shall observe this thing for an ordinance to thee and to thy sons for ever. And it shall come to pass, when ye are come to the land which Jehovah will give you, according as he hath promised, that ye shall keep this service. And it shall come to pass, when your children shall say unto you, What mean ye by this service? That ye shall say, It is the sacrifice of Jehovah'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. And the children of Israel went and did so; as Jehovah had commanded Moses and Aaron, so did they” (12:21-28).

1. Moses gives the Passover instructions to the elders of the people and the elders passed the message to the people.

2. Note that the Passover Feast was termed an “ordinance” and a thing that “Jehovah had commanded.” Those who would serve God must obey His commands rather than being likened unto Pharaoh who heard God’s commands yet refused to humble himself before the Lord (cf. Ex. 10:3) (see study # 14).

II. The Tenth Plague over Egypt (12:29-51):

A. “And it came to pass at midnight, that Jehovah smote all the first-born in the land of Egypt, from the first-born of Pharaoh that sat on his throne unto the first-born of the captive that was in the dungeon; and all the first-born of cattle. 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. And he called for Moses and Aaron by night, and said, Rise up, get you forth from among my people, both ye and the children of Israel; and go, serve Jehovah, as ye have said. Take both your flocks and your herds, as ye have said, and be gone; and bless me also. And the Egyptians were urgent upon the people, to send them out of the land in haste; for they said, We are all dead men” (12:29-33).

1. Not a house in Egypt went unaffected by death after the plague of Jehovah. Pharaoh and all Egypt mourned aloud.
2. Pharaoh calls for Moses and tells him to do all that God had commanded him and leave Egypt. Pharaoh’s pride had been broken; however, it was not without great cost.

B. “And the people took their dough before it was leavened, their kneading-troughs being bound up in their clothes upon their shoulders. And the children of Israel did according to the word of Moses; and they asked of the Egyptians jewels of silver, and jewels of gold, and raiment. And Jehovah gave the people favor in the sight of the Egyptians, so that they let them have what they asked. And they despoiled the Egyptians. And the children of Israel journeyed from Rameses to Succoth, about six hundred thousand on foot that were men, besides children” (12:34-37).

1. The Hebrews gathered up all their belongings (and jewels from the Egyptians) and exited out of Egypt.

2. The Hebrews came into Egypt seventy strong (cf. Gen. 46:27) and leave a nation of 600,000. This massive group of people leave Rameses and travel approximately 32 miles south east to Succoth of Egypt (see map).

C. “And a mixed multitude went up also with them; and flocks, and herds, even very much cattle. 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 victuals” (12:38-39).

1. Many foreigners were impressed by God’s miracles and feared to stay in Egypt so they attached themselves to the Hebrews and went out with them.

2. The exodus was so rushed that the people did not have time to prepare any food.

D. “Now the time that the children of Israel dwelt in Egypt was four hundred and thirty years. And it came to pass at the end of four hundred and thirty years, even the selfsame day it came to pass, that all the hosts of Jehovah went out from the land of Egypt. It is a night to be much observed unto Jehovah for bringing them out from the land of Egypt: this is that night of Jehovah, to be much observed of all the children of Israel throughout their generations. And Jehovah said unto Moses and Aaron, This is the ordinance of the passover: there shall no foreigner eat thereof; but every man's servant that is bought for money, when thou hast circumcised him, then shall he eat thereof. A sojourner and a hired servant shall not eat thereof” (12:40-45).

1. The Lord had foretold to Abraham that the Hebrews would be servants in a foreign land 400 years at Genesis 15:13 (this is not a discrepancy but rather a round number given in Genesis).

2. Note that many laws are being delivered (i.e., the law of the Feasts of Passover and Unleavened Bread). Now the Lord commands Moses not to allow uncircumcised foreigners to take part in the Passover. These laws shall be compiled together latter at Sinai.

E. “In one house shall it be eaten; thou shalt not carry forth aught of the flesh abroad out of the house; neither shall ye break a bone thereof. All the congregation of Israel shall keep it. And when a stranger shall sojourn with thee, and will keep the passover to Jehovah, 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: but no uncircumcised person shall eat thereof. One law shall be to him that is home-born, and unto the stranger that sojourneth among you. Thus did all the children of Israel; as Jehovah commanded Moses and Aaron, so did they. And it came to pass the selfsame day, that Jehovah did bring the children of Israel out of the land of Egypt by their hosts” (12:46-51).
1. Note that the laws and commandments of Jehovah God were to be followed by all (Pharaoh, foreigners, Hebrews, etc.). Indeed God is the “God of all flesh” (cf. Jer. 32:27) (see study # 4). All were amenable to God’s laws; however, not all recognized God as the only true God (cf. Ex. 5:2). A separation was thereby made. God had established an everlasting covenant (law) with Abraham saying that all male children were to be circumcised on the eighth day of their lives (cf. Gen. 17:9ff).

2. Those who would not humble themselves to God’s commandments were to be kept separated from those who did respect and keep God’s commandments. Likewise, those today who reject God’s commandments (whether Christian or non-Christian) share no fellowship with those who do love His commandments and keep them (cf. II Jn. 9-11) (see study # 12).

Chapter 13

I. God commands that His people participate in the Feast of Passover when in Canaan (13 all):

A. “And Jehovah spake unto Moses, saying, Sanctify unto me all the first-born, whatsoever openeth the womb among the children of Israel, both of man and of beast: it is mine. 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 Jehovah brought you out from this place: there shall no leavened bread be eaten. This day ye go forth in the month Abib” (13:1-4).

1. The Lord had slain all firstborn of Egypt who had not followed His Passover instructions. The saved firstborn were now to be sanctified or set apart for His service.

2. Egypt was a slave house in that it treated the Hebrews as captive slaves.

B. “And it shall be, when Jehovah shall bring thee into the land of the Canaanite, and the Hittite, and the Amorite, and the Hivite, and the Jebusite, 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. Seven days thou shalt eat unleavened bread, and in the seventh day shall be a feast to Jehovah. Unleavened bread shall be eaten throughout the seven days; and there shall no leavened bread be seen with thee, neither shall there be leaven seen with thee, in all thy borders” (13:5-7).

1. The hope of the land promise has ever been before the mind of the Hebrews. God reminds them of a coming day when they would occupy the land that He had promised Abraham, Isaac, and Jacob.

2. Upon arrival in Canaan, God instructs His people to continue the seven days of unleavened bread at the end of the Passover (cf. chapter 12). This would come to be known as the Feast of Unleavened Bread.

C. “And thou shalt tell thy son in that day, saying, It is because of that which Jehovah did for me when I came forth out of Egypt. And it shall be for a sign unto thee upon thy hand, and for a memorial between thine eyes, that the law of Jehovah may be in thy mouth: for with a strong hand hath Jehovah brought thee out of Egypt. Thou shalt therefore keep this ordinance in its season from year to year. And it shall be, when Jehovah shall bring thee into the land of the Canaanite, as he sware unto thee and to thy fathers, and shall give it thee, that thou shalt openeth the womb, and every firstling which thou hast that cometh of a beast; the males shall be Jehovah's. And every firstling of an ass thou shalt redeem with a lamb; and if thou wilt not redeem it, then thou shalt break its neck: and all the first-born of man among thy sons shalt thou redeem. 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 Jehovah brought us out from Egypt, from the house of bondage: and it came to pass, when Pharaoh would hardly let us go, that Jehovah slew all the first-born in the land of Egypt, both the first-born of man, and the first-born of beast: therefore I sacrifice to Jehovah all that openeth the womb, being males; but all the first-born of my sons I redeem. And it shall be for a sign upon thy hand, and for frontlets between thine eyes: for by strength of hand Jehovah brought us forth out of Egypt” (13:8-16).

1. Future generations would observe the Passover and Feast of Unleavened bread with the memory of all that God did to remove the Hebrews out of Egypt by His great might.
2. Note that the Hebrew word “torah” is used here for the third time in the Penteteuch. The torah was first kept by Abraham (Gen. 26:5 [cf. also Gen. 18:19]) and he thereby received God’s gracious promises (cf. Gen. 15:6). We run into the word “torah” again at Exodus 12:49 in relation to all humanity being amenable to God’s laws. This third use of the word “torah” (Ex. 13:9) is used in relation to God’s people keeping His set feast to remember their deliverance out of Egypt by the strong arm of God. Pharaoh represents a spirit of those who reject the authority and laws of Jehovah God (see study # 16; The Law of God). The Egypt experience (Passover and Feast of Unleavened bread) served as a reminder to all future generations.

3. Note once again that the Lord speaks of “giving” the land of Canaan to the Hebrews (Ex. 13:11b). The issue of the workings of God’s grace is seen again in that God would eventually truly “give” Canaan to the Jews after they had complied with His ordinances (compare Gen. 12:7 with Josh. 21:43ff / see study # 14).

D. “And it came to pass, when Pharaoh had let the people go, that God led them not by 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: but God led the people about, by the way of the wilderness by the Red Sea: and the children of Israel went up armed out of the land of Egypt” (13:17-18).

1. Had Israel gone the direct rout to Canaan they would have to encounter the hostile and war loving Philistines.

2. Jehovah knew that the people were not yet ready for such a trial and so leads them southward toward the Red Sea.

E. “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. And they took their journey from Succoth, and encamped in Etham, in the edge of the wilderness. And Jehovah went before them by day in a pillar of cloud, to lead them the way, and by night in a pillar of fire, to give them light, that they might go by day and by night: the pillar of cloud by day, and the pillar of fire by night, departed not from before the people” (13:19-22).

1. Joseph had made the Hebrews give an oath that they would take his bones with them when they left Egypt and so they now fulfill that agreement (cf. Gen. 50:25).

2. The ever present evidence of God’s power went with the people as they journeyed through the wilderness. God led them by a cloud in the day and by fire at night.

Chapter 14

I. Jehovah destroys the Egyptian Army (14 all):

A. “And Jehovah spake unto Moses, saying, Speak unto the children of Israel, that they turn back and encamp before Pihahiroth, between Migdol and the sea, before Baal-zephon: over against it shall ye encamp by the sea. And Pharaoh will say of the children of Israel, They are entangled in the land, the wilderness hath shut them in. And I will harden Pharaoh’s heart, and he shall follow after them; and I will get me honor upon Pharaoh, and upon all his host: and the Egyptians shall know that I am Jehovah. And they did so” (14:1-4).

1. Jehovah directs Moses to lead the people in a direction that human reason would view as foolish. When Pharaoh’s spies reported that the Hebrews took a seemingly foolish rout God hardened the King’s heart that he may pursue them.

2. God would now finish off the Egyptians and gain great honor throughout the world.

B. “And it was told the king of Egypt that the people were fled: and the heart of Pharaoh and of his servants was changed towards the people, and they said, What is this we have done, that we have let Israel go from serving us? And he made ready his chariot, and took his people with him: and he took six hundred chosen chariots, and all the chariots of Egypt, and captains over all of them. And Jehovah hardened the heart of Pharaoh king of Egypt, and he pursued after the children of Israel: for the children of Israel went out with a high hand. And the Egyptians pursued after them, all the
horses [and] chariots of Pharaoh, and his horsemen, and his army, and overtook them encamping by the sea, beside Pihahiroth, before Baal-zephon” (14:4-9).

1. When Pharaoh heard the news of the seemingly foolish positioning of the Hebrews he saw an opportunity to take them back to Egypt. Pharaoh said within himself, “what have we done by letting these Hebrews go…”

2. The mighty chariots of Egypt charge toward the encamped Hebrews thinking that they have put themselves into an impossible situation to escape.

3. The map just to the right indicates two theories of Israel’s travels. The red line indicates what is referred to as the Northern Theory and the Blue line indicates the Southern Theory. Most believe the Southern Theory to be the correct rout; however, the exact location of Etham and Baal-zephon remain unknown.

C. “And when Pharaoh drew nigh, the children of Israel lifted up their eyes, and, behold, the Egyptians were marching after them; and they were sore afraid: and the children of Israel cried out unto Jehovah. 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 bring us forth out of Egypt? Is not this the word that we spake unto thee in Egypt, saying, Let us alone, that we may serve the Egyptians? For it were better for us to serve the Egyptians, than that we should die in the wilderness” (14:10-12).

1. The character of many of the Hebrews comes out at this moment of their despair.

2. They had all witnessed the mighty hand of God in Egypt and if that were not enough they had seen the miraculous cloud by day and the fire by night that guided them. Now; however, they lack the faith to turn to God for help. Instead they accuse Moses of being a mass murderer. One’s true character often comes out in times of great pressure (see study # 17; A Man’s Character).

D. “And Moses said unto the people, Fear ye not, stand still, and see the salvation of Jehovah, which he will work for you to-day: for the Egyptians whom ye have seen to-day, ye shall see them again no more for ever. Jehovah will fight for you, and ye shall hold your peace” (14:13-14).

1. Moses stays the people by boldly telling them that the troubling Egyptians would be no more after this day.

2. Note that Moses tells the Hebrews that “Jehovah will fight for you…” The Hebrews were simply spectators on a battle front of the mightiest nation of the then known world.

E. “And Jehovah said unto Moses, Wherefore cries thou unto me? Speak unto the children of Israel, that they go forward. And lift thou up thy rod, and stretch out thy hand over the sea, and divide it: and the children of Israel shall go into the midst of the sea on dry ground. And I, behold, I will harden the hearts of the Egyptians, and they shall go in after them: and I will get me honor upon Pharaoh, and upon all his host, upon his chariots, and upon his horsemen. And the Egyptians shall know that I am Jehovah, when I have gotten me honor upon Pharaoh, upon his chariots, and upon his horsemen” (14:15-18).

1. The Egyptians have now arrived, the people were terrified, and God prepares to perform one of the greatest miracles recorded in the history of the world. Here would be another miracle
performed in the sight of many witnesses. God instructs Moses to lift his rod over the sea and by the power of God the sea would divide.

2. Jehovah assures Moses that Pharaoh’s heart would continue in its hardened state and he would pursue the Hebrews.

F. “And the angel of God, who went before the camp of Israel, removed and went behind them; and the pillar of cloud removed from before them, and stood behind them: and it came between the camp of Egypt and the camp of Israel; and there was the cloud and the darkness, yet gave it light by night: and the one came not near the other all the night” (14:19-20).

1. If all 600,000 people were to pass safely through the sea they would need time.
2. The Lord caused the pillar of fire and the cloud to remove from in front of the Hebrews to the back so as to form a barrier of safety between them and the Egyptians.

G. “And Moses stretched out his hand over the sea; and Jehovah caused the sea to go back by a strong east wind all the night, and made the sea dry land, and the waters were divided. 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. And the Egyptians pursued, and went in after them into the midst of the sea, all Pharaoh’s horses, his chariots, and his horsemen. And it came to pass in the morning watch, that Jehovah looked forth upon the host of the Egyptians through the pillar of fire and of cloud, and discomfited the host of the Egyptians. And he took off their chariot wheels, and they drove them heavily; so that the Egyptians said, Let us flee from the face of Israel; for Jehovah fighteth for them against the Egyptians. And Jehovah said unto Moses, Stretch out thy hand over the sea, that the waters may come again upon the Egyptians, upon their chariots, and upon their horsemen. And Moses stretched forth his hand over the sea, and the sea returned to its strength when the morning appeared; and the Egyptians fled against it; and Jehovah overthrew the Egyptians in the midst of the sea. And the waters returned, and covered the chariots, and the horsemen, even all the host of Pharaoh that went in after them into the sea; there remained not so much as one of them. 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. Thus Jehovah saved Israel that day out of the hand of the Egyptians; and Israel saw the Egyptians dead upon the sea-shore. And Israel saw the great work which Jehovah did upon the Egyptians, and the people feared Jehovah: and they believed in Jehovah, and in his servant Moses” (14:21-31).

1. By the power of Jehovah God the sea opened by a strong East wind. The water was likened unto two great walls and the people of God passed through on dry ground.
2. At the appropriate time (i.e., when the Hebrews had time to pass through the sea) God let the Egyptians pursue them. Their chariots were very fast and so the Lord slowed their progress by taking off the wheels. When the Egyptians concluded that God was fighting for the Hebrews they tried to escape but it was too late. God commanded Moses to close the sea upon the Egyptians and so he did. The dead bodies of the Egyptian soldiers washed upon the shore and the people of God saw them.
3. All Israel now feared God and believed in both Jehovah and His servant Moses.

Lessons Learned:

- Three aspects of Law are learned in these chapters (see study # 16):
  - First, the Hebrew word “torah” is found for the second (Ex. 12:49) and third (Ex. 13:9) time in the Mosaic Law. We first ran into this word at Genesis 26:5 in relation to Abraham keeping God’s laws. Though no formal book of laws is compiled (that we know of) at this point in our study it is very apparent that God has delivered various laws that He expected men to follow (cf. Ex. 12:14, 24, 43, 49; 13:9-10).
  - Secondly, we must note that the one law given to the Jews was completely applicable to every other non-Jew (i.e., Gentile) (cf. Ex. 12:49). We easily conclude therefore that God is the God of all races of people (cf. Jer. 32:27) and all people’s shall be judged by His holy Word (Jn. 12:46-50).
Thirdly, the Hebrew’s Egyptian experience was to teach them, and all other generations, that God’s judgments will fall upon any one who does not obey His laws (cf. Ex. 12:12; Heb. 3:12-19).

Once again our understanding of the workings of God’s grace and promises is further sealed when reading passages like Exodus 13:5, 11. God’s gift of Canaan would be given to the people after they fought for it (cf. Josh. 21:43ff; Gal. 3:13-14).

Lastly, we find that early on in God’s word Calvin’s doctrine of perseverance of the saints (once saved always saved) is defeated when one discovers that the Hebrews were baptized into the Red Sea through Moses; however, that baptism did not eternally save them. God’s people had to remain faithful (cf. I Cor. 10:1ff) (see study # 18; Calvinism).

Chapter 15

I. The Song of Moses (15:1-):

A. “Then sang Moses and the children of Israel this song unto Jehovah, and spake, saying, I will sing unto Jehovah, for he hath triumphed gloriously: The horse and his rider hath he thrown into the sea. Jehovah is my strength and song, And he is become my salvation: This is my God, and I will praise him; My father's God, and I will exalt him” (15:1-2).

1. The theme of Moses’ song is the omnipotence of Jehovah. The Lord, according to His great might, overthrew the world renowned Egyptian army (see study # 19; The Omnipotent God).

2. By the strength of Jehovah was Israel saved from Egyptian bondage and He is thereby worthy of praise and exaltation.

B. “Jehovah is a man of war: Jehovah is his name” (15:3).

1. Here is an interesting character trait of God. God is often times looked at as the God of love (I Jn. 4:10ff) and peace (Phil. 4:9) but rare as the “God of war” (see study # 4).

2. Our Old Testaments reveal times when Jehovah fought with (Ex. 14:14; Deut. 1:30; Josh. 10:14) and against Israel during their days of obstinate sin (Jer. 21:5) as a God of war.

C. “Pharaoh's chariots and his host hath he cast into the sea; And his chosen captains are sunk in the Red Sea. The deeps cover them: They went down into the depths like a stone. Thy right hand, O Jehovah, is glorious in power, Thy right hand, O Jehovah, dasheth in pieces the enemy. And in the greatness of thine excellency thou overthrowest them that rise up against thee: Thou sendest forth thy wrath, it consumeth them as stubble. And with the blast of thy nostrils the waters were piled up, The floods stood upright as a heap; The deeps were congealed in the heart of the sea. The enemy said, I will pursue, I will overtake, I will divide the spoil; My desire shall be satisfied upon them; I will draw my sword, my hand shall destroy them. Thou didst blow with thy wind, the sea covered them: They sank as lead in the mighty waters” (15:4-10).

1. Note the ease in which God destroyed the mighty Egyptian army. The Lord dashed in pieces the enemy simply by blowing the wind and the sea covered the Egyptians sinking them as though they were lead weights.

2. God’s omnipotence is once again clearly depicted. God had once touched Jacob’s hip and threw it out of socket to illustrate His great power over man (Gen. 32:25). God simply spoke all of creation into existence (Ps. 33:6). All physical elements of the world obey His words (cf. Jer. 51:15-19; cf. Matt. 8:23-27). Who can possibly stand before Jehovah? The Lord defines power and thereby let all mankind fear Him (see study # 19).

D. “Who is like unto thee, O Jehovah, among the gods? Who is like thee, glorious in holiness, Fearful in praises, doing wonders? Thou stretchest out thy right hand, The earth swallowed them. Thou in thy lovingkindness hast led the people that thou hast redeemed: Thou hast guided them in thy strength to thy holy habitation. The peoples have heard, they tremble: Pangs have taken hold on the inhabitants of Philistia. Then were the chiefs of Edom dismayed; The mighty men of Moab, trembling taketh hold upon them: All the inhabitants of Canaan are melted away. Terror and dread fell upon them; By the greatness of thine arm they are as still as a stone; Till thy people pass over, O Jehovah, Till the people pass over that thou hast purchased. Thou wilt bring them in, and plant them in the mountain of thine inheritance, The place, O Jehovah, which thou hast made
for thee to dwell in, The sanctuary, O Lord, which thy hands have established. Jehovah shall reign for ever and ever. For the horses of Pharaoh went in with his chariots and with his horsemen into the sea, and Jehovah brought back the waters of the sea upon them; but the children of Israel walked on dry land in the midst of the sea” (15:11-19).

1. “The gods” here takes into consideration all the supposed deities. None were likened unto Jehovah for He alone is the one true God (cf. Psalms 86:8).

2. To the Egyptians God was a deity of wrath but unto the Hebrews He was a God of lovingkindness. Those who love and fear Him shall be blessed and those who reject Him face His wrath because He has created all to serve Him.

3. The final words of Moses’ song are prophetic in nature. The Canaanite and Philistines would be conquered and the lands of Edom and Moab would hear of Jehovah’s mighty hand and be filled with terror (for fulfillment read Josh. 2:9-10; 9:9).

E. “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. And Miriam answered them, Sing ye to Jehovah, for he hath triumphed gloriously; The horse and his rider hath he thrown into the sea” (15:20-21).

1. Miriam was Aaron and Moses’ sister. She is said to be a “prophetess.”

2. Miriam leads the other women in singing the song of Moses as the dance with a spirit of joy.

II. Israel shows signs of a waning faith as they travel into the Wilderness (15:22-27):

A. “And Moses led Israel onward 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. And when they came to Marah, they could not drink of the waters of Marah, for they were bitter: therefore the name of it was called Marah” (15:22-23).

1. After crossing the Red Sea Israel travels three days into the wilderness of Shur. It seems to me that the rout the Hebrews took from Succoth is strongly dependant upon the boundaries of the Wilderness of Shur. If Shur’s wilderness stretches as far south as to border the Wilderness of Sinai then the Southern Rout is entirely possible. See map below

2. They come to Marah where there was water; however, it was bitter and they were unable to drink of it.

B. “And the people murmured against Moses, saying, What shall we drink? An he cried unto Jehovah; And Jehovah showed him a tree, and he cast it into the waters, and the waters were made sweet. There he made for them a statute and an ordinance, and there he proved them; and he said, If thou wilt diligently hearken to the voice of Jehovah thy God, and wilt do that which is right in his eyes, and wilt give ear to his commandments, and keep all his statutes, I will put none of the diseases upon thee, which I have put upon the Egyptians: for I am Jehovah that healeth thee. And they came to Elim, where were twelve springs of water, and threescore and ten palm-trees: and they encamped there by the waters” (15:24-27).

1. Faith in the time of desperation is indeed true faith. Israel now forgets all the plagues over Egypt and the miraculous opening of the Red Sea. Three days ago they were singing the song of Moses with high faith and great joy and now they murmur at another sign of trouble.

2. Moses prays unto God and the Lord instructs him to cast a tree branch into the waters that the Lord may miraculously turn the water sweet.
3. Two things occurred at Marah:
   a. First, God made a "statute and ordinance." The people of Israel were to know from this
day forward that God blesses and fulfills His promises to those who obey His
commandments. The principle of the workings of God’s grace and redemption are
depicted here. Those who obey receive God’s blessings. This has always been and always
will be (see study # 14).
   b. Secondly, God “proved” Israel on this occasion. They needed to understand that God is
their great physician and He must be obeyed. When there was no water the Lord blessed
them with water; i.e., He took care of them. The people must learn that God is on their side
if only they would obey. Christians today need to learn to trust and obey God come what
may in this life. He will certainly care for us.

Chapter 16

I. Israel Complains of Hunger (16:1-)
   A. “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. And the whole congregation of the children of Israel
murmured against Moses and against Aaron in the wilderness: and the children of Israel said unto
them, Would that we had died by the hand of Jehovah in the land of Egypt, when we sat by the flesh-
pots, when we did eat bread to the full; for ye have brought us forth into this wilderness, to kill this
whole assembly with hunger” (16:1-3).
   1. When Israel saw the Egyptians coming with their war chariots they accused Moses of being a
mass murderer (Ex.14:12). Once again, the people accuse Moses of a plot to kill them due to
their hunger.
   2. Though they had seen God’s mighty works in Egypt, witnessed the Red Sea collapsing upon
the Egyptian soldiers, and saw Moses by the power of God turning the bitter waters of Marah to
sweet drinkable water they once again complain in their hour of need.
   B. “Then said Jehovah unto Moses, Behold, I will rain bread from heaven for you; and the people
shall go out and gather a day's portion every day, that I may prove them, whether they will walk in
my law, or not. And it shall come to pass on the sixth day, that they shall prepare that which they
bring in, and it shall be twice as much as they gather daily” (16:4-5).
   1. Once again Moses brings the complaint of the people to God and the Lord patiently deals with
them. The Lord tells Moses that He will rain down bread from heaven to feed the children of
Israel. When the bread rains down from heaven the people are to collect for six days. Upon the
sixth day they are to collect enough to last them through the seventh day so that no work would
be done on the seventh day.
   2. Again, the Lord tells Moses that He shall perform this event to “prove” the Israelites to see
“whether they will walk in my law, or not” (see study # 20; God Proves His People). God
would give the manna to Israel with the expectation that they would obey His laws
(see study # 14).
   C. “And Moses and Aaron said unto all the children of Israel, At even, then ye shall know that Jehovah
hath brought you out from the land of Egypt; and in the morning, then ye shall see the glory of Jehovah;
for that he heareth your murmurings against Jehovah: and what are we, that ye murmur
against us? And Moses said, This shall be, when Jehovah shall give you in the evening flesh to eat,
and in the morning bread to the full; for that Jehovah heareth your murmurings which ye murmur
against him: and what are we? Your murmurings are not against us, but against Jehovah. And
Moses said unto Aaron, Say unto all the congregation of the children of Israel, Come near before
Jehovah; for he hath heard your murmurings. 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 Jehovah appeared in the cloud. And Jehovah spake unto Moses, saying, 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 Jehovah your God” (16:6-12).

1. God had manifest Himself to Israel by the plagues, destruction of the Egyptian army, and by turning the bitter waters of Marah into drinkable waters. Now, the Lord not only gives them bread and meat but he appears to them in all His glory in the cloud that had been guiding them.

2. Israel was to learn of the merciful and graceful side of God through their learning to depend and obey Him (see study # 14).

D. “And it came to pass at even, that the quails came up, and covered the camp: and in the morning the dew lay round about the camp. And when the dew that lay was gone up, behold, upon the face of the wilderness a small round thing, small as the hoar-frost on the ground. And when the children of Israel saw it, they said one to another, What is it? For they knew not what it was. And Moses said unto them, It is the bread which Jehovah hath given you to eat. This is the thing which Jehovah hath commanded, Gather ye of it every man according to his eating; an omer a head, according to the number of your persons, shall ye take it, every man for them that are in his tent. And the children of Israel did so, and gathered some more, some less. And when they measured 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. And Moses said unto them, Let no man leave of it till the morning. Notwithstanding they hearkened not unto Moses; but some of them left of it until the morning, and it bred worms, and became foul: and Moses was wroth with them. And they gathered it morning by morning, every man according to his eating: and when the sun waxed hot, it melted. And it came to pass, that on the sixth day they gathered twice as much bread, two omers for each one: and all the rulers of the congregation came and told Moses” (16:13-22).

1. The bread from heaven came and the people were to follow God’s instructions (i.e., take only what is needed for that day except for the sixth day when they were to take a double portion).

2. Some of the people lacked faith and angered Moses by taking more than they could eat and left it till the next day (uneaten). The uneaten bread turned to worms and had a foul odor.

3. The principle to learn was that God would care for them day by day if they would obey His will. They were thereby, to give no thought for the morrow in relation to their wants (cf. Matt. 6:34).

E. “And he said unto them, This is that which Jehovah hath spoken, Tomorrow is a solemn rest, a holy sabbath unto Jehovah: bake that which ye will bake, and boil that which ye will boil; and all that remaineth over lay up for you to be kept until the morning. And they laid it up till the morning, as Moses bade: and it did not become foul, neither was there any worm therein. And Moses said, Eat that to-day; for to-day is a sabbath unto Jehovah: to-day ye shall not find it in the field. Six days ye shall gather it; but on the seventh day is the sabbath, in it there shall be none. And it came to pass on the seventh day, that there went out some of the people to gather, and they found none” (16:23-27).

1. Moses gave Israel instructions to follow in relation to the bread and quail.

2. The seventh day was to be a day of rests. God would not rain down any manna on this day.

3. Though the instructions were clearly given “there went out some of the people to gather, and they found none.”

F. “And Jehovah said unto Moses, How long refuse ye to keep my commandments and my laws? See, for that Jehovah 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. So the people rested on the seventh day” (16:28-30).

1. This is the first instance of God’s patience beginning to break. The Lord had given so much to the people and the only thing He asks is that they follow His precepts, laws, commandments, and instructions. Note that once again the Lord speaks of “giving” the bread for six days (if they wanted this to continue they needed to heed His commandments) (see study # 14).

2. Once again, the people are reminded to not go into the field attempting to collect manna and quail on the seventh day for it is a day of rest.

G. “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. And Moses said, This is the thing which Jehovah
hath commanded, Let an omerful of it be kept throughout your generations, that they may see the bread wherewith I fed you in the wilderness, when I brought you forth from the land of Egypt. And Moses said unto Aaron, Take a pot, and put an omerful of manna therein, and lay it up before Jehovah, to be kept throughout your generations. As Jehovah commanded Moses, so Aaron laid it up before the Testimony, to be kept. And the children of Israel did eat the manna forty years, until they came to a land inhabited; they did eat the manna, until they came unto the borders of the land of Canaan. Now an omer is the tenth part of an ephah” (16:31-36).

1. The bread of heaven (Manna) (cf. Ps. 78:24; 105:40) was a gift from God for the people’s obedience.
2. The Lord also commanded that an omerful of manna be saved for future generation to view and remember the days when Jehovah saved Israel by feeding them in the wilderness. Aaron took this task and completed it.
3. Manna would be a part of Israel’s diet for the next 40 years. Each day God would rain manna down throughout all that time.

Chapter 17

I. Israel tries Jehovah (17:1-7):

A. “And all the congregation of the children of Israel journeyed from the wilderness of Sin, by their journeys, according to the commandment of Jehovah, and encamped in Rephidim: and there was no water for the people to drink. Wherefore the people strove with Moses, and said, Give us water that we may drink. And Moses said unto them, Why strive ye with me? Wherefore do ye tempt Jehovah?” (17:1-2).

1. There are actually two encampments that take place between Israel’s travels from the wilderness of Sin to Rephidim (cf. Numb. 33:12-14). Rephidim is located next to the Mount Sinai range.
2. Upon arrival at Rephidim, Israel complains about being thirsty once more. Note that the striving of the people with Moses was in all reality striving with Jehovah. Moses and Aaron were simply spokesmen for God. Many today want to destroy a preacher or teacher because of a certain stand in God’s word. These dissenters should know that their controversy is not with the teacher but with the teaching. When said teaching has its origins in the Word of God their controversy is with God not man (see study # 21; False Teachers).

B. “And the people thirsted there for water; and the people murmured against Moses, and said, Wherefore hast thou brought us up out of Egypt, to kill us and our children and our cattle with thirst? And Moses cried unto Jehovah, saying, What shall I do unto this people? They are almost ready to stone me. And Jehovah said unto Moses, Pass on before the people, and take with thee of
the elders of Israel; and thy rod, wherewith thou smost the river, take in thy hand, and go. 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. And he called the name of the place Massah, and Meribah, because of the striving of the children of Israel, and because they tempted Jehovah, saying, Is Jehovah among us, or not?” (17:3-7).

I. Note once again the patience of Jehovah God. The Lord showed signs of a declining patience at Exodus 16:28; however, He once again provides for Israel. The people of God continue to receive the manna and quail; however, they were to learn to be dependant upon the Lord for all things. God would provide all their needs if only they would obey His commands.

2. The Lord instructs Moses to take his staff and strike a rock, in the presents of witnessing elders of the people, and the water would flow out. Moses did so with the Lord standing before him so that all would know that Jehovah is able to deliver them.

3. The tempting of Jehovah is depicted in the people’s statement, “is Jehovah with us or not.” The people are too bold on this occasion. Their words amount to saying, “Lord, if you truly are with us then give us water now that we may drink and not die.” God’s people should have already had a faith instilled within that would never waiver after seeing the many signs; however, the spirit of hardened hearts did prevail in times of their desperation (cf. Jn. 12:37-40) (see study # 17).

II. Amalek attacks Israel at Rephidim (17:8-16):

A. “Then came Amalek, and fought with Israel in Rephidim. 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 my hand. 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. And it came to pass, when Moses held up his hand, that Israel prevailed; and when he let down his hand, Amalek prevailed. But Moses' hands were heavy; and they took a stone, and put it under him, and he sat thereon; and Aaron and Hur stayed up his hands, the one on the one side, and the other on the other side; And his hands were steady until the going down of the sun” (17:8-12).

1. Israel gets its first taste of war as a nation. Once again God’s people were to see that the Lord would care for them as He had against the Egyptians, food, and water.

2. Moses’ connection to the power of God is depicted in keeping his arms raised for victory. God was working through Moses and the Lord wanted all to know this. Moses was His man of the hour (see study # 3).

B. “And Joshua discomfited Amalek and his people with the edge of the sword. And Jehovah said unto Moses, Write this for a memorial in a book, and rehearse it in the ears of Joshua: that I will utterly blot out the remembrance of Amalek from under heaven. And Moses built an altar, and called the name of it Jehovah-nissi; And he said, Jehovah hath sworn: Jehovah will have war with Amalek from generation to generation” (17:13-16).

1. We are introduced to Joshua for the first time in Bible History. Joshua was a man of war and one the Lord commands Moses to place over the troops (see study # 22; Joshua).

2. Apparently the Amalekites participated in an unprovoked attack on Israel. The Lord tells Moses to mark this day and remember that there shall come a day when He would exterminate the Amalekites (for fulfillment of this day cf. I Sam. 15:1ff).

Lessons Learned from chapters 15-17:

- God is omnipotent (Song of Moses / Ex. 15:6).
- The prerequisite of God’s gracious care is the little word “if” (Ex. 15:26/ Jn. 8:24; I Cor. 15:1-2; Col. 1:22-23). The greatest mistake one may make in this life is to fail to make the connection between God’s promises and our obedience (cf. Ex. 16:4; Acts 2:38; Gal. 3:14; Acts 13:23, 32, 37-38)(see study # 14).
- Jesus used the Exodus 16 incident at John 6:48-59 to illustrate man’s dependency upon Jehovah for our spiritual sustenance. Let us look to Jesus who will certainly sustain us into eternity (Matt. 11:28-29) (see study # 23; Our Dependable God).
Chapter 18

I. Moses is reunited with his Family (18:1-12):

A. “Now Jethro, the priest of Midian, Moses’ father-in-law, heard of all that God had done for Moses, and for Israel his people, how that Jehovah had brought Israel out of Egypt. And Jethro, Moses' father-in-law, took Zipporah, Moses' wife, after he had sent her away, and her two sons; of whom the name of the one was Gershom; for he said, I have been a sojourner in a foreign land: and the name of the other was Eliezer; for he said, The God of my father was my help, and delivered me from the sword of Pharaoh. And Jethro, Moses' father-in-law, came with his sons and his wife unto Moses into the wilderness where he was encamped, at the mount of God: and he said unto Moses, I, thy father-in-law Jethro, am come unto thee, and thy wife, and her two sons with her. And Moses went out to meet his father-in-law, and did obeisance, and kissed him: and they asked each other of their welfare; and they came into the tent” (18:1-7).

1. Here is an interesting bit of information given in the history of man’s spiritual following. Note that both the Amalekites (those who just waged war against Israel) (Gen. 36:12) and Midianites (Gen. 25:4) were descendants of Abraham yet both had a different approach to God and spirituality. The Amalekites and Midianites shared a similar spiritual difference just as Cain and Able, Noah and the world, and Jacob and Esau did. The word of God illustrates two attitudes toward the Lord and His covenant laws. The one people love God and keep His precepts while the others do not (See study # 17). Latter this spirit of faith would leave the Midianites and they would war against Israel (cf. Numb. 27:17).

2. It is very likely (though not recorded) that Moses had instructed Jethro to meet him at the “mount of God” (i.e., Horeb or Sinai) (cf. Ex. 3:1) with his family after the Lord had delivered Israel out of Egypt (Note God’s promise to Moses at Ex. 3:12).

3. No doubt a sweet and joyous reunion must have occurred between not only Jethro and Moses but the prophet’s family as well.

B. “And Moses told his father-in-law all that Jehovah had done unto Pharaoh and to the Egyptians for Israel's sake, all the travail that had come upon them by the way, and how Jehovah delivered them. And Jethro rejoiced for all the goodness which Jehovah had done to Israel, in that he had delivered them out of the hand of the Egyptians. And Jethro said, Blessed be Jehovah, 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. Now I know that Jehovah is greater than all gods; yea, in the thing wherein they dealt proudly against them. And Jethro, Moses' father-in-law, took a burnt-offering and sacrifices for God: and Aaron came, and all the elders of Israel, to eat bread with Moses' father-in-law before God” (18:8-12).

1. Jethro’s faith in Jehovah God is now formed sure as he states, “now I know that Jehovah is greater than all gods.” Jethro knew of the power and might of Egypt. He knew that the only way the Hebrews would be freed from the strong hold of Egypt was by miraculous means. When Jethro witnessed the 600,000 plus men at Rephidim there could be no doubts in his mind as to Jehovah’s accreditation in this event. Though Jethro witnessed none of the signs of God yet he believed for the evidence was overwhelming. God’s people today see none of His miraculous manifestations of the spirit yet we believe because the evidence are undeniable. The Lord has revealed Himself to us in His revelation (I Cor. 2:6-13; Gal. 1:11-12) and His creation (Ps. 19:1ff; Rom. 1:18-23). Like Jethro, we likewise honor Jehovah God with our worship and sacrifices of praise (cf. Eph. 5:1-2; Phil. 4:18; Heb. 13:15) (see study # 24; Bible Faith).

2. The sacrificial meal shared by Moses, Aaron, and the elders of Israel with Jethro of Midian indicates a spiritual fellowship between the two peoples as the two share a common faith in Jehovah God.

II. Jethro’s Advice to Moses (18:13-27):

A. “And it came to pass on the morrow, that Moses sat to judge the people: and the people stood about Moses from the morning unto the evening. 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 about thee from morning unto even? And Moses said unto his father-in-law, Because the people come unto me to inquire of God: when they have a matter, they come unto me; and I judge between a man and his neighbor, and I make them know the statutes of God, and his laws” (18:13-16).

1. Jethro is a bit perplexed at Moses’ method of dealing with the people’s problems. Apparently Jethro watches Moses deal with the people’s issues all day long and is moved to ask Moses why he so chooses to work like this.

2. Moses explains to Jethro that all Israel comes to him for spiritual advice and to solve problems.

B. “And Moses' father-in-law said unto him, The thing that thou doest is not good. Thou wilt surely wear away, both thou, and this people that is with thee: for the thing is too heavy for thee; thou art not able to perform it thyself alone. Hearken now unto my voice, I will give thee counsel, and God be with thee: be thou for the people to God-ward, and bring thou the causes unto God: and thou shalt teach them the statutes and the laws, and shalt show them the way wherein they must walk, and the work that they must do. Moreover thou shalt provide out of all the people able men, such as fear God, men of truth, hating unjust gain; and place such over them, to be rulers of thousands, rulers of hundreds, rulers of fifties, and rulers of tens: 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 themselves: so shall it be easier for thyself, and they shall bear the burden with thee. If thou shalt do this thing, and God command thee so, then thou shalt be able to endure, and all this people also shall go to their place in peace” (18:17-23).

1. Jethro is more of a business man than is Moses. When Jethro sees Moses judging from sun up to sun down he is amazed. With keen insight, Jethro recognizes that if Moses continues on with this method of dealing with the people’s problems he would be “worn away.”

2. Jethrow recommends that Moses delegate out the matter of judging the peoples and that he himself shall avail himself to the weightier matters of the people’s problems.

3. One can only imagine that as 600,000 plus people are traveling about that tempers sore and trouble abounds. Moses was the one to sit and hear everyone’s problems and it was his job to solve and make peace between brethren.

4. The church is organized for similar reasons. Shepherding and pasturing a church is too much for one man. The Lord ordained elders and the elders delegate much work to deacons that the work and worship of the church may continue to prosper (cf. Phil. 1:1).

C. “So Moses hearkened to the voice of his father-in-law, and did all that he had said. 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. And they judged the people at all seasons: the hard causes they brought unto Moses, but every small matter they judged themselves. And Moses let his father-in-law depart; and he went his way into his own land” (18:24-27).

1. Moses takes his father-in-law’s advice and sets up judges over the people. The more difficult situations came to Moses.

2. Jethro now departs Mount Horeb and returns to his home in Midian.

Chapter 19

I. God communicates His will for Israel to Moses at Sinai (19:1-8):

A. “In the third month after the children of Israel were gone forth out of the land of Egypt, the same day came they into the wilderness of Sinai. And when they were departed from Rephidim, and were come to the wilderness of Sinai, they encamped in the wilderness; and there Israel encamped before the mount” (19:1-2).

1. Ninety days had passed since the Hebrews had left Egypt.

2. Moses directs Israel due east and together they camp at the base of Mount Sinai.

B. “And Moses went up unto God, and Jehovah called unto him out of the mountain, saying, Thus shalt thou say to the house of Jacob, and tell the children of Israel: Ye have seen what I did unto the Egyptians, and how I bare you on eagles’ wings, and brought you unto myself. Now therefore, if ye
will obey my voice indeed, and keep my covenant, then ye shall be mine own possession from among all peoples: for all the earth is mine: and ye shall be unto me a kingdom of priests, and a holy nation. These are the words which thou shalt speak unto the children of Israel” (19:3-6).

1. God calls Moses alone to the mountain and gives him instructions to pass on to Israel.
2. First, God tells Moses to remind Israel how that He “bare them on eagles’ wings.” Eagles are known for their close watch and careful love toward their young. God cared for Israel as a father would for his children when he took them out of Egypt and brought them to Sinai (see study # 4).
3. The little word “if” is used by Jehovah to illustrate the fact that His gracious care is conditioned upon the people’s obedience. The Lord’s gracious care was conditioned upon Israel’s obedience to God’s covenant laws.
4. Those who agreed to keep God’s laws would be recognized as “a kingdom of priests, and a holy nation.” Priests are those who care for spiritual things in the OT. Those who care for spiritual matters (i.e., God’s laws) will be holy (pure and clean from sin) when following His expiatory regulations that will soon be given. Christians in the NT are referred to as “holy” (I Pet. 1:15-16) “priests” (I Pet. 2:9; Rev. 1:6; 5:10) due to the fact that they are spiritually minded (Gal. 5:22ff), keep the laws of God (Col. 1:23), and offering up acceptable sacrifices (Phil. 2:17; Heb. 12:28; 13:15-16) (see study # 25; God’s Priests).
5. These words were delivered to Moses that he may prepare the people to receive God’s covenant laws and purpose within to keep the laws and be to Him a holy priesthood.

C. “And Moses came and called for the elders of the people, and set before them all these words which Jehovah commanded him. And all the people answered together, and said, All that Jehovah hath spoken we will do. And Moses reported the words of the people unto Jehovah” (19:7-8).

1. Moses sets before the people of Israel God’s promise and requests (i.e., I will continue to be your protecting God if you will keep My covenant laws).
2. Israel agreed to this proposal and uniformly state, “All that Jehovah hath spoken we will do.”

II. Jehovah delivers instructions to Israel that they may sanctify themselves for a meeting with Him (19:9-25):

A. “And Jehovah said unto Moses, Lo, I come unto thee in a thick cloud, that the people may hear when I speak with thee, and may also believe thee for ever. And Moses told the words of the people unto Jehovah. And Jehovah said unto Moses, Go unto the people, and sanctify them to-day and to-morrow, and let them wash their garments, and be ready against the third day: for the third day Jehovah will come down in the sight of all the people upon mount Sinai” (19:9-11).

1. The Lord instructs Moses to prepare the people for a meeting that would result in the people’s total faith in Jehovah and His messenger (Moses).
2. Instructions for sanctification for this meeting included washing their garments.

B. “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: no hand shall touch him, but he shall surely be stoned, or shot through; whether it be beast or man, he shall not live: when the trumpet soundeth long, they shall come up to the mount. And Moses went down from the mount unto the people, and sanctified the people; and they washed their garments. And he said unto the people, Be ready against the third day: come not near a woman” (19:12-15).

1. Moses was to erect some sort of boundary around the mountain that no man or beast come near or touch it. Those who broke the barrier would be killed immediately due to their sinful state. God had given His command and those who violated it would not be tolerated but rather punished (see study # 10). The author of Hebrews alludes to this section of scripture at Hebrews 12:18-29 in relation to Christ’s ability to forgive man’s sins as opposed to the Mosaic system’s inability to do so. With no forgiveness of sins the people had cause (as did Moses) to tremble with great fear of violating the Lord’s commandment.
2. God further instructs the people that they may only come upon the mountain when He commands through the blowing of the trumpet.
3. Israel sanctified themselves therefore, in accordance with God’s instructions, by washing their clothes and abstaining from sexual relations.

C. "And it came to pass on the third day, when it was morning, that there were thunders and lightnings, and a thick cloud upon the mount, and the voice of a trumpet exceeding loud; and all the people that were in the camp trembled. And Moses brought forth the people out of the camp to meet God; and they stood at the nether part of the mount. And mount Sinai, the whole of it, smoked, because Jehovah descended upon it in fire; and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly. And when the voice of the trumpet waxed louder and louder, Moses spake, and God answered him by a voice. And Jehovah came down upon mount Sinai, to the top of the mount: and Jehovah called Moses to the top of the mount; and Moses went up" (19:16-20).

1. After spending three days sanctifying themselves according to God’s instructions the time of their meeting with the Lord had come.

2. As Israel approached the mountain they saw Jehovah come down in the form of fire from heaven. Smoke, lightning, thunder, and the sound of trumpets blasting struck terror into the people. Moses tells the people at Exodus 20:20 that God’s purpose was to strike fear into their hearts so that they would not sin against Him. Those who have no fear of God will certainly continue in their sins (cf. Jer. 5:22-24; 19:14-15) (see study # 11).

D. "And Jehovah said unto Moses, Go down, charge the people, lest they break through unto Jehovah to gaze, and many of them perish. And let the priests also, that come near to Jehovah, sanctify themselves, lest Jehovah break forth upon them. And Moses said unto Jehovah, The people cannot come up to mount Sinai: for thou didst charge us, saying, Set bounds about the mount, and sanctify it. And Jehovah said unto him, Go, 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 Jehovah, lest he break forth upon them. So Moses went down unto the people, and told them" (19:21-25).

1. Jehovah tells Moses to warn the people not to breach the barrier that existed between He and them. The barrier seems to be representative of the people’s sins. Sin is the barrier that separates man from God’s holiness. The people were to have this firmly fixed within their minds else die in their sin. Sin’s power is spiritual death and separation from Jehovah God (cf. Isa. 59:1-2; Eph. 2:1ff; 1 Jn. 1:5ff) (see study # 13).

2. Moses and Aaron were the only two aloud in the presence of God at this time due to the fact that they served as mediators between God and sinful man.

Lessons learned from chapters 18-19

- Like the Amalekites and Jethro the Midianite, all humanity have the right of choice as to what they believe and follow (Matt. 7:13-14).
- Jethro looked out over the encampment of the Hebrews at Raiphadim seeing the 600,000 plus people and concluded that only a divine being could have accomplished this task (Ex. 18:8-12). We, like Jethro, have not seen God’s mighty miracles; however, we look to the evidences of creation (cf. Ps. 19:1ff; Rom. 1:18-23) and revelation (Rom. 1:16; Gal. 1:11-12) and can determine that God is (see study # 4).
- God loves and cares for His people (cf. Ex. 19:4 compared to Jn. 10:11ff; 1 Pet. 5:7).
- We learn that God’s kingdom of priests are those of a spiritual mind as opposed to fleshly (cf. Ex. 19:6 compared to I Pet. 2:9; Rev. 1:6; 5:10) (see study # 25).
- We learn, once again, that God’s gracious care and promises are conditioned upon man’s obedience (cf. Ex. 19:4-5 compared to Eph. 1:7; 2:8; Col. 1:22-23; etc.) (see study # 14).
- Lastly, we learn that the OT people were to quickly understand that the only way sins could be forgiven was through Jesus Christ (compare Ex. 19:7-25 with Heb. 12:18-29) (see study # 26; The Forgiveness of Sins).
Chapter 20

I. God speaks His 10 words (Ten Commandments) directly to the People (20:1-17):

A. “And God spake all these words, saying, I am Jehovah thy God, who brought thee out of the land of Egypt, out of the house of bondage” (20:1-2).

1. The proof of God’s existence and love for His chosen people was that He brought them miraculously out of the land of Egypt.

2. The Lord’s people were to see and learn of the heavenly Father’s love and care for them so that they would willingly obey His commands. When a young man or woman learns of the love and care that God has for them it is then that they will be convicted to keep His commandments (see study # 27; Bible Conviction).

3. We know that God spoke directly to the people these words due to Ex. 20:22 and Deut. 5:4. The Ten Commandments about to be spoken are actually termed in the Hebrew language “ten words” (cf. Ex. 34:28; Deut. 4:13; 10:4).

B. “Thou shalt have no other gods before me” (20:3).

1. Polytheism is strictly prohibited in the Word of God due to the fact that is only one true God (Isa. 46:9-10; Eph. 4:4).

2. The fear of Jehovah God as the one true God was to be in the hearts and minds of men.

C. “Thou shalt not make unto thee a graven image, nor 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 unto them, nor serve them, for I Jehovah thy God am a jealous God, visiting the iniquity of the fathers upon the children, upon the third and upon the fourth generation of them that hate me, and showing lovingkindness unto thousands of them that love me and keep my commandments” (20:4-6).

1. The Lord commands His people to not fashion images of stone or wood of things they see in the heavens, earth, or waters. Worship to any such man made concoction would be an abomination unto the one true God and He would severely punish those who disobey.

2. Moses gives the reason for this at Deuteronomy 4:15ff saying, “for ye saw no manner of form on the day that Jehovah spake unto you in Horeb out of the midst of the fire; lest ye corrupt yourselves, and make you a graven image in the form of any figure, the likeness of male or female…” The only thing that Israel did see was fire, smoke, and lightning. They heard the thundering, trumpets, and words of God. Seeing no form of God they were not to concoct something from their imagination and bow down to worship it as the heathen did. Herein is a great lesson on Bible authority. God’s spoken word is delivered to be obeyed. We take the words alone and give heed to them. We are not to add and subtract things from God’s word so that His instructions would be more fitting to one’s likes and dislikes. One who perverts the words of God with his vain imaginations is one due His awesome wrath (cf. Rom. 1:18-22; Matt. 13:10-15; II Cor. 1:12; 2:17) (see study # 10).

D. “Thou shalt not take the name of Jehovah thy God in vain; for Jehovah will not hold him guiltless that taketh his name in vain” (20:7).

1. The third command takes into consideration the first two; i.e., there is only one God and He is not to be formed into an image of gold, silver, wood, or stone. All that man can know of God himself is to be found in His holy name; i.e., “I AM” (Ex. 3:14) or “Jehovah” (Ex. 6:2).

2. The word “vain” indicates empty, useless, and worthless. To speak the name of God in a worthless way would be to use God’s name in trivial situations. Many today will exclaim, “O my God” to express surprise. The use of the name of Jehovah God is to be limited to praise, prayer, worship, and the giving of thanks (cf. Matt. 5:33-37) (see study # 4).

3. The man or woman who uses God’s name in a trivial way will not go unpunished.

E. “Remember the sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work; but the seventh day is a sabbath unto Jehovah thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates: for in six days Jehovah made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore Jehovah blessed the sabbath day, and hallowed it” (20:8-11).
1. The fourth commandment takes into consideration the day God rested from His labors of creation. God blessed this day and hallowed it (cf. Gen. 2:3).

2. Though many worship today on the Sabbath it is not commanded of NT Christians. Jesus nailed the Mosaic Law to the cross when He was crucified and thereby ushered in the new covenant spoken of by Jeremiah (cf. Jer. 31:31ff; Col. 2:17).

3. These few verses are some of the strongest evidence found in the word of God to prove that God’s creative work took place in 24 hour periods rather than six cons of time (i.e., millions and billions of years). Man works six days and rest on the Sabbath like as God did. Man did not work for millions of years but rather for six days that had 24 hours in them (see study # 28; The Creation).

F. “Honor thy father and thy mother, that thy days may be long in the land which Jehovah thy God giveth thee” (20:12).

1. Though the Law of Moses has been nailed to the cross and NT Christians are not responsible to keep it there are, nonetheless, commands that are brought over into the NT.

2. The apostle Paul made this very command a part of NT law when he commanded it at Ephesians 6:1ff. We know that the things Paul commanded were the commandments of God as His holy apostle (I Cor. 14:37) (see study # 29; Bible Covenants).

G. “Thou shalt not kill. Thou shalt not commit adultery. Thou shalt not bear false witness against thy neighbor. Thou shalt not covet thy neighbor’s house, thou shalt not covet thy neighbor’s wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor anything that is thy neighbor’s” (20:13-17).

1. The 5th through the 10th commandments are brought over into the NT just as the 1st, 2nd, 3rd, and 5th. Interestingly, the only commandment that does not apply to us today is the fifth commandment, i.e., keeping the Sabbath (we rather keep the first day of the week [cf. Acts 20:7]) (see study # 29).

2. Murder is sinful in NT times (cf. I Pet. 4:15).

3. Adultery is sinful in NT times (cf. Gal. 5:19).

4. Stealing is sinful in NT times (cf. Eph. 4:28).

5. Lying (bearing false witness) is sinful in the NT (I Tim. 1:10).

6. Coveting (desiring something that does not belong to you) is sinful in the NT (I Cor. 6:10).

II. The People respond to having Heard God Speak (20:18-21):

A. “And all the people perceived the thunderings, and the lightnings, and the voice of the trumpet, and the mountain smoking: and when the people saw it, they trembled, and stood afar off. And they said unto Moses, Speak thou with us, and we will hear; but let not God speak with us, lest we die. And Moses said unto the people, Fear not: for God is come to prove you, and that his fear may be before you, that ye sin not” (20:18-20).

1. Chapter 19:16 indicated the people’s great fear so that they trembled at the sight of the fire, smoke, and hearing the thundering. The people now hear the commandments of God and are even more terrified. Israel requested that Moses alone be the spokesman for God so that they would not die in the presence of Jehovah God. Moses soothes the people’s anguish by revealing to them that their fear was necessary that they may obey God and not sin.

2. During NT times the Jews continued in their sin because there was “no fear of God before their eyes” (Rom. 3:18). The apostle Peter commanded the fear of God rest upon the hearts of Christians at I Pet. 2:17. Those who fear God will certainly know and do His commandments (cf. Prov. 1:7) (see study # 11).

B. “And the people stood afar off, and Moses drew near unto the thick darkness where God was” (20:21).

1. Moses separates from the people and communicates directly with God.

2. The author of Hebrews brings these thoughts into the NT to indicate that God will forgive the sins of those who seek after Him; however, those who reject His teachings and persist in sin there is wrath and condemnation (Heb. 12:8ff) (see study # 18).

III. Moses Communicates with God (20:22-26):
A. “And Jehovah said unto Moses, Thus thou shalt say unto the children of Israel, Ye yourselves have seen that I have talked with you from heaven. Ye shall not make other gods with me; gods of silver, or gods of gold, ye shall not make unto you” (20:22-23).

1. God tells Moses to call to the people’s remembrance that they had been eye and ear witnesses of the spoken commandments.

2. Not only did this sight and sounds produce fearful obedience but it was to inform them that there is no other god. To construct a god out of gold or silver would be idolatry. Man’s worship to God belonged to Him alone.

B. “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 every place where I record my name I will come unto thee and I will bless thee. And if thou make me an altar of stone, thou shalt not build it of hewn stones; for if thou lift up thy tool upon it, thou hast polluted it. Neither shalt thou go up by steps unto mine altar, that thy nakedness be not uncovered thereon” (20:24-26).

1. Rather than Israel concocting a form of worship that God had not authorized the Lord instructs them to construct an altar of earth or stone that they may make their sacrifices upon. God instructs His NT people how to worship as well (cf. Jn. 4:23-24) (see study on worship and Bible Authority / God instructs what His desire is and we are not at liberty to change or add to this) (see study # 10; and # 30; Bible Worship).

2. Furthermore, God instructed Israel to make their altars at prescribed places, “where I record my name” (possibly places where God’s miracles were worked and witnessed).

3. Lastly, God instructed Israel not to make steps or stairs upon the altar whereby the worshipper would walk up and reveal his nakedness to those around him. Nakedness is no doubt sinful. Sinfulness would desecrate (pollute) the offering made to Jehovah. Nakedness was the first since of shame as a consequence of sin that the Bible records (cf. Gen. 3:7). The shame that Adam and Eve’s nakedness caused them reveals the matter to be sinful. One who reveals his nakedness in the presence of others, even though unintentionally, is reckoned as polluted (see study # 31; Bible Modesty).

Chapter 21

I. Civil Laws to govern the People (21:1-36):

A. “Now these are the ordinances which thou shalt set before them. If thou buy a Hebrew servant, six years he shall serve: and in the seventh he shall go out free for nothing. If he come in by himself, he shall go out by himself: if he be married, then his wife shall go out with him. If his master give him a wife and she bear him sons or daughters, the wife and her children shall be her master's, and he shall go out by himself. But 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 God, and shall bring him to the door, or unto the door-post; and his master shall bore his ear through with an awl; and he shall serve him for ever” (21:1-6).

1. Moses continues to talk with God separate from the people at Sinai (cf. Ex. 20:21).

2. The Lord gives Moses laws to regulate slavery. A Hebrew slave was to be set free from his master after six years of service. If the man had taken a wife during his time of slavery the wife was to go free as well. If, however, the master had given the slave a wife and together they had children the wife and children belonged to the master. The man may stay with his family and master if he allows the master to bore his ear through with an awl (a pointed tool for making holes in wood or leather) against the door of the house. This would signify that the man was giving up his freedom to remain with his family (cf. Deut. 15:17).

3. Slavery continued on into the NT times (cf. Eph. 6:5ff; Col. 4:1ff; Philemon all). Slavery exists in some countries today. The conclusion is that slavery is not sinful but rather is to be regulated by the law of Christ. It matters not whether one is a bondman or free as long as they are in Jesus Christ (cf. Gal. 3:27ff; Col. 3:11) (see study # 32; The Bible on Slavery). Many today
believe that the freedom spoken of in the word of God is free from literal bondage of man. Jesus explains that the freedom He died for was the freedom from the bondage of sin (cf. Jn. 8).

B. “And if a man sell his daughter to be a maid-servant, she shall not go out as the men-servants do. If she please not her master, who hath espoused her to himself, then shall he let her be redeemed: to sell her unto a foreign people he shall have no power, seeing he hath dealt deceitfully with her. And if he espouse her unto his son, he shall deal with her after the manner of daughters. If he take him another wife; her food, her raiment, and her duty of marriage, shall he not diminish. And if he do not these three things unto her, then shall she go out for nothing, without money” (21:7-11).

1. Due to poverty, it may be that a man sells his daughter to another to be a “maid-servant” (cf. Lev. 35:39). This woman was not at liberty to leave the service of her master after six years as was the male slave mentioned above. She was to remain with this man as a “housekeeper and concubine.” A concubine is a woman who cohabits with a man without being married. The New Testament reveals such a relationship to be fornication (cf. I Cor. 6).

2. Through the process of time, if the woman did not please her master, he had the power to sell her to foreigners though this be called a deceitful act.

3. The master may choose to buy this woman and give her to his son. Said case made her as a daughter to the man and a wife unto the son. She was thereby to always cared for; i.e., food, clothing, and sexual relationship. If the son decided to take another wife he must continue to give clothing, food, and sexual relationship to the woman. If he refuses this then the woman is freed from the service.

4. We have already noted the polygamous activity of Abraham and Jacob and so now see God’s laws regulating this environment. Under the Law of Christ a man is given one wife for life for this was God’s design from the beginning (cf. Matt. 19:1-10). While we noted, in the previous chapter, that many OT commandments are brought over into the NT and made authoritative practices and prohibitions for us today this certainly does not ring true for all laws of the OT. Here is a prime example (see study # 29).

C. “He that smiteth a man, so that he dieth, shall surely be put to death. 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. And if a man come presumptuously upon his neighbor, to slay him with guile; thou shalt take him from mine altar, that he may die. And he that smiteth his father, or his mother, shall surely be put to death. And he that stealeth a man, and selleth him, or if he be found in his hand, he shall surely be put to death. And he that curseth his father or his mother, shall surely be put to death” (21:12-17).

1. Those guilty of capital punishment (i.e., the death penalty) are as follows: One who strikes a man to death, premeditated murder of a neighbor, one who kills his father, mother, and one that steals a man and sells him. Lastly, the one who would curse his father or mother was to be put to death too.

2. Note that the kingdom of God today (i.e., the church) is a spiritual kingdom that does not pass corporal punishment upon the disobedient (cf. Jn. 18:36; Rom. 14:17). Members of the body of Christ are to respect the civil authorities (I Pet. 2:17) and laws of the lands in which they live (Rom. 13:1ff) (see study # 33; The Church).

D. “And if men contend, and one smite the other with a stone, or with his fist, and he die not, but keep his bed; 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. And if a man smite his servant, or his maid, with a rod, and he die under his hand; he shall surely be punished. Notwithstanding, if he continue a day or two, he shall not be punished: for he is his money” (21:18-21).

1. Many civil type cases would arise and God thereby gives Moses law to deal with them. The man who quarrels with another striking with fist or stone not causing death is responsible for the man’s injuries. If the injured man is unable to work because of the striking then the striker is to compensate him.

1 Keil and Delitzsch. The Pentateuch, vol. 1; pp. 406
2. If a master beats his slave or maid to death with a rod he shall be punished (though the punishment is not named). If the slave or maid continues on for a few days, after the beating, and then dies the master is not to be punished (apparently the judgment is that he did not intend to kill with such a beating). The loss of the slave was, in this case, sufficient punishment since money was lost in the death of the slave.

E. “And if men strive together, and hurt a woman with child, so that her fruit depart, and yet no harm follow; he shall be surely fined, according as the woman's husband shall lay upon him; and he shall pay as the judges determine. But if any harm follow, then thou shalt give life for life, eye for eye, tooth for tooth, hand for hand, foot for foot, burning for burning, wound for wound, stripe for stripe” (21:22-25).

1. If a quarrel break out between two men and their feud causes a woman’s fruit to depart (i.e., she prematurely has her child due to the injury) then the man who is guilty is to pay a fine determined by the husband of the wife. If the child dies then it is “life for life, eye for eye, tooth for tooth, hand for hand” etc.)

2. Jesus quoted from this verse at Matthew 5:38-42 to illustrate a definite change in the law. Interestingly, it was God speaking these laws to Moses and thereby binding them upon man in Exodus 21 and now Jesus states at Matthew 5:39, “but I say unto you…” Said statement helps us to see the deity and authority of Jesus in that He had the power to abrogate God’s Exodus 21 law and lay down new law (see study # 29).

F. “And if a man smite the eye of his servant, or the eye of his maid, and destroy it; he shall let him go free for his eye's sake. And if he smite out his man-servant's tooth, or his maid-servant's tooth, he shall let him go free for his tooth's sake” (21:26-27).

1. The slave was bound to serve six years unless the master strikes the man causing him to loose an eye or tooth. Said case would set the slave at liberty.

2. Note that even the maid is allowed to be free.

G. “And if an ox gore a man or a woman to death, the ox shall be surely stoned, and its flesh shall not be eaten; but the owner of the ox shall be quit. But if the ox was wont to gore in time past, and it hath been testified to its owner, and he hath not kept it in, but it hath killed a man or a woman, the ox shall be stoned, and its owner also shall be put to death. If there be laid on him a ransom, then he shall give for the redemption of his life whatsoever is laid upon him. Whether it have gored a son, or have gored a daughter, according to this judgment shall it be done unto him. If the ox gore a man-servant or a maid-servant, there shall be given unto their master thirty shekels of silver, and the ox shall be stoned” (21:28-32).

1. If an ox gored (killed) a man the ox was to be killed and its flesh not to be eaten.

2. The owner of an ox that has a history of violent behavior is held responsible if his animal kill someone. The master may be asked to pay a certain sum of money by a judge rather than pay with this life.

3. In the case of slaves, a gored to death slave was to be repaid at the price of 30 shekels.

H. “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, the owner of the pit shall make it good; he shall give money unto the owner thereof, and the dead beast shall be his. And if one man’s ox hurt another’s, so that it dieth, then they shall sell the live ox, and divide the price of it: and the dead also they shall divide. Or if it be known that the ox was wont to gore in time past, and its owner hath not kept it in, he shall surely pay ox for ox, and the dead beast shall be his own” (21:33-36).

1. Carelessness is to be punished. If a man digs a pit for a cistern or so forth yet fails to make it safe; i.e., placing fence around it or something to keep people and animals from falling in it and getting hurt, he shall pay the owner of the beasts replacement cost and keep the dead animal himself.

2. If a man’s ox kill another man’s ox the owner is to sell the live ox and divide the flesh of the dead ox.

3. If the owner of the ox that kills another’s ox knows that his beast has a history of aggressiveness yet fails to contain his animal he will be held responsible for any damage the ox causes to others.
Chapter 22

I. Various laws relating to everyday Living (22:1-31):

A. “If a man shall steal an ox, or a sheep, and kill it, or sell it; he shall pay five oxen for an ox, and four sheep for a sheep. If the thief be found breaking in, and be smitten so that he dieth, there shall be no bloodguiltiness for him. If the sun be risen upon him, there shall be bloodguiltiness for him; he shall make restitution: if he have nothing, then he shall be sold for his theft. If the thief be found in his hand alive, whether it be ox, or ass, or sheep, he shall pay double” (22:1-4).

1. Thievery was not to be tolerated among the people of God. One who steals an ox or sheep and then either kills it or sells it is to pay five oxen for the one he stole and four sheep for the one he stole.

2. A thief that is caught in the act of stealing may be killed by the owner with no prosecution for wrong doing.

3. If the thief is not killed he is to return the animal he is trying to steal and give two more to the owner. If he has nothing to give, the owner may sell the thief to another as a slave.

B. “If a man shall cause a field or vineyard to be eaten, and shall let his beast loose, and it feed in another man's field; of the best of his own field, and of the best of his own vineyard, shall he make restitution. If fire break out, and catch in thorns, so that the shocks of grain, or the standing grain, or the field are consumed; he that kindled the fire shall surely make restitution” (22:5-6).

1. A man who turns his animals loose in another’s field to feed is to make restitution from the best of his vineyard and field.

2. A man who catches fire to another man’s field is to make restitution for the loss he has caused.

C. “If a man deliver unto his neighbor money or stuff to keep, and it be stolen out of the man's house; if the thief be found, he shall pay double. If the thief be not found, then the master of the house shall come near unto God, to see whether he have not put his hand unto his neighbor's goods. For every matter of trespass, whether it be for ox, for ass, for sheep, for raiment, [or] for any manner of lost thing, whereof one saith, This is it, the cause of both parties shall come before God; he whom God shall condemn shall pay double unto his neighbor” (22:7-9).

1. Stolen goods such as “money or stuff” that had been entrusted to another is to be repaid. Thieves are to pay double what was stolen if they are found.

2. To avoid suspicion toward the one entrusted with the goods he is to go before a court (i.e., near unto God) and be found innocent or guilty.

D. “If a man deliver unto his neighbor 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: the oath of Jehovah shall be between them both, whether he hath not put his hand unto his neighbor's goods; and the owner thereof shall accept it, and he shall not make restitution. But if it be stolen from him, he shall make restitution unto the owner thereof. If it be torn in pieces, let him bring it for witness: he shall not make good that which was torn” (22:10-13).

1. Again, if a man has entrusted another with his animal and the animal dies or wanders away with no one witnessing what happened the owner and the trustee are to call God in as a witness by making “the oath of Jehovah.”

2. If the animal is stolen while in the trustee’s care he is to restore to the owner the loss.

E. “And if a man borrow aught of his neighbor, and it be hurt, or die, the owner thereof not being with it, he shall surely make restitution. If the owner thereof be with it, he shall not make it good: if it be a hired thing, it came for its hire” (22:14-15).

1. Borrowed things that are hurt, killed, or stolen are to be recompensed to the owner.

2. If the borrower cannot repay the loss he is to hire himself out for a specified time to restore the loss.

F. “And if a man entice a virgin that is not betrothed, and lie with her, he shall surely pay a dowry for her to be his wife. If her father utterly refuse to give her unto him, he shall pay money according to the dowry of virgins” (22:16-17).
1. The fornicator was to pay the dowry that would usually go to the man at marriage. Even if the father of the virgin refuses to give his daughter in marriage the dowry is to be paid by the fornicating man.

2. A dowry is “money or property brought by a bride to her husband at marriage” (AHD 421).

G. "Thou shalt not suffer a sorceress to live. Whosoever lieth with a beast shall surely be put to death. He that sacrificeth unto any god, save unto Jehovah only, shall be utterly destroyed" (22:18-20).

1. More death penalty laws:
2. The witch, one who practices bestiality, and or worships another god is to die.

H. "And a sojourner shalt thou not wrong, neither shalt thou oppress him: for ye were sojourners in the land of Egypt. Ye shall not afflict any widow, or fatherless child. If thou afflict them at all, and they cry at all unto me, I will surely hear their cry; and my wrath shall wax hot, and I will kill you with the sword; and your wives shall be widows, and your children fatherless" (22:21-24).

1. The above language indicates God’s indignation against the cruelty of one toward another.
2. Those who mistreat others are to be killed by God’s wrath.

I. “If thou lend money to any of my people with thee that is poor, thou shalt not be to him as a creditor; neither shall ye lay upon him interest. If thou at all take thy neighbor's garment to pledge, thou shalt restore it unto him before the sun goeth down: for that is his only covering, it is his garment 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” (22:25-27).

1. Lenders are not to hound the poor for their money. They are not to charge them interest. They are not to keep their only coat for surety over night.
2. God asks such a lender a question: Where will such a one sleep without his coat? The mistreated poor man shall cry unto the Lord and the Lord will hear.

J. “Thou shalt not revile God, nor curse a ruler of thy people” (22:28).

1. Disrespect toward God or civil authorities has never been tolerated by God (see study # 34; Civil Government).
2. The apostle Peter brings this thought into the NT at I Peter 2:17.

K. “Thou shalt not delay to offer of thy harvest, and of the outflow of thy presses. The first-born of thy sons shalt thou give unto me. Likewise shalt thou do with thine oxen, and with thy sheep: seven days it shall be with its dam; on the eighth day thou shalt give it me” (22:29-30).

1. The first fruits of the field (corn, oil, and wine) belong to God as a thanks offering.
2. The firstlings of animals belonged to Jehovah God as a thank sacrifice as well.
3. The first born sons are to be sanctified unto Jehovah God too.

L. “And ye shall be holy men unto me: therefore ye shall not eat any flesh that is torn of beasts in the field; ye shall cast it to the dogs” (22:31).

1. A dead carcass found in the field was not to be eaten because it was a matter of cleanness.
2. God’s people today are to be holy (cf. I Pet. 1:15-16).

Exodus 23

I. Truthful, Honesty, Fairness, Just, Kind, and Considerate (23:10-13):

A. “Thou shalt not take up a false report: put not thy hand with the wicked to be an unrighteous witness” (23:1).

1. We have already noted that the Lord has proclaimed, “eye for eye, tooth for tooth, hand for hand, foot for foot…” (Ex. 21:24). There would be opportunity for individuals to lie regarding the criminal activity they have been involved in. Said people may employ the services of another to serve as a false witness to avert punishment. God’s command to His people is that they always be truthful.
2. At Deuteronomy 19:15 Moses records, “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.” The Jew who served as witness was to be a man or woman of truth.
B. “Thou shalt not follow a multitude to do evil; neither shalt thou speak in a cause to turn aside after a multitude to wrest justice;” (23:2).
   1. The mob mentality is outlawed. To get caught up with the majority who are sinning is to put blame upon one’s self. Note that the excuse, “but everyone else is doing it” does not go with God (see study # 35; Many sinners do not make an Act Right).
   2. Solomon wrote, “My son, if sinners entice thee, consent thou not” (Prov. 1:10) (see also Jn. 6).
C. “neither shalt thou favor a poor man in his cause” (23:3).
   1. The poor are highly spoken of in the Word of God (cf. Prov. 14:31; 17:5); however, “The rich and poor meet together: the LORD is the maker of them all” (Prov. 22:2).
   2. God is no respecter of persons. Sin knows no economic status. Whether rich or poor sin brings all to the same level of need; i.e., forgiveness (see study # 4).
D. “If thou meet thine enemy’s ox or his ass going astray, thou shalt surely bring it back to him again. If thou see the ass of him that hateth thee lying under his burden, thou shalt forbear to leave him, thou shalt surely release it with him” (23:4-5).
   1. God’s people were to be kind and considerate of others and their property.
   2. The responsibility to help in time of need was laid squarely upon the Jews shoulders. To shirk duties, even toward those who hate you, was unacceptable to God.
E. “Thou shalt not wrest the justice due to thy poor in his cause” (23:6).
   1. Whether poor or rich all are responsible to keep the Laws of God (see study # 4).
   2. God would not allow poverty to be an excuse for a life of crime.
F. “Keep thee far from a false matter; and the innocent and righteous slay thou not: for I will not justify the wicked. And thou shalt take no bribe: for a bribe blindeth them that have sight, and perverteth the words of the righteous” (23:7-8).
   1. This command is similar to 23:1.
G. “And a sojourner shalt thou not oppress: for ye know the heart of a sojourner, seeing ye were sojourners in the land of Egypt” (23:9).
   1. Israel was not to become filled with pride due to their special relation to God.
   2. Israel was to remember that they too were at one time they were sojourners in Egypt, a land that was not theirs.
   3. Lesson: Don’t be so quick to look down your nose at others who are presently in the state you once were in yourself (see study # 36; Pride).
H. “And six years thou shalt sow thy land, and shalt gather in the increase thereof: but the seventh year thou shalt let it rest and lie fallow; that the poor of thy people may eat: and what they leave the beast of the field shall eat. In like manner thou shalt deal with thy vineyard, and with thy oliveyard” (23:10-11).
   1. Latter the Lord will introduce the year of Jubilee and Sabbath year (cf. Lev. 25).
   2. Again, this law takes into consideration the poor people among them. These times of letting the land rest were times the Poor were enabled to glean from the fields.
I. “Six days thou shalt do thy work, and on the seventh day thou shalt rest; that thine ox and thine ass may have rest, and the son of thy handmaid, and the sojourner, may be refreshed. And in all things that I have said unto you take ye heed: and make no mention of the name of other gods, neither let it be heard out of thy mouth” (23:12-13).
   1. The laws of the Sabbath were introduced at Ex. 20:9-11. God’s people were not to labor on this day that all (including animals) would have the opportunity to rest up their bodies.
   2. The Lord continues to stress the importance of not begin given over to idolatry.
II. Three set feast throughout the Year (23:14-19):
A. “Three times thou shalt keep a feast unto me in the year. The feast of unleavened bread shalt thou keep: seven days thou shalt eat unleavened bread, as I commanded thee, at the time appointed in the month Abib (for in it thou camest out from Egypt); and none shall appear before me empty;” (23:14-15).
   1. Three set feast are given by God to Moses and Israel. The first of these is the “feast of unleavened bread.”
2. This is no new feast. It was directly associated with the Feast of Passover (cf. Exodus 12). Note that the Lord states, “and none shall appear before me empty.” During the feast of unleavened bread the worshippers were to appear unto Jehovah God with thank offerings from the fruit of the land and flocks.

B. “and the feast of harvest, the first-fruits of thy labors, which thou sowest in the field: and the feast of ingathering, at the end of the year, when thou gatherest in thy labors out of the field” 23:16).

1. The second annual feast was the “feast of harvest” where the worshippers were to give the Lord of the first fruits of their labors from the field. At Exodus 34:22, this feast is termed “the feast of weeks.”

2. The third of three annual feasts to keep is the “feast of ingathering.” The people were to celebrate the end of year harvest gathering of corn, oil, fruit, and wine (see study # 37; OT Feasts).

C. “Three times in the year all thy males shall appear before the Lord Jehovah” (23:17).

1. Three times a year (at the above set feasts) all males (probably those who were 20 years old and above) were to come to the temple of god and “appear before the Lord Jehovah” (cf. Deut. 16:16).

2. Though the command was that the men do so we know that women often times accompanied the men in this trip (cf. I Sam. 1:3ff).

D. “Thou shalt not offer the blood of my sacrifice with leavened bread; neither shall the fat of my feast remain all night until the morning. The first of the first-fruits of thy ground thou shalt bring into the house of Jehovah thy God. Thou shalt not boil a kid in it mother's milk” (23:18-19).

1. The blessings of God were conditioned upon the methodology in which these three feasts were kept.

2. Three rules were to be followed at each of these feasts:
   a. No leavened was to be used during the sacrificial services. The fat from the sacrificed animal was not to remain upon the altar all night until the next morning.
   b. The first fruits of the harvest were to be given to Jehovah God.
   c. Thirdly, God forbids cooking a kid lamb in its own mother’s milk.

III. The Lord’s Relationship to Israel (23:20-33):

A. “Behold, I send an angel before thee, to keep thee by the way, and to bring thee into the place which I have prepared. Take ye heed before him, and hearken unto his voice; provoke him not; for he will not pardon your transgression: for my name is in him. But if thou shalt indeed hearken unto his voice, and do all that I speak; then I will be an enemy unto thine enemies, and an adversary unto thine adversaries” (23:20-22).

1. The “angel” that God sent was none other than a representation of Him. This angel is said to have “the face of Jehovah” (Ex. 33:15-16).

2. The Lord demanded perfect obedience from the people in turn for His favor of protection and fulfillment of His promise to bring them into Canaan (see study # 16).

B. “For mine angel shall go before thee, and bring thee in unto the Amorite, and the Hittite, and the Perizzite, and the Canaanite, the Hivite, and the Jebusite: and I will cut them off. Thou shalt not bow down to their gods, nor serve them, nor do after their works; but thou shalt utterly overthrow them, and break in pieces their pillars. And ye shall serve Jehovah your God, and he will bless thy bread, and thy water; and I will take sickness away from the midst of thee. There shall none cast her young, nor be barren, in thy land: the number of thy days I will fulfil” (23:23-26).

1. God would literally fight against the heathen nations when Israel came into Canaan.

2. A defeated land and people will no doubt have various deities and ways of life that the Lord commands His people to participate in (such as idolatry).

3. Rather than being curious or experimental with these systems the Lord commands that they destroy all other gods.

4. Those who follow God’s commandments were assured bread, water, good health, and long life.

C. “I will send my terror before thee, and will discomfit all the people to whom thou shalt come, and I will make all thine enemies turn their backs unto thee. And I will send the hornet before thee, which shall drive out the Hivite, the Canaanite, and the Hittite, from before thee. I will not drive them out
from before thee in one year, lest the land become desolate, and the beasts of the field multiply against thee. By little and little I will drive them out from before thee, until thou be increased, and inherit the land” (23:27-30).

1. God would be with Israel and strike terror into all their enemies. The “hornet” sent by God was none other than His miraculous care for them. Joshua 24:12 states, “And I sent the hornet before you, which drove them out from before you, even the two kings of the Amorites; not with thy sword, nor with thy bow. And I gave you a land whereon thou hadst not labored...”

2. Over the process of time (little by little) God would drive out the Canaanite and the Jews would receive their land as He had promised.

D. “And I will set thy border from the Red Sea even unto the sea of the Philistines, and from the wilderness unto the River: for I will deliver the inhabitants of the land into your hand: and thou shalt drive them out before thee. Thou shalt make no covenant with them, nor with their gods. They shall not dwell in thy land, lest they make thee sin against me; for if thou serve their gods, it will surely be a snare unto thee” (23:31-33).

1. Here in will be a test of faith for Israel. The Lord has proclaimed that He would “deliver the inhabitants of the land into their hand.” Though on the surface said statement sounds as if Israel can cross the Jordan River and walk into Canaan and all will flee this is not the case. God would fight for Israel as long as they were faithful to him. He had given commandments and expected them to follow that they may receive His promises (see example of Achan at Josh. 7:1ff).

2. When Israel “drives” out the Canaanite there is to be no truce made and neither is there to be one idol standing. If Israel spares the Canaanite and keeps their idols they will surely sin against Jehovah.

Chapter 24

I. Moses comes down off Sinai to give the People God’s Laws (24:1-8):

A. “And he said unto Moses, Come up unto Jehovah, thou, and Aaron, Nadab, and Abihu, and seventy of the elders of Israel; and worship ye afar off: and Moses alone shall come near unto Jehovah; but they shall not come near; neither shall the people go up with him. And Moses came and told the people all the words of Jehovah, and all the ordinances: and all the people answered with one voice, and said, All the words which Jehovah hath spoken will we do” (24:1-3).

1. Aaron had come upon the mount with Moses the first time (cf. Ex. 20:21). Moses descends down the mountain and relays all the laws given to him on Sinai to the people. When the Hebrews heard the laws of God they all proclaimed in a unified voice, “All the words which Jehovah hath spoken will we do.”

2. No doubt the people were sincere at first about being obedient to the Lord; however, the road to destruction is often paved with good intentions and many fall into this path (cf. Matt. 7:13ff) (see study # 38; The Road to Hell is paved with good Intentions).

3. Moses was to return upon the mountain this time with Aaron, Nadab, Abihu, and 70 elders. These men were to worship afar off and Moses alone was to commune with God.

B. “And Moses wrote all the words of Jehovah, and rose up early in the morning, and builded an altar under the mount, and twelve pillars, according to the twelve tribes of Israel. And he sent young men of the children of Israel, who offered burnt-offerings, and sacrificed peace-offerings of oxen unto Jehovah. And Moses took half of the blood, and put it in basins; and half of the blood he sprinkled on the altar. And he took the book of the covenant, and read in the audience of the people: and they said, All that Jehovah hath spoken will we do, and be obedient. And Moses took the blood, and sprinkled it on the people, and said, Behold the blood of the covenant, which Jehovah hath made with you concerning all these words” (24:4-8).

1. The author of Hebrews quotes from these verses to illustrate the authenticity of a covenant (Heb. 9:18ff).
2. It is often said that “the road to hell is paved with good intentions…” While the Israelites intended to walk in these new statutes they soon transgressed (forty days latter) (see study # 38).

II. Moses, Aaron, Nadab, Abihu, and 70 elders ascend upon Mount Sinai for further Instructions (24:9-18):
A. “Then went up Moses, and Aaron, Nadab, and Abihu, and seventy of the elders of Israel. And they saw the God of Israel; and there was under his feet as it were a paved work of sapphire stone, and as it were the very heaven for clearness. And upon the nobles of the children of Israel he laid not his hand: and they beheld God, and did eat and drink. And Jehovah said unto Moses, Come up to me into the mount, and be there: and I will give thee the tables of stone, and the law and the commandment, which I have written, that thou mayest teach them. And Moses rose up, and Joshua his minister: and Moses went up into the mount of God. 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: whosoever hath a cause, let him come near unto them” (24:9-14).

1. After delivering all the laws to the people that he received on Sinai, Moses returns to the Mount with seventy elders, Aaron, Nadab, and Abihu. The word of God states that they “saw the God of Israel.” God reveals the fact that man cannot see His face and live and thereby we cannot go beyond this thought (Ex. 33:20-23).

2. Moses and Joshua separate from all others and go back to Sinai to receive the tables of law from God.

B. “And Moses went up into the mount, and the cloud covered the mount. And the glory of Jehovah 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. And the appearance of the glory of Jehovah was like devouring fire on the top of the mount in the eyes of the children of Israel. And Moses entered into the midst of the cloud, and went up into the mount: and Moses was in the mount forty days and forty nights” (24:15-18).

1. God flooded the earth with rain for forty days. Jesus was tempted in the wilderness for forty days. Moses receives the law and communicates with God for forty days.

2. Jesus and Moses are two who went forty days without anything to eat or drink (cf. Deut. 9:9; Matt. 4:2).

Chapter 25

I. Jehovah delivers the “pattern” for the tabernacle, ark, table of showbread, and Candlestick (25:1-40):
A. “And Jehovah spake unto Moses, saying, Speak unto the children of Israel, that they take for me an offering: of every man whose heart maketh him willing ye shall take my offering. And this is the offering which ye shall take of them: gold, and silver, and brass, and blue, and purple, and scarlet, and fine linen, and goats' hair, and rams' skins dyed red, and sealskins, and acacia wood, oil for the light, spices for the anointing oil, and for the sweet incense, onyx stones, and stones to be set, for the ephod, and for the breastplate. And let them make me a sanctuary, that I may dwell among them. According to all that I show thee, the pattern of the tabernacle, and the pattern of all the furniture thereof, even so shall ye make it” (25:1-9).

1. One of the great reasons to study our OT Bible is that we learn more about the character of God. When the Lord commands He expects for His instructions to be followed. Note that the Lord commands that the tabernacle be constructed from the free will offerings and then expected the people to “make it” according to the revealed “pattern.” This verse indicates that God had the scheme of man’s redemption in “pattern” form as He communicates with Moses.
2. The author of Hebrews quotes from this section saying, “Now if he were on earth, he would not be a priest at all, seeing there are those who offer the gifts according to the law; who serve that which is a copy and shadow of the heavenly things, even as Moses is warned of God when he is about to make the tabernacle: for, See, saith he, that thou make all things according to the pattern that was showed thee in the mount” (8:4-5).

a. Those who offered “gifts according to the law” were the priest of the tribe of Levi and sons of Aaron (cf. Heb. 7:14). It would be unlawful for Jesus to serve as priest if He were here on this earth (cf. Numb. 18:1-7). The author of Hebrews makes it clear that these earthly priests (those of the tribe of Levi and sons of Aaron) “serve that which is a copy and a shadow of the heavenly things.” Again, as we keep the context, it is clear that there is a comparison made here between the tabernacle that was constructed by the instructions of Moses (that which is served by the Levitical Priesthood) and the heavenly tabernacle (that which is served by Jesus as the High Priest after the order of Melchizedek).

b. God had “warned” Moses to construct the tabernacle by the precise instructions given as he went upon Mount Sinai to receive the Law (cf. Ex. 24:12; 25:40). This earthly tabernacle was a “copy and shadow of the heavenly things.” A “copy” (hupodeigma) = “a token, mark, ... a pattern” (LS 841). “A token, intimation; an example, proposed for imitation or admonition... a copy” (Moulton 417). A “shadow” (skia) = “a shadow, like the shadow that is one’s double... the shade of one who is dead, a phantom” (LS 733). “A shadow, a shadowing forth, adumbration {to give a sketchy outline of... to prefigure indistinctly; foreshadow... to disclose partially or guardedly” (AHD 81)” (Moulton 369).

c. The tabernacle that Moses received precise instructions to construct was only a “copy” (proposed imitation) and “shadow” (a sketch from the pattern of the true image of heaven; i.e., as a human body cast a shadow upon a wall and serve as a pattern for a sketch).

d. Therefore, those who would put their hope in the Mosaic tabernacle were placing their hope only in a ‘proposed imitation or shadow’ of the original (heavenly tabernacle). We may be careful here not to press this shadow figure too far. We see the physical tabernacle with its instruments and sections for the purpose of man’s expiation (laver, altar of burnt offering, altar of incense, ark of the covenant, table of showbread, etc...) yet heaven has no such physical instruments or sections. Jesus serves as a priest in the heavenly tabernacle making intercession and reconciliation on behalf of man. The utensils of the earthly tabernacle were intended in the work of expiation of man’s sins and appeasing God’s wrath. Jesus, therefore, takes the place of all the instruments of reconciliation such as the altars and so forth. So the author of Hebrews is once again illustrating the superiority of Jesus’ priesthood over the Levitical order. The earthly tabernacle with its priest and their duties were simply a shadow of the future (now present) work of Jesus in heaven. Such a superior priest serves a superior law. He is the pattern that the old law was sketched after.

e. The clear inference here is that it was God’s plan, even when giving Moses the Law on Sinai, to eventually replace the imperfect shadow with the perfect original (Jesus). To continue following a plan that God limited in its work was to fail in receiving the wonderful promises that God has ever intended for His people to have (i.e., a heavenly home in full fellowship with Him). When we look carefully, what we find is that God had the original pattern in existence before the Mosaic Law was even given so that what we see in the Old law is simply a rough sketch of the New Covenant (see appendix # 39; The Redemption of Man). Why did God use only a sketch of the original pattern for the
redemption of mankind first? The answer to this question can be found in understanding the function of the Mosaic Law as revealed in Galatians chapter 3.

B. “And they shall make an ark of acacia 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. 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. And thou shalt cast four rings of gold for it, and put them in the four feet thereof; and two rings shall be on the one side of it, and two rings on the other side of it. And thou shalt make staves of acacia wood, and overlay them with gold. And thou shalt put the staves into the rings on the sides of the ark, wherewith to bear the ark. The staves shall be in the rings of the ark: they shall not be taken from it. And thou shalt put into the ark the testimony which I shall give thee. 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. And thou shalt make two cherubim of gold; of beaten work shalt thou make them, at the two ends of the mercy-seat. And make one cherub at the one end, and one cherub at the other end: of one piece with the mercy-seat shall ye make the cherubim on the two ends thereof. And the cherubim shall spread out their wings on high, covering the mercy-seat with their wings, with their faces one to another; toward the mercy-seat shall the faces of the cherubim be. 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. 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.” (25:10-22).

1. We are introduced to the “ark of the covenant” for the first time in the OT scriptures. The ark was to be a box that contained the tables of law that God would give to Moses and the people.

2. The cover or lid of the ark box was to be likened unto a seat with two angels (cherubim) facing each other.

3. In the coming years, the Ark of the Covenant will play an important role in the lives of the people of God. It will rest within the most holy place of the tabernacle (i.e., the place that the high priest alone could enter). God would communicate with Moses “above the mercy-seat.”

C. “And thou shalt make a table of acacia wood: two cubits [shall be] the length thereof,
and a cubit the breadth thereof, and a cubit and a half the height thereof. And thou shalt overlay it with pure gold, and make thereto a crown of gold round about. And thou shalt make unto it a border of a handbreadth round about; and thou shalt make a golden crown to the border thereof round about. 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. Close by the border shall the rings be, for places for the staves to bear the table. And thou shalt make the staves of acacia wood, and overlay them with gold, that the table may be borne with them. And thou shalt make the dishes thereof, and the spoons thereof, and the flagons thereof, and the bowls thereof, wherewith to pour out: of pure gold shalt thou make them. And thou shalt set upon the table showbread before me always” (25:23-30).

1. The furnishings for the inside of the tabernacle are now given.

2. The Lord instructs Moses to make a “table of showbread” that is to have prescribed bread on it “always.”

D. “And thou shalt make a candlestick of pure gold: of beaten work shall the candlestick be made, even its base, and its shaft; its cups, its knops, and its flowers, shall be of one piece with it. And there shall be 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: three cups made like almond-blossoms in one branch, a knop and a flower; and three cups made like almond-blossoms in the other branch, a knop and a flower: so for the six branches going out of the candlestick: and in the candlestick four cups made like almond-blossoms, the knops thereof, and the flowers thereof; and a knop under two branches of one piece with it, and a knop under two branches of one piece with it, and a knop under two branches of one piece with it, for the six branches going out of the candlestick. Their knops and their branches shall be of one piece with it; the whole of it one beaten work of pure gold. And thou shalt make the lamps thereof, seven: and they shall light the lamps thereof, to give light over against it. And the snuffers thereof, and the snuffdishes thereof, shall be of pure gold. Of a talent of pure gold shall it be made, with all these vessels. And see that thou make them after their pattern, which hath been showed thee in the mount” (25:31-40).

1. The candlestick would set atop the table and shine continuously. One of the duties of the priests would be to light the candle every morning that it may shine throughout the day and evening.

2. Again, the Lord explains to Moses that there is a blueprint (i.e., “pattern”) for making these furnishings. These emblems were only a “copy” of the heavenly tabernacle. The forgiveness of sins would never be accomplished by these ordinances; however, God was preparing the people for the coming of Jesus. Through the keeping of the ordinances of God in the OT the people were to learn their sinful condition and look forward to the coming of Jesus (cf. Gal. 3:19ff) (see study # 39).

Chapter 26

I. The pattern for curtains, boards, bars, and location of all furnishings is given (26 all):

A. “Moreover thou shalt make the tabernacle with ten curtains; of fine twined linen, and blue, and purple, and scarlet, with cherubim the work of the skilful workman shalt thou make them. The length of each curtain shall be eight and twenty cubits, and the breadth of each curtain four cubits: all the curtains shall have one measure. Five curtains shall be coupled together one to another; and the other five curtains shall be coupled one to another. 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 edge of the curtain that is outmost in the second coupling. 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 second coupling; the loops shall be opposite one to another. And thou shalt make fifty clasps of gold, and couple the curtains one to another with the clasps: and the tabernacle shall be one whole” (26:1-6).

1. Detailed instructions for the inner curtains of the tabernacle are given.
2. Consider the pattern for the curtains:
   a. Number of curtains (10)
   b. Measurements (28 cubits x 4 cubits)
   c. Arrangements (five coupled together as one)
   d. Design (cherubim stitched in)
   e. Color (blue, purple, and scarlet)
   f. Fabric (fine twined linen)
   g. Number of clasp, loops (50 loops and 50 clasp for each of the two sets of curtains)

B. “And thou shalt make curtains of goats’ hair for a tent over the tabernacle: eleven curtains shalt thou make them. The length of each curtain shall be thirty cubits, and the breadth of each curtain four cubits: the eleven curtains shall have one measure. And thou shalt couple five curtains by themselves, and six curtains by themselves, and shalt double over the sixth curtain in the forefront of the tent. And thou shalt make fifty loops on the edge of the one curtain that is outmost in the coupling, and fifty loops upon the edge of the curtain which is [outmost in] the second coupling. And thou shalt make fifty clasps of brass, and put the clasps into the loops, and couple the tent together, that it may be one. And the overhanging part that remaineth of the curtains of the tent, the half curtain that remaineth, shall hang over the back of the tabernacle. And the cubit on the one side, and the cubit on the other side, of that which remaineth in the length of the curtains of the tent, shall hang over the sides of the tabernacle on this side and on that side, to cover it” (26:7-13).

1. Detailed instructions for the outer curtains of the tabernacle are given.
2. Consider the pattern for the outer curtains:
   a. Material (goats’ hair)
   b. Number of curtains (11)
   c. Measurements (30 cubits x 4 cubits)
   d. Arrangement (five were to be coupled together as one and six were to be coupled together as the other).

C. “And thou shalt make a covering for the tent of rams’ skins dyed red, and a covering of sealskins above” (26:14).

1. One last outer curtain was to apparently be placed over the goat’s hair curtain.
2. Consider the pattern for this outer curtain:
   a. Material (ram’s skins)
   b. Color (red)
   c. One more outer covering of “sealskins.”

D. “And thou shalt make the boards for the tabernacle of acacia wood, standing up. Ten cubits shall be the length of a board, and a cubit and a half the breadth of each board. Two tenons shall there be in each board, joined one to another: thus shalt thou make for all the boards of the tabernacle. And thou shalt make the boards for the tabernacle, twenty boards for the south side southward. And thou shalt make forty sockets of silver under the twenty boards; two sockets under one board for its two tenons, and two sockets under another board for its two tenons. And for the second side of the tabernacle, on the north side, twenty boards, and their forty sockets of silver; two sockets under one board, and two sockets under another board. And for the hinder part of the tabernacle westward thou shalt make six boards. And two boards shalt thou make for the corners of the tabernacle in the hinder part. And they shall be double beneath, and in like manner they shall be entire unto the top thereof unto one ring: thus shall it be for them both; they shall be for the two corners. And there shall be eight boards, and their sockets of silver, sixteen sockets; two sockets under one board, and two sockets under another board” (26:15-26).
1. The boards that the curtains were to cling to as a tent are here described.
2. Consider the pattern for the boards:
   a. Material (acacia wood overlaid with pure gold / cf. Ex. 26:29)
   b. Measurements (10 cubits x 1 ½ cubit)
   c. Number of boards (20 on the south and North sides of the tabernacle and six boards on the west side).

E. “And thou shalt make bars of acacia wood: five for the boards of the one side of the tabernacle, 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 hinder part westward. And the middle bar in the midst of the boards shall pass through from end to end. 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” (26:27-29).
1. The bars (tent poles) specifications are given.
2. Consider the pattern:
   a. Material (acacia wood overlaid with gold)
   b. Number of bars (5 on each side of the tabernacle to attach boards and curtains to).

F. “And thou shalt rear up the tabernacle according to the fashion thereof which hath been showed thee in the mount. And thou shalt make a veil of blue, and purple, and scarlet, and fine twined linen: with cherubim the work of the skilful workman shall it be made. And thou shalt hang it upon four pillars of acacia overlaid with gold; their hooks shall be of gold, upon four sockets of silver. And thou shalt hang up the veil under the clasps, and shalt bring in thither within the veil the ark of the testimony: and the veil shall separate unto you between the holy place and the most holy” (26:30-33).
1. Moses is now given instructions for the veil (a separating wall) that would separate the holy place from the most holy place within the tabernacle.
2. The pattern is as follows:
   a. Material (blue, purple, scarlet, and fine twined linen)
   b. Design (cherubim sewed in)
3. On one side of the veil, the most holy, would rest the Ark of the Covenant.

G. “And thou shalt put the mercy-seat upon the ark of the testimony in the most holy place. And thou shalt set the table without the veil, and the candlestick over against the table on the side of the tabernacle toward the south: and thou shalt put the table on the north side. And thou shalt make a screen for the door of the Tent, of blue, and purple, and scarlet, and fine twined linen, the work of the embroiderer. And thou shalt make for the screen five pillars of acacia, and overlay them with gold: their hooks shall be of gold: and thou shalt cast five sockets of brass for them” (26:34-37).
1. Moses is given detailed instructions as to where the table of showbread and candlestick holder was to be located within the tabernacle.
2. One final piece, the screen, is detailed.

Chapter 27

I. The Pattern for the Altar of burnt Offering and Court of Tabernacle (27 all):
A. “And thou shalt make the altar of acacia wood, five cubits long, and five cubits broad; the altar shall be foursquare: and the height thereof shall be three cubits. And thou shalt make the horns of it upon the four corners thereof; the horns thereof shall be of one piece with it: and thou shalt overlay it with brass. And thou shalt make its pots to take away its ashes, and its shovels, and its basins, and its basins, and its flesh-hooks, and its firepans: all the vessels thereof thou shalt make of brass. And thou shalt make for it a grating of network of brass: and upon the net shalt thou make four brazen rings
in the four corners thereof. And thou shalt put it under the ledge round the altar beneath, that the net may reach halfway up the altar. And thou shalt make staves for the altar, staves of acacia wood, and overlay them with brass. And the staves thereof shall be put into the rings, and the staves shall be upon the two sides of the altar, in bearing it. Hollow with planks shalt thou make it: as it hath been showed thee in the mount, so shall they make it” (27:1-8).

1. The altar of burnt offering would be the table used for sacrificing animals to Jehovah God.
2. The pattern of the altar:
   a. Material (acacia wood overlaid with brass)
   b. Measurements (5 cubits L x 5 cubits W x 3 cubits H) (foursquare)
   c. Design (four horns at each corner)
   d. Pots, shovels, flesh-hooks, and fire pans to be made of brass.
   e. Staves to carry the ark are to be made of acacia wood overlaid with brass.

B. “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 a hundred cubits long for one side: and the pillars thereof shall be twenty, and their sockets twenty, of brass; the hooks of the pillars and their fillets shall be of silver. And likewise for the north side in length there shall be hangings a hundred cubits long, and the pillars thereof twenty, and their sockets twenty, of brass; the hooks of the pillars, and their fillets, of silver. And for the breadth of the court on the west side shall be hangings of fifty cubits; their pillars ten, and their sockets ten. And the breadth of the court on the east side eastward shall be fifty cubits. The hangings for the one side [of the gate] shall be fifteen cubits; their pillars three, and their sockets three. And for the other side shall be hangings of fifteen cubits; their pillars three, and their sockets three. And for the gate of the court shall be a screen of twenty cubits, of blue, and purple, and scarlet, and fine twined linen, the work of the embroiderer; their pillars four, and their sockets four. All the pillars of the court round about shall be filleted with silver; their hooks of silver, and their sockets of brass. The length of the court shall be a hundred cubits, and the breadth fifty everywhere, and the height five cubits, of fine twined linen, and their sockets of brass. All the instruments of the tabernacle in all the service thereof, and all the pins thereof, and all the pins of the court, shall be of brass” (27:9-19).

1. Surrounding the tabernacle would be a court (court of the tabernacle).
2. The pattern for the court:
   a. Measurements (100 cubits L x 50 cubits W x 5 cubits H).
   b. The court was to have a gate (20 cubits, blue and purple).

C. “And thou shalt command the children of Israel, that they bring unto thee pure olive oil beaten for the light, to cause a lamp to burn continually. In the tent of meeting, without the veil which is before the testimony, Aaron and his sons shall keep it in order from evening to morning before Jehovah: it shall be a statue for ever throughout their generations on the behalf of the children of Israel” (27:20-21).

1. The lamp stands were to burn continuously (a job of the priests).
2. Aaron and his sons were to do this work.

Chapter 28

I. Prescribed Clothing for the Priests (28 all):

A. “And bring thou near 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. And thou shalt make holy garments for Aaron thy brother, for glory and for beauty. And thou shalt speak unto all that are wise-hearted, whom I have filled with the spirit of wisdom, that they make Aaron's garments to sanctify him, that he may minister unto me in the priest's office. And these are the garments which they shall make: a breastplate, and an ephod, and a robe, and a coat of checker work, 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. And they shall take the gold, and the blue, and the purple, and the scarlet, and the fine linen” (28:1-5).
1. The Lord delivers instructions to Moses regarding the priesthood.
2. Aaron and his sons would serve as priests. The priests would be equipped with mitre, ephod, breastplate, coat of checker work, girdle, and robe of the ephod.

B. “And they shall make the ephod of gold, of blue, and purple, scarlet, and fine twined linen, the work of the skilful workman. It shall have two shoulder-pieces joined to the two ends thereof, that it may be joined together. And the skilfully woven band, which is upon it, wherewith to gird it on, shall be like the work thereof and of the same piece; of gold, of blue, and purple, and scarlet, and fine twined linen. And thou shalt take two onyx stones, and grave on them the names of the children of Israel: six of their names on the one stone, and the names of the six that remain on the other stone, according to their birth. With the work of an engraver in stone, like the engravings of a signet, shalt thou engrave the two stones, according to the names of the children of Israel: thou shalt make them to be enclosed in settings of gold. And thou shalt put the two stones upon the shoulder-pieces of the ephod, to be stones of memorial for the children of Israel: and Aaron shall bear their names before Jehovah upon his two shoulders for a memorial. And thou shalt make settings of gold, and two chains of pure gold: like cords shalt thou make them, of wreathe work: and thou shalt put the wreathen chains on the settings” (28:6-14).

1. The “ephod” was “a sleeveless vest, which fitted close to the body and may have extended somewhat below the hips... The ephod was fastened at the shoulder by clasps, to which were attached two onyx stones engraved with the names of the twelve tribes of Israel” (ISBE; Vol. 2, pp. 117) (six names on each stone).
2. Consider the pic on next page.

C. “And thou shalt make a breastplate of judgment, the work of the skilful workman; like the work of the ephod thou shalt make it; of gold, of blue, and purple, and scarlet, and fine twined linen, shalt thou make it. Foursquare it shall be and double; a span shall be the length thereof, and a span the breadth thereof. And thou shalt set in it settings of stones, four rows of stones: a row of sardius, topaz, and carbuncle shall be the first row; and the second row an emerald, a sapphire, and a diamond; and the third row a jacinth, an agate, and an amethyst; and the fourth row a beryl, and an onyx, and a jasper: they shall be enclosed in gold in their settings. And the stones shall be according to the names of the children of Israel, twelve, according to their names; like the engravings of a signet, every one according to his name, they shall be for the twelve tribes. And thou shalt make upon the breastplate chains like cords, of wreathe work of pure gold. And thou shalt make upon the breastplate two rings of gold, and shalt put the two rings on the two ends of the breastplate. And thou shalt put the two wreathe chains of gold in the two rings at the ends of the breastplate. And the other two ends of the two wreathe chains thou shalt put on the two settings, and put them on the shoulder-pieces of the ephod in the forepart thereof. And thou shalt make two rings of gold, and thou shalt put them upon the two ends of the breastplate, upon the edge thereof, which is toward the side of the ephod inward. And thou shalt make two rings of gold, and shalt put them on the two shoulder-pieces of the ephod underneath, in the forepart thereof, close by the coupling thereof, above the skilfully woven band of the ephod. 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 upon the skilfully woven band of the ephod, and that the breastplate be not loosed from the ephod. 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 Jehovah continually.” (28:15-29).

1. The “breastplate of judgment” was “a square piece of cloth made of the same material and wrought in the same fashion as the ephod. It was doubled so as to form a pocket one span broad. Upon this breastpiece were twelve precious stones set in gold and arranged in four rows, while on the stones were engraved the names of the twelve tribes of Israel. At each of the four corners was a ring of gold” (New Unger’s Bible Dictionary pp. 1029).
2. See pic. On next page.
D. “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 Jehovah: and Aaron shall bear the judgment of the children of Israel upon his heart before Jehovah continually” (28:30).
1. Within the breastplate was the “Urim and the Thummim.”
2. “The breastplate must have contained a pocket of some kind inside, for in it were deposited the Urim and Thummim, which seem to have been tangible objects (ISBE Vol. 3; pp. 961).
3. “Even such early writers as Josephus, Philo, and the rabbis, are unable to furnish any precise information as to what the Urim and Thummim really were… it seems evident that they were something of a material nature, which being put into the breastpiece after the latter had been prepared and put on, formed the means through which the high priest was enabled to ascertain the will of Jehovah in regard to any important matter affecting the theocracy” (The New Unger’s Bible Dictionary pp. 1030).

E. “And thou shalt make the robe of the ephod all of blue. And it shall have a hole for the head in the midst thereof; it shall have a binding of woven work round about the hole of it, as it were the hole of a coat of mail, that it be not rent. And upon the skirts of it thou shalt make pomegranates of blue, and of purple, and of scarlet, round about the skirts thereof; and bells of gold between them round about: a golden bell and a pomegranate, a golden bell and a pomegranate, upon the skirts of the robe round about. And it shall be upon Aaron to minister: and the sound thereof shall be heard when he goeth in unto the holy place before Jehovah, and when he cometh out, that he die not” (28:31-35).
1. The High priests was to wear the “robe of ephod” with bells that all may hear his entering and exiting of the holy place.
2. The “robe of ephod” was “blue in color… worn immediately under the ephod and was longer than it, reaching a little below the knees, so that the priest’s coat could be seen under it… The skirt of this robe had a remarkable trimming of pomegranates in blue, red, and crimson, with a bell of gold between each pomegranate alternately” (ibid.).
F. “And thou shalt make a plate of pure gold, and grave upon it, like the engravings of a signet, HOLY TO JEHOVAH. And thou shalt put it on a lace of blue, and it shall be upon the mitre; upon the forefront of the mitre it shall be. And it shall be upon Aaron's forehead, and Aaron shall 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 Jehovah” (28:36-38).

1. The high priest was to wear a mitre upon his head. The mitre or turban = “The etymology of Hebrew misnepet (wrap, wind around) indicates that this turban was wound around the head” (ISBE Vol. 4, pp. 929).

2. The front of the mitre had a gold plate on which was engraved the phrase, “HOLY TO JEHOVAH.”

G. “And thou shalt weave the coat in checker work of fine linen, and thou shalt make a mitre of fine linen, and thou shalt make a girdle, the work of the embroiderer. And for Aaron's sons thou shalt make coats, and thou shalt make for them girdles, and head-tires shalt thou make for them, for glory and for beauty. And thou shalt put them upon Aaron thy brother, and upon 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. And thou shalt make them linen breeches to cover the flesh of their nakedness; from the loins even unto the thighs they shall reach: And they shall be upon Aaron, and upon his sons, when they go in unto the tent of meeting, 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 unto his seed after him” (28:39-43).

1. Detailed instructions are thereby given for the clothing of the priests.

2. Note that the definition of “nakedness” is here given. The priests were to wear linen breeches “to cover the flesh of their nakedness; from the loins even unto the thighs they shall reach” (see study # 31).

Chapter 29

I. Moses is given instructions for the Consecration of the Priests (29 all):

A. “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, and unleavened bread, and cakes unleavened mingled with oil, and wafers unleavened anointed with oil: of fine wheaten flour shalt thou make them. And thou shalt put them into one basket, and bring them in the basket, with the bullock and the two rams. And Aaron and his sons thou shalt bring unto the door of the tent of meeting, and shalt wash them with water. 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 skilfully woven band of the ephod; and thou shalt set the mitre upon his head, and put the holy crown upon the mitre. Then shalt thou take the anointing oil, and pour it upon his head, and anoint him. And thou shalt bring his sons, and put coats upon them. And thou shalt gird them with girdles, Aaron and his sons, and bind head-tires on them: and they shall have the priesthood by a perpetual statute: and thou shalt consecrate Aaron and his sons. And thou shalt bring the bullock before the tent of meeting: and Aaron and his sons shall lay their hands upon the head of the bullock” (29:1-10).

1. Before the priests could serve they were to be “hallowed.”

2. Aaron and his sons were to be washed with water, place their holy clothing on, and they are to be anointed with oil.
B. “And thou shalt kill the bullock before Jehovah, at the door of the tent of meeting. And thou shalt take of the blood of the bullock, and put it upon the horns of the altar with thy finger; and thou shalt pour out all the blood at the base of the altar. And thou shalt take all the fat that covereth the inwards, and the caul upon the liver, and the two kidneys, and the fat that is upon them, and burn them upon the altar. But the flesh of the bullock, and its skin, and it dung, shalt thou burn with fire without the camp: it is a sin-offering” (29:11-14).
1. The priests were to lay their hands upon a bullock and sacrifice it upon the altar.
2. The offering is known as a sin-offering (see study # 40; Various Offerings).

C. “Thou shalt also take the one ram; and Aaron and his sons shall lay their hands upon the head of the ram. And thou shalt slay the ram, and thou shalt take its blood, and sprinkle it round about upon the altar. And thou shalt cut the ram into its pieces, and wash its inwards, and its legs, and put them with its pieces, and with its head. And thou shalt burn the whole ram upon the altar: it is a burnt-offering unto Jehovah; it is a sweet savor, an offering made by fire unto Jehovah” (29:15-18).
1. The priests are then to lay their hands upon a ram and sacrifice it too.
2. The ram was to serve as a “burnt offering” (see study # 40).

D. “And thou shalt take the other ram; and Aaron and his sons shall lay their hands upon the head of the ram. Then shalt thou kill the ram, and take of its 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. 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. Also thou shalt take of the ram the fat, and the fat tail, and the fat that covereth the inwards, and the caul of the liver, and the two kidneys, and the fat that is upon them, and the right thigh (for it is a ram of consecration), and one loaf of bread, and one cake of oiled bread, and one wafer, out of the basket of unleavened bread that is before Jehovah. And thou shalt put the whole upon the hands of Aaron, and upon the hands of his sons, and shalt wave them for a wave-offering before Jehovah. And thou shalt take them from their hands, and burn them on the altar upon the burnt-offering, for a sweet savor before Jehovah: it is an offering made by fire unto Jehovah. And thou shalt take the breast of the ram of consecration, and wave it for a wave-offering before Jehovah: and it shall be thy portion. And thou shalt sanctify the breast of the wave-offering, and the thigh of the heave-offering, which is waved, and which is heaved up, of the ram of consecration, even of that which is for Aaron, and of that which is for his sons: and it shall be for Aaron and his sons as their portion for ever from the children of Israel; for it is a heave-offering: and it shall be a heave-offering from the children of Israel of the sacrifices of their peace-offerings, even their heave-offering unto Jehovah” (29:19-28).
1. Another ram is to be sacrificed with the hands of the priests upon its head.
2. This breast of the sacrifice was to be for a “wave-offering” and the thigh a “heave-offering” (see study # 40).

E. “And the holy garments of Aaron shall be for his sons after him, to be anointed in them, and to be consecrated in them. Seven days shall the son that is priest in his stead put them on, when he cometh into the tent of meeting to minister in the holy place. And thou shalt take the ram of consecration, and boil its flesh in a holy place. And Aaron and his sons shall eat the flesh of the ram, and the bread that is in the basket, at the door of the tent of meeting. And they shall eat those things wherewith atonement was made, to consecrate and to sanctify them: but a stranger shall not eat thereof, because they are holy. And if aught of the flesh of the consecration, 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. And thus shalt thou do unto Aaron, and to his sons, according to all that I have commanded thee: seven days shalt thou consecrate them. And every day shalt thou offer the bullock of sin-offering for atonement: and thou shalt cleanse the altar, when thou makes atonement for it; and thou shalt anoint it, to sanctify it. Seven days thou shalt make atonement for the altar, and sanctify it: and the altar shall be most holy; whatsoever toucheth the altar shall be holy” (29:29-37).
1. Seven days are to be used to consecrate Aaron and his sons for the service of priests.
2. Seven days were to be used to consecrate the altar of burnt offering.

F. “Now this is that which thou shalt offer upon the altar: two lambs a year old day by day continually. The one lamb thou shalt offer in the morning; and the other lamb thou shalt offer at even: and with the one lamb a tenth part of an ephah of fine 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. And the other lamb thou shalt offer at even, and shalt do thereto according to the meal-offering of the morning, and according to the drink-offering thereof, for a sweet savor, an offering made by fire unto Jehovah. It shall be a continual burnt-offering throughout your generations at the door of the tent of meeting before Jehovah, where I will meet with you, to speak there unto thee. And there I will meet with the children of Israel; and [the Tent] shall be sanctified by my glory. And I will sanctify the tent of meeting, and the altar: Aaron also and his sons will I sanctify, to minister to me in the priest's office. And I will dwell among the children of Israel, and will be their God. And they shall know that I am Jehovah their God, that brought them forth out of the land of Egypt, that I might dwell among them: I am Jehovah their God” (29:38-46).

1. Instructions for the morning and evening sacrifices are given.
2. All of these ordinances were to be kept with the priests that God’s people may maintain an expiatory fellowship with the heavenly Father (see study # 12).

Chapter 30

I. Instructions regarding the Altar of Burnt Incense, Atonement money, Laver and incense (30 all):

A. “And thou shalt make an altar to burn incense upon: of acacia wood shalt thou make it. 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 one piece with it. 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. And two golden rings shalt thou make for it under the crown thereof; upon the two ribs thereof, upon the two sides of it shalt thou make them; and they shall be for places for staves wherewith to be ar it. And thou shalt make the staves of acacia wood, and overlay them with gold. And thou shalt put it before the veil that is by the ark of the testimony, before the mercy-seat that is over the testimony, where I will meet with thee. And Aaron shall burn thereon incense of sweet spices: every morning, when he dresseth the lamps, he shall burn it. And when Aaron lighteth the lamps at even, he shall burn it, a perpetual incense before Jehovah throughout your generations. Ye shall offer no strange incense thereon, nor burnt-offering, nor meal-offering; and ye shall pour no drink-offering thereon. And Aaron shall make atonement upon the horns of it once in the year; with the blood of the sin-offering of atonement once in the year shall he make atonement for it throughout your generations: it is most holy unto Jehovah” (30:1-10).

1. The Lord directs Moses regarding the altar of burnt incense.
2. The pattern for the burnt incense:
   a. Material (acacia wood overlaid with gold).
   b. Measurements (one cubit x one cubit and 2 cubits high).
   c. The altar was to have staves to carry it about made out of acacia wood overlaid with gold.
d. Placement: The altar of incense was to be placed just outside the veil that divided the holy place from the most holy place.

e. Once a year Aaron, as high priests, was to make atonement for both his and the people’s sins (Jesus would do this once / cf. Heb. 7:26-28).

B. “And Jehovah spake unto Moses, saying, When thou takest the sum of the children of Israel, according to those that are numbered of them, then shall they give every man a ransom for his soul unto Jehovah, when thou numberest them; that there be no plague among them, when thou numberest them. This they shall give, every one that passeth over unto them that are numbered, half a shekel after the shekel of the sanctuary; (the shekel is twenty gerahs:) half a shekel for an offering to Jehovah. Every one that passeth over unto them that are numbered, from twenty years old and upward, shall give the offering of Jehovah. The rich shall not give more, and the poor shall not give less, than the half shekel, when they give the offering of Jehovah, to make atonement for your souls. And thou shalt take the atonement money from the children of Israel, and shalt appoint it for the service of the tent of meeting; that it may be a memorial for the children of Israel before Jehovah, to make atonement for your souls” (30:11-16).

1. Prescribed atonement money was to be offered by all those 20 years old or older.

2. The set price for atonement was to be a ½ shekel.

C. “And Jehovah spake unto Moses, saying, Thou shalt also make a laver of brass, and the base thereof of brass, whereat to wash. And thou shalt put it between the tent of meeting and the altar, and thou shalt put water therein. And Aaron and his sons shall wash their hands and their feet thereat: when they go into the tent of meeting, they shall wash with water, that they die not: or when they come near to the altar to minister, to burn an offering made by fire unto Jehovah. 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” (30:17-21).

1. The laver was to be used to wash the hands and feet of the priests.

2. The laver was to be placed between the tent and the altar of burnt offering.

D. “Moreover Jehovah spake unto Moses, saying, Take thou also unto thee the chief spices: of flowing myrrh five hundred shekels, and of sweet cinnamon half so much, even two hundred and fifty, and of sweet calamus two hundred and fifty, and of cassia five hundred, after the shekel of the sanctuary, and of olive oil a hin. And thou shalt make it a holy anointing oil, a perfume compounded after the art of the perfumer: it shall be a holy anointing oil. And thou shalt anoint therewith the tent of meeting, and the ark of the testimony, and the table and all the vessels thereof, and the candlestick and the vessels thereof, and the altar of incense, and the altar of burnt-offering with all the vessels thereof, and the laver and the base thereof. And thou shalt sanctify them, that they may be most holy: whatsoever toucheth them shall be holy. And thou shalt anoint Aaron and his sons, and sanctify them, that they may minister unto me in the priest’s office. And thou shalt speak unto the children of Israel, saying, This shall be a holy anointing oil unto me throughout your generations. Upon the flesh of man shall it not be poured, neither shall ye make any like it, according to the composition thereof: it is holy, [and] it shall be holy unto you. Whosoever compoundeth any like it, or whosoever putteth any of it upon a stranger, he shall be cut off from his people” (30:22-33).

1. The “holy anointing” is delineated.

2. All furnishings and utensils were to be anointed with this oil.

E. “And Jehovah said unto Moses, Take unto thee sweet spices, stacte, and onycha, and galbanum; sweet spices with pure frankincense: of each shall there be a like weight; and thou shalt make of it incense, a perfume after the art of the perfumer, seasoned with salt, pure and holy: and thou shalt beat some of it very small, and put of it before the testimony in the tent of meeting, where I will meet with thee: it shall be unto you most holy. And the incense which thou shalt make, according to the composition thereof ye shall not make for yourselves: it shall be unto thee holy for Jehovah. Whosoever shall make like unto that, to smell thereof, he shall be cut off from his people” (30:34-38).
1. Prescribed incense and frankincense is given to be burned before the Lord.
2. Any who would casually burn this incense or frankincense was to be cut off from Israel’s fellowship.

Chapter 31

I. Jehovah names the two who shall construct His holy items, commands the Sabbath, and delivers the tables of stone (31:1-18):

A. “And Jehovah spake unto Moses, saying, See, I have called by name Bezalel the son of Uri, the son of Hur, of the tribe of Judah: and I have filled him with the Spirit of God, in wisdom, and in understanding, and in knowledge, and in all manner of workmanship, to devise skilful works, to work in gold, and in silver, and in brass, and in cutting of stones for setting, and in carving of wood, to work in all manner of workmanship. And I, behold, I have appointed with him Oholiab, the son of Ahisamach, of the tribe of Dan; and in the heart of all that are wise-hearted I have put wisdom, that they may make all that I have commanded thee: the tent of meeting, and the ark of the testimony, and the mercy-seat that is thereupon, and all the furniture of the Tent, and the table and its vessels, and the pure candlestick with all its vessels, and the altar of incense, and the altar of burnt-offering with all its vessels, and the laver and its base, and the finely wrought garments, and the holy garments for Aaron the priest, and the garments of his sons, to minister in the priest's office, and the anointing oil, and the incense of sweet spices for the holy place: according to all that I have commanded thee shall they do” (31:1-11).

1. God calls by name two men; i.e., Bezalel and Oholiab, that they may build all furnishings, clothing, and tents.
2. The Lord miraculously gives these two men wisdom to make these things.

B. “And Jehovah spake unto Moses, saying, Speak thou also unto the children of Israel, saying, Verily ye shall keep my sabbaths: for it is a sign between me and you throughout your generations; that ye may know that I am Jehovah who sanctifieth you. Ye shall keep the sabbath therefore; for it is holy unto you: every one that profaneth 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 shall work be done, but on the seventh day is a sabbath of solemn rest, holy to Jehovah: whosoever doeth any work on the sabbath day, he shall surely be put to death. Wherefore the children of Israel shall keep the sabbath, to observe the sabbath throughout their generations, for a perpetual covenant. It is a sign between me and the children of Israel for ever: for in six days Jehovah made heaven and earth, and on the seventh day he rested, and was refreshed. And he gave unto Moses, when he had made an end of communing with him upon mount Sinai, the two tables of the testimony, tables of stone, written with the finger of God” (31:12-18).

1. The laws of the Sabbath are given that Israel may remain in fellowship with Jehovah (see study # 28).
2. At the end of the communing session (i.e., the forty days), the Lord delivers the tables of stone (law) to Moses.
Chapter 32

I. Israel grows Impatient with Moses’ Absence (32:1-6):

A. “And when the people saw that Moses delayed to come down from 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 know not what is become of him” (32:1).

1. Moses had been gone for 40 days and 40 nights (cf. Deut. 9:9). The people of Israel grew impatient not knowing what had become of the prophet of God.
   a. They saw that Moses “delayed” to come down from Sinai.
   b. They “gather themselves together” and formulate a plan.
   c. They approach Aaron with the plan.
   d. The plan: “make us a god, which shall go before us”
   e. The reason: “we know not what is become of Moses.” Moses may have been dead, may have gone back to Egypt, may have been killed on the mountain, may have decided to stay with God, may have, may have and may have… The fact is that the people did not know what had become of Moses.

2. Not knowing the whereabouts of Moses the people make a decision regarding the spiritual welfare of their own thinking as opposed to divine instruction… “Make us a god which shall go before us.”

3. Remember, it had only been forty days earlier that the people proclaimed, “All the words which Jehovah hath spoken will we do” (Ex. 24:3) (see study # 38). Emphatic commands had been given regarding idolatry and the making of images to worship; however, the people allow their own wants, desires, and imaginations over-rule the commands of God (cf. 20:4, 23; 23:24) (see study # 17).

4. Could it be that God was once again “proving” Israel with Moses’ delay (cf. Ex. 20:20) (see study # 20)?

5. Israel was to learn that will worship is never acceptable to Jehovah God. The true saints of God are those who follow His instructions alone rather than dreaming up new ways of doing spiritual service to the Lord (cf. II Cor. 2:17; Col. 2:8; 3:17). Christians today are those who “walk by faith and not be sight” (II Cor. 5:7) (see study # 30).

B. “And Aaron said unto them, Break off the golden rings, which are in the ears of your wives, of your sons, and of your daughters, and bring them unto me. And all the people brake off the golden rings which were in their ears, and brought them unto Aaron. And he received it at their hand, and fashioned it with a graving tool, and made it a molten calf: and they said, These are thy gods, O Israel, which brought thee up out of the land of Egypt. And when Aaron saw this, he built an altar before it; and Aaron made proclamation, and said, To-morrow shall be a feast to Jehovah. 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” (32:2-6).

1. The response of Aaron to the people’s request somewhat catches us by surprise yet it surely proves him to be either spiritual weak, spiritually confused, or both. Forty days back Aaron “saw the God of Israel” with his own eyes (cf. Ex. 24:9). Not knowing what to do Aaron goes along with the multitudes plan. Both Aaron and the people acted in ignorance rather than by the Lord’s instructions. Let us all learn that we are not at liberty to do as we wish when ignorant of God’s commandments.

2. Aaron appears to be sincere in his service to Jehovah even though it is erroneous. Aaron proclaims, “Tomorrow shall be a feast to Jehovah” after he had made the golden calf. The calf stood as a visible symbol of the presence of Jehovah in the mind of Aaron. Again, Aaron’s good intentions and sincerity did not make the matter right. Many today seem to believe that “sincerity” is the criteria for spiritual acceptance. When said conduct is performed the errorist places one’s conscience, ideas, and sincerity on an equal plane with God’s divine revelation (see study # 38).
3. The word “sincerity” (heilikrineia) is found three times in the NT (I Cor. 5:8; II Cor. 1:12; 2:17) and is defined as “unmixed, without alloy, pure, Latin: sincerus… without mixture, of itself, simply, absolutely” (LS 228). Again, Moulton defines the word heilkrineia as “sunshine, … that which being viewed in the sunshine is found clear and pure; met. Spotless, sincere, ingenuous” (117-118). One’s sincerity is thereby determined by their stand in truth as opposed to one’s own thinking. Aaron was in error though he considered the feast to Jehovah to be the right thing to do.

4. Like ignorant animals the people worshipped the calf (cf. Psalms 115:3-8).

II. Jehovah’s response to Israel’s Idolatry (32:7-14):

A. “And Jehovah spake unto Moses, Go, get thee down; for thy people, that thou broughtest up out of the land of Egypt, have corrupted themselves: 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 unto it, and said, These are thy gods, O Israel, which brought thee up out of the land of Egypt” (32:7-8).

1. Note that what Aaron considered to be a “feast unto Jehovah” the Lord proclaims to be “corruption” and having “turned aside quickly out of the way which I commanded” (see study # 41; Man’s Views verses God’s Views).

2. The Lord gives us details as to what has transpired at Aaron’s feast unto Jehovah:
   a. They worshipped the golden calf.
   b. Sacrificed animals to the golden calf.
   c. Called the calf a god.
   d. Gave the credit of their exit from Egypt to the calf.

B. “And Jehovah said unto Moses, I have seen this people, and, behold, it is a stiffnecked people: now therefore let me alone, that my wrath may wax hot against them, and that I may consume them: and I will make of thee a great nation” (32:9-10).

1. Doing one’s own will rather than the Lord’s is termed “corruption,” “turning aside from God’s commandments,” and being “stiffnecked” (hardhearted and stubborn) (see study # 41).

2. Said conditions of man’s heart results in God’s “wrath waxing hot” against the sinner (see study # 4).

C. “And Moses besought Jehovah his God, and said, Jehovah, why doth thy wrath wax hot against thy people, that thou hast brought forth out of the land of Egypt with great power and with a mighty hand? Wherefore should the Egyptians speak, saying, For evil did he bring them forth, 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. Remember Abraham, Isaac, and Israel, thy servants, to whom thou swarest by thine own self, and saidst unto them, I will multiply thy 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. And Jehovah repented of the evil which he said he would do unto his people” (32:11-14).

1. Moses pleads with the Lord to exercise mercy rather than justice for three reasons:
   a. God had brought the people out of Egypt with a mighty and powerful hand.
   b. The Egyptians would conclude that Jehovah had led the Israelites into the wilderness for evil rather than good.
   c. Moses asks God to remember His promises made to Abraham, Isaac, and Jacob regarding making them into a great nation.

2. Moses requests that God “repent” of His wrathful intentions and so the Lord does. The “repentance” is not a change from a sinful thought on the part of God but rather a changing of mind.

3. At Deuteronomy 9:15ff we find that God was ready to kill Aaron too (mentioned by name).

III. Moses comes down off Sinai and Sees the Carnage of Idolatry (32:15-):

A. “And Moses turned, and went down from the mount, with the two tables of the testimony in his hand; tables that were written on both their sides; on the one side and on the other were they written. And the tables were the work of God, and the writing was the writing of God, graven upon the tables. 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. 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” (32:15-18).

1. As Moses and Joshua descend from Mount Sinai, Joshua hears the noise in the Israelite camp and mistakes it for war cries; however, Moses knows that there is mischief occurring (see study # 22).

2. The tables were apparently two as Moses was caring them one in each hand. The tables had God’s laws written upon them by His own hand.

B. “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. And he took the calf which they had made, and burnt it with fire, and ground it to powder, and strewed it upon the water, and made the children of Israel drink of it” (32:19-20).

1. To Moses’ horror he saw the golden calf and the people dancing around it. It has been supposed that the dancing that Moses viewed was that of the Syrians, Asia Minor, and Babylonian style (i.e., a wild orgy of sensual nature).

2. Moses throws the two tables down in the sight of the people breaking them (likely thinking that Israel was not worthy of God’s law tables). Never do we find the Lord condemning or punishing Moses for this act but rather it appears to be an act of righteous indignation against sin (cf. Eph. 4:26; Rom. 12:9) (see study # 27).

3. Moses proceeds to destroy the idol that Israel was so excited about. Note that Moses’ work of destruction and grinding the calf goes unchallenged. The people are struck with terror at the sight and actions of Moses who was a spokesman of God.

4. Moses humiliates the people by grinding their idol into powder and “making” them drink it. The source of their sin was to be recognized with a spirit of humility. Let us learn the shame of sin (see study # 42; The Shame of Sin)!

C. “And Moses said unto Aaron, What did this people unto thee, that thou hast brought a great sin upon them? And Aaron said, Let not the anger of my lord wax hot: thou knowest the people, that they are set on evil. 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 know not what is become of him. And I said unto them, Whosoever hath any gold, let them break it off: so they gave it me; and I cast it into the fire, and there came out this calf” (32:21-24).

1. Moses goes directly to Aaron and confronts him with his sin as we all should do (cf. Eph. 5:11). Aaron’s sin: “thou hast brought a great sin upon them (Israel)” (Aaron built the calf). Aaron had been left in charge of the people (a leader in Moses’ absence / cf. Ex. 24:14). The first high priest of God should have condemned the idea of building an idol instead of actually building it (see study # 43; Confronting Sinners).

2. At first, Aaron appears to be fearful and humble, yet when he gives Moses the reason for his transgression his words convict him of further problems.

3. Not only did Aaron err in building the calf but he erred in not owning up to his sin. Aaron’s excuse was as old as the Garden of Eden (the man blamed the woman for his sin). Aaron tells Moses that it was the people’s fault that he sinned. Secondly, he gives the most incoherent excuse ever found in the chapters of God’s word; i.e., the people gave me gold, I threw the jewels into the fire, and out came this calf (see study # 44; Making Excuses for one’s Sin).

4. It is easy to read these statements and condemn Aaron for his sin and excuses thereof. What about you and me? The hardest sin to admit seems to be the sin I commit. No one wants to be viewed as one in error. The most humiliating act in life may be to admit that we are wrong. Even the strongest and seemingly most faithful men have difficulties with this part of serving Christ. We seem to think that if others are doing the same thing it must be ok or at least permissible. We seem to think that if there are adverse consequences to our financial well being then it is ok to go along with the sin. We may excuse our sin due to our environment (“compelled by circumstances”) and even worse sometimes we may say, “it just happened that way and there was nothing I could do about it…” We fail to make the proper assessment of the situation. Should we not all say, when faced with a decision, “Is this right or wrong?”
5. Let us remember that God’s judgments will not be based upon my perception of right or wrong. God’s judgment will not be based upon the various circumstances I find myself in during this life. God’s judgments will be based upon His commandments (cf. Jn. 12:48).

D. “And when Moses saw that the people were broken loose, (for Aaron had let them loose for a derision among their enemies,) then Moses stood in the gate of the camp, and said, Whoso is on Jehovah's side, let him come unto me. And all the sons of Levi gathered themselves together unto him. And he said unto them, Thus saith Jehovah, the God of Israel, Put ye every man his sword upon his thigh, and go to and fro from gate to gate throughout the camp, and slay every man his brother, and every man his companion, and every man his neighbor. And the sons of Levi did according to the word of Moses: and there fell of the people that day about three thousand men” (32:25-28).

1. The Hebrew word for “broken loose” (para) is defined as “a primitive root; to loosen; by implication, to expose, dismiss; figuratively, absolve, begin:--avenge, avoid, bare, go back, let, (make) naked, set at nought, perish, refuse, uncover” (Strong’s 06544). The KJV translates the word “naked.” This would lead us to believe that sensuality was a part of their worshipping the calf and that some of them continued in their naked state. Some apparently refused to put their clothes back on and act fearful of the Lord concerning their sin (i.e., they continued in a state of stubbornness).

2. Moses proclaims: “Whoso is on Jehovah’s side, let him come unto me.” Here is the decision that every human being that has lived upon the face of the earth must come face to face with. We must decide to obey God or the fleshly desires (cf. Rom. 6:12, 16).

3. Punishment for the hard hearted and un-repenting: Many of the Levites stood with Moses and thereby received the command to slaughter the wicked among the children of Israel. Those performing the punishment were commanded to slay brother, companion, and neighbor. Those in sin were to be punished and there was to be no respect of persons. Often times today when the church exercises the discipline of I Corinthians five the relatives of said individual will in no way go along with it. Said individuals fail to understand Jesus’ commands (cf. Matt. 8:21, 22; 10:34-39) (see study # 45; Church Discipline).

E. “And Moses said, Consecrate yourselves to-day to Jehovah, yea, every man against his son, and against his brother; that he may bestow upon you a blessing this day. 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 Jehovah; peradventure I shall make atonement for your sin. And Moses returned unto Jehovah, and said, Oh, this people have sinned a great sin, and have made them gods of gold. 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 Jehovah said unto Moses, Whosoever hath sinned against me, him will I blot out of my book. And 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. And Jehovah smote the people, because they made the calf, which Aaron made” (32:29-35).

1. Out of all Israel one man stands before the people and proclaims their sin in a spirit of boldness. The Lord’s church needs such men today who will without fear or favor of men expose the wickedness that separates them from God (cf. Elijah (I Kg. 17:1); Jeremiah (Jer. 27:10-16) / Ezekiel (cf. Ezek. 2:3-7) / Jesus (Matt. 16:13ff) (see study # 27).

2. Moses’ love for the people of God is seen in that he is willing to be blotted out of the “book which thou hast written.” The OT people were very aware of God’s book that had recorded the names of those who would be with Him for eternity (cf. Ps. 69:29; Dan. 12:1) (NT / Phil. 4:3; Rev. 3:5; 13:8; 20:15).

3. The Lord answers Moses’ request with a universal truth that rings true today. The Lord answers Moses saying, “Whosoever hath sinned against me, him will I blot out of my book” (cf. Ezek. 18:4, 20; Rev. 20:12) (see study # 46; God’s Judgments).

Lessons Learned

● God does not accept will worship (II Cor. 5:7; Col. 2:8, 23; 3:17).
• Ignorance does not give one license to sin (Ex. 32:2-6).
• The word of God shall judge us rather than our fleshly wisdom (Jn. 12:48).
• What man may view as “a feast to Jehovah” (32:5) God may view as “corrupt worship” (Ex. 32:8-9).
• Righteous indignation (cf. Ex. 32:19; Rom. 12:9; Eph. 4:26).
• Blaming others or one’s environment on sin is a no go with God (cf. Ex. 32:21ff).
• The “unjust know no shame” (Zep. 3:5). The people’s nakedness should have caused them shame but it did not (Ex. 32:25 / Isa. 47:3; Rev. 3:18) (see study # 31). The people’s confusion regarding God’s will should have caused Israel great shame (cf. Jer. 3:25; I Cor. 15:34). Idolatry should have caused them shame yet it did not (cf. Jer. 11:3; I Jn. 5:21).

Chapter 33

I. Moses’ fervent prayer and request to God (33 all):

   A. “And Jehovah spake unto Moses, Depart, go up hence, thou and the people that thou hast brought up out of the land of Egypt, unto the land of which I sware unto Abraham, to Isaac, and to Jacob, saying, Unto thy seed will I give it: 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: 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. And when the people heard these evil tidings, they mourned: and no man did put on him his ornaments. And Jehovah said unto Moses, Say unto the children of Israel, Ye are a stiffnecked people; if I go up into the midst of thee for one moment, I shall consume thee: therefore now put off thy ornaments from thee, that I may know what to do unto thee. And the children of Israel stripped themselves of their ornaments from mount Horeb onward” (33:1-6).

1. The Lord commands Israel to go up to the land of promise (i.e., Canaan) (cf. Gen. 12:7 etc.) and renews His promise to drive out the inhabitants of the land (cf. Ex. 23:23ff).

2. The people considered the news that the Lord would no longer go before them (but rather His angel) as “evil tidings.”

3. The “evil tidings” caused “mourning” on the part of Israel. Why? Because God’s presence would no longer be with them due to their sin. Note that in times to come it will become evident that when God withdraws His presence from His people it is due to their sin (see study # 13):

   1. God separated Himself from Adam and Eve after their fall (cf. Gen. 3:24).
   2. God withdrew from Saul due to his wickedness (I Sam. 28:6).
   3. So God “hides his face” from all those who sin (Isa. 59:2).
   4. The NT reveals this truth as well (cf. Heb. 8:9; I Jn. 1:5-7).

4. The removal of their ornaments (bracelets, anklets, etc.) was a sign of their sorrow and repentance. The Lord thereby commanded them to continue in this that He may see their repentance. Sorrow over sin moves individuals today to turn away from the sin we have committed. It is indeed a sorrowful thought to think that the merciful and loving God has departed from us due to our sin (cf. Ps. 51:1ff; Lk. 13:3; II Cor. 7:9) (see study # 47; Bible Repentance).

B. “Now Moses used to take the tent and to pitch it without the camp, afar off from the camp; and he called it, The tent of meeting. And it came to pass, that every one that sought Jehovah went out unto the tent of meeting, which was without the camp. And it came to pass, when Moses went out unto the Tent, that all the people rose up, and stood, every man at his tent door, and looked after Moses, until he was gone into the Tent. And it came to pass, when Moses entered into the Tent, the pillar of cloud descended, and stood at the door of the Tent: and Jehovah spake with Moses. And all the people saw the pillar of cloud stand at the door of the Tent: and all the people rose up and worshipped, every man at his tent door. And Jehovah spake unto Moses face to face, as a man speaketh unto his friend. And he turned again into the camp: but his minister Joshua, the son of Nun, a young man, departed not out of the Tent” (33:7-11).
1. The “tent of meeting” was a place where Moses went (outside the camp) to communicate with God (this was not the tabernacle / cf. ch. 35ff). When Moses came to the tent the cloud that represents God’s presence would descend upon it and all the people worshipped God in reverence.

2. A character sketch of Joshua can now begin. Joshua had not involved himself with the idolatry of chapter 32. He now is designated as guard of this tent when Moses is not present (see study #22).

C. “And Moses said unto Jehovah, 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 favor in my sight. Now therefore, I pray thee, if I have found favor in thy sight, show me now thy ways, that I may know thee, to the end that I may find favor in thy sight: and consider that this nation is thy people. And he said, My presence shall go with thee, and I will give thee rest. And he said unto him, If thy presence go not with me, carry us not up hence. For wherein now shall it be known that I have found favor in thy sight, I and thy people? Is it not in that thou goest with us, so that we are separated, I and thy people, from all the people that are upon the face of the earth? And Jehovah said unto Moses, I will do this thing also that thou hast spoken; for thou hast found favor in my sight, and I know thee by name” (33:12-17).

1. Two grand lessons are learned in these verses. First, note that it is God’s character that He be importuned (asked over and over) in prayer. Not that God needs to be reminded of our requests but that the style of prayer indicates a deep desire on the part of the prayer for the petition to be granted (Lk. 18:1ff) (see study #48; Bible Prayers).

2. Secondly, note that the man of God who prays with a sense of urgency, fervor, and humility will find what he or she seeks (cf. I Thess. 5:17; James 5:16).

D. “And he said, Show me, I pray thee, thy glory. And he said, I will make all my goodness pass before thee, and will proclaim the name of Jehovah before thee; and I will be gracious to whom I will be gracious, and will show mercy on whom I will show mercy. And he said, Thou canst not see my face; for man shall not see me and live. and Jehovah said, Behold, there is a place by me, and thou shalt stand upon the rock: and it shall come to pass, while my glory passeth by, that I will put thee in a cleft of the rock, and will cover thee with my hand until I have passed by: and I will take away my hand, and thou shalt see my back; but my face shall not be seen” (33:18-23).

1. The Psalmists states, “As the deer pants after the water brooks, so pants my soul after thee, O God. My soul thirsts for God, for the living God” (Psalms 42:1-2).

2. Moses longed to see God. He had seen Him in the form of a burning bush and a pillar of clouds but yet he longed to see the God of heaven in full form. The soul of man yearns for the presence of the loving and merciful God.

3. The Lord responds to Moses’ request favorably, however, no man can see God’s full form and live (cf. Jn. 1:18; 6:46; I Tim. 1:17; I Jn. 4:12).

Lessons Learned:

- Sin separates man from God (Ex. 33:1-6; Isa. 59:1-2; Heb. 8:9; I Jn. 1:5-7).
- The effects of said separation ought to be sorrow and mourning (cf. Ex. 33:4; Ps. 51:1ff; II Cor. 7:9).
- The Character of God: He desires to be impuned (repeatedly asked) so that the earnest desire of the prayerful man or woman is made known (cf. Ex. 33:12ff; Lk. 18:1-8).
- The man who prays with a spirit of humility, urgency, and fervor will find what he seeks (I Thess. 5:17; James 5:16).
- The soul of man longs to see and be with God (cf. Ps. 42:1-2).
Chapter 34

I. Jehovah re-writes the Laws on Tablets of Stone (34:1-7):

A. “And Jehovah said unto Moses, Hew thee two tables of stone like unto the first: and I will write upon the tables the words that were on the first tables, which thou brakest. And be ready by the morning, and come up in the morning unto mount Sinai, and present thyself there to me on the top of the mount. And no man shall come up with thee; neither let any man be seen throughout all the mount; neither let the flocks nor herds feed before that mount.” (34:1-3).

1. Moses had broken the first set of tables that God had made for the people due to his righteous indignation at the sight of the people’s sin (cf. Ex. 32:19).

2. Jehovah instructs Moses to come upon Mount Sinai alone to receive the new tables of stone.

B. “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 Jehovah had commanded him, and took in his hand two tables of stone. And Jehovah descended in the cloud, and stood with him there, and proclaimed the name of Jehovah. And Jehovah passed by before him, and proclaimed, Jehovah, Jehovah, a God merciful and gracious, slow to anger, and abundant in lovingkindness and truth, keeping lovingkindness 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, upon the third and upon the fourth generation.” (34:4-7).

1. Moses was now to receive the promise God made at Ex. 33:18-23.

2. While studying from the books of Genesis and Exodus we learn many things about who we are and what to expect in not only this life but the afterlife. We too learn about God in these early books (see study # 4).

    a. God is just (Gen. 2:15-16)
    b. Merciful (Gen. 3:15; 12:1ff)
    c. Can be grieved (Gen. 6:5-6)
    d. Makes sovereign choices (i.e., chose to save Noah by water cf. I Pet. 3:20-21; chose Abraham, Isaac, and Jacob over others to bring His promised seed into the world cf. Gen. 12:1ff; Rom. 9:11-13).
    e. Omniscience and foreknowledge (use of water to save man from sin cf. I Pet. 3:20-21)
    f. Omnipotence (He spoke the world into existence Gen. 1:6 etc.; breathed life into man etc.).
    g. Ever existing (Gen. 1:1)... Abraham referred to God as the “everlasting God” (Gen. 22:33).
    h. The book of Exodus: When Moses asked the Lord’s name He replied, “I Am that I Am” (signifying God’s eternal, powerful, and self existent state of being).

3. Now, with the people in a state of dejection over their failing the Lord at Sinai the Lord gives the people a greater look into His very being.

    a. God is merciful, gracious, slow to anger, and abundant in lovingkindness and truth. Their remains hope for the sinful people (cf. II Pet. 3:9).
    b. God’s goodness, forbearance, and longsuffering is designed to give man time to repent of their wicked deeds (cf. Rom. 2:4). Said character designates God as love (cf. I Jn. 4:8).
    c. God is willing to forgive man of sins as they repent (II Cor. 7:10). If man is too pride stricken to repent there remains no amount of mercy that can remove the sin (cf. I Jn. 5:16-17). God is thereby just (cf. Jer. 9:24).

C. “And Moses made haste, and bowed his head toward the earth, and worshipped. And he said, If now I have found favor in thy sight, O Lord, let the Lord, I pray thee, go in the midst of us; for it is a stiffnecked people; and pardon our iniquity and our sin, and take us for thine inheritance. And he said, Behold, I make a covenant: before all thy people I will do marvels, such as have not been wrought in all the earth, nor in any nation; and all the people among which thou art shall see the work of Jehovah: for it is a terrible thing that I do with thee. 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. 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: but ye shall break down their altars, and dash in pieces their pillars, and ye shall cut down their Asherim; for
thou shalt worship no other god: for Jehovah, whose name is Jealous, is a jealous God: lest thou make a covenant with the inhabitants of the land, and they play the harlot after their gods, and sacrifice unto their gods, and one call thee and thou eat of his sacrifice; and thou take of their daughters unto thy sons, and their daughters play the harlot after their gods, and make thy sons play the harlot after their gods. Thou shalt make thee no molten gods” (34:8-17).

1. Due to Moses’ humility and willingness to confess and beg forgiveness for sins the Lord was willing to overlook the iniquity of the people (cf. Ps. 51) (see study # 49; Humbly Asking God to Forgive).

2. God renews His covenant with the people (cf. Ex. 24:1-8). God reminds the people not to make any covenant agreements with the people of Canaan but rather they are to destroy all gods among the Canaanite.

D. “The feast of unleavened bread shalt thou keep. Seven days thou shalt eat unleavened bread, as I commanded thee, at the time appointed in the month Abib; for in the month Abib thou camest out from Egypt. All that openeth the womb is mine; and all thy cattle that is male, the firstlings of cow and sheep. And the firstling of an ass thou shalt redeem with a lamb: and if thou wilt not redeem it, then thou shalt break its neck. All the first-born of thy sons thou shalt redeem. And none shall appear before me empty. Six days thou shalt work, but on the seventh day thou shalt rest: in plowing time and in harvest thou shalt rest. And thou shalt observe the feast of weeks, [even] of the first-fruits of wheat harvest, and the feast of ingathering at the year’s end. Three times in the year shall all thy males appear before the Lord Jehovah, the God of Israel. For I will cast out nations before thee, and enlarge thy borders: neither shall any man desire thy land, when thou goest up to appear before Jehovah thy God three times in the year. Thou shalt not offer the blood of my sacrifice with leavened bread; neither shall the sacrifice of the feast of the passover be left unto the morning. The first of the first-fruits of thy ground thou shalt bring unto the house of Jehovah thy God. Thou shalt not boil a kid in its mother's milk” (34:18-26).

1. The Lord reiterates His desires for His people in respect to their worship. They were to keep the feast of unleavened bread, feast of weeks, and the feasts of ingathering. These three feasts marked three times a year that all males were to appear before the Lord at the temple. God too reminds the people of the Sabbath laws. They were to work six days a week and rest on the seventh.

2. The picture is clear. God has agreed to give the people another chance as per Moses’ request (cf. Ex. 32:9ff; 34:9). It is as though a deep breath has been taken by God and in His mercy He tells them once again the plan for their salvation (see study # 4).

E. “And Jehovah said unto Moses, Write thou these words: for after the tenor of these words I have made a covenant with thee and with Israel. And he was there with Jehovah forty days and forty nights; he did neither eat bread, nor drink water. And he wrote upon the tables the words of the covenant, the ten commandments” (34:27-28).

1. As on the former occasion, Moses was once again on the Mount with God forty days and night with no water or food (cf. Ex. 24:18).

2. A “do over” seems to have occurred that the people would prove to God that they were willing to be obedient to Him.

F. “And it came to pass, when Moses came down from mount Sinai with the two tables of the testimony in Moses’ hand, when he came down from the mount, that Moses knew not that the skin of his face shone by reason of his speaking with him. 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. And Moses called unto them; and Aaron and all the rulers of the congregation returned unto him: and Moses spake to them. And afterward all the children of Israel came nigh: and he gave them in commandment all that Jehovah had spoken with him in mount Sinai. And when Moses had done speaking with them, he put a veil on his face. But when Moses went in before Jehovah to speak with him, he took the veil off, until he came out; and he came out, and spake unto the children of Israel that which he was commanded. And the children of Israel saw the face of Moses, that the skin of Moses' face shone: and Moses put the veil upon his face again, until he went in to speak with him” (34:29-35).
1. The people had been given a second chance to prove their loyalty to God. After Moses’ long
stay upon the Mount he comes down and finds them in good standing.
2. All that which had been first delivered to Moses on the Mount was now given to the people of
God.
3. Aaron must have felt a deep since of shame when hearing of the high position that God had
granted he and his sons.

Lessons:
- God is merciful
- God gives man a chance to repent

Chapter 35

I. Moses Delivers God’s Will for their Worship (35:1-29):
   A. “And Moses assembled all the congregation of the children of Israel, and said unto them, These are
      the words which Jehovah hath commanded, that ye should do them. Six days shall work be done;
      but on the seventh day there shall be to you a holy day, a sabbath of solemn rest to Jehovah:
      whosoever doeth any work therein shall be put to death. Ye shall kindle no fire throughout your
      habitations upon the sabbath day” (35:1-3).
   1. Moses gathers the congregation together that they may all hear God’s commandments.
   2. Moses had delivered the law regarding the Sabbath on several occasions (cf. Ex. 16:23ff;
      20:8ff; 23:12; 31:13-17). Here, Moses adds an additional charge in that the people were not
even to “kindle a fire” on the Sabbath (it may be that someone had been guilty of this and so
the addition). Note that there were consequences to violating God’s prescribed laws; i.e., death.
   B. “And Moses spake unto all the congregation of the children of Israel, saying, This is the thing which
      Jehovah commanded, saying, Take ye from among you an offering unto Jehovah; whosoever is of a
      willing heart, let him bring it, Jehovah's offering: gold, and silver, and brass, and blue, and purple,
      and scarlet, and fine linen, and goats' hair, and rams' skins dyed red, and sealskins, and acacia
      wood, and oil for the light, and spices for the anointing oil, and for the sweet incense, and onyx
      stones, and stones to be set, for the ephod, and for the breastplate. And let every wise-hearted man
      among you come, and make all that Jehovah hath commanded: the tabernacle, its tent, and its
      covering, its clasps, and its boards, its bars, its pillars, and its sockets; the ark, and the staves
      thereof, the mercy-seat, and the veil of the screen; the table, and its staves, and all its vessels, and
      the showbread; the candlestick also for the light, and its vessels, and its lamps, and the oil for the
      light; and the altar of incense, and its staves, and the anointing oil, and the sweet incense, and the
      screen for the door, at the door of the tabernacle; the altar of burnt-offering, with its grating of
      brass, it staves, and all its vessels, the laver and its base; the hangings of the court, the pillars
      thereof, and their sockets, and the screen for the gate of the court; the pins of the tabernacle, and
      the pins of the court, and their cords; the finely wrought garments, for ministering in the holy place,
      the holy garments for Aaron the priest, and the garments of his sons, to minister in the priest's
      office” (35:4-19).
   1. God had instructed Moses, in a very detailed manner, how He desires all furnishings and
      priestly clothing to be constructed. The Lord also gave details as to the materials that were to
      be used.
   2. For a detailed study of the tabernacle, its furnishings, and the priestly garbs see notes at
      chapters 25-30. Now came the time to gather all materials needed and actually construct the
      emblems of worship.
   C. “And all the congregation of the children of Israel departed from the presence of Moses. And they
      came, every one whose heart stirred him up, and every one whom his spirit made willing, and
brought Jehovah's offering, for the work of the tent of meeting, and for all the service thereof, and for the holy garments. And they came, both men and women, as many as were willing-hearted, and brought brooches, and ear-rings, and signet-rings, and armlets, all jewels of gold; even every man that offered an offering of gold unto Jehovah. And every man, with whom was found blue, and purple, and scarlet, and fine linen, and goats' hair, and rams' skins dyed red, and seal skins, brought them. Every one that did offer an offering of silver and brass brought Jehovah's offering; and every man, with whom was found acacia wood for any work of the service, brought it. And all the women that were wise-hearted did spin with their hands, and brought that which they had spun, the blue, and the purple, the scarlet, and the fine linen. And all the women whose heart stirred them up in wisdom spun the goats' hair. And the rulers brought the onyx stones, and the stones to be set, for the ephod, and for the breastplate; and the spice, and the oil; for the light, and for the anointing oil, and for the sweet incense. The children of Israel brought a freewill-offering unto Jehovah; every man and woman, whose heart made them willing to bring for all the work, which Jehovah had commanded to be made by Moses” (35:20-29).

1. God has given Israel a second chance. He has not destroyed them. Moses now reveals to the congregation God’s instructions for building the tabernacle, its furnishings, and the priestly garments. The people are excited and desire to give a “freewill-offering” so that the worship of the Lord may be conducted. They brought offerings of goat’s hair, gold, silver, brass and so forth. Women took the time to spin fabric for the tabernacle. No specific amount was demanded of the people. God simply desired the people to give because they wanted to do so.

2. The church of Jesus Christ has a work to do today as well as the congregation of God’s people during the days of building the tabernacle for worship. The church of Christ is to preach the gospel to the lost of the world, edify its members on the first day of the week, and care financially for needy members of the body. To perform this work God desires that His people give a “freewill-offering” upon the first day of the week only (cf. I Cor. 16:1ff). The apostle Paul writes, “But this I say, He that soweth sparingly shall reap also sparingly; and he that soweth bountifully shall also reap bountifully. Let each man do according as he hath purposed in his heart: not grudgingly, or of necessity: for God loves a cheerful giver” (II Cor. 9:6-7).

II. God miraculously endows specific individuals to perform the workmanship of the tabernacle and furnishings (35:30-35):

A. “And Moses said unto the children of Israel, See, Jehovah hath called by name Bezalel the son of Uri, the son of Hur, of the tribe of Judah. And he hath filled him with the Spirit of God, in wisdom, in understanding, and in knowledge, and in all manner of workmanship; and to devise skilful works, to work in gold, and in silver, and in brass, and in cutting of stones for setting, and in carving of wood, to work in all manner of skilful workmanship” (35:30-33).

1. Bezalel was called of God to do the workmanship of the tabernacle and so forth (cf. Ex. 31:1-6).

2. Bezalel was not the only miraculously enlightened craftsman.

B. “And he hath put in his heart that he may teach, both he, and Oholiab, the son of Ahisamach, of the tribe of Dan. Them hath he filled with wisdom of heart, to work all manner of workmanship, of the engraver, and of the skilful 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 workmanship, and of those that devise skilful works” (35:34-35).

1. It appears that Oholiab was endowed with abilities as well but he had to be taught by Bezalel.

2. Everything (i.e., the materials and laborers) were now in place for the construction process to begin.

Chapter 36

I. The People have to be restrained from their liberal Freewill-Offerings (36:1-7):

A. “And Bezalel and Oholiab shall work, and every wise-hearted man, in whom Jehovah hath put wisdom and understanding to know how to work all the work for the service of the sanctuary,
according to all that Jehovah hath commanded. And Moses called Bezalel and Oholiab, and every wise-hearted man, in whose heart Jehovah had put wisdom, even every one whose heart stirred him up to come unto the work to do it: and they received of Moses all the offering which the children of Israel had brought for the work of the service of the sanctuary, wherewith to make it. And they brought yet unto him freewill-offerings every morning” (36:1-3).

1. Now there are other men involved in the work (those whom Bezalel had trained and who’s heart was willing to work).

2. The skilled workers received the materials from the people day by day so that the tabernacle and its furnishings could be constructed.

B. “And all the wise men, that wrought all the work of the sanctuary, came every man from his work which they wrought. And they spake unto Moses, saying, The people bring much more than enough for the service of the work which Jehovah commanded to make. 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. For the stuff they had was sufficient for all the work to make it, and too much” (36:4-7).

1. The people were so willing to give and work that they actually exceeded the materials that were needed for the construction process.

2. Their giving was so free and liberal that they had to be “restrained” from giving more. Liberality is a blessing and commended in some areas of life.

II. The Construction Process (36:8-38):

A. “And all the wise-hearted men among them that wrought the work made the tabernacle with ten curtains; of fine twined linen, and blue, and purple, and scarlet, with cherubim, the work of the skilful workman, Bezalel made them. The length of each curtain was eight and twenty cubits, and the breadth of each curtain four cubits: all the curtains had one measure. And he coupled five curtains one to another: and the other five curtains he coupled one to another. And he made loops of blue upon the edge of the one curtain from the selvedge in the coupling: likewise he made in the edge of the curtain that was outmost in the second coupling. Fifty loops made he in the one curtain, and fifty loops made he in the edge of the curtain that was in the second coupling: the loops were opposite one to another. And he made fifty clasps of gold, and coupled the curtains one to another with the clasps: so the tabernacle was one. And he made curtains of goats' hair for a tent over the tabernacle: eleven curtains he made them. The length of each curtain was thirty cubits, and four cubits the breadth of each curtain: the eleven curtains had one measure. And he coupled five curtains by themselves, and six curtains by themselves. And he made fifty loops on the edge of the curtain that was outmost in the coupling, and fifty loops made he upon the edge of the curtain which was outmost in the second coupling. And he made fifty clasps of brass to couple the tent together, that it might be one. And he made a covering for the tent of rams' skins dyed red, and a covering of sealskins above” (36:8-19).

1. Bezalel made the curtains just as God had given specific instructions to Moses (cf. Ex. 26:1-15).

B. “And he made the boards for the tabernacle, of acacia wood, standing up. Ten cubits was the length of a board, and a cubit and a half the breadth of each board. Each board had two tenons, joined one to another: thus did he make for all the boards of the tabernacle. And he made the boards for the tabernacle: twenty boards for the south side southward. And he made forty sockets of silver under the twenty boards; two sockets under one board for its two tenons, and two sockets under another board for its two tenons. And for the second side of the tabernacle, on the north side, he made twenty boards, and their forty sockets of silver; two sockets under one board, and two sockets under another board. And for the hinder part of the tabernacle westward he made six boards. And two boards made he for the corners of the tabernacle in the hinder part. And they were double beneath; and in like manner they were entire unto the top thereof unto one ring: thus he did to both of them in the two corners. And there were eight boards, and their sockets of silver, sixteen sockets; under every board two sockets. And he made bars of acacia wood; five for the boards of the one side of the tabernacle, and five bars for the boards of the other side of the tabernacle, and five bars for the boards of the tabernacle for the hinder part westward. And he made the middle bar to pass through in the midst of the boards from the one end to the other. And
he overlaid the boards with gold, and made their rings of gold for places for the bars, and overlaid the bars with gold” (36:20-34).

1. Bezalel too made the boards for the curtains of the tabernacle to rest upon (cf. Ex. 26:15ff).

C. “And he made the veil of blue, and purple, and scarlet, and fine twined linen: with cherubim, the work of the skilful workman, made he it. And he made thereunto four pillars of acacia, and overlaid them with gold: their hooks were of gold; And he cast for them four sockets of silver. And he made a screen for the door of the Tent, of blue, and purple, and scarlet, and fine twined linen, the work of the embroiderer; and the five pillars of it with their hooks: and he overlaid their capitals and their fillets with gold; and their five sockets were of brass” (36:35-38).

1. Bezalel was also responsible for constructing the veil of blue and purple that separated the holy place from the most holy place (cf. Ex. 26:31).

2. Let us recall that God had given Moses the blue prints of the tabernacle, furnishings, and priestly garments and then said, “even so shall ye make it” according to the pattern (cf. Ex. 24:9).

Chapter 37

I. Bezalel constructs the ark, curtains, boards, table of showbread, candlestick holder, and altar of Incense (37:1-29):

A. “And Bezalel made the ark of acacia 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: and he overlaid it with pure gold within and without, and made a crown of gold to it round about. And he cast for it four rings of gold, in the four feet thereof; even two rings on the one side of it, and two rings on the other side of it. And he made staves of acacia wood, and overlaid them with gold. And he put the staves into the rings on the sides of the ark, to bear the ark. And he made a mercy-seat of pure gold: two cubits and a half was the length thereof, and a cubit and a half the breadth thereof. And he made two cherubim of gold; of beaten work made he them, at the two ends of the mercy-seat; one cherub at the one end, and one cherub at the other end: of one piece with the mercy-seat made he the cherubim at the two ends thereof. And the cherubim spread out their wings on high, covering the mercy-seat with their wings, with their faces one to another; toward the mercy-seats were the faces of the cherubim” (37:1-9).

1. Again, Bezalel made the Ark of the Covenant according to the pattern God had prescribed.

2. Details are given here that give us a clear picture of what the ark and mercy seat must have looked like (see notes from chapter 25:10ff for pic).

B. “And he made the table of acacia wood: two cubits was the length thereof, and a cubit the breadth thereof, and a cubit and a half the height thereof: and he overlaid it with pure gold, and made thereto a crown of gold round about. And he made unto it a border of a handbreadth round about, and made a golden crown to the border thereof round about. And he cast for it four rings of gold, and put the rings in the four corners that were on the four feet thereof. Close by the border were the rings, the places for the staves to bear the table. And he made the staves of acacia wood, and overlaid them with gold, to bear the table. And he made the vessels which were upon the table, the dishes thereof, and the spoons thereof, and the bowls thereof, and the flagons thereof, wherewith to pour out, of pure gold” (37:10-16).

1. Bezalel was responsible for not only the curtains, boards, veil, and Ark of the Covenant, but he too was responsible for the table of showbread.

2. Moses is careful to note all details in Bezalel following God’s pattern.

C. “And he made the candlestick of pure gold: of beaten work made he the candlestick, even its base, and its shaft; its cups, it knops, and its flowers, were of one piece with it: and there were 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: three cups made like almond-blossoms in one branch, a knop and a flower, and three cups made like almond-blossoms in the other branch, a knop and a flower: so for the six branches going out of the candlestick. And in
the candlestick were four cups made like almond-blossoms, the knops thereof, and the flowers thereof; and a knop under two branches of one piece with it, and a knop under two branches of one piece with it, and a knop under two branches of one piece with it, for the six branches going out of it. Their knops and their branches were of one piece with it: the whole of it was one beaten work of pure gold. And he made the lamps thereof, seven, and the snuffers thereof, and the snuffdishes thereof, of pure gold. Of a talent of pure gold made he it, and all the vessels thereof” (37:17-24).

I. Bezalel constructed the candlestick holder according to God’s instructions (cf. Ex. 25:31).

D. “And he made the altar of incense of acacia wood: a cubit was the length thereof, and a cubit the breadth thereof, foursquare; and two cubits was the height thereof; the horns thereof were of one piece with it. And he overlaid it with pure gold, the top thereof, and the sides thereof round about, and the horns of it: and he made unto it a crown of gold round about. And he made for it two golden rings under the crown thereof, upon the two ribs thereof, upon the two sides of it, for places for staves wherewith to bear it. And he made the staves of acacia wood, and overlaid them with gold” (37:25-28).

1. Once again, it is Bezalel who makes the altar of incense as God had directed (cf. Ex. 27:1ff).

E. “And he made the holy anointing oil, and the pure incense of sweet spices, after the art of the perfumer” (37:29).

Chapter 38

I. Bezalel makes the altar of burnt offering, laver, court of the tabernacle just as God had gave the Pattern (38:1-31):

A. “And he made the altar of burnt-offering of acacia wood: five cubits was the length thereof, and five cubits the breadth thereof, foursquare; and three cubits the height thereof. And he made the horns thereof upon the four corners of it; the horns thereof were of one piece with it: and he overlaid it with brass. And he made all the vessels of the altar, the pots, and the shovels, and the basins, the flesh-hooks, and the firepans: all the vessels thereof made he of brass. And he made for the altar a grating of network of brass, under the ledge round it beneath, reaching halfway up. And he cast four rings for the four ends of the grating of brass, to be places for the staves. And he made the staves of acacia wood, and overlaid them with brass. And he put the staves into the rings on the sides of the altar, wherewith to bear it; he made it hollow with planks” (38:1-7).

1. Bezalel constructs the altar of burnt-offering just as the Lord had prescribed (cf. 27:1-8).

2. Though Bezalel is said to have made all these things we understand that he was the head man for the job and that he had others who were his trained helpers (cf. Ex. 36:1ff).

B. “And he made the laver of brass, and the base thereof of brass, of the mirrors of the ministering women that ministered at the door of the tent of meeting” (38:8).

1. The pattern for the laver is revealed at Exodus 30:17ff and so Bezalel did.

C. “And he made the court: for the south side southward the hangings of the court were of fine twined linen, a hundred cubits; their pillars were twenty, and their sockets twenty, of brass; the hooks of the pillars and their fillets were of silver. And for the north side a hundred cubits, their pillars twenty, and their sockets twenty, of brass; the hooks of the pillars, and their fillets, of silver. 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. And for the east side eastward fifty cubits. The hangings for the one side of the gate were fifteen cubits; their pillars three, and their sockets three; and so for the other side: on this hand and that hand by the gate of the court were hangings of fifteen cubits; their pillars three, and their sockets three. All the hangings of the court round about were of fine twined linen. And the sockets for the pillars were of brass; the hooks of the pillars, and their fillets, of silver; and the overlaying of their capitals, of silver; and all the pillars of the court were filleted with silver. And the screen for the gate of the court was the work of the embroiderer, 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. And their pillars were four, and their sockets four, of brass; their hooks of silver, and the overlaying of their capitals, and their
fillets, of silver. And all the pins of the tabernacle, and of the court round about, were of brass” (38:9-20).

1. The instructions to build the court of the tabernacle are found at Exodus 27:9ff and so it is constructed.

D. “This is the sum of the things for the tabernacle, even the tabernacle of the testimony, as they were counted, according to the commandment of Moses, for the service of the Levites, by the hand of Ithamar, the son of Aaron the priest. And Bezalel the son of Uri, the son of Hur, of the tribe of Judah, made all that Jehovah commanded Moses. And with him was Oholiab, the son of Ahisamach, of the tribe of Dan, an engraver, and a skilful workman, and an embroiderer in blue, and in purple, and in scarlet, and in fine linen” (38:21-23).

1. God had given Moses the command to construct these things and Moses in turn commanded the people (cf. Ex. 25:1, 9). Bezalel did all that was commanded of him.

2. Note here that Oholiab participated in the work as well.

3. Throughout the Old Testament we find God giving specific instructions that He expects His hearers to follow:
   a. Genesis 2:16 (The command to not eat of the tree of knowledge)
   b. Genesis 6:13ff (The command to build an ark)
   c. Genesis 17:9ff (The command to circumcise male children on the eighth day)
   d. God had clearly delivered laws and expected His people to follow them (cf. Gen. 38:7-9).
   e. Note that God’s promises are contingent upon man’s obedience (cf. Gen. 18:19).
   f. The New Testament covenant is no different (cf. Gal. 3:14; Acts 2:38-39; Rom. 4:13-16) and these promises are contingent upon our obedience (cf. Rom. 6:16; I Cor. 15:2; Col. 1:22-23; Heb. 4:1-2) (see study # 14).

E. “All the gold that was used for the work in all the work of the sanctuary, even the gold of the offering, was twenty and nine talents, and seven hundred and thirty shekels, after the shekel of the sanctuary. And the silver of them that were numbered of the congregation was a hundred talents, and a thousand seven hundred and threescore and fifteen shekels, after the shekel of the sanctuary: a beka a head, that is, half a shekel, after the shekel of the sanctuary, for every one that passed over to them that were numbered, from twenty years old and upward, for six hundred thousand and three thousand and five hundred and fifty men. And the hundred talents of silver were for casting the sockets of the sanctuary, and the sockets of the veil; a hundred sockets for the hundred talents, a talent for a socket. And of the thousand seven hundred seventy and five shekels he made hooks for the pillars, and overlaid their capitals, and made fillets for them. And the brass of the offering was seventy talents, and two thousand and four hundred shekels. And therewith he made the sockets to the door of the tent of meeting, and the brazen altar, and the brazen grating for it, and all the vessels of the altar, and the sockets of the court round about, and the sockets of the gate of the court, and all the pins of the tabernacle, and all the pins of the court round about” (38:24-31).

1. Exact amounts of materials used are given.

Chapter 39

I. Bezalel and Oholiab make the Priests Garments (39:1-32):

A. “And of the blue, and purple, and scarlet, they made finely wrought garments, for ministering in the holy place, and made the holy garments for Aaron; as Jehovah commanded Moses. And he made the ephod of gold, blue, and purple, and scarlet, and fine twined linen. 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, the work of the skilful workman. They made shoulder-pieces for it, joined together; at the two ends was it joined together. And the skilfully woven band, that was upon it, wherewith to gird it on, was of the same piece and like the work thereof; of gold, of blue, and purple, and scarlet, and fine twined linen; as Jehovah commanded Moses. And they wrought the onyx stones, inclosed in settings of gold, graven with the engravings of a signet, according to the names of the children of Israel. And he put them on the shoulder-pieces of the ephod, to be stones
of memorial for the children of Israel; as Jehovah commanded Moses. And he made the breastplate, the work of the skilful workman, like the work of the ephod; of gold, of blue, and purple, and scarlet, and fine twined linen. It was foursquare; they made the breastplate double: a span was the length thereof, and a span the breadth thereof, being double. And they set in it four rows of stones. A row of sardius, topaz, and carbuncle was the first row; and the second row, an emerald, a sapphire, and a diamond; and the third row, a jacinth, an agate, and an amethyst; and the fourth row, a beryl, an onyx, and a jasper: they were inclosed in inclosings of gold in their settings. 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 according to his name, for the twelve tribes. And they made upon the breastplate chains like cords, of wreatheen work of pure gold. And they made two settings of gold, and two gold rings, and put the two rings on the two ends of the breastplate. And they put the two wreatheen chains of gold in the two rings at the ends of the breastplate. And the other two ends of the two wreatheen chains they put on the two settings, and put them on the shoulder-pieces of the ephod, in the forepart thereof. And they made two rings of gold, and put them upon the two ends of the breastplate, upon the edge thereof, which was toward the side of the ephod inward. And they made two rings of gold, and put them on the two shoulder-pieces of the ephod underneath, in the forepart thereof, close by the coupling thereof, above the skilfully waven band of the ephod. And they did bind the breastplate by the rings thereof unto the rings of the ephod with a lace of blue, that it might be upon the skilfully waven band of the ephod, and that the breastplate might not be loosed from the ephod; as Jehovah commanded Moses. And he made the robe of the ephod of woven work, all of blue. And the hole of the robe in the midst thereof, as the hole of a coat of mail, with a binding round about the hole of it, that it should not be rent. And they made upon the skirts of the robe pomegranates of blue, and purple, and scarlet, and twined linen. And they made bells of pure gold, and put the bells between the pomegranates upon the skirts of the robe round about, between the pomegranates; a bell and a pomegranate, a bell and a pomegranate, upon the skirts of the robe round about, to minister in; as Jehovah commanded Moses. And they made the coats of fine linen of woven work for Aaron, and for his sons, and the mitre of fine linen, and the goodly head-tires of fine linen, and the linen breeches of fine twined linen, and the girdle of fine twined linen, and blue, and purple, and scarlet, the work of the embroiderer; as Jehovah commanded Moses. And they made the plate of the holy crown of pure gold, and wrote upon it a writing, like the engravings of a signet, HOLY TO JEHOVAH. And they tied unto it a lace of blue, to fasten it upon the mitre above; as Jehovah commanded Moses. Thus was finished all the work of the tabernacle of the tent of meeting: and the children of Israel did according to all that Jehovah commanded Moses; so did they” (39:1-32).

1. The skilled workers followed God’s instructions regarding the garments for ministering in the holy place (i.e., the ephod, breastplate, robe of the ephod, bells, coats, girdle, and mitre with the plate of the holy crown that read HOLY TO JEHOVAH.

2. The word of God reveals that the people did all that God had commanded regarding the construction of the tabernacle, court, furnishings, and priestly garments.

II. Israel presents their work to Moses (39:33-43):

A. “And they brought the tabernacle unto Moses, the Tent, and all its furniture, its clasps, its boards, its bars, and its pillars, and its sockets; and the covering of rams' skins dyed red, and the covering of sealskins, and the veil of the screen; the ark of the testimony, and the staves thereof, and the mercy-seat; the table, all the vessels thereof; and the showbread; the pure candlestick, the lamps thereof, even the lamps to be set in order, and all the vessels thereof, and the oil for the light; and the golden altar, and the anointing oil, and the sweet incense, and the screen for the door of the Tent; the brazen altar, and its grating of brass, its staves, and all its vessels, the laver and its base; the hangings of the court, its pillars, and its sockets, and the screen for the gate of the court, the cords thereof, and the pins thereof, and all the instruments of the service of the tabernacle, for the tent of meeting; the finely wrought garments for ministering in the holy place, and the holy garments for Aaron the priest, and the garments of his sons, to minister in the priest's office. According to all that Jehovah commanded Moses, so the children of Israel did all the work. And Moses saw all the
work, and, behold, they had done it; as Jehovah had commanded, even so had they done it: and Moses blessed them” (39:33-43).

1. After all the laborious work was completed the finished product was presented to Moses.
2. Moses views the work and blesses the people (see study # 50; Bible Blessings).
3. We get the feeling that there is a sense of great relief on the part of Moses after seeing that all had been done according to God’s commandments. There was much to do and a multitude of details to be followed but they did it, they did it!
4. After their previous failures to keep God’s commandments they had now completed a task that God commanded. This was a positive step in Israel’s future relationship with God.

Lessons Learned from chapters 35-39

- The congregation of God’s people was given instructions to build the tabernacle, court, furnishings, and priestly garments for worship. To accomplish the tasks at hand, materials would be needed (i.e., monies, time, and effort). The Israelites did so to the point that they had to be “restrained” (cf. Ex. 36:6).
- The congregation of God’s people today (i.e., the church) has a work and worship to accomplish as well. The church is to preach to the lost (II Cor. 11:8), edify the saints (Eph. 4:11-12), and provide benevolent care for needy saints universally (cf. Acts 4:32) and locally (I Tim. 5). Said work will take monies, time, and effort. The Lord has thereby ordained that a first day of the week contribution be made (cf. I Cor. 16:1). The saints are to give as they have prospered from a heart of thankfulness that the kingdom of God may grow (cf. II Cor. 9:6-7). Let us all give of our monies, time, and effort till we have to be “restrained” (see study # 51; The Work of the Church).
- At Exodus 25:9, 40 we noted that God had delivered a “pattern” to be followed in regards to constructing the worship materials. Exodus chapters 35-39 make several mentions of the fact that God has “commanded” things to be done according to His revealed pattern. We understand the primary lesson here to grasp is that the OT tabernacle was only a “shadow” or “copy” of the NT means of worship (true tabernacle) and thereby it served its purpose and had an end (cf. Heb. 8:4-5). A secondary lessons is that God expected His people to follow His pattern instructions with precision. Said requirements have ever been the nature of God (cf. Gen. 2:16; 6:13; 17:9 etc.). Interestingly, God’s promises are always contingent upon man’s obedience (cf. Gen. 18:19). God’s NT promises are not different. The Lord expects His disciples to keep his commandments that they may receive His glorious promise of salvation (cf. Gal. 3:14; Rom. 6:16; I Cor. 15:2; Col. 1:22-23; Heb. 4:1-2 etc.) (see study # 10; # 14).

Chapter 40

I. Instructions to Erect the Tabernacle and its Furnishings (40:1-16):

A. “And Jehovah spake unto Moses, saying, On the first day of the first month shalt thou rear up the tabernacle of the tent of meeting. And thou shalt put therein the ark of the testimony, and thou shalt screen the ark with the veil” (40:1-3).

1. All instructions have been given and the work has been completed. The time for erecting the tabernacle has arrived.
2. This verse seems to remove the difficulty regarding the location of the altar of incense. The reading at Exodus 40:22-26 would leave on thinking that the altar of incense was inside the
most holy room with the ark, however, this verse clearly states that the ark is veiled from all
other furnishings.

B. “And thou shalt bring in the table, and set in order the things
that are upon it; and thou shalt bring in the candlestick, and
light the lamps thereof. And thou shalt set the golden altar for
incense before the ark of the testimony, and put the screen of
the door to the tabernacle. And thou shalt set the altar of
burnt-offering before the door of the tabernacle of the tent of
meeting. And thou shalt set the laver between the tent of
meeting and the altar, and shalt put water therein. And thou
shalt set up the court round about, and hang up the screen of
the gate of the court. And thou shalt take the anointing oil, and
anoint the tabernacle, and all that is therein, and shalt hallow
it, and all the furniture thereof: and it shall be holy. And thou
shalt anoint the altar of burnt-offering, and all its vessels, and
sanctify the altar: and the altar shall be most holy. And thou
shalt anoint the laver and its base, and sanctify it. And thou
shalt bring Aaron and his sons unto the door of the tent of meeting, and shalt wash them with water.
And thou shalt put upon Aaron the holy garments; and thou shalt anoint him, and sanctify him, that
he may minister unto me in the priest's office. And thou shalt bring his sons, and put coats upon
them; and thou shalt anoint their father, that they may minister unto me in the priest's office: and their anointing shall be to them for an everlasting priesthood throughout
their generations. Thus did Moses: according to all that Jehovah commanded him, so did he”
(40:4-16).

1. All the parts to the worship service to
Jehovah God would have their proper
place. The most holy place with the
ark, the veil, the altar of incense in the
holy place, the table of showbread on
the north side, and the candlestick
holder on the south. Outside, there
was the laver and then the altar of
burnt offering all in the court yard
(see study # 52; All Things Done in
Proper Order).

2. Consider the artist rendition of the
tabernacle and its court taken from
www.biblical-art.com at previous
page, to the right and next page.

II. Moses Completes God’s Instructions
(40:17-38):
A. “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.
And Moses reared up the tabernacle, and
laid its sockets, and set up the boards
thereof, and put in the bars thereof, and
reared up its pillars. And he spread the
tent over the tabernacle, and put the
covering of the tent above upon it; as
Jehovah commanded Moses. 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: and he brought the ark into the tabernacle, and set up the veil of the screen, and screened the ark of the testimony; as Jehovah commanded Moses. And he put the table in the tent of meeting, upon the side of the tabernacle northward, without the veil. And he set the bread in order upon it before Jehovah; as Jehovah commanded Moses. And he put the candlestick in the tent of meeting, over against the table, on the side of the tabernacle southward. And he lighted the lamps before Jehovah; as Jehovah commanded Moses. And he put the golden altar in the tent of meeting before the veil: and he burnt thereon incense of sweet spices; as Jehovah commanded Moses. And he put the screen of the door to the tabernacle. And he set the altar of burnt-offering at the door of the tabernacle of the tent of meeting, and offered upon it the burnt-offering and the meal-offering; as Jehovah commanded Moses. And he set the laver between the tent of meeting and the altar, and put water therein, wherewith to wash. And Moses and Aaron and his sons washed their hands and their feet thereat; when they went into the tent of meeting, and when they came near unto the altar, they washed; as Jehovah commanded Moses. And he reared up the court round about the tabernacle and the altar, and set up the screen of the gate of the court. So Moses finished the work” (40:17-33).

1. The initial work of setting up the tabernacle and the sacrificial systems belonged to Moses.
2. The Levitical priesthood would, from this point forward, take care of all things that pertained to the tabernacle.

B. “Then the cloud covered the tent of meeting, and the glory of Jehovah filled the tabernacle. And Moses was not able to enter into the tent of meeting, because the cloud abode thereon, and the glory of Jehovah filled the tabernacle. And when the cloud was taken up from over the tabernacle, the children of Israel went onward, throughout all their journeys: but if the cloud was not taken up, then they journeyed not till the day that it was taken up. For the cloud of Jehovah was upon the tabernacle by day, and there was fire therein by night, in the sight of all the house of Israel, throughout all their journeys” (40:34-38).

1. God made His presence known through the cloud and fire.
2. The days of Israel following God through the wilderness were days that should have produced un-wavering faith due to the fact that they saw with their eyes all God’s mighty works.