

Exodus Notes

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Recommended Reading: “The Invisible War” by Donald Grey Barnhouse – 2 chapters on the plagues of Egypt.

Introduction:

Title in Hebrew – “And these are the names.”

Exodus – From the Septuagint title means “deliverance.”

- Mark 12:26 – Jesus said Moses wrote this book.

Chapter 1:

1:1 – “Now...” – Picking up and continuing the account of Genesis.

- According to 1 Kings 6:1, the exodus took place 480 years before “the 4th year of Solomon’s reign over Israel.” Since that year was c. 966 BC, it has traditionally been held that the exodus occurred c. 1446 BC.

1:7 – “and...and...and” – Grammatical structure used to enforce the abundance of things stated.

- “increased abundantly” – Growing from 70 to 2-3 million people in less than 400 years. That is a population doubling every 25 years.

1:8 – “which knew not Joseph” – It has been about 300 years since Joseph. (Israel has been afflicted for 320 years, gradually becoming more and more persecuted as the memory of Joseph fades.)

- There is a blank in Egyptian history from the 4th king of the 13th dynasty to the 18th dynasty. Therefore, the records from Joseph to Moses are not very clear; seemingly for two reasons: 1. No kings would allow defeats to be historically recorded and 2. We have strange leadership in Egypt up to this time. The Hyxos, shepherd-kings, ruled Egypt for 400 years. (Zathnathpaaneah seems to refer to the 13th dynasty of Egypt.)
- After the Hyxos were driven out, an Egyptian ruler was raised up. His name was Amose. He would have several reasons to hate/fear the Hebrews: 1. they lived in a choice area of Egypt as foreigners, 2. their group was getting huge and refusing to amalgamate into Egypt, and 3. if there was another battle between the present, Egyptian leadership and the former, Hyxos leadership, the Hebrews might side w/the Hyxos.
- Thutmos II succeeded Amose and ruled for some time. His wife, and step-sister, Hapsheetsut (the supposed Egyptian mother of Moses) suddenly becomes Pharaoh and proclaims herself as deity for 20 years after Thutmos II disappears from the scene and didn’t have any male successors.
- Hapsheetsut’s step-son, Thutmos III, killed Hapsheetsut and took over Egypt. He ruled violently and even raided Canaan, expecting to get the Israelites. [It was only an 11-day journey from Egypt to Canaan. Yet, Israel took 40 years.] Thutmos III was so powerful that he destroyed the central power in Canaan, actually driving the inhabitants into walled cities for protection. Thutmos III cleared the way while Israel was in the desert.
→ Daniel 4:17 – “God rules in the kingdom of men and gives it to whomever He wants.”
- “new king...did not know Joseph” – The remembrance of God’s deliverer doesn’t last long. Fame is certainly fleeting, even to those we serve and preserve.
 - How quickly they re-write the record books.

- 1:9 – “more and mightier” – Numbers (and Exodus 12:37) counts 600,000 fighting men in the first census.
- This count means there are probably 2-3 million Israelites at this time.
- 1:10 – “join our enemies” – Amose is afraid that if the Hyxos come back, the Hebrews will fight on their side.
- Record of forced labor in Egypt called “Fenchu” – meaning “bearer of the shepherd staff.” Rameses claims he was the one to use Hebrew slaves...plagiarizer.
 - “fight against us” – When a government turns to its own preservation over and above dealing for the best interest of the people, it has no way to go but down.
- 1:12 – “affliction” – This is serving God’s purpose too. This hardship will force them back to God.
- Gen. 15:13 – God prophesied to Abraham that his descendants would be afflicted in a foreign land for 4 generations.
 - Egypt was polytheistic, self-dependant, wealthy, and had no need for Yahweh. Deut. 11 says Egypt sows and waters itself. But God wants Israel to trust Him as in Canaan they will look to heaven for rain and nourishment.
 - The Israelites would have lived in relative wealth and prosperity after the government under Joseph granted favor to him and his people.
 - more they multiplied and grew” – Affliction often causes to strengthen a people, nation, or church. Prosperity tends to soften them.
 - Hell and earth cannot diminish those whom Heaven will increase.
- 1:13 – “with rigor” – Lit. “to break them into pieces.”
- 1:15 – “Shiphraph and Puah” – God recognizes these Hebrew women.
- Both of these names are of Semitic origin.
 - We don’t even have Pharaoh’s name in our record!
- 1:16 – “on the birthstools” – Jeremiah 18:3 → “on the potter’s wheel” or as the clay is being formed in the mother’s womb. This is speaking of either late-term/partial-birth abortion or infanticide.
- “birthstools” – Lit. “two stones.” A woman sat on them while giving birth.
- 1:17 – “feared God” – They risked their lives to act in the fear of the Lord.
- 1:19 – “not like the Egyptian women” – The Hebrews had to work in the field. They were strong!
- 1:20 – “Therefore God dealt well” - God blessed the midwives because of their act of faith. And He protected their lives. They could have been killed for this disobedience of Pharaoh.
- There are times to disobey our civil authorities. Christians are to pray for them and respect them (Rom. 13:1-7; 1 Tim. 2:1-2; 1 Pet. 2:13-17) but when the government’s commands go against the Lord’s instructions we are to civilly disobey (Dan. 3; 6; Acts 4-5).
- 1:21 – “provided households for them” – Usually, midwives held their occupation because they had no children of their own.
- 1:22 – “Pharaoh commanded all his people” - Then Pharaoh sent all the Egyptians after the baby boys.
- Since Genesis 3, Satan has been trying to corrupt and kill the Israelite boys and nation.
 - “son...cast into the river” – Satan loves to kill things when they are small.

Chapter 2:

In Exodus 1, God is preparing a people for deliverance. In Exodus 2, God prepares the deliverer.

2:1 – “a man...a daughter of Levi” – Exodus 6:20 tells us the names of Moses’ parents: Amram and Jochabed.

2:2 – “beautiful child” – Acts 7:20 says Moses was “well pleasing to God.” (Heb. 11:23)
- Moses was born in a dark time (which is a little like having a child in this world).
- Jochabed – First name in the Bible with compound name Jehovah → Ja-chabed

2:3 – “ark” – This is a small, boat-like coffin; a barge (Gen. 6).
- “in the reeds” – She placed the ark among the bulrushes so it wouldn’t float away.

2:4 – “his sister” – Miriam, about 10 years old at this time.
- Jochabed is either anticipating her son’s death or she has an idea that God is going to do something to preserve his life.

2:5 – “daughter of Pharaoh” – This is likely Hapsheetsut. This is not a coincidence. God has intervened.
- This part of the Nile was ruled by the Hyxos, and it is the only part not infested with crocodiles.

2:6 – “the baby wept” – God’s mercy even touched a hardened Pharaoh’s daughter.

2:7 – “a nurse for you from the Hebrew women” - Josephus says Hapsheetsut tried to get Moses to nurse among the Egyptian women, but Moses kept turning his head. And it is then that Miriam steps in.

2:9 – “I will give you your wages” - Pharaoh will pay for Moses’ mother to nurse Moses and then raise the deliverer in his own household. God has a plan!
- Ancient Egyptian tombs had inscriptions that said that all disembodied spirits had to confess to three things; 1. have never made a grown man cry, 2. have never afflicted a man, and 3. have never refused a child to nurse. (God’s been setting this up for a long time.)
- Amram and Jochabed must see Moses as borrowed, on loan from God. They had their son while all the other male babies were being killed around them.

- 2:10 – “she brought him to Pharaoh” – Likely at the time he was weaned, 3-5 years old.
- Josephus – Since Moses was so beautiful, an Egyptian scribe predicted that he would be the next ruler of Egypt and ordered him to be killed.
 - From 3-5 years old, Amram and Jochabed must have taught him about God and His promises. And what they planted into the mind of that young boy was enough to bear fruit 40 years later despite an Egyptian adoption, secular education, and sinful culture when he would then chose to be afflicted with “the people of God” (Heb. 11:25).
 - “Moses” – This is his Egyptian name which means “to draw out.” We have no record of his Hebrew name.
 - Josephus - by 40 years old, Moses defeated the Ethiopians as a general in the army. Moses was also a great speaker, educated in the best universities of the world at that time.
 - Acts 7:22 - “mighty in word and deed.”
 - “her son” – Throughout the early part of Exodus, all the Pharaoh’s efforts to suppress Israel were thwarted by women: the midwives (1:17), the Israelite mothers (1:19), Moses’ mother and sister (2:3-4, 7-9), and Pharaoh’s own daughter (2:10).
- 2:11 – “Moses was grown” – Moses, Daniel, and Shadrach, Meshach, and Abednego were all educated in pagan/idolatrous systems. Yet, their training in faith was more influential than their educations.
- “one of his brethren” - At 40, Moses had a sense that he was to be the deliverer of “his people.”
 - “he spied” – Moses’ first attempt to deliver the people...on his own.
 - Moses is ministering according to felt needs rather than out of obedience to God.
 - Moses hasn’t had a personal experience of God yet. He will at the burning bush. (Exod. 3)
 - Num. 12:3 says Moses was the most humble man to ever live. He will be humbled in the desert.
- 2:12 – “he looked this way and that” – But he didn’t look up.
- “hid him in the sand” – Moses, in the flesh, failed to even bury one Egyptian well. Moses, later in the Spirit, will bury the entire Egyptian army in the Red Sea.
- 2:14 – “judge” – The Hebrew word could also refer to a deliverer, as in the book of Judges (and Acts 7:35); it is often a synonym for “ruler” in the OT.
- “this thing is known” - They found out because the guy Moses defended told the rest of the Hebrews.
 - “feared” – He is afraid because “his brethren” aren’t jumping on his bandwagon. (Acts 7:25,26 – he supposed that his brethren would have understood; Hebrews 11:27 – not fearing the king’s edict.)
 - God didn’t need Moses’ help to kill Egyptians. He took them all at the Red Sea.
- 2:15 – “Midian” – means “wrestling, strife, or to judge as an umpire judges.”
- “sat by a well” – It took God 40 years to get Moses sitting by this well. But now he is at the end of his own resources.
 - Moses is a stranger for the first time in his life.

2:16 – “priest of Midian” – Reuel, also called Jethro, is a monotheist of the bloodline of Abraham and Keturah. He has some knowledge of sacrifice and of El Shaddai.

- Reuel (2:18) means “friend of God.” His other name, Jethro (3:1), may be a title meaning “his excellency.”
- The desert is a mandatory experience – Joseph, David, Jesus, Paul, John the Baptist, John on Patmos... The desert is God’s training ground. The desert has a way of reducing us to the essentials. The education of Egypt could never interpret the desert, but the desert will interpret the learning of Egypt. (Acts 7:20-29; Heb. 11:23-27)
- But there is a well in all our deserts. It is a place to drink and look at our reflection.

2:19 – “An Egyptian delivered” – Moses is delivering, but not the way he anticipated.

- Moses perseveres in the desert because “he saw him who is invisible.” (Heb. 11:27)
- “Egyptian” – Moses still looks like an Egyptian, but he has made the decision for God and the Hebrews.

2:21 – “content” – Was Moses content with the things God wanted him to be content with yet?

- Moses is no longer taking his call to himself.
- Moses is a type of Christ (like Joseph): rejected as the deliverer, takes a Gentile bride, and then separates from the Gentile bride until the delivery is finished.

2:22 – “stranger” – Acts 7:29

2:23 – “in the process of time” – 40 years!

- Moses reduced to the throb of the mundane. A shepherd traveling the same mountain range, the same sheep, the same wife and kids...
- Emerson – “If the stars of heaven only came out one night every thousand years, we would be in awe. But because they are always there and we are busy, we pass by and take them for granted.” (paraphrase)

2:23 – “king of Egypt” – Amose died and was succeeded by Thutmos II and Hapsheetsut.

- “cried” – 40 years of crying under their bondage. God’s removing desire for Egypt.

2:25 – “looked upon” – God has been watching the whole time, now gets involved.

- “God acknowledged them” – Heb. “God knew them.”
- These people aren’t perfect. They will be a pain later, but God turns to them.
- God is taking all the taste of Egypt out of his people.
- There is a change in perspective here: God is seeing, God is burdened, and God is acting. Moses is taking care of the sheep.

Chapter 3:

Between Moses' failure and Moses' call is this encounter with God Himself. It's not just about God anymore. Moses will know God personally!

3:1 – “tending the flock” – Moses becomes an “abomination” in the eyes of the Egyptians.

- Josephus says Moses was 2nd in Egypt only to Pharaoh. But on the backside of the desert, every thought of greatness dissolves. In the world's eyes, Moses would have been seen as a great failure.
- “the flock of Jethro” – Moses has spent 40 years caring for his father-in-law's sheep.
 - Moses has been trained to be an under-shepherd. (2 Pet. 5:2-4)
- “desert” – (Heb. “midbar”) means “to speak, to subdue, to arrange, or to commune.”
 - God takes each of His servants through desert experiences to prepare them for the work he has for them: John the Baptist grew up in the wilderness, Paul spent three years in Arabia, Elijah was fed by ravens in a drought, David's army grew at the cave in Adullam, the Apostle John received the Revelation while on the island of Patmos, and Moses spent 40 years watching sheep.
 - The desert can be so solitary, but it is an excellent teacher. For Moses, the desert is a necessary step to learn what he did not and could not learn in the glamour of Egypt.
 - The desert teaches us to walk by faith and not by sight. It is there we learn to be directed by the Word and not by our emotions.
- “Horeb” – likely means “desert” or “desolation.”

3:2 – “bush” – Likely an acacia bush, which can grow up to 10 feet tall.

- “the Angel of the Lord” – The Angel is Yahweh Himself. God Almighty is standing in a bush!

3:4 – “turned aside” – God had to get Moses out of the routine of everyday life. God had to get Moses alone without his shoes. God is calling him back to his first love.

- The desert has Moses slowed enough to actually recognize and respond to the burning bush.
- “Sometimes the greatest enemy to our fellowship with God can be our work for Him” – Oswald Chambers.
- “God called to him” – God didn't speak to Moses until He had Moses' attention.
- “Moses, Moses” – It is good God calls, He instigates everything of value.

3:5 – “put off thy shoes” – Moses had to get rid of that which carried him this far.

- It is not this ground itself that is special or holy. And it is not so much God's Presence that makes this place special; God's Presence is everywhere. But it is that this place is a meeting place where God comes down to get involved in our life.
- God still speaks, to us as God Almighty crams Himself into a human body...Jesus!

3:6 – “I am the God of your father” – God is presently the Lord of Abraham, Isaac, and Jacob who were dead by this time but living in glory with God. (Matt. 22:32)

- “afraid to look upon God” – There is a person, Elohim, in the middle of the flame.
 - Years later Moses will ask to see God's glory. (Exod. 33:18)
 - Moses is 80 years old here. In those 80 years he hasn't accomplished one thing for God. But now God is calling. It wasn't Moses' qualifications, but God's willingness to help.
 - Malachi 3:6 – “therefore you sons of Jacob are not consumed.”

- 3:7 – “My people” – Not Moses’ people, God’s people. (“Feed my sheep” – John 21:15-17.)
- The people have no idea the God is moving in answer to their prayers. It probably seems to them like God isn’t listening.
 - “surely seen...heard...know” – Emphatic in the Hebrew.
 - These are traits of God emphasized and exemplified in Jesus.
- 3:8 – “to deliver them...and to bring them up” – The dual purpose of Moses’ call.
- “Jebusites” – Jebus → The ancient inhabitants of Jerusalem. God said He would do it!
- 3:10 – “I will send thee” – In Exod. 2:11, Moses went. Here Moses is sent. Big difference!
- Before Moses saw. Now, God declares what He has seen.
 - God’s call always takes us to something far above us, something that requires faith in us.
- 3:11 – “Who am I?” – Before Moses thought of himself quite highly. Now he is humbled.
- Humility is essential to any person God will choose to use. It was essential to Moses – although it isn’t to cripple us into in-effectivity.
 - Many times the most qualified are the most hesitant.
 - This is the wrong question. It shouldn’t be “who am I?” but “who are you?” (3:13)
 - “I will certainly be with you” – God’s reply is intended to take Moses’ focus off of himself and put it on God.
- 3:12 – “I will certainly be with you” – God’s calling is God’s enabling.
- “I will be” – The Hebrew word translated “I will be” is the same as the one translated “I AM” in vs. 14.
 - “this shall be a sign” – This confirmation will only come after Moses steps out in faith.
 - “this mountain” – Mt. Horeb. In Exod. 17:6, he will be back.
- 3:13 – Moses is now asking, “Who are you?”
- Moses is afraid to look at God, but not too afraid to argue over 5 points!
- 3:14 – “I AM THAT I AM” – This is the best translation for this.
- The self-existent, ever-present one. No matter when or where, He is.
 - The best definition of “holy” is that which is God compared to that which is not God. He is separate and different from us. His love is holy. His mercy is holy. His calling is holy. His salvation is holy.
 - God will meet us there. He will become whatever it is you need Him to be. (Gen. 22; Ex. 15; Ex. 17; Judges 6; Psalm 23; Jer. 23; Ezek. 48; Mt. 1:21; John – 7 “I am” statements.)
 - A.W. Tozer says “The is, was, and is to come is our is, was, and is to come. Where He is all there is, is I am.” He is not simply, I was, as all our sins are paid for. And He is not only I shall be, as becoming what we will be. But I AM! He is in continual present tense. Justified, sanctified, and glorified. All in His I AM.
- 3:15 – “LORD” – The Hebrew for this name is Yahweh (or Jehovah). It means “He is” or “He will be” and is the third person form of the verb translated “I will be” in vs. 12 and “I AM” in vs. 14. When God speaks of Himself, he says, “I AM.” When we speak of Him we say, “He is.”
- “God of Abraham” – He is still today the God of Abraham, Isaac, and Jacob.
 - Jesus used this to refute the idea the Sadducees had of annihilationism. (Mt. 22:32)

3:16 – “elders” – Lit. “bearded ones.”

- In Gen. 50:24, Joseph predicted God’s visitation.

3:17 – “to the land of the Canaanites” – Repeating the promise of Exod. 3:8.

3:18 – “sacrifice to our God” – This is a reasonable request; some countries would give slaves 1-3 days to worship their gods.

3:19 – “king of Egypt will not let you go” – Hey, thanks God! God is letting Moses know so that he will remain faithful despite disappointment.

3:22 – “spoil the Egyptians” – Back wages owed to the Hebrew slaves. (Gen. 15:14; Exod. 12:35)

- “when you go” – It will happen! It is a promise.

Exodus 4:

4:1 – “But” – Moses doubts. He questions God despite God’s promises from Exod. 3:10.

- Here, Moses is moving from humility to unbelief.

4:2 – “What is that?” – Moses finally knows something. He didn’t know who he was or who He is, but he knows this rod.

- “a rod” – What is in your hand? What do you enjoy? What talents have been given to you? Moses thought he knew the rod, but God had plans for this rod. It goes from just being a rod to being the rod of God as Moses casts it at God’s feet.

4:3 – “cast it on the ground” – Everything is meaningless unless its down at Jesus’ feet.

- “serpent” – The rod was probably 6-7 feet long.
- “Moses fled” – The deliverer runs away! (He was probably fairly familiar with snakes in the desert.)

4:4 – “caught it” – Lit. “stiffened.” The root word is used later through Exodus to say that Pharaoh hardened his heart.

- Every Pharaoh’s headdress has a serpent on it signifying his power. Moses is currently running from Pharaoh, but will be sent back to stiffen/harden this man.

4:5 – “believe” – This is what God wants. (John 6:29)

- The first miracles granted to a human in the Bible. This is also the first time God’s people are in conflict with the world.

4:6 – “leprous” – Leprosy was an especially vile disease to Egyptians who considered hygiene very important.

4:8 – “the message” – These miracles should speak to them. (Miracles still happen!)

1. Leprosy was incurable. The Israelites are in an incurable situation.
2. God has the power of judgment and death, as He will show in judging Egypt.
3. God will bring them out by His hands, not by Moses’ hands.
4. The heart determines the course for the hand, not the other way around. Inside-out!

4:9 – “the river” – The Nile was deified in Egypt. It’s a judgment on a god of Egypt.

- 4:10 – “I am not eloquent” – Moses is arguing with God. Acts 7:22 says Moses was great in speech.
- When it comes to public ministry, we can often be more concerned with how it is said than with merely what is said.
- 4:11 – “Who has made man’s mouth?” - God gifts His servants to fulfill His purposes; His creation is perfect for the job. God takes full responsibility for Moses’ lack of eloquence.
- John 9 – the man was lame to reveal God’s power and glory.
 - God claims to be the Creator of even those with physical defects. Taylor born with spina-bifida, but testifying boldly of Jesus and His love for people. Navaho Indians received children with Down’s Syndrome as a gift from God because, they said, those children reflected the heart of God more than “normal” people.
- 4:12 – “what” – God is more concerned with what we say, than how we say it.
- 4:13 – “send by the hand of whomever else” - Moses is trying out back out. This is disobedience.
- Mt. 21:28-32. Moses is like the first son.
- 4:14 – “the anger of the Lord” – God gets angry with His servant.
- 4:16 – “he shall be your spokesman” - Moses’ disobedience got Aaron involved.
- They serve as an interesting picture of Christ’s two-fold ministry of Christ. (Hebrews 3, 5)
 - Aaron will cause the nation to stumble at Sinai. This may not have been God’s perfect plan.
- 4:18 – “Moses went” – He went very different than he came.
- “whether they are still alive” – Moses is still hedging. God said they were still alive.
- 4:19 – “in Midian” – Moses is delaying. God has to tell him to go again.
- 4:20 – “the rod of God” – What if it doesn’t work next time? Think Moses doubted?
- 4:21 – “not let the people go” – Faithfulness and obedience determines the work, not success and results. (Moses can’t wait until the 10th plague to get into the action.)
- “I will harden his heart” – When God shows Himself, our hearts immediately grow hard or get soft depending on the direction they were pointed. God’s hardening of Pharaoh’s heart (beginning with the 6th plague) takes into account Pharaoh’s decision to harden his own heart (through the first 5 plagues).
 - The Hebrew for “harden” is used 18 times in the following scenes with Pharaoh. The first 9 speak of Pharaoh hardening his own heart. The final 9 speak of god ratifying Pharaoh’s position by hardening him in that place.
 - “harden” – Lit. “strengthen.” This is a different word from Pharaoh hardening his own heart before God.
- 4:22 – “even my firstborn” – Nationally, Israel is God’s firstborn.
- 4:23 – “even thy firstborn” – It will take the death of Pharaoh’s oldest son to deliver Israel. But God gives Pharaoh nine plagues to turn his heart. God is patient with Pharaoh.

- 4:24 – “sought to kill him” – Seems as if the angel lets Moses’ life hang in the balance and lets Zipporah know its Eliezar’s circumcision that will keep Moses from dying. And it is Zipporah who performs the circumcision, even though she is repulsed by it.
- The only thing that will separate Moses’ son from Pharaoh’s son is the covenant signified by the blood of circumcision. [Only Christ’s blood separates us from the world.] It seems like Moses’ first son, Gershom, was circumcised. But Zipporah, being a Midianite, was repulsed by it. Because of her disdain, Moses’ second son, Eliezar (Exod. 18:4), wasn’t circumcised.
 - Moses will be the deliverer of an entire nation, but not the head of his own household.
 - “God will never use an unsundered man to reach an unsundered people.”
 - God keeps His servants on a short leash in terms of obedience.
 - Moses is saved by the blood of his son. A clear sign to Moses of God’s holiness.

4:25 – “Zipporah” – means “sparrow.”

4:26 – “husband of blood” - After the circumcision, Zipporah goes back to Midian with the boys.

- They will be re-united later. (Exod. 18:2)

4:27 – “kissed him” - It has been over 40 years. Moses is 80. Aaron is 83.

4:29 – “gathered together all the elders” - Moses’ first time back in Egypt. He goes straight to the Israelites. Moses has been waiting for them to want to leave. The people are ready now.

- Acts 7:35 – “This Moses whom they rejected...is the one God sent.”

4:31 – “worshipped” – Bowed in the dust. They will quickly turn from this posture. (Exod. 5:21)

Chapter 5:

5:1 – “Moses and Aaron went in” – By appointment? Were they announced? This scene would be very interesting.

- Moses is returning to where he grew up with purpose in his heart...40 years later.
- “told Pharaoh” – Moses tells this man. Bold.

5:2 – “I do not know the Lord” – He will! Much of God’s work to bring Israel out of Egypt is also an attempt to cause people (both Jew and Gentile) to know Him.

- Pharaoh would have thought that his gods had control over the God of Israel because he has Israel in captivity. Why should he obey if he has the control?
- “obey” – People still don’t like to obey.
- There must be some conviction or else Pharaoh wouldn’t have had to harden his heart.

5:5 – “rest” – God wants to give them real rest.

5:6-8 – “no longer give the people straw” - As soon as you set out to do something for God, Satan increases the burden.

- Pharaoh says that these people must be bored to now want to go sacrifice to God.
- Many times in our ministries unto the Lord, things will initially get worse before they get better. And it seems that many ministries cease at this stage – before seeing the promised deliverance – because of false expectations.
- Jer. 1:10 – “root out, pull down, destroy, throw down, to build and to plant.”

- 5:9 – “more work...not regard false words” – Still Satan’s strategy to keep people from seeing the truth of God – keep them busy.
- 5:12 – “stubble” – The archeologists have uncovered buildings in Pithon where the lower parts of the buildings are made with finely cut up straw. Then in the middle, the bricks are all made with stubble: roots, plants, odds and ends. And then the tops of the buildings are of bricks made with straw again.
- 5:15 – “cried out to Pharaoh” – The labor leaders don’t know that Pharaoh increased their burden because of Moses.
- It is far better to cry out to the Lord first and foremost. But our human tendency is to run to human authorities placed over us, whether Pharaoh (political) or Moses (spiritual).
- 5:17 – “Idle! Therefore you say” – The labor leaders see that Moses and Aaron are involved.
- God is turning up the heat of the children of Israel to take away any taste for Egypt out of their mouths. They will leave Egypt with a bitter taste in their mouths.
- 5:21 – “let the Lord look on you and judge” – They are angry.
- The deliverer has to persevere through the anger of the people he is trying to lead to freedom. This will happen sometimes when we are witnessing.
 - “to kill us” – The people doubt.
- 5:22 – “returned to the Lord” – Moses is disappointed too, but he does the right thing to go to God.
- Much of the early years of our ministries are to teach the minister.
 - “Why is it You have sent me?” – Moses doubts too.
 - “You brought trouble on this people” – He accuses God, but He said it would happen this way.
 - The people aren’t following this time either, as they rejected him the first time. But the difference is this time Moses is here because God told him to be here. Obedience is the greatest motivator, allowing us to go through very difficult situations. Results oriented people would bail at this point.

Chapter 6:

- 6:1 – Crucial passage: Note all the times god speaks of Himself and His work. (I, I, I...)
- Moses needs to learn the enormity of the task at hand – and the difference between what God can do and what Moses alone can do. (Exod. 33:15) To make that happen, God will often take a ministry to the brink of failure before performing His promised works.
 - Nobody can do God’s work in their own strength. “Apart from Me you can do nothing” (John 15:5). “It is the Spirit who gives life; the flesh profits nothing. The words that I speak to you are spirit, and they are life” (John 6:63).
- 6:3 – “God Almighty” – (Heb. “El Shaddai”)
- “known to them” – This experiential sense of the verb “to know” is intended also in its repeated use throughout the account on the plagues.
 - “I was not known to them” – Israel knew the works of the Lord, but Moses will know His ways. (Psalm 103:7)

6:4 – “established My covenant” – God is re-establishing His covenant.

- We are under a new covenant, a better covenant. So how much better do we have it than even all that God promises to Moses and the Israelites. Our covenant is all based on Him, His work, and His Word.

6:6-8 – “I will” – Used 7 times of God in three verses.

6:8 – “I will...I am the Lord” – God says “I will” because “I am.”

6:9 – “spoke thus to the children of Israel” – Moses told them all that God had told him.

- “because of anguish of spirit” – Their situations are so difficult that they can’t see God and His work. But God doesn’t turn away. He sees the heart and He knows.
- Ezekiel 20:5-9 shows why God was so small and Pharaoh was so big in Israel’s heart during this time. Ezekiel explained that they trusted the gods of their oppressors, worshipping the gods of the Egyptians.

6:13 – “gave them a command” – God says it will happen.

6:14-16 – “fathers’ houses” – We are coming to the lineage of Moses and Aaron. But we get the lines of Reuben, Simeon, and Levi first.

6:16 – “Levi” – Moses and Aaron are of the line of Levi.

- Remember what Levi was like? (Gen. 34:25)

6:20 – “Amram took Jochabed” – Amram married his aunt, his father’s sister. She may not be that old.

- “Jochabed” – means “Jehovah is my glory.”

6:23 – “Elisheba” – She is the daughter of Amminadab, the sister of Naashon. Naashon is of the tribe of Judah. Aaron is combining the tribes of Judah and Levi in his sons, the priests.

- This is a picture of Jesus coming as the priest and king.
- “Nadab, Abihu, Eleazar, and Ithamar” – Important people. (Lev. 10)

6:25 – “Phinehas” – A notable priest.

6:26 – “the same Aaron and Moses” – God is making sure we know exactly who Moses and Aaron are.

- God knows exactly who they are, as He does us.

6:30 – “how shall Pharaoh heed me?” – Moses questions God again.

- We are most quick to question God when we cannot see how He is going to do what He said He would do.

Chapter 7:

7:1 – “I have made you” – This answers the question of the Hebrew asked 40 years earlier when Moses was attempting to deliver Israel from Egypt.

- God is telling Moses here that He is working on both ends. Moses’ effectiveness in ministry is not dependant on Moses’ oratory skills, but only on his God.
- “as God to Pharaoh” – Moses will stand before Pharaoh in the place of God and Pharaoh will consider Moses a god. Pharaoh is superstitious and polytheistic. This may be why he doesn’t kill Moses.

7:3,4 – “Pharaoh will not heed you, so that” – Pharaoh’s refusal to release Israel will give God opportunity to demonstrate His power and make Himself known.

- I’d say forget the signs and wonders and just get us out of here. But God is preparing a people and revealing Himself to the world. We want the promised-land; God wants a people holy and devoted to Him.

7:5 – “know” – God wants people to know Him. (Exod. 5:2)

- Signs and wonders are something to direct people to God. Our lives and ministries need to be characterized by the supernatural.
- Pharaoh hardens his own heart. – He makes it “stubborn, dull, or heavy.” Dense. When God hardens Pharaoh’s heart, God “strengthens or confirms” Pharaoh’s decision. God establishes Pharaoh in the existing position of his heart. Both the human side and the God side are at work here; God’s sovereignty and free will are two sides of the same coin.
- God’s judgments through chapters 7-9 are on the gods of Egypt. (Numbers 33:1-4)
- Many judgments of Egypt are very similar to the punishments of Revelation; much like the seals, trumpets, and vials. Three sets of three judgments with the 10th being Passover night. The 3rd, 6th, and 9th judgments are without a warning and the 4th and 5th judgments don’t have Moses or the rod involved at all. The first plague in each group of three (the 1st, 4th, and 7th) were introduced by a warning to the Pharaoh in the morning as he went to the Nile. And the first 3 plagues would be experienced by both Israel and Egypt, but the final plagues would only come upon the unbelieving Egyptian.

7:9 – “serpent” – This is a different Hebrew word than “serpent” in Exod. 4:3. In 4:3, “serpent” from the Heb. “nachish,” is “snake.” Here in 7:9, “serpent” from the Heb. “tanun,” is “dragon or very large snake.” (Ps. 74:13; Ezek. 29:3)

7:12 – “every man threw down his rod” – Probably more than 2. Could there be 100 snakes on the ground?

- The Egyptian magicians have some power. There is real power in the occult! The anti-Christ will come with mega-power, deceiving many!
- 2 Tim. 3:8 tells us that Jannes and Jambres opposed Moses. Whenever God sets out to do a work, Satan will always bring in alongside spiritual imitations to cause deception and to discourage belief.

7:13 – “Pharaoh’s heart grew hard” – Pharaoh hardening his own heart.

- The longer Pharaoh resists, the more serious the judgments will become.

7:17 – “waters” – Psalm 78:44

- They were collecting stubble after the harvest. In May/June the river is at flood stage. God gives them about a year. It will be next April when they get out; the Passover. God is merciful. He could've done this in a week.
- Hapi – Nile god, a major god is Egypt.

7:19 – “over all their pools of water” – All water in Egypt turned to blood, in rivers, streams, pools, and pitchers. This is not a Red Tide like some scholars say.

7:21 – “the fish that were in the river died” – The entire fishing industry was destroyed.

7:22 – “the magicians of Egypt did so” – For them, when there was such a scarcity of water, to turn more of it into blood, only to show their art, plainly imitates that the design of the devil is only to delude his devotees and amuse them, not to do them any real kindness.

7:25 – “seven days passed” – A week later.

Chapter 8:

8:2 – “frogs” – One of Egypt's gods called “Hecht.” The wife of the god of the universe having the body of a woman and the head of a frog.

- They held frogs sacred, so they wouldn't kill them!

8:6 – “covered” – Frogs everywhere.

8:7 – “brought up frogs” – The magicians could get the frogs to come up, but they couldn't make them go away.

8:8 – “Entreat the Lord” – Now Pharaoh is telling Moses to go to his God. (Compare this with 5:2.)

8:9 – “when I shall intercede for you” – Moses lets Pharaoh set the day for the frogs to go.

- Pharaoh chooses tomorrow. He is so stubborn! He either doesn't think this can end in one day or he is waiting to see if the frogs will go away without Moses' intervention.

8:14 – “gathered them together in heaps” – There are piles of dead frogs.

8:15 – “relief” – Lit. “breathing” – Pharaoh could breathe again. (He is a fair weather enemy.)

- There could be a gap in time here. We don't know the time frame.
- “he hardened his heart” – Until the heart is renewed by the grace of God, the impressions made by the force of affliction do not abide.

8:16 – “dust” – Soil was an Egyptian god called “Geb.” They valued the soil greatly.

- Changing dust to insects is a creative miracle. (That is why the magicians cannot duplicate it.)
- There was no warning for this plague.
- “lice” – (Heb. “ken”) - Lit. “to dig.” Most likely ticks, fleas, or mosquitoes. The insects were eating into the Egyptians.
- Herodotus said the Egyptian priests shaved their entire bodies every other day to keep the lice at bay.

8:17 – “all the dust...all the land” - All.

8:18 – “but they could not” – The magicians couldn’t reproduce this miracle.

8:19 – “finger of God” – (Heb. “Elohim”) – Finger of a higher power. They are not recognizing the God the Hebrews, per say, but simply that a god is involved.

- Pharaoh wouldn’t listen to them.

8:21 – “swarms” – Heb. lit. means “mixtures.”

- Ps. 78:45 – “swarms of flies among them, which devoured them.”
- “also the ground” – The scarabs are on the ground. (Pushing dung around.)
 - Egyptians worshipped a bug-god called “Amon-Ra,” a scarab (or dung) beetle thought to push the sun (Ra, the sun god) across the sky.

8:23 – “make a difference between My people and your people” – God separates the Hebrews from the Egyptians. Goshen will not experience any of the rest of the plagues.

- God is letting Pharaoh know exactly which God is in control.

8:25 – “do it in the land” – Pharaoh’s first compromise (of 4). Go, sacrifice, but don’t leave the land.

- Satan’s first lie – You can be a Christian without leaving the world.

8:26 – “sacrifice the abomination” – Egypt worshipped “Apis” the bull-god. Killing bulls brought punishment in Egypt.

- Bulls were so revered some were even mummified when they died.

8:28 – Pharaoh’s second compromise. Stay close to Egypt.

- Satan’s second lie – You can be a Christian, but don’t be too radical.

8:31 – “not one” – Not one bug. Better than when they started.

Chapter 9:

9:2 – “if you refuse” – God is warning Pharaoh.

9:3 – “cattle” – The Egyptian gods for cows was “Hather” and for bulls was “Apis.”

- Losing your animals in that culture was like the stock market crashing and your business going under. They didn’t trade in coinage as much as in animals.
- Israel would make a golden calf in the wilderness. (Exod. 32)

9:4 – livestock of the Egyptians died” – The severity has increased and is now come to the life and death of animals.

9:6 – “all the livestock of Egypt died” – Literally means something like “of all of the livestock that died were Egyptian.” Hail will come upon and kill more livestock later.

- 9:7 – “Pharaoh sent” – He sent representatives and they reported God’s separation between Egyptian and Hebrew.
- God is giving these signs to reveal Himself. He could’ve smothered them instantly. But He is patient.
 - God will perform many similar signs during the Tribulation. His motive in that is the same as it is here – to bring as many to Himself to be saved as possible.
- 9:8 – “ashes of the furnace”- There are some records of human sacrifice in Egypt. They’d burn people in furnaces, then throw the ash in the air to bless whoever it landed on.
- “in the sight of Pharaoh” – The ashes may be from Pharaoh’s special furnace. At least, Pharaoh is seeing Moses and Aaron do this with the ashes.
- 9:9 – “boil” – Also translated “leprosy or botch” in the Bible.
- “sores” – Lit. “oozing sores.”
- 9:10 – “boils broke out on men and animals” – The severity has increased once again and in now to the point that people are being directly afflicted.
- 9:11 – “magicians could not stand” – “Toth,” “Apis,” and others were the healing gods of Egypt.
- 9:12 – “the Lord hardened the heart of Pharaoh” – This is stated for the first time in this sequence.
- 9:15 – “you would have been cut off” – There is mercy in this toward Pharaoh and all of Egypt.
- 9:16 – “for this purpose I have raised you up” – Pharaoh makes decisions and God reinforces Him in those decisions.
- Paul picks this as a primary example of God’s sovereignty over the nations - Rom. 9:17.
 - God can use anybody. It is not that big a deal to be used by God. But we seek to please Him - 2 Cor. 5:9. And we are thankful that he wants us – Mark 3:13.
- 9:19 – “gather your livestock” – God’s mercy to warn Pharaoh and the Egyptians.
- 9:20 – “he who feared the word of the Lord” – Some Egyptians heed the warning.
- Egyptians worshipped the gods of the wind - “Shu,” of the sky - “Nut,” and the hawk-headed god of the sky - “Horace.”
- 9:23 – “Lord sent thunder” – Lit. “Yahweh, He made noises.”
- This is what scares Pharaoh the most...“no more mighty thundering.” (9:28)
- 9:26 – “where the children of Israel were, there was no hail” – Israel is not suffering here.
- 9:27 – “I have sinned” – This must be a strong storm to elicit this confession from Pharaoh.
- Pharaoh is confessing but he is not repenting. This is only an admission of guilt to alleviate the consequences.
 - “Pharaoh send and called for Moses and Aaron” – Moses and Aaron pass through Egypt unharmed; taking a little Goshen w/them.
- 9:31 – “barley was in the head” – This would make it early February.

9:34 – “the heart of Pharaoh was hard” – His heart has been made “dull of hearing.”

Chapter 10:

10:1 – “I have hardened his heart” – God has now stiffened Pharaoh’s heart in these decisions.

10:2 – “tell in the hearing of your son” – God is acting as a testimony to the people and children of Israel, as well as acting as a testimony to Pharaoh and the people of Israel.

- Signs and wonders are something to direct people to God. Our lives and ministries need to be characterized by the supernatural.
- There is no testimony without a test.

10:3 – “humble thyself” – He is too proud, too stubborn, to surrender.

10:7 – “let the men go” – Some of Pharaoh’s servants are coming to their senses. They’ve had enough.

- “Egypt is destroyed” – Human rebellion and disobedience always bring death and destruction in their wake.

10:11 – “go now, you who are men” – This is Pharaoh’s third compromise. You can serve but don’t take the children along.

- Satan’s third lie – You cannot expect to God to deliver you and your children.

10:15 – “ate every herb of the land” – The Egyptians had gods of the grain - “Nepre,” of the field - “Nemutet,” a jackal-headed god thought to preserve the fields - “Nubis,” and the god of fertility and crops – “Osiris.”

- “covered the face” – You couldn’t see the ground through the locusts.
 - You can hear locust swarms munching.
 - Imagine what Egypt is looking like at this time.

10:16 – “I have sinned” – Pharaoh is sorry he has sinned because of the punishments, but he is not repentant. Everyone is sorry when they get caught.

- In the NT, the Greek word for repentance is “metanoia,” which means to make a “u-turn.”

10:19 – “not one locust” – Not a single locust. This is another miracle.

10:21 – “the Lord said to Moses” – There is no warning here.

- The major deity of Egypt was “Ra,” the sun-god.

10:23 – “the children of Israel had light in their swellings” – What would this look like?

- Josephus said the darkness was so thick it hampered their breathing. The Egyptians can’t even move, the darkness is so oppressive.
- Maybe this is a little taste of outer darkness.

10:24 – “Pharaoh called to Moses” – Did Moses bring light from Goshen like in the cartoons?

- “let your flocks” – Pharaoh’s fourth and final compromise. He will let them have everything but their stuff. But God already promised that they’d take their stuff. (Exod. 3:21,22)
 - Satan’s fourth lie – Following God will result in the loss of everything you need.
 - Satan and the world does not want us to turn our wealth toward our devotion to the Lord.

10:29 – “never see your face again” - This conversation (which finishes in 11:8) will be their last.

Chapter 11:

- 11:1-3 – “said” – This is a parenthetical note. The past tense is inferred in Hebrew. God gave this info to Moses prior to this conversation. (Exodus 10:24-11:8 is one conversation.)
- God always seems to give direction only one step at a time. He doesn’t want us to be guilty of the entirety if we choose to be disobedient.
- 11:2 – “jewels” – God has plans. These will be used to build the temple.
- “articles of gold” – Back pay for 400 years of slavery.
- 11:3 – “Moses was very great” – Lit. “Moses was esteemed heavy.” (He is a heavy dude.)
- 11:5 – “in the land of Egypt” – Not of the land of Egypt. There would be some Egyptians to take the blood for their covering. And some Israelites probably refused the blood.
- “firstborn shall die” – Is this fair of God? The Lord said Israel was His firstborn (Exod. 4:22-23) and Pharaoh was killing all the Jewish male babies (Exod. 1:22).
 - God will require this of Himself some day, by giving His Son Jesus to die for the deliverance of His people.
 - “all the firstborn...shall die” – This pictures God’s rejection of our first birth. Jesus said in John 3 that we must be born of water and of spirit.
- 11:7 – “but against none of the children of Israel” – Those who have applied the blood.
- “that you may know” – This is how God makes a difference. The how is by the blood. It is not that they understood everything; but through obedience some applied the blood.
 - This is the only plague the children of Israel are allowed and/or asked to participate in. And the victory is in the blood alone; not in the effort or commitment, but blood. Israel was far from perfect themselves (Ezek. 20:5-12). Heb. 11:28 tells us they act out of faith to apply the blood.
 - The death of the lamb (singular in Ch. 12) provides salvation from death, as the death of the firstborn provides deliverance from sin.
 - Interesting that after Pharaoh had killed all those Israelite males, that God uses the death of Pharaoh’s son to free the people.
- 11:8 – “your servants shall come down to me” – Pharaoh’s servants will bow to Moses.
- “great anger” – This is Moses’ downfall. It will keep him from the promised land.
 - Anger itself is not bad, but depends on how you use it.
- 11:10 – “Moses and Aaron did all these wonders” – Moses recaps all that has happened to this point.
- The destroying angels are coming. (Ps. 78:43-53)

Chapter 12:

- 12:3 – “a lamb” – Singular.
- 12:4 – “the lamb” – This is a progression. Now it is speaking of a specific lamb.
- 12:5 – “your lamb” – Further progression. Now it is personal.
- 1 Cor. 5:7 says that “indeed Christ, our Passover, was sacrificed for us.”
 - “without blemish” – 1 Pet. 1:19 says Jesus was “without blemish and without spot.”

- 12:6 – “it” – Singular, as if it is speaking about one lamb that the whole assembly kills.
- This is a picture of Jesus. Killed “without blemish,” (1 Pet. 1:19) on the 14th day of Nisan.
 - Gen. 3:15, sacrifices, Gen. 22:7, Jacob’s prophecies, and Joseph’s example. We are continuing to get closer to the lamb.
 - “14th day” – The lamb stays with the family 4 days. They will know the lamb.
 - Jesus walked 33+ years on earth to be known and examined by the people so that we would be familiar with the sacrificial lamb.
 - The 10th of Nisan was the day Jesus presented Himself to the chief priests following the Triumphal Entry.
- 12:7 – “put it on” – It was not enough that the blood of the lamb was shed, but it must be sprinkled, denoting the application of the merits of Christ’s death to our souls.
- Biblically, to believe is to trust, rely on, and accept to oneself; not simply to know the facts and condone that they actually happened.
- 12:8 – “eat the flesh” – We partake in this lamb. It is our sustenance. (John 6:36, 53-55)
- “bitter herbs” – A reminder of the bitter bondage.
- 12:9 – “roasted in the fire...and its entrails” – The method wandering shepherds used to cook meat.
- “its head with its legs” – The Hebrew tenses are masculine, singular throughout.
- 12:10 – “let none of it...burn with fire” – The lamb is to be totally consumed!
- 12:13 – “when I see the blood” – The blood is what God is looking for.
- “the blood” – The Passover had nothing to do with the goodness of those inside, nothing to do with their theological understanding, nothing to do with their confidence, position, person, or power. It all depended on the blood of the innocent sacrifice.
 - The word Passover comes from the Heb. word “pesh” - lit. “to cover over w/the wing.”
 - Its not that the Israelites with the blood got off or cut a break with God; death has already been there. They aren’t judged later because judgment has already fully come. And the lamb took it. He took it all.
- 12:14 – “everlasting” – This is an eternal ordinance. We will partake in this feast for all eternity.
- 12:15 – “cut off from Israel” - Doesn’t seem they were killed, just excommunicated.
- “unleavened bread” – Leaven is a picture of sin, it works by decaying and rotting.
 - The blood is not applied so we can sin. We are to purge the leaven!
 - Beware of the leaven of the Pharisees and Scribes...a little leavens the whole.
- 12:17 – “observe this day throughout your generations” – This day points to Jesus. We will observe that day forever.
- 12:22 – “the basin” – The trench between the doorposts, used to keep rain water out.
- Killing the lamb at the trench of the threshold of the house while applying the blood to the doorposts and the lintel would form the shape of a cross.
- 12:23 – “the destroyer” – What must this spiritual being be like?

- 12:25 – “when you come to the land” – “When.” There is no doubt there.
 - “armies” – God sees them as armies, but they’re only slaves...for now.
- 12:26 – “when your children” – It is important to God to pass the baton to our kids.
 - “When it comes to parents teaching their children, more is caught than taught” – Joe Focht.
- 12:27 – “Passover” – (Heb. “pesach”) This Hebrew word is the root word for our word “Paschal” and it means “to leap” or “transition.”
 - “worshipped” – Bowing in the dust.
 - Similar to Exod. 4:31, but this time it seems more sincere.
- 12:28 – “so they did” – They carried it out with their lives. They didn’t just talk about it.
- 12:29 – “the firstborn of Pharaoh” – God did all this to demonstrate to Pharaoh that He is God, even giving him numerous chances to repent and turn to God. (Ps. 135:8, Ezek. 18:32)
 - The punishment is not to get back at Pharaoh, although we all reap what we sow. It was to bring deliverance. The lamb was for Pharaoh too.
 - This is the 10th plague, warned of long ago (Exod. 7:3-5). But God didn’t start here.
- 12:33 – “Egyptians urged the people” – The Egyptians give them an armed escort out, and even pays for them to leave.
- 12:37 – “Israel journeyed” – This is the Exodus, out of sin and suffering.
 - “Succoth” – means “booths, or tent-town.”
 - “six hundred thousand” – Likely coming to a total of 2-3 million and Psalm 105:37 says “there wasn’t one feeble person among them.”
- 12:38 – “mixed multitude” - God’s mercy extends to the Egyptians.
 - The mixed multitude will be trouble. (Num. 11:4) Two different Hebrew words are used to describe what the KJV calls the “mixed multitude” that left Egypt with the Jews. In Exod. 12:38 the word simply means “swarm” or “multitude,” while in Num. 11:4 the word means “rabble.” This suggests that the “mixed multitude” originated most of the complaining in the camp that created so many problems for Moses.
- 12:39 – “and could not wait” – The unleavened bread signifies the hurry to get out of Egypt.
- 12:41 – “that very same day” – 430 years to the day Israel went down.
 - The 7th month (now the 1st month,) 14th day is the day of Passover; the day of Jesus.
- 12:43 – “no foreigner” – This is for the sake of the mixed multitude.
 - We are not strangers, but children of God. (1 John 3:1)
 - Proselytes of Judaism were required to observe 1) baptism, 2) circumcision, and 3) Passover.
- 12:46 – “neither shall you break a bone” – This is another picture of Jesus.
- 12:48 – “circumcised” – This is why God sought to kill Moses at the inn on his way back into Egypt. (Exod. 4:24-26)
- 12:49 – “one law” – There are no second class citizens in the kingdom.

12:51 – “by their armies” – They won’t fight for 40 years.

- See Exod. 13:17-20 → God avoids battle for them immediately to not discourage them...unlike the rules, obligations and responsibilities we place on new believers.
- 2-3 million people: Estimated 700-750 sq. miles, \$50 million provision/day, 6 million gallons water/day, 40 tons food/day. And all the while God is leading with His pillar of fire and cloud (even though they will look trapped at the Red Sea.)
- 1 Cor. 10:6 – Everything that happened to Israel serves as examples to us.
- Rom. 15:4 – The things written aforetime were written for our learning that we might have hope.

Chapter 13:

13:2 – “consecrate to Me” – The firstborn males are to be set apart, redeemed to the Lord.

- He deserves the first and the best.

13:3 – “remember this day” – There is a need to remember the exodus.

- Heb. 2:1 – Remember...

13:4 – “month Abib” – The name is changed to Nisan later in Israel’s history. This is approximately April on the US calendar.

13:5 – “when the Lord brings you into the land” – All of God’s commands here are in regard to the promised land.

13:7 – nor shall leaven be seen” – It is a picture, not only of the removal of the bondage of sin (Egypt), but also a picture of the removal of the power of sin as they put the leaven out of the house.

13:8 – “tell your son” – Proclaiming the work of God to the next generations.

- The Israelites are going into a very sinful region. The sin of the Amorites is nearly full – Gen. 15:15. The Canaanites are even sacrificing their own children (as Pharaoh was killing the newborns in the Nile). In the midst of the sin and giants of Canaan, it is crucial that we remember God’s work in the exodus. We have to act it out as well as speak it out. Walk it and talk it. (More is caught than taught.)
- “Never grow weary of sharing the story of redemption!” – Joe Focht

13:8 – “me” – It has to be a personal experience.

13:9 – “a sign” – Don’t confuse the work with the sign.

13:13 – “donkey” – An interesting O.T. study. The donkey can serve as a picture of a human life not functioning according to God’s design until it is yielded to and ridden by Jesus Himself. (Gen. 22 – twice; Gen. 49; Exod. 13; Deut. 22; 1 Sam. 9; Jer. 22:19; Zech. 9:9)

- “redeem” – Lit. “to obtain release by means of payment.”
 - As God redeemed the firstborn of Israel, they bore a particular responsibility to announce the work of God to others. In the church age, we are all redeemed and have that responsibility.

- 13:16 – “sign on your hand” – Representative of the strength of the hand needed to keep the Law.
- “between your eyes” – Representative of keeping the Law in your mind.
 - God wants the deliverance from Egypt to dominate the hand (what they do) and their minds (what they think).
- 13:17 – “not through the way of the Philistines” – It was 110 miles from Goshen to Canaan; an 11 day journey (Deut. 1:2). It took them 40 years.
- They are a band of slaves, not prepared for war. God doesn’t want them to be disheartened. God doesn’t always lead to battle. God proportions his people’s trials to their strength and will not “suffer them to be tempted above what they are able” (1 Cor. 10:13).
 - “see war , and return to Egypt” – The wilderness journeys are necessary for strengthening the people for the promised land. God will develop faith in them before bringing them before the Philistines.
 - God develops faith by placing us in situations that require faith, where He asks us to be obedient despite our circumstances.
- 13:19 – “bones of Joseph” – Moses himself takes up these bones – and seemingly the corresponding promises. (Gen. 50:24-25)
- 13:21 – “the Lord went before them” – God will lead by day and night continually for 40 years. There is no confusion here; God is leading. Whatever harshness they encounter is under the leading of God.
- The cloud must be huge for 2-3 million to see at the same time and to light the area of 700-750 sq. miles.
 - We would be much better off if we would wait for His leading then go, instead of going and then asking Him to lead and take care of us then.
 - God still guides today, speaking by the Word and His Spirit. (Psalm 121 – God is our keeper; Isaiah 4 – Another pillar and cloud to come.)
- 13:22 – “did not take away the pillar” – No, not when they seemed to have less occasion for it, traveling through inhabited countries; no, not when they murmured and were provoking. It never left them, until it brought them to the borders of Canaan. (Ps. 105:39)

Chapter 14:

- 14:2 – “turn and camp” – They are heading north and the pillar takes a right to the Red Sea.
- “Pi Hahiroth” – means “mouth of the caves.”
 - “Migdol” – means “watchtower.”
 - God knows exactly where they are.
- 14:3 – “Pharaoh will say” – Israel looks trapped, but it is the Egyptians who are falling into the trap.
- The wilderness experience and journey are part of our walk. Soon after the exodus, we will reach a Red Sea. God’s work doesn’t end at salvation. (1 Thess. 5:23)
 - It’s a relationship; you don’t get married then forget about the bride. It is the same with God. He nurtures her and loves her and wants the best for her.
 - The Red Sea could be a type of the baptism of the Spirit following behind the actual salvation from sin. The nation was delivered from Egypt and the land of sin through the application of the blood of the slaughtered lamb. But they couldn’t walk in the fullness of that deliverance until after passing through the baptism at the Red Sea and the crushing of the flesh-life of Egypt.

- 14:5 – “let Israel go from serving us” – Egypt is decimated by the judgments of God. Now Pharaoh wants the slaves back.
- 14:9 – “all the horses” – Josephus says 50,000 horsemen and 200,000 footmen pursuing.
- There are also all 600 chariots of the Egyptian army. (v. 7)
- 14:10 – “lifted their eyes” – They are afraid because they take their eyes off God and see the Egyptians.
- 14:12 – “better for us to serve the Egyptians” – How quickly they forget the hardships of Egypt.
- As the Egyptians were angry with themselves for the best deed they ever did (in releasing Israel), so the Israelites were angry with God for the greatest kindness that was ever done them (being released from Egypt); so gross are the absurdities of unbelief.
 - “As a dog returns to it vomit.” (2 Pet. 2:22)
 - “die in the wilderness” – Israel begins the complaining.
 - God led them there by the pillar of fire and cloud. (Exod. 13:21-22)
 - Doubting doesn’t mean that God cannot use us. He used Moses, Peter, James, John and others and they doubted frequently.
- 14:13 – “stand still” – Lit. “stand firm or stand still.” (Heb. 10:39)
- “do not be afraid. Stand still...” – To obey without fear requires faith.
 - “see the salvation of the Lord” – Often not seen until we are in a place of no way out.
- 14:15 – “Why do you cry to Me?” – We are missing some information. Moses apparently went alone to God and cried to Him after encouraging the people with His words.
- 14:16 – “through the midst of the sea” – Why didn’t I think of that? God’s ways are truly higher than our ways.
- 14:17 – “honor” – Something so impressed the rulers of Egypt (Hapsheetsut) that for 40 years after this incident all the turquoise mining of the Sinai region stopped.
- 14:18 – “Egyptians shall know” – It is God’s mercy to the Egyptians even in judging some of the people, to get them to see and know Him.
- Pharaoh, considered a god on earth, would die in the sea. The final god of Egypt is judged.
- 14:19 – “moved and went behind them” – God stands between Egypt and Israel. It is black on the Egypt side and light on Israel’s side.
- 14:21 – “strong east wind” – In Exod. 15:8, the wind is called the “blast of Your nostrils.”
- “all that night” – The water stands for a night and the wind blows to dry the land so Israel can walk over.

- 14:22 – “wall of water” – (Hebrew “chalna”) – Lit. “wall.” (Exod. 15:8 – “the waters were piled up.”)
- Scholars like to tell us God is mistaken here; that they really passed through the Reed Sea, the swampy region north of the Red Sea. (It might be more of a miracle for the entire Egyptian army to drown in the swamp while chasing Israel through.)
 - “Red Sea” – (Heb. “Yom Sup”) – Lit. “Sea of sledge.” Could be both. (See also Heb. 11; Acts 7; Exod. 15:5; Neh. 9:11; Ps. 78; 77:19; 106:9; Isa. 51:10,15; 63:13-14)
 - They passed through by faith. Not just faith to part the waters, but faith to walk through.
 - The Red Sea of the O.T. is a picture of the N.T. resurrection.

14:24 – “the Lord looked down upon the army” – God’s face peaks out the back of the cloud as the Egyptians are following.

14:25 – “took off their chariot wheels” – The wheels fall off.

14:31 – “Israel saw the great work which the Lord had done” – God saves! We fear and believe.

Chapter 15:

15:1 – “this song” – The first song of the Bible.

- The last song is in Revelation. And both it and this one are songs of deliverance.
- “to the Lord” – Not “about the Lord,” but “to the Lord.” God is the audience and the subject.
 - In 18 verses it refers to the Lord 45 times. The divine name “Yahweh” appears 10 times. This is a praise song with focus.
- The first thing they do after their deliverance is to praise and worship God. There can, or ought to be, a prominence of praise and worship in the life of believers.

15:2 – “the Lord is my...salvation” – The first half of this verse is quoted verbatim in Ps. 118:14. (See also Isa. 12:2.)

- “He has become my salvation” – (Heb. “Yahoshua”) The name Joshua is transliterated from this Hebrew word. And the Greek name Jesus is equivalent to the Hebrew Joshua.
- “I will praise Him” – (KJV “I will prepare him an habitation”) – (Heb. “narah”) Lit. “keep at home, prepare of habitation, beautify.” How do we prepare a place for God Almighty?
 - Ps. 22:3 – The Lord is enthroned or exalted in the praises of His people.
 - John 14 – Jesus is preparing an abode for us, while we are an abode to Him.
 - Col. 1:27 – Christ in you the hope of glory.

15:4 – “drowned” – This is the Red Sea, not the Red Sea. (Neh. 9, Isaiah 50, 63, Ps. 78)

- If they were north by the Reed Sea, the Egyptians would’ve gone around and outflanked the Israelites on the other side.

15:8 – “congealed” – Lit. “made firm.” Like an aquarium.

- The Israelites walked through by faith. (Heb. 11:29)

15:13 – “in Your mercy You have led forth the people whom you have redeemed” – God is the same today.

- “Your mercy” – Psalm 106:7-10 says that the Israelites provoked God at the Red Sea. It is only His mercy that delivered them.
- “holy habitation” – This is prophetic; pointing to Jerusalem.

15:14 – “shall hear and be afraid” – By the time Israel reaches Canaan, the hearts of the people are melting with fear. (Josh. 2:10)

- The next Pharaoh will go into Canaan and defeat much of the land in search for the Israelites.

15:15 – “Edom” – Deut. 2:4

- “Moab” – Num. 22:3
- “Canaan” – Josh. 2:9

15:16-17 – “whom you have purchased...the sanctuary” – Prophetic. This may be looking to Jesus.

15:18 – “forever” – You don’t get forever in this world.

15:20 – “prophetess” – The first mention in the Bible.

- See Num. 12:1-2 for a statement by Miriam concerning her prophetic gift. Other prophetesses of the Bible include Deborah (Judges 4:4), Isaiah’s wife (Isa. 8:3), Huldah (2 Kings 22:14), Noadiah (Neh. 6:14), Anna (Luke 2:36), and Philip’s daughters (Acts 21:9).
- Miriam is about 90 years old and leading about 600,000 women in dance.
- “the women went out after her” – She is exercising the position of prophetess over women.

15:21 – “answered them” – Miriam is repeating lines from Moses’ song. (15:1)

15:22 – “Moses brought” – God is leading by a pillar of cloud and fire.

- “Shur” – Also called “Etham.” Both mean “fortress wall,” (“Shur” in Hebrew and “Etham” in Egyptian).
- “wilderness” – This is their first time in the wilderness.
 - 1 Cor. 10:1-11 – All that happened to Israel are examples/lessons to us.
- “no water” – They run into a desert experience shortly after the triumph of Red Sea. They are not here as a punishment for sin, nor is God seeking to crush or dishearten them. But they have things to learn in the dry times that they wouldn’t learn with an abundance of water.
 - The Lord would not let them trust in their past experience. God wants the Israelites to place their faith on the rock; not in experience, but in God Himself.
 - This is 2-3 million thirsty people.

15:23 – “Marah” – There is still a bitter spring in that area called “Huarara” which means “bitter.”

15:24 – “complained against Moses” – It took them only 3 days and a little thirst to forget the Red Sea.

- “complained” – Exod. 16:2; 17:3; Num. 14:2; 16:11, 41.
 - 1 Cor. 10:10 instructs us not to follow their example in complaining.
- “what shall we drink” – Matt. 6:21, 25-33 says to “take no anxious thought” concerning such matters.

15:25 – “he cried out to the Lord” – Moses went to God.

- “tested them” – God is showing them what they are made of. The proving and testing is for our understanding. God already knows.
- “showed” – means “to instruct.” Lit. “to point the finger at and tell something about.” The tree was there all along, but because of their difficulty they couldn’t see it. They were dependant on God to make it known to them.

- “a tree” – The Logic of the Cross. Romans 8:32 tells us that if God would give us His son, what makes us think that He would spare us any lesser gift necessary for our survival and growth.
 - 1 Pet. 2:24 – “Himself bore our sins in His own body on the tree.”
 - Gal. 3:13 – “Cursed is everyone who hangs on a tree.”
- “the waters were made sweet” – God doesn’t remove the bitter water, He touches it to make it sweet. God has a way of making bitter experiences sweet.
- “statute” – means “principle.”
- “ordinance” – means “privilege dealing with citizenship.”
 - God is setting up a serious covenant by using this bitter experience and this tree.
 - Our bitter experiences have a way of waking us up to a reality. They “chasten” us.

15:26 – “diligently heed the voice” – God’s blessing and healing are directly related to our obeying His Word.

- “diseases” – The plagues of Egypt.
- “the Lord that heals” – Heb. “Jehovah-Rapha.”

15:27 – “Elim” – The Palm Springs of the wilderness.

- They have to go through Marah to get to Elim.
- By God’s mercy, they stay in Elim for about 3 weeks.
- Num. 33 – Elim → easy but no lesson, Marah → difficult, but lesson.

Chapter 16:

16:1 – “Wilderness of Sin” – Between Elim (the place of refreshing) and Sinai (the presence of God).

- “Sin” seems to be a shortened name form of Sinai.
- “fifteenth day of the second month” – Exactly one month out of Egypt.
 - The host of Israel, it seems, took along with them out of Egypt a month’s provisions, which, by the fifteenth day of the second month, was all spent.

16:2 – “Israel complained” – The cause of complaining among the children of God is a short memory, not even constantly remembering what we were saved out of.

- “Forgetting the things that are behind...” (Phil 3:13).

16:3 – “the land of Egypt” – They are glamorizing Egypt. They were slaves and Pharaoh was killing their babies. No way was it better then!

- Whether you were worldly or religious, that old life is lonely and tough.
- Discontent magnifies what is past, and vilifies what is present, without regard to truth or reason.
- “kill this whole assembly” – This makes no sense after all God has done for them to this point, as if all of God’s work to deliver is merely so He can later destroy it.
 - God gives “good gifts.” (Luke 11:13)
- “hunger” – It would seem that starvation was more anticipated than experienced. In other words, they did not live through weeks and weeks of famine, nor did they see their friends and family die of malnutrition, or even have to kill all their livestock for food.

- 16:4 – “rain bread from heaven” – God’s grace. It is bread and not fire.
- Luke 12:22-34; Matt. 4:4; 6:25; Deut. 8:3 – God knows how to provide for our needs. He asks us to not take any anxious thoughts concerning our lives, but trust Him.
 - “test” – God shows us ourselves as much in provision as in times of need.
 - God wants a people completely dependant on Him; led and fed by God.
 - Deut. 8:1-10 says God brings these times to “chasten” us. Chasten means that He does everything necessary for our instruction.
 - “my law” – God is preparing them for the 10 Commandments (ie. The Sabbath – v. 23-25).
- 16:7 – “what are we?” – They’re following a pillar. It is not Moses’ fault.
- God is in control of all their circumstances.
- 16:8 – “against the Lord” – Their complaining against Moses is really a complaint against the Lord, as Moses is simply following the pillar and God’s instructions to him personally.
- All complaints of the children of God are actually complaints against God, as he is in sovereign control of the situation.
- 16:10 – “the glory of the Lord appeared” - As Aaron is addressing the people (or leaders) God’s glory appears in a cloud!
- Ezek. 1:28 – The appearance of the likeness of the glory of God made Ezekiel fall as dead.
 - 2 Cor. 4:6 – We see the glory of God in the face of Christ.
- 16:13 – “quails came up at evening” – This is either a one time provision (or at most an occasional experience).
- “in the morning dew” – Numbers 11:9 says the manna came in the dew, which would keep it from being defiled on the ground.
- 16:15 – “manna” – Lit. “What is it?”
- It is a daily experience. In John 6, Jesus said He is the bread of life. He calls us to partake of His flesh and drink of His blood through faith.
 - “they did not know what it was” – When God’s provision comes, we often do not recognize it.
- 16:16-18 – “no lack” – Jesus, being the true bread from heaven, can satisfy all needs alike.
- “nothing over...no lack” - We eat according to our need. (I need a lot!)
 - One omer is 6 pints/person. That is 9 million lbs/day, 4500 tons daily, and over 1 million tons/year for 40 years over the whole Peninsula.
 - This is not the sap of a Tamarisk tree as some scholars try to claim!
 - “each one’s need” – It is important to be satisfied with our needs being met. “Having food and clothing, therewith be content.” (1 Tim. 6:8)
 - Paul quotes this verse in 2 Cor. 8:15 as evidence that the church needs to give and care for one another’s needs.

16:20 – “left part of it until morning” – Some try to store up in disobedience. There is no idea in the Bible that one can rest on our past experience of God. Imagine trying to eat 7 days food in one sitting. (Jesus prayed “give us this day our daily bread...”)

- God’s provision is daily, regular, and requires that we 1. Gather daily. We must be with Jesus every day; 2. Gather early in the day. Once the day gets going it burns off and robs your attention (Prov. 8:17); and 3. Trust heaven. We need not worry about storing up, but must keep looking up.
- Deut. 8:3; Matt. 4:4 – Man shall not live by bread alone, but by every word that proceeds from the mouth of the Lord.

16:21 – “it melted” – The manna isn’t the true or lasting bread; Jesus is the true bread. (John 6:48)

16:24 – “gathered twice as much bread” – Each week they experienced a miracle. There were no worms on the Sabbath.

16:23 – “Sabbath” – First mention of Sabbath in the Bible.

- This is a pre-Law mention of the Sabbath.
- The Sabbath seems designed to be more of a day to rest than a day to worship.

16:27 – “went out on the seventh day” – Some disobeyed again.

16:30 – “the people rested” – “enter into your rest” (Heb. 4).

16:31 – “with honey” – God is considerate. He made it sweet.

- Our daily feeding is sweet, every day. The true believer never tires of the bread of heaven. It is sweet every day.
- Psalm 78:25 – The manna is “angel’s food.”

16:32 – “kept for your generations” – One omer before the ark. This omer didn’t breed worms. It served as a testimony to the congregation, even long after entering the land.

16:35 – “ate manna forty years” – God fed them every day for 40 years, following them through the wilderness.

Chapter 17:

17:1- “Rephidim” – means “resting places.”

- Numbers 33:12-13 names 2 stops between the Wilderness of Sin (Exod. 16:1) and Rephidim.
- Moses followed the pillar despite knowing this desert very well. That shows trust!
- The only resting place is in fellowship with Him. Only the presence of God satisfies. (Heb. 4:1-11; Rev. 14:13)
- “according to the commandment of the Lord” – Every circumstance in the journey of the children of Israel is something God has led them to.

17:2 – “contend” – Lit. “to strive, to argue.”

- Many times, when God gets the people into a difficult situation, the people attack their human leader.
- “Do all things without complaining or disputing, that you may become blameless and harmless, children of God without fault in the midst of a crooked and perverse generation...” (Phil. 2:14-15)

17:3 – “thirst” – First mention of thirsting in the Bible.

- John 7:37-52 – Jesus offers Himself as living water overflowing our lives.
- “to kill us” – Same doubts again. (Exod. 16:3)
 - This time they are doubting the very presence of God. (v. 7)

17:4 – “cried out to the Lord” – Moses runs to the Lord instead of returning reviling for reviling. (1 Pet. 2:23)

17:6 – “the rock” – The rock that follows them through the wilderness was Jesus (1 Cor. 10:4). He only needs to be smitten once.

- Ps. 23:6 – Goodness and mercy shall hunt/follow me all the days of my life.
- Ps. 78:20 – Rivers of water flowed from the rock.
- The water flowed in the garden of Eden (Gen. 2), it will flow from the temple during the millennium (Ezek. 47), and it flows in the New Jerusalem (Rev. 22.) It is flowing now too...out of our bellies. (John 7:37-38)
- “Moreover, brethren, I do not want you to be unaware that all our fathers were under the cloud, all passed through the sea, all were baptized into Moses in the cloud and in the sea, all ate the same spiritual food, and all drank the same spiritual drink. For they drank of that spiritual Rock, and that Rock was Christ.” (1 Cor. 10:1-4)
- “I will stand” – Moses strikes right through God’s presence to hit the rock.
 - God let Moses know which rock to strike.

17:7 – “Massah” – means “temptation.”

- “Meribah” – means “contention, murmuring.”
 - Massah and Meribah stand as a warning to Israel from now on. (Deut. 6:16; 9:22; 33:8)
- “Is the Lord among us?” – They question His essential presence.

17:8 – “Amalek came and fought” – Israel has been protected from battle to this point. (Exod. 13:17)

- The Amalekites are cowards, attacking the weaker, slower, and older of the group lagging in the back of the group, rather than directly confronting Moses and the leaders. (Deut. 25:17-19)
- Their lack of understanding that they are in a battle doesn’t keep the enemy from attacking. The battle is real, whether we know it or not.

- 17:9 – “fight with Amalek” – Of all their experiences to this point, none of them were battles. The resources were not theirs. They were impossibilities. But God did it. Now God is allowing them to participate. The victory is still the Lord’s, but He lets them take part too. (And he gives them credit for something He is doing.)
- The first mention of the land of the Amalekites comes in Gen. 14:7. Amalekites are descendents of Esau (Gen. 36:12), a type of the flesh. It is a picture of the interior struggle. This is the only struggle God allows us to participate in.
 - King Saul’s fatal failure as King of Israel was to save the best of the Amalekites for himself. (1 Sam. 15)
 - Haman, of the book of Esther, was a descendant of the Amalekites.
 - “The flesh lusts against the Spirit, and the Spirit against the flesh.” (Gal. 5:17)
 - “Dead men don’t struggle” – Charles Spurgeon.
 - “The hardest part of being a Christian is to surrender” – Rich Mullins.
- 17:10 – “Hur” – Perhaps (or perhaps not) the same Hur who was the son of Caleb and the grandfather of Bezelel (1 Chron. 2:19-20), one of the builders of the tabernacle (Exod. 31:2-5).
- Josephus said Hur was the husband of Moses’ sister, Miriam.
- 17:11 – “held up his hand” – Lifted hands is a universal sign of surrender.
- Paul instructed the church the “lift up holy hands, without wrath and doubting.” (1 Tim. 2:8)
- 17:12 – “his hands were steady” – Their help was successful.
- 17:13 – “Joshua defeated Amalek” – Joshua whooped (KJV “discomfited”) them.
- 17:14 – “write” – First mention of “write” in the Bible.
- “recount it in the hearing of Joshua” – So he can know how he won this battle.
- 17:15 – “The Lord-Is-My-Banner” – Heb. “Jehovah-Nissi.”
- 17:16 – “will have war with Amalek from generation to generation” – We struggle with this flesh until corruption puts on incorruption.
- But the victory is sure. They beat Amalek and we will beat the flesh too.

Chapter 18:

A picture of the daily congregation life if the Israelites. Charles Spurgeon said that “God’s people are prone to engrave their trials in marble and write their blessings in the sand.”

- 18:1 – “Zipporah” – She was last seen in Exod. 4:24-26
- “Jethro” – His family will continue with Moses through the wilderness journeys. (Num. 10:29)
 - Jethro is of Abraham’s line through his second wife Keturah (Gen. 25:2; Exod. 2:16). Jethro is well acquainted with worshipping Yahweh through sacrifice (Exod. 18:11-12).
 - Zipporah is a type of the rapture of the Church. A Gentile bride, separated from the plagues, and reunited with her husband on the other side of the deliverance.
 - Returning to Sinai is a promise fulfilled. (Exod. 3:12)
- 18:2 – “father-in-law” – The Hebrew can also be translated “brother-in-law.”
- 18:3 – “Gershom” – means “stranger.”

18:4 – “Eliezar” – means “my God is help.”

18:7 – “kissed him” – Happy to see his wife, Moses kissed his father-in-law.

18:8 – “how the Lord had delivered them” – They are praising God’s deliverance, not his punishment of the Egyptians.

18:11 – “greater than all the gods” – God judged the gods of the land. (Num. 33)

18:12 – “took” – (NIV “brought”) – The verb means “provided” an animal for sacrifice (ex. Exod. 25:2; Lev. 12:8), not “officiated at” a sacrifice.

- “burnt offering and other sacrifices” – Jethro’s understanding of a burnt offering stems back to Abraham, Jethro’s ancestor.
- God is accepting the worship of this Gentile.

18:13 – “on the next day” – Though Jethro, his father-in-law, was with him, which might have given him a good pretence for a vacation, yet he sat, even the next day after his coming, from morning until evening.

- “from morning until evening” – Moses is managing and answering questions for 2-3 million people.

18:14 – “you alone” – God has a corporate view and mutual edification of the body of Christ in the Church. (Eph. 4:16)

18:16 – “make known the statutes of god and His laws” – Moses is not instructing the people out of his own wisdom and understanding, but according to the will and word of God.

18:18 – “surely wear yourselves out” – It is good our mediator, Jesus, doesn’t wear out.

18:19 – “for the people to God-ward” – “The greatest enemy of our relationship with Christ is our service for Christ.” - Oswald Chambers

- Moses needs time to go to God personally. That is necessary first.
- “that you may bring the difficulties to God” – Moses had to set the priorities of his ministry, and keep the other duties to a lesser degree.
- Deut. 1:12-18
- Acts 6 – It is not good for leaders to forsake the Word and prayer to wait on tables. It is not that waiting on tables is any less important in the overall scheme of things, but it cannot replace the Word and prayer. Both must be done to be done well.

18:19-21 – “counsel” – Jethro instructs Moses to do three things: 1. Stand before God (to intercede on behalf of the people); 2. Teach the people (which serves as preventative medicine); and 3. Select able men to help with the work (not just handing over ministry to everyone who wants some responsibility).

18:21 – “able” – Lit. “to have strength.”

- “able men” – 3 part description.

1) Fear God. They have experienced God. (If the U.S. followed this principle...)

2) Men of Truth. They know the Truth and can share it. (So the people can believe...)

3) Hating Covetousness. Qualification of NT elders. (Not looking for personal gain...)

- These qualifications remind us of the people of Acts 6:1-7 chosen to assist the apostles and relieve them of practical duties. Those assistants were to have good reputations, be full of the Holy Spirit and wisdom, and be approved by the elders.

18:22 – “small matter” – Or “daily matter.” These issues aren’t less important, just more common.

18:23 – “and God so commands you” – There is debate on whether this is good advice or not? But Jethro asked Moses to check it out with God and that is the final step anyway.

18:24 – “heeded the voice of his father-in-law” – Moses sought the Lord’s will and listened to his father-in-law.

- This is a clear and practical demonstration of Moses’ meekness. (Num. 12:3)

- God is preparing them for the Law (coming in Exod. 20). Moses is leading, but now others have a place of leadership too. And they are all leading according to a standard external to all of them.

Chapter 19:

19:1 – “Sinai” - This entire mountain range is granite. There is no volcanic rock in the region.

- Exod. 3:12 – Promise fulfilled.

- They will be at Sinai for about 1 year, until Numbers 10:11.

19:3 – “Moses went up” – This is an 80+ year old man going up and down a mountain.

- Moses will ascend and descend this mountain about 8 times in this chapter.

19:4 – “unto the Egyptians” – God destroyed their enemies.

- “bare you on eagle’s wings” – These are God’s wings.

- “As an eagle stirs up its nest...Spreading out its wings.” (Deut. 32:10-12)

- “They that wait upon the Lord...shall mount up with wings like eagles.” (Isa. 40:31)

- “brought you to myself” – The deliverance was for fellowship.

- The Law will be given to them in the context of this relationship and deliverance.

19:5 – “obey My voice” – God will ask them to obey Him only after they understand some of what He has already done for them. God wants our obedience to be a response of love. God wants them to obey out of a proper motivation.

- “a peculiar treasure” – The O.T. people of God. (God still looks out for the children of Israel.)

- In the N.T. the church is a new/different treasure. A royal priesthood. (1 Pet. 2:9)

- Coming out of idolatrous Egypt, God has a lot to teach them of His holiness, His will, and most of all His presence.

19:10-12 – “consecrate them today” – God is setting in their minds the idea of the necessity of being clean in the presence of God. God cannot be in the presence of an unclean creation.

19:15 – “not come near your wives” – Not because sex is sinful, but because it would leave the participants ceremonially unclean.

- 19:16 – “sound of the trumpet” – The trumpet speaks of the presence and power of God on His arrival.
- What kind of anticipation must there have been?
- 19:18 – “smoke of a furnace” – Not volcanic. This is an amazing appearance of God!
- God is to be feared. When Jesus resurrected, the angel came and really scared the Roman soldiers. But to the women, the angel was so gentle. Those who humble themselves, like Moses, get to see His glory. But those who are unwilling, God will humble with a mighty hand, like the Pharisees.
- 19:22 – “let the priests who come near the Lord consecrate themselves” – It seems as if some priests assumed that they didn’t need to sanctify themselves. Hebrews 12 implies that some of them died for that.
- This is before the establishment of the Aaronic priesthood.
- 19:23 – “But Moses said to the Lord” – Moses is kind of arguing with God.
- Here Moses is seeing and speaking with God “face-to-face.” (Deut. 5:22)
- 19:25 – “So Moses went down” – Moses hears the 10 Commandments for the first time from the bottom of the mountain with the rest of the 2-3 million people.

Chapter 20:

- 20:1 – “words” – Lit. “covenant stipulations.” A technical term.
- “God spoke” – God speaks these commandments out loud. These are His word/words!
 - The 10 commandments are given to a redeemed and ransomed people. God didn’t give them the commandments in Egypt expecting them to keep the Law to earn the deliverance. These are guidelines to living a redeemed life, not to earn redemption. God never intended anyone to become righteous by the law. “The law is like a thermometer; it can’t take away the fever, it just tells you when one is there.”
 - The law is spiritual. It shows us we have sin, and it shoots straight to the heart. The spirit of the Law was interpreted to us by Jesus Himself on the Sermon on the Mount. And the Law can’t be kept; that is why God set up the sacrificial system right after the commandments. Consider Exod. 20:24 and the fact that Leviticus follows Exodus.
 - The law is still a guide to right living. It is just that we can’t be righteous by following the law. Our inability doesn’t dissolve the law, the law still guides. Jesus simply provides us a way to fulfill the Law.
 - Gal. 3:11-12 – “no one is justified by the law in the sight of God...the law is not of faith.”
 - Gal. 5:18 – “if you are led by the Spirit, you are not under the law.”
 - 1 Tim. 1:8 – “the law is good if one uses it lawfully.”
 - Matt. 5:17 – Jesus said, “Do not think that I came to destroy the Law or the Prophets, I did not come to destroy but to fulfill.”
 - Gal. 3:24 – “the law is a schoolmaster to lead us to Christ.”
 - Rom. 4:15; 5:13; 7:7 – The law reveals sin.
 - Matt. 5:48 – The lawful standard of God is perfection.
 - James 2:10 – “whoever shall keep the whole law, and yet stumble in one point, he is guilty of all.”
 - Rom. 7:10 – “the commandment, which was to bring life, I found to bring death.”
 - Acts 15 – The decree to the Gentiles makes no mention of the Law.

- Rom. 8:3-4 – “He condemned sin in the flesh, that the righteous requirement of the law might be fulfilled in us who do not walk according to the flesh but according to the Spirit.”
- 1 John 5:3 – The commandments of the Lord “are not burdensome.” They are all summed up in love.
- Jesus said to love the Lord your God with all your heart, soul, mind, and strength and to love your neighbor as yourself summed up the Law. (Matt. 22:25-40; Mark 12:29-31; Rom. 13:8)

The heart of the law is in the N.T. It is in the prayer Jesus taught the disciples.

Ten Commandment

1. I’m the Lord your God
2. No graven images
3. Not take the Lord’s name in vain
4. Remember the Sabbath
5. Children obey your parents
6. Don’t steal
7. Don’t kill
8. Don’t commit adultery
9. Don’t bear false testimony
10. Don’t covet

Lord’s Prayer

1. Our Father
2. Which are in heaven
3. Hallowed be thy name
4. Thy kingdom come
5. Thy will be done
6. Give us our daily bread
7. Forgive us as we forgive others
8. Lead us not into temptation
9. Keep us from the evil (lying) one
10. Yours is the kingdom

20:2 – “I am the Lord your God” – God is the object of our worship.

- “Lord” – Heb. “Jehovah/Yahweh.” The covenant making God of Israel. The name means “The Ever-Becoming One.”
- “your God” – Singularly and personally.
- “God, who brought you out of the land of Egypt” – God wants them to see these commands in light of the freedom that obeying His instructions to this point has already brought.
 - Because of who God is, and what He has done for us, He has the right to tell us what to do...and we have the obligation to obey Him.
 - “God did not promulgate a code of laws for the children of Israel, while they were in bondage, telling them that if they would obey it, He would deliver them. He brought them out of the land of Egypt, out of the house of bondage, and then gave them His law” – G. Campbell Morgan.

20:3 – “You shall have no” – Nearly all the commandments are couched in the negative form of prohibition, because they presuppose the existence of sin and evil desires in the human heart.

- “before Me” – Lit. “in My presence.”
 - This phrase is translated as “in opposition to Me” in Gen. 16:12; 25:18.

20:4 – “shall not” – It is a real testimony to human nature that God has to tell us no to do all these things.

- “carved image” – Speaking of anything that we choose to bow to and serve. This is not a prohibition against art.
 - We are not to make anything to improperly misrepresent God. (Deut. 4, Rom. 1:23)
 - Some want to misrepresent Jehovah to condone their sin, in essence making God look like themselves in an attempt to rationalize sinful behavior.
 - Human nature has a tendency to hold onto relics. The power is not in the statue or the relic. But we tend to think those things have more power than they really have, even if it only started as a representation or reminder of God.
 - A move toward physical relics is a result of a moving away from the reality of the Presence of God and substituting a physical replica in place of that Presence.
 - God does not appeal to the natural senses like this. He came to touch the eternal. “God is Spirit, and those who worship Him must worship Him in spirit and truth.” (John 4:24)

20:5 – “iniquity of the fathers upon the children” – Not teaching a doctrine of generational curses or generational spirits.

20:7 – “take his name in vain” – Making God’s name, presence, and power to be meaningless by taking it for granted or separating it from reality.

- Like the Pharisees in the Temple making merchandise of God’s people in the name of God.
- “takes His name” – Claiming to be believers.
 - Matt. 7:21-23 – “Many will say to me in that day, ‘Lord, Lord’...I will declare to them, ‘I never knew you.’ ”

20:8-10 – “Sabbath” - The NT early Church gathered on Sunday. (Acts 20:7, 1 Cor. 16:2)

- Exod. 31:16-17 – The Sabbath is a sign to Israel.
- Gal. 4:9-11 – “You observe days and months and seasons and years. I am afraid for you.”
- Col. 2:16-17 – “Let no one judge you in...sabbaths.”
- Rom. 14:5 – “One person esteems one day above another; another esteems every day alike.”
- Smithsonian Magazine – “One day in seven, our immune system shuts down.”

20:11 – “in six days the Lord made the heavens and the earth” – Moses wrote both Gen. 1 and Exod. 20.

- “the Lord rested” – The Sabbath seems to be instituted primarily for rest, not worship.

20:12 – “Honor” – This word comes from the root word meaning “heavy.”

- “honor your father and your mother” – One thing a kid must understand is respect.
 - Is this commandment on the first or second table of the Law?
 - This is the first command with a promise (Eph. 6:1-3). There are only 3 verses in the Bible written specifically to children. All of them deal with children honoring and obeying their parents. God knows that if a child can learn to submit and obey to authority, then he or she is capable of anything. But “rebellion is as the sin of witchcraft.” (1 Sam. 15:23)
 - Parents are to be honored from life to death. (Mark 7:8-15)
 - Dishonoring parents was a capital punishment in Israel. (Exod. 21:17; Lev. 20:9; Deut. 21:18-21)

20:13-17 – The second set of 5 commandments, which determine the duties to one’s neighbor, are summed up in Lev. 19:18 in the one word, “Love your neighbor as yourself.”

20:13 – “kill” – Lit. “commit murder.”

20:14 – “adultery” – Adultery (along with murder) was a capital crime in Israel.

20:15 – “not steal” – This command establishes the right to personal property.

20:16 – “bear false witness” – In an extended sense, we can break the ninth commandment through slander, tale bearing, creating false impressions, by silence, by questioning the motives behind someone’s actions, or even by flattery.

- “No not lie to one another, since you have put off the old man with his deeds.” (Col .3:9)

20:17 – “covet” – (Heb. “hamad”) Lit. “desire.”

- This command points to the heart. (Rom. 7:7) And it is in the same list as murder. These commandments are not strictly physical, they are spiritual as well. They point to the heart. That is why no one can keep all these things.
- The last commandment is closely connected with the first commandment against idolatry: “For this you know, that no...covetous man, who is an idolater, has any inheritance in the kingdom of Christ and God.” (Eph. 5:5)
- “Take heed and beware of covetousness, for one’s life does not consist in the abundance of the things he possesses.” (Luke 12:15)
- What does this world have to offer that we need to covet after anyway? (1 Tim. 6:6)

20:19 – “let God not speak with us, lest we die” – The awareness of our own sinfulness causes the human heart to seek a mediator to stand between them and God to resolve this inadequacy.

- “For there is one God and one mediator between God and man, the Man Christ Jesus.” (1 Tim. 2:5)

20:20 – “God has come to test you” – God wants them to know how awesome He is.

20:23 – “with me” – To be placed alongside God to detract from or misrepresent God. God must be known to be holy.

20:25 – “not build it of hewn stone” – You can’t add anything to God’s sacrifice. It had nothing to do with human beings.

- “profaned” – Lit. “to make common.”
- “profaned it” – It is our human nature to make things fancy or extravagant, but God doesn’t want anything to detract from His sacrifice by drawing attention to the work of man’s hands rather than to the work of God alone.
- “No flesh will glory in His presence.” (1 Cor. 1:29)

20:26 – “steps” – The oldest stepped altar known in Palestine in at Megiddo and dates between 3000 and 2500 BC.

- “nakedness may not be exposed” – They wore robes so that they wouldn’t expose themselves.

Chapter 21:

The 10 commandments are practical. This applies to our real life. And God so condescends to touch our everyday life.

- In God's theocracy, the good of the whole takes precedence over the rights of the individual.

21:1 – “the judgments” – For the judges. (Exod. 18:26)

- Throughout this section “judges” and “gods” are from the Hebrew word “Elohim.” They are to judge the people as representatives of God. (See 21:6 and 22:8.)
→ The OT uses “elohim” to refer to the multiplicity of gods, both true and false. “Elohim” doesn't speak specifically of Yahweh. A misunderstanding of this concept has led to the false teaching of Mormonism.

21:2 – “Hebrew servant” – Interesting that God begins with a Hebrew slave.

- Slavery was common in this region, usually to pay debts. God is not condoning slavery, but merely regulating it to eliminate the abuse within the system.
- “serve six years” – The slaves were to set free after 6 years of service.

21:6 – “pierce his ear with an awl” – In Ps 40:6, Heb 10:5 Jesus said “my ears you have opened (with an awl.)” Jesus loves being a servant in His Father's house. He loves His bride and chose to be a servant forever.

- The highest ideal of a human life is servitude.

21:8 – “betrothed” – Part of buying a female servant was having her as a concubine.

21:11 – “she shall go out free” – Should the terms of the marriage not be fulfilled, it is to be considered a breach of contract, and the purchaser must allow the girl to be redeemed.

21:12 – “strikes a man so that he dies” – Speaking of premeditated murder.

- “put to death” – Capital punishment was instituted as a part of human government from Gen. 9:5-6; Num. 35:31-34; Rom. 13:3-4.
- “Because the sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil.” (Eccl. 8:11)
- Adultery and murder were both capital offenses in Israel. (David committed both.)

21:13 – “did not lie in wait” – Speaking of involuntary manslaughter.

- God will provide 6 cities of refuge in Israel to flee the avenger of blood.
- “God delivered him” – The event is beyond human control. In modern legal terminology this is an “act of God.”

21:14 – “his neighbor” – God considered the citizens of Israel as brothers and sisters.

21:15-17 – “strikes his father...curses his father” – God wants nothing to disrupt the family unit and the order that He has established.

21:18 – “confined to his bed” – Paralyzed and/or bedridden.

21:20 – “punished” – Lit. “avenged.” The punishment is not specific.

- 21:21 – “if he remains alive a day or two, he shall not be punished” – The idea was that if the victim did not die immediately, it was evidence that he was struck with the intention of discipline and not murder.
- 21:22 – “birth prematurely” – This is not the Hebrew term for “miscarriage.” There are two Hebrew terms, and this is the other one.
- 21:23 – “life for life” – Unborn children are life in God’s eyes.
 - This would apply to abortion in our modern economy.
- 21:23-25 – “eye for eye” – This is justice for the judges, not vengeance for anyone to take freely.
 - The Pharisees of Jesus’ day made this as an obligation to see revenge. So Jesus redefined this command by saying we ought to “turn the other cheek.” (Matt. 5:38)
- 21:26-27 – “eye...tooth” – This would force the slave owner to take care not to degrade their slaves by striking them on the face, causing them to control punishment to appropriate means.
- 21:29 – “known to his owner” – The owner was responsible for the behavior of the animal.
- 21:30 – “sum of money” – (Heb. “kopher”) Lit. “ransom.” The payment is not to compensate the victim’s family, but to save the negligent man’s life. (See also Num. 35:31.)
- 21:32 – “thirty shekels of silver” – The price of a gored slave.
 - This was the price Jesus was sold for. (Matt. 26:14-15)
- 21:33 – “dig a pit” – Likely speaking of a well or a cistern.

Chapter 22:

The Law is meant to protect the rights of the offended and not the rights of the criminal. Under God’s theocracy, crime would not pay.

- The right to private ownership is upheld by God in the Bible.
- 22:1-12 – “restore...restoration” – These words are used 6 times in Ch. 22 (v. 1, 3-6, 12) and are a translation of the Hebrew word “shalam” which means “to make whole, to make complete.” This Hebrew word is related to the familiar “shalom” which means “peace, health.” It takes more than confession of guilt for an offender to make things right; it also demands effort on his part to compensate the people who were hurt.
- 22:1 – “steals” – “You shall not steal” (Exod. 20:15). This is someone’s wealth. There was no coinage in that economy.
 - “restore five oxen” - Restoring 5 to 1 would be a good discouragement.
 - “restore” – The OT Law didn’t emphasize incarceration, but restitution.
 - The OT Jewish system didn’t support a prison system.
- 22:2 – “thief is found breaking in” – It was justifiable homicide to kill a thief breaking in at night.
- 22:5 – “another man’s field” – They have no right to another man’s field.
- 22:7 – “pay double” – Those who confess only have to add 1/5 to what they had taken. (Lev. 6:4)

- 22:8 – “whether he has put his hand into his neighbors goods” – Is it a conspiracy? Did the master lie?
- They were to take the word of the neighbor (v. 11). If you couldn’t trust his neighbor’s words, then why would you give him your stuff in the first place?
- 22:9 – “any kind of lost thing” – In the law of Israel, an owner did not lose ownership simply because the object was lost.
- 22:14 – “borrows anything” – You borrow your neighbor’s ox and the ox dies. You pay it back.
- 22:15 – “hire” – If you rented the ox, you wouldn’t have to make restitution.
- 22:16 – “entices a virgin” – This seems to speak of either pre-marital sex or rape. The man would then have an obligation to marry that woman to take care of her.
- “bride-price” – In that culture, a dowry was alimony in advance.
- 22:18 – “sorceress” – Speaking of anyone practicing witchcraft. It made no distinction between a white witch or a black witch.
- 22:19 – “lies with an animal” – Bestiality was not tolerated at all.
- 22:20 – “utterly destroyed” – The total destruction of the idolatrous Canaanites was later commanded by the Lord.
- 22:20-21 – “neither mistreat a stranger” – They were to accept the stranger, but not the strange god.
- 22:22 – “not afflict any widow or fatherless child” – God looks out for the widow and orphan with parental care for the destitute. (James 1:27, Hosea 6:6)
- 22:25 – “not charge him interest” – There was to be no interest charged by fellow Israelites.
- 22:27 – “his garment” – The raiment is collateral, a down payment.
- There was an unwritten expectation to pay back loans quickly.
 - “for I am gracious” – God declares this of Himself. This is true especially in His relationship toward the downtrodden.
- 22:28 – “God” – This is the same word as “judges” in 22:8. When you come to them, you come with the same attitude as if you were coming to the Lord Himself.
- There was to be no contempt of court. This applies for our attitude to our leaders as well even when we don’t agree with them. (Rom. 13:1-7; 1 Tim. 2:1-2; 1 Pet. 2:13-17)
 - “nor curse a ruler of your people” – Quoted by Paul in Acts 23:5.
- 22:29 – “firstborn of your sons” – The redemption of the firstborn. (Exod. 13:11-16)

- 22:31 – “be holy” – There is a holiness imputed to us by Jesus judicially. But becoming and being holy is a process. We grow into the holiness that Christ has placed in us...working out our salvation with fear and trembling what Christ Jesus has already worked into us. (Phil. 2:12-13)
- No command was issued merely from the sovereignty of God. He gave them to the people as restraints on disorderly passions, and incentives to holiness.
 - There are 3 times more porn shops than McDonald’s restaurants in the U.S.

Chapter 23:

- 23:1 – “false report” – This is speaking of gossip, slander, backbiting, and perjury.
- Don’t take part in gossip; don’t spread it and don’t receive it. The spiritually mature who know God’s grace realize there isn’t any benefit in pointing out other people’s flaws behind their back.
- 23:2 – “not follow a crowd” – As with peer pressure or the mob mentality that leads to destruction.
- 23:3 – “not show partiality” – We are not to favor the rich or the poor. God sees them all as the same.
- God is not a “respector of persons” (Acts 10:34). That literally means that God does not “look in the face.” He doesn’t evaluate a life at face value, but He looks to the heart.
- 23:4-5 – “of one who hates you” – Do good to your enemies and their animals.
- The principle is clear; how you feel about someone does not determine right and wrong behavior toward them. There are principles of justice that must be observed above our feelings.
 - It is not the animal’s fault that his owner is a jerk.
- 23:7 – “Keep yourself far from a false matter” – Paul encouraged the Church to “be simple concerning evil.” (Rom. 16:19)
- “do not kill the innocent” – This would apply to abortion. Over 40 million babies have been killed through abortion in the last 40 years.
 - “I will not justify the wicked” – God requires justice.
 - Because of Jesus’ substitutionary death on the cross “He might be just and the justifier of the one who has faith in Jesus.” (Rom. 3:26)
- 23:9 – “you know the heart of a stranger” – This is not just compassion, but empathy.
- 23:10 – “the seventh year you shall let it rest” – Israel refused to let the land rest for 490 years so God sent them into captivity for 70 years to give the land its rest. (Lev. 25)
- The modern orthodox Jew in the promised-land still practices the 7th year rest for the land, but they find loopholes in the law to get around this (like renting out their land to non-Jews for that year).
- 23:11 – “that the poor...may eat” – This practice would reduce the economic gap between the rich and the poor.
- 23:13 – “circumspect” – He is calling them to be careful with their words.

23:15-16 – The three feasts (see also Lev. 23; Num. 28):

- 1) Passover/ Unleavened Bread (from Exod. 12),
 - 2) Firstfruits – Harvest/Pentecost,
 - 3) Ingathering – Tabernacles.
- Three times a year, they reenact God’s work. God is using these holidays to teach them.
 - Ingathering is a possible reference to the rapture...although “no man knows the day or the hour.” (Matt. 24:36)

23:18 – “not offer the blood...with leavened bread” – God doesn’t want a mixture.

23:19 – “the first of the firstfruits” – God is not banging them for money, but He wants them to give their best.

- In the NT, the principle is giving not tithing. He is asking us for everything.
- “To obey is better than sacrifice.” (1 Sam. 15:22)
- “baby goat in mother’s milk” – There was a Canaanite fertility rite that included the practice of boiling an animal in its mother’s milk, and then pouring the boiled animal onto the field to evoke a better harvest. This practice was associated with the worship of Ashtar, which was celebrated around the time of the Passover.
- This is a prohibition against idolatry and not merely a dietary restriction.

23:20 – “an Angel” – This is the Angel of the Lord – “for My name is in Him” (v. 21). This is an OT appearance of Jesus Christ – a theophany or a Christophany. (Acts 7:38)

- God is promising His Presence. (Exod. 33:14-15)

23:21 – “Beware” – Lit. “to guard or to keep.”

- “My name is in Him” – His name is “Yahweh.”

23:22 – “his voice...I speak” – They’re both God. (Joshua 5:13-15)

- Jesus promised to the NT believer that He would never leave us nor forsake us. (Matt. 28:20; Heb. 13:5)

23:23 – “My angel will go before you and bring you in” – God did not bring Israel out of Egypt to leave them in the wilderness. His plan was to bring them into His land of promise and abundance.

23:24 – “not bow down to their gods” – People are still superstitious. God is not in an altar, statue, or person. He is not localized in that way at all.

23:26 – “fulfill the number of your days” – This is a promise of a full life. (John 10:10 – “the abundant life.”)

23:27 – “My fear” – Rahab will speak of the Canaanites fear of Israel when they cross the Jordan. (Joshua 2:8-11)

- “before you” - God is at work long before we get there.

23:28 - “hornets” – This could well have been the insect that we know, because the people of the East respect the hornet. (Deut. 7:20; Josh. 24:12) The Hebrew word is similar to the Word for Egypt (“zirah” - “Mizraim”), so some students believe that the reference is to the Egyptian armies that frequently invaded Canaan before the Jews arrived. In Isa. 7:18, Egypt is compared to a fly and Assyria to a bee.

- Archeology confirms hornets driving entire tribes into walled villages.

23:29 – “lest the land become desolate and the beasts of the field become too numerous” – God does not allow the beasts of the field to gain the upper hand and endanger the lives of man and beast, which actually was the case after the carrying away of the ten tribes. (2 Kings 17:25-26)

- God cares for the people and their land.

23:30 – “Little by little” – We enter our inheritance a little at a time.

- God moves in us to conform us into the image of Christ, first dealing with the blatant sins, and then going to innocent behavior, and finally dealing with our thought-life.
- God is not an indulgent, spoiling father, pouring out on His children resources, blessings, and gifts they are not ready to receive or be responsible with. When His people are ready to possess in faith, what was promised becomes realized.
- “until you have increased” – God is working both ends. He is preparing the promised-land for us, but He is also preparing us for the promised-land. And He will not allow us to walk into more of the promised-land than we can handle. But He will work in us to increase us, so that He can give us more of His promises.
- God is more concerned about His servant than He is with the service.

23:31 – “I will set your bounds...to the River” – Israel never did and currently does not possess this land in its entirety. It got closest under David and Solomon’s reigns, but compromise kept them from possessing all of it.

- “The lines have fallen to me in pleasant places; Yes, I have a good inheritance.” (Ps. 16:6)

23:32 – “no covenant” – There is to be no compromise and no deals with our fallen nature.

- You cannot cut a deal with your flesh, because the flesh is never satisfied. You cannot meet a spiritual need with a physical entity. If you give your flesh a little, it will want more and remain as dissatisfied as when you started.

Chapter 24:

24:1 – “from afar” – They were under the Law. But we can draw close, entering “boldly into the throne of grace.” (Heb. 4:16)

24:2 – “Moses alone shall come near” – God calls Moses out.

24:3 – “All the words...we will do” – They are very self-confident in their ability to live according to the Law. And that is religion – Religion is “do, do, do;” Christianity is “done.”

24:4 – “Moses wrote all the words” – This verifies the authorship of Moses.

24:5 – “offerings” – This is a picture to the nation of their inability to keep the Law and their need for atonement to be made for their failure to keep the Law. God knows that they will not do “all the words which the Lord has said.” No person can.

- “burnt offerings” – Offerings of consecration.
- “peace offerings” – Offerings of fellowship.

24:7 – “read” – This is doubtlessly referring to Exod. 20-23

- “obedient” – In a few chapters they will turn to a golden calf. (Exod. 32)
 - These promises are similar to Peter’s promises to Jesus.
 - We ought to be careful not to trust our commitments, but lean on His grace.
 - Do not believe anything people say in making a commitment. How people live is what dictates what is true of them. Maybe this is why Jesus commanded us to not make oaths. (Matt. 5:34)

24:8 – “blood of the covenant” – Hebrews tells us that the items under the Old Covenant are sanctified by blood. (Heb. 9:18-22)

24:9 – “Nadab and Abihu” – In Lev. 10, they offer profane fire and are killed.

24:10 – “they saw the God of Israel” – They saw God!

- This may be a Christophany as they “cannot look at My face; for no man shall see Me, and live.” (Exod. 33:20)

24:11 – “nobles” – Lit. “rooted ones, corner supports.”

- “ate and drank” – Is this dinner or communion?

24:12 – “and be there” – Jim Eliot was quoted as saying, “Lord, wherever I am, let me be all there.”

- “that you may teach them” – God gives to those who give to others. If you have been faithful with few things, more will be given. (Luke 19:11-27)

24:13 – “his assistant Joshua” – Joshua was a minister. He served.

24:14 – “Aaron and Hur are with you” – Aaron and Hur are to preside over the people in Moses’ absence.

24:17 – “a cloud covered the mountain” – This is not a volcano. This is a granite mountain.

- “consuming fire” – This continues to be true, even in the NT. (Hebrews 12:29)

24:18 – “forty days and forty nights” – Moses is in God’s presence without food and water for 40 days and nights.

- He will be with God on that mountain for a total of 80 days before it is all over. And when he comes down, he will be glowing. God will preserve and sustain Moses’ physical body.

Chapter 25:

Seven times in the rest of Exodus, Moses is told to make the tabernacle exactly as he saw it on the mountain. Hebrews 8-9 (see 8:5 and 9:1-5) tells us that the earthly tabernacle is a reflection of the heavenly one. (Rev. 11, 14, 15)

25:2 – “the children of Israel, that they bring Me” – Throughout the Bible, God has supported His work through His people. And it is as His people give to Him, not to the church or any other human agency, that the offering is accepted and rewarded the way it was intended.

- “willingly” – Hebrew implies “being driven from the inside to give it.” The motivation is supposed to be to have God dwelling with them. (v. 8)
 - 2 Cor. 9:7 – “let each one give as he purposes in his heart, not grudgingly or of necessity; for God loves a cheerful giver.”
 - Exod. 35:21-22,29; 36:2-7; 38:21-31 – The material that was given was sufficient for the work. They actually had to call off the giving due to an over-abundance of stuff.
 - “It is more blessed to give than to receive.” (Acts 20:35)
 - It is amazing that an Omnipotent God would ask stuff from humans. He asks condescending to incorporate them into the work for their benefit.
- “My offering” – These materials are going to God, as they came from God.

25:3 – “gold” – This speaks of deity and holiness.

- “silver” – This speaks of redemption.
- “bronze” – This speaks of judgment.
 - They are giving what they received of the Egyptians. (Exod. 12:35-36)

25:8 – “sanctuary” – Lit. “holy place, place set apart.”

- “that I may dwell among them” – It’s God’s heartbeat to dwell among us as “Immanuel.” (Matt. 1:23; Rev. 21:3-4)
 - Today, God does not dwell in temples built by human hands (Acts 7:48). He dwells in the lives of believers who are now the temple of the Holy Spirit. (1 Cor. 6:19; Col. 1:27)

25:9 – “to all that I show thee” – Lit. “to all that I let thee see.” Moses sees plans, or a model, or a 3-D hologram of some sort in heaven and is to make the earthly tabernacle according to that model. But He also seems to see the heavenly city/tabernacle, of which all these plans point to. (Rev. 11:19; 14:15,17; 15:5-6,8; 16:1,17; 21:22)

- Whenever God does a work, He has a plan for that work...It is a basic principle of ministry that we follow the pattern given from heaven, not the pattern of this world. (Rom. 12:2)
- “the pattern” – The directions are very specific as the tabernacle reflects heavenly truths.
 - Here, God describes the scene from the ark out. For the priests, he describes it from the outside in.

25:10 – “make an ark” – Deuteronomy tells us that Moses alone makes this object. (Deut. 10:3)

- This box is 45 in. long x 27 in. wide x 27 in. high.

25:11 – “molding of gold” – This is a fancy border.

25:13 – “poles of acacia wood” – The ark was to be carried using these poles. (2 Sam. 6:6-7)

- 25:16 – “put into the ark the Testimony” – These are the stone tablets with the 10 commandments. Also included in the ark would be the jar of manna and Aaron’s rod. (Heb. 9:4)
- 25:17 – “mercy seat” – This is a model of the throne of God. (Gen. 3:24)
- The “mercy seat” is not the “judgment seat.” The mercy seat (also called “atonement cover” in the NIV and “propitiation” in the Septuagint) is a place of reconciliation, which is the divine act of grace whereby God draws to Himself and makes “at one” with Him those who were once alienated from Him.
 - The mercy seat, if one inch thick, would weigh 750 pounds.
- 25:22 – “I will meet with you” – This is central to the tabernacle. God meets over blood, with the mercy seat standing between the worshipper and the Law.
- The OT tabernacle/temple was to teach His people about His presence. After coming out of Egypt, they had a lot to learn concerning the proper way to worship God – of coming to Him through the shed blood of an innocent substitute. God doesn’t dwell in temples built by human hands, but He is giving them a picture of how He does dwell with them.
 - There is a question about the present-day existence and location of the Ark of the Covenant and the other tabernacle items. Josephus says the ark is under the Temple Mount. Some says it was taken to Ethiopia. Others believe it is still in Rome as the Arch of Titus has a picture of it, the lampstand, and the table of showbread on it. In 550 AD, Rome gave the lampstand and the table of showbread to the Church of Jerusalem (but the Muslims later stole them).
- 25:23 – “make a table” – This is the table of showbread.
- This table is 3 ft. long x 1½ ft. wide x 27 in. high.
- 25:28 – “staves” – The ark and table aren’t touched, they are born, much like our relationship with Christ.
- 25:30 – “showbread” – Lit. “the bread of His presence.” (Lev. 24:5-9)
- “always” – The showbread is eternal.
- 25:31 – “lampstand” – Candles are self-consuming. Lampstands are fueled by oil.
- The lampstand would be the only source of light in this part of the tabernacle.
 - The types of the temple are the ark as a picture of the Father, the showbread bread as a picture of the Son, and the lampstand as a picture of the Holy Spirit.
- 25:36 – “pure gold...one beaten work” – By its estimated size and shape, it is valued at over 100 mill. dollars. It is estimated to stand over 5 feet high to be able to give light to the table of showbread and the altar of incense. They can’t replicate the lampstand without drooping.
- Orthodox Jews at the Temple Institute in Jerusalem are attempting to remake all the implements necessary for OT Temple worship once again.

Chapter 26:

We have the privilege of looking into the things of the tabernacle and actually seeing what these things mean. (From the outside it looks like a Bedouin tent, but the inside is much different.) As NT believers, we understand much more of the significance of these things.

26:1 – “curtains of fine woven linen” – Layer 1.

- “blue” – This color speaks of heaven.
- “purple” – This color speaks of royalty.
- “scarlet” – This color speaks of the blood of Christ.
 - Each curtain is 42 ft long by 6 ft wide. There are 10 curtains total. Together they make a curtain of 42 ft x 60 ft.

26:4-6 – “loops...clasps” – The loops are on one side; the clasps are on the other. The loops are made of linen and the clasps are made of gold.

26:7 – “curtains of goat’s hair” – The hair was very coarse (like burlap) and, likely, black. (Layer 2.)

- Each curtain is 45 ft long x 6 ft wide. There are 11 curtains total. Together they make a curtain of 45 ft x 66 ft.
- It hangs over the other curtains, and completely covers the linen. The first covering can’t be seen from the outside. Much like Jesus wrapped in the incarnation having no beauty or comeliness that we should recognize Him. John 1:14 – “the Word became flesh and dwelt (or lit. “tabernacled”) among us.”

26:11 – “bronze clasps” – The bronze is a symbol of judgment. And this layer is covering the beauty of the first layer.

- The goat, too, was a picture of judgment. Lev. 16 details the goat sacrifice and the institution of the scapegoat.

26:14 – “ram’s skins dyed red” – The red is a symbol of the blood covering judgment. (Layer 3.)

- “badger’s skins” – Many are unsure as to what these animals really are. (Layer 4.)

26:15 – “boards of acacia wood” – The boards are to hold up the coverings.

- The boards are covered with pure gold and set in sockets of silver.
- The boards are 15 ft long x 27 in wide (2 ¼ ft). 20 boards butted up against one another make a length of 45 ft long for the tabernacle.
- The boards are butted up against one another. No exterior light can reach inside.

26:22 – “the far side of the tabernacle, westward” – This is the back end of the Holiest of All.

26:25 – “eight boards” – This is the total of the boards on the backside of the tabernacle, 6 for the wall (v. 22) and 2 for the corners (v. 23).

- The inside is split with a wall making the Holy of Holies 15 ft x 15 ft x 15 ft. The New Jerusalem is 1500 mi x 1500 mi x 1500 mi. (Rev. 21:16)
- Herod’s veil was 80 ft high.

26:31 – “veil woven of blue” – This is the veil separating the Holies from the Holiest of All. It was set 30 feet into the tabernacle making the Holies 30 ft x 15 ft x 15 ft.

- Cherubim embroidered on the veil refer us back to Gen. 3:24 where the cherubim guarded the way of life. (Cherubim have the face of a lion, an ox, a man, and an eagle.)
- In Israel’s encampment, the nation is positioned in the shape of a cross (seen in the position and numbers in each tribe as given in Numbers). The four flags set on the edges of the encampment are the flags of the lion, ox, man, and eagle. The cherubim guard the way of life, not to keep anyone out anymore, but to point the way for us. (This is similar to the early church tradition that the gospels reflected the 4 faces of the cherubim.)
- At Christ’s death, 3 pm, the time of the evening sacrifice, the veil of Herod’s Temple (80 ft high and 8-10 in thick of woven fabric) was torn from top to bottom and the way into the Holiest was forever opened to us by the blood of our sacrifice.
- “Therefore, brethren, having boldness to enter the Holiest by the blood of Jesus, by a new and living way which He consecrated for us, through the veil, that is, His flesh.” (Heb. 10:19-20)

26:33 – “Most Holy” – The Holiest of All was completely dark, except for the Shekina dwelling between the cherubim.

26:36 – “a screen for the door” – This is the exterior door. It was made of the same linen that made up the initial layer

Chapter 27:

27:1 – “an altar” – This is the altar of offering made of acacia wood and overlaid with brass.

- “five cubits long...height shall be three cubits” – This is 7½ ft. long x 7½ ft. wide x 4½ ft. high.

27:2 – “horns on its four corners” – These projections were used to tie the sacrifice to the altar.

- “bronze” – The picture of judgment.

27:4 – “grate” – The surface on which the offerings would be laid, just like a home bar-b-que.

- The first thing you encounter in the tabernacle is the brazen altar. It spoke of the necessity of the shed blood of an innocent sacrifice in drawing near the Lord.

27:9 – “court of the tabernacle” – The courtyard was 150 ft long (on the north and south sides) x 75 ft. wide.

- The partition was made of sockets of brass, hooks of silver, and a covering of white linen.
- The pillars of the courtyard fence were 7½ ft. high. (Exod. 27:18)

27:16 – “gate of the court” – This is the entrance into the courtyard. It was a 30 ft. opening.

- You could only enter the gate through the tribe of Judah on the east side.

27:20 – “oil of pressed olives” – As Christ was pressed and beaten, He gave forth of the oil of the Holy Spirit. The oil burns to give light.

- Samuel’s ministry began with supplying the oil for the lampstand.

27:21 – “tabernacle of meeting” – The tabernacle was not a place where God’s people met for collective worship, but one where God Himself met – by appointment, not by accident – with His people. (Exod. 29:42-43)

Chapter 28:

Prophets typically represent God to the people. Priests typically represent the people to God.

28:1 – “Aaron your brother” – It is ironic that as Moses is receiving the instructions, Aaron is taking gold to make the golden calf.

- Aaron will appreciate the sacrifice of blood, because he will understand his own depravity.
- “Nadab and Abihu” – In Lev. 10, they will bring strange fire before the Lord and be killed on the spot before the entire assembly.
 - God is merciful to give Aaron, Nadab, and Abihu the opportunity to serve despite their failures.
- “minister” – means “to serve.”
 - Jesus said the “greatest in the kingdom is the servant of all.” (Mark 10:44)
 - Heb. 9:14 – “the blood of Christ...cleanse your conscience from dead works to serve the living God.”
- “unto me” – The service is primarily to God. (Acts 13:2-3; John 21:17)
- “from among the children of Israel” – You have to have time away from the people with the Lord, to be of any use to the people.

28:3 – “gifted artisans” – God sets apart Spirit-filled seamstresses. (Acts 6:1-5)

- God gives wisdom in all areas of life and we can do it all as unto Him. (1 Cor. 10:31)
- “to consecrate him” – The garments help to set apart the priests for their service.

28:6 – “the ephod” – This word is a transliteration of a Hebrew word for simple sleeveless linen garment that reached to the ankles, usually associated with religious service. (1 Sam. 2:18; 2 Sam. 6:14)

- This is the first garment. It was like an apron, a garment of service.

28:11 – “engrave the two stones” – Their names are set in stone.

- There are names engraved in stone in the Holy City. (Rev. 21:12)
- The priest bears the names of the people on his shoulders (and upon his heart – v. 29). The jewels and the names of the tribes actually hold the ephod (the garment of service) together.
- God sees us as jewels and bears them upon his heart. (Malachi 3:17)
- The ephod is doubled over making a pouch on the front of the priest. On the front of the pouch is a gold breastplate set with the jewels with the names on them.

28:12 – “bear their names before the Lord” – This speaks of Jesus bearing us before the Lord where He sits ever making intercession for us. (Col. 3:1; Heb. 7:25)

- Pastors and people ministering before people also have a responsibility to bring the people before the Lord (in addition to bringing the Lord before the people). To stand in the gap is to do both of these things.

28:17-20 – “stones” – The gemstones are similar to the foundation stones of heaven. (Rev. 21:19-20)

28:21 – “the stones shall have the names of the sons of Israel” – Though the people were forbidden to come near, and obliged to keep their distance, yet by the high priest, who had their names on his breastplate, they entered into the Holiest of All.

28:30 – “Urim and Thummim” – means “lights” and “perfections.”

- There is some speculation as to what these stones actually were. Some think they were a white and black stone which, when drawn randomly, would give a yes or no answer. Others believe the stones supernaturally glowed to give direction from the Lord.
- These are certainly not Joseph Smith’s goggles to read and interpret the plates of the book of Mormon.

28:31 – “the robe” – The robe was linen so as not to cause sweat. (Ezek. 44:18)

- Perspiration without inspiration is worthless. The servant of the Lord is not to strive. (2 Tim. 2:24)
- Jesus’ garment was of one woven piece, without a seam. (John 19:24)

28:34 – “golden bell” – You can’t sneak up on God. The bells would also allow the people to hear him minister in the Holiest of All and hear him keel over if he died.

- By Jesus’ time, the Jews had a tradition of tying a rope on the priest’s foot in case he died in the Holiest. Roman tradition was to tie a rope on a crucifixion victim so that as he carried his cross to the crucifixion site they could trip him up with the weight of the crossbeam on the back of his neck.
- “pomegranate” – These are symbols of fruitfulness.

28:36 – “Holiness” – Holiness leads to happiness.

28:38 – “bear the iniquity of the holy things” – This would be “to exterminate it by taking it to oneself.” (Keil and Delitzche)

28:41 – “anoint” – This is the first mention of this in regards to a human in the Bible. It was meant to recognize and empower an individual for service.

- “consecrate” – means “to set apart to God’s purpose.”
- “sanctify” – means “to be separated from this world.”

Chapter 29:

All believers are NT priests.

- “You also, as living stones, are being built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices acceptable to God through Jesus Christ...But you are a chosen generation, a royal priesthood, a holy nation. His own special people, that you may proclaim the praises of Him who called you out of darkness into His marvelous light.” (1 Pet 2:5,9)
- “And I thank Christ Jesus our Lord who has enabled me, because He counted me faithful, putting me into the ministry.” (1 Tim. 1:12)

29:1 – “do to them” – The priests are passive in this whole scene. Everything is done to them or for them. The priests do not consecrate themselves. They are consecrated by God. (Lev. 8)

- You cannot give what you do not have. The true minister/servant must learn the secret of receiving from God so they can give to the people.
- Before Aaron could sacrifice for the people, he had to sacrifice for himself. (Heb. 5:3; 7:27-28)
 - As long as we are dependant on the people, we will never properly serve them.
- “to hallow them” – The purpose of this ceremony was to set the priests aside for God’s purpose.
- “one young bull and two rams” – Consecration couldn’t happen without shedding sacrificial blood.

- 29:2 – “unleavened bread” – The ceremony for consecration required bread for fellowship with God.
- 29:4 – “bring to the door of the tabernacle” – This process of consecration didn’t take place inside the tabernacle, it happened outside. It was something others could see.
- “wash them with water” – Aaron and his sons did not wash themselves; they received a washing.
- 29:5 – “put the tunic on Aaron” – After being cleansed, the priest had to be clothed. But he was not clothed in his own clothes; he had to put on garments given by God.
- 29:7 – “anoint him” – This gives a picture of the baptism in the Spirit necessary for effective ministry.
- The oil was poured over their heads, indicating that the Holy Spirit was given in great measure. (Ps. 133:2; John 3:34)
- 29:9 – “consecrate” – Lit. “to fill.” (Also v. 29, 33, 35)
- 29:11 – “kill the bull” – This is their sin offering. This consecration is initiated by an innocent substitute dying in the place of the priest, which is the only thing that makes a human capable of standing before a holy God and ministering to a sinful people.
- 29:13 – “fat that covers the entrails” – They are bringing the most inward parts to the altar.
- This is not a pretty picture. It is meant to leave an impression and teach the people.
- 29:15 – “put their hands on” – Lit. “to lean heavily upon.” The animal would feel their weight of sin.
- 29:15 – “one ram” – This is the first of two rams used in this consecration ceremony.
- 29:17 – “wash its entrails” – It is a picture of the internal purification produced by the Word in the life of the minister and in the purity of the sacrifice itself.
- 29:18 – “sweet aroma” – Lit. “a savor of rest” (v. 25, 41). God smells Jesus in this.
- It is all consumed, giving a picture of entire separation/sanctification.
- 29:20 – “take some of its blood” – The blood must be applied to have an effect on a life. For the priest, it was applied to these three areas speaking of a sanctification of an entire life.
1. Ear – This must be the first thing turned over to God, so that we can hear His ways.
 - Jesus said His sheep would hear His voice. (John 10:4)
 - We are sanctified by the Truth, God’s Word is Truth. (John 17:17)
 2. Thumb – After He has won our affections, it changes what we do.
 3. Toe – Then it ultimately affects where we go as well.
- 29:22 – “consecration” – Lit. “installation, inauguration.”
- 29:24 – “wave offering” – The priest’s portion, waved in front of the Lord that it was His then eaten by the priests. It was their sustenance.
- Jesus said “My food is to do the will of Him who sent Me” – John 4:34.

29:26 – “your portion” – It was then cooked and eaten by the priests during the days of their consecration ceremony.

- The eating did not being the process of consecration. It came after the washing, the clothing, and the blood-atonement of the priests. There is no fellowship without cleansing. Cleansing is required before fellowship.

29:32 – “eat the flesh” – “The hard working farmer must be the first to partake of the crops.” (2 Tim. 2:6)

29:33 – “atonement” – (Heb. “cophar”) Lit. “covering.” This points to the past.

- The NT idea of “atonement” carries the idea of putting away, rather than merely covering, sin.
- “consecrate” – This refers to the future.
- “sanctify” – This pertains to the present.

29:37 – “Seven days” – It would take a week of offering to cleanse the entire tabernacle.

- Isn’t it amazing all the detail the Lord gave them? Maybe it is even more amazing that they followed through. There must have been some who said it was way too much work. There were probably others who thought that God should require much more. And the rest sat around and designed plans and services to follow through with each of the commands...never doing the work.
- Since when does blood make anything clean?
- “Whatever touches the altar must be holy” – This is speaking of the priests’ needing to be made holy before entering into God’s service.

29:38 – “day by day continually” – The entire nation of Israel was facing the tabernacle. They would see the smoke of the sacrifice ascending from the tabernacle every morning and evening.

- The smoke is just the reminder of the sacrifice of Jesus. (Heb. 11:39,40)

29:42-46 – “I will meet with you...I will meet with the children...I will sanctify...I will dwell...And they shall know” – This is the purpose for all of this blood and sacrifice. God wants to be with His people.

- God initiates! We merely respond. We love Him because He first loved us (1 John 4:10). He wants to come down because we could never go up. Our response is simply to recognize that He is Lord.
- God could’ve required anything. These are just animals and linen and wood. It is pointing to something much bigger. There is nothing in these actions themselves, but in the heart of obedience that follows through and points (maybe without even realizing it) to the Lamb of God who takes away their sins.

29:44 – “minister to Me” – “The best part of all Christian work is that part which only God sees” – Andrew Bonar.

29:46 – “they shall know that I am the Lord” – The glory of the Lord was revealed, not only to the consecrated priests, but to the people in general. (Lev. 9:23-24)

Chapter 30:

30:1 – “altar to burn incense” – This is the altar of incense. It was a plain wooden table overlaid with gold that measured 1½ ft. long x 1½ ft. wide x 3 ft. high.

- The altar of incense stands in the Holy Place, before the Holiest, and under the Cherubim on the veil.
- Ps. 141:2; Rev. 5:8; 8:4-5 – Our practice of prayer is a sweet smell to God.
- Heb. 7:25; 1 John 2:1 – Jesus is our intercessor.

30:5 – “poles” – The altar was not to be touched, handled, or manipulated by human hands.

30:9 – “strange incense” – Lev. 10:1 – “Nadab and Abihu died offering profane fire.”

30:10 – “make an atonement” – This is a reminder that our prayers/incense only reach God due to the sacrifice of the lamb.

- “once a year” – This would be the Day of Atonement detailed in Lev. 16.

30:12 – “census...ransom” – David’s mistake in taking the census was to not receive the ransom money with the census. And therefore, it reveals that his heart did not reflect God’s heart of redemption, but was in fact being motivated by pride.

- “ransom” – This was not a free-will offering. This was mandatory.

30:15 – “offering to the Lord” – This is the Temple tax.

- “the rich shall not give more” – The rich and the poor would pay the same for this tax.
- Jesus will pay the tax, too, using a [Tilapia] fish in Mt. 17:24-27.

30:16 – “atonement money” – These are not indulgences to cover and permit sin.

30:18 – “bronze” – The bronze would come from the mirrors of the women. (Exod. 38:8)

- God would ask the people to give up their mirrors, their mechanisms of looking at yourself and being overly introspective. Instead, they could just go to the laver where there is the washing of the water of the Word.

30:19 – “wash” – This speaks of the need of a perpetual washing. We are judicially washed once, for all; but we need to be cleansed day by day as well.

- Heb. 10:22 – “to draw near...bodies washed with pure water.”
- Eph. 5:26 – “He might sanctify and cleanse her with the washing of the water by the word.”
- John 13:10 – “He who is bathed needs only to wash his feet, but is completely clean.”
- John 15:3; 17:17 – “You are already clean...sanctify them by Your Truth.”

30:25 – “holy anointing oil” – The anointing oil would be used on everything including the tent itself, the ark, and all the articles.

- This would keep this tent from stinking due to the blood and death.
- Scientists tell us that smell is one the strongest memory inducers.

30:32 – “not to be poured on man’s flesh” – There was a death sentence to anyone using this oil for the wrong reason. God will not anoint and empower the flesh.

- The Holy Spirit is given to those who obey (Acts 5:32) and for the purpose of making us witness of Jesus (Acts 1:8).

30:33 – “compounds any like it” – God doesn’t want us to imitate the work of the Spirit. We dare not try to act like we are in the Spirit while actually being in the flesh.

30:35 – “incense” – Worship and the priesthood should have a sweet smell on it.

- What do you smell like? (2 Cor. 2:15-17)
- Does this reflect the smell of heaven? (Psalm 45:6-9 – “Your throne, O God, is forever...all your garments are scented with myrrh and aloes and cassia.”)

Chapter 31:

31:2 – “Bezalel” – means “in the shadow of God.”

- “the son of Hur” – This is the Hur mentioned in Exod. 17:10; 24:14.
- “called” – God fills those He calls. His calling is His equipping.
 - God pairs a leader with the vision and an artisan with the skill to work to that vision. Alone they couldn’t have accomplished this work, but together as each does what God has called them to do the work can get done.

31:3 – “filled him with the Spirit of God” – This is a Spirit-filled stone carpenter.

- God gifts people to be gifts to the rest of the people of God.
- God not only lays out what He wants done, He also raises up people to do it.

31:6 – “Aholiab” – means “father of the tent.”

- He got his name before the tabernacle ever existed. God’s plans are coming together.
- He was a master in metal, stone, and wood work, and also in artistic weaver of colors. (Exod. 38:23)
- “make all that I have commanded you” – God empowers those He calls!

31:11 – “they shall do” – Moses will share this vision with them not just to teach it to them, but to see them accomplish the work.

31:13 – “sign between you and me” – The Sabbath is a sign between Jehovah and Israel.

- The Sabbath is connected to the Promised-land. (2 Chron. 36:21; Jer. 29:10)
- The Church is not obligated to keep the Sabbath (Rom. 14:5,6; Gal. 4:10; Col. 2:16).
The early NT Church met on Sundays the day of Jesus’ resurrection and the day of Pentecost. (1 Cor. 16:1-2)

31:14 – “keep the Sabbath” – It is interesting that God would repeat this command in the middle of this call and vision to build the tabernacle. There is a great danger in the busyness of the word of God to neglect time for our relationship with God. A time of construction can be a time of great distraction.

- “The greatest hindrance of our relationship with God is our service for God” – Oswald Chambers.

31:15 – “shall surely be put to death” – Num. 15:32-36.

31:17 – “rested” – God rested, not because He was weary, but because he was done.

- This is at the end of 40 days in the presence of God. Moses hasn’t eaten or drank the entire time, but has been sustained by God’s Spirit.
- It is ironic that during all these days of Moses receiving these instructions, of seeing the realities for himself, of being in the presence of God Himself, the people down below are setting up a golden calf and “exchanging the glory of immortal God for images of gold.” (Rom. 1:23) This too is God’s mercy to Moses and the nation of Israel.

Chapter 32:

How many times have we fallen away from the Lord at the very same time He is preparing a great blessing for us?

32:1 – “delayed” – He wasn’t delayed; he was getting the plans for tabernacle and the worship.

- They must believe that there isn’t anything worse than waiting. But disobedience is always worse than waiting.
- Moses was on the mountain for forty days. (Exod. 24:18)
- “the man who brought us up” – This is wrong! God did it. (Exod. 19:4; 20:2)
- “make us gods” – That is just a dumb idea all around.
 - The people don’t want to quit worshipping, but they do leave off the Lord. They are substituting self-determined religion for a true relationship with God Almighty.

32:2 – “Aaron said to them” – You think Aaron would’ve known better after all he saw and did.

- It isn’t by any exterior show or evidence that our lives are changed. God’s work is to our hearts and works it way out from there.
- “break off your golden earrings” – We do not find that he said one word to discountenance their proposal, but seemed to approve the motion, and showed himself not unwilling to humor them in it.

32:3 – “golden earrings” – They are very willing to give monetarily to the god of their design.

32:4 – “calf” – Apis was the calf worship in Egypt.

- “this is your god” – They acknowledge a god who is not a god.
 - Centuries later, King Jeroboam would say something quite similar when he set up one of two calves in the northern kingdom of Israel. (1 Kings 12:28-29)

32:5 – “Lord” – (Heb. “Yahweh”) They haven’t given up worship of God. They simply fashioned Him into a form, a way, or an experience they wanted Him to be.

- “They changed their glory into the image of an ox that eats the grass.” (Ps. 106:20)
- “feast to the Lord” – There weren’t any feasts on the 3rd or 4th months. This is all of their own design.

32:6 – “rose up to play” – The Hebrew word often has sexual connotations. (See also “showing endearment” in Gen. 26:8.)

- 32:8 – “turned aside quickly” – They are only 5 months out of Egypt.
- Just 40 days earlier, the nation promised to do all that God had commanded. (Exod. 19:8; 20:23)
 - Adam, Noah, Abraham, and many other great heroes of the Bible at times turned away from God shortly after being delivered by Him.
 - “quickly” – Lit. “hurriedly.”
- 32:9 – “I have seen this people” – God always sees.
- 32:10 – “let me alone” – If Moses does nothing, the plan of God to eliminate these people would proceed with success.
- “I will make of you a great nation” – It is amazing Moses didn’t jump at the chance considering all they did to him.
 - If Moses had any selfish ambition left, it would’ve come out here.
- 32:11 – “pleaded with the Lord” – Lit. “pleaded with the face of the Lord.”
- 32:12 – “consume them from the face of the earth” – This is what they deserved.
- 32:13 – “Remember Abraham” – Moses is showing God the image God has revealed to him from the burning bush to Mount Sinai. This gives us a glimpse into Moses’ heart.
- “Israel” – Moses uses Jacob’s new name. He is making a point.
- 32:14 – “relented” – Lit. “deeply sighed.” This word is used to explain God’s change of action. (This word is also used in Gen. 6:6 and 1 Sam. 15:29. Compare with Num. 23:19.)
- Because God is unchanging as to right and wrong, blessing and cursing, He has to change how he manifests Himself when the people change.
 - Moses seems to be responding to something he sees in God. He is letting God prompt him.
- 32:17 – “noise of war” – Joshua, a military man, thinks this is the sound of war.
- 32:19 – “Moses’ anger” – He should be angry (and sin not).
- “cast the tablets out of his hands” – It is a plain indication that the Law was no more able to sanctify than it was to justify; by it is the knowledge of sin, but not the cure of it.
- 32:20 – “took the calf...burned it...ground it...made the children of Israel drink it” – They ground up and drank their god! This is obviously the wrong god.
- 32:21 – “Moses said to Aaron” – Moses confronted Aaron, for the privilege of leadership brings with it both responsibility and accountability.
- 32:22 – “you know the people” – The blaming begins.
- 32:24 – “this calf came out” – Aaron gave the classic “it just happened” excuse. Could he say this with a straight face? Aaron “fashioned” this calf in v. 4.
- Sin is not to be excused, “if we confess our sin, He is faithful...” We must call it what it is!
 - An excuse is a sin covered with reason.

- 32:25 – “unrestrained” – (Heb. “para”) Lit. “to be loosed, exposed, or naked.”
- They are naked and ashamed like Adam and Eve in Gen. 3:21.
 - Leadership that listens to the people instead of God will always leave the people naked and ashamed.
- 32:26 – “whoever is on the Lord’s side – come” – This is an opportunity for the people to repent. Here, the choice between mercy and judgment is evident. Those who are killed are acting in willful disobedience.
- 32:27 – “let every man put his sword on his side” – In this case, siding with the Lord meant siding against some people. Those who were interested in siding with all the people could never do what these Levites did.
- 32:28 – “3,000 men” – These are, no doubt, those who were naked and worshipping the golden calf.
- The day the Law was given, 3,000 were killed in judgment. The day the Spirit was given (Acts 2) 3,000 were saved to eternal life.
- 32:29 – “consecrate...that He may bestow on you a blessing” – God’s parameters, requirements, and work are for our blessing.
- 32:32 – “sin –” – Moses stayed before the Lord for some time.
- “blot me out of Your book” – God is drawing something out of Moses.
 - Moses is proposing a substitutionary sacrifice. This is the utmost demonstration of compassion – “to lay down one’s life for his friends.” (John 15:13)
 - Paul said something similar in Rom. 9:3.
- 32:33 – “whoever has sinned...I will blot him out” – Ezek. 18:4 – “the soul that sins shall die.”
- 32:34 – “My Angel” – This is a pre-incarnate appearance of Jesus.
- This is the same Angel from the burning bush. (The orthodox Jews struggle with this.)

Chapter 33:

- 33:1 – “to the land of which I swore to Abraham” – God renews the promise.
- 33:2 – “before you” – But not “with” them. (v. 3)
- 33:3 – “I will not go up in your midst” – God is offering provision without His presence.
- The nation, even in their fallen state, recognize that to receive from God’s hand, but not have God, is to settle for less than best.
 - “lest I consume you” – It is God’s mercy to withdraw from the people at this point so that they will not be immediately judged by God.
 - “stiff-necked” – This word can also be translated “thick.”
 - God is telling Moses to go on without Him. The people are finding other things more important than Him and He is willing to let them have what they want.
- 33:4 – “they mourned” – They humble themselves and God tries again.
- They do not want the promise of God without the presence of God.

- 33:7 – “tabernacle of meeting” – Lit. “tent of meeting.” The real tabernacle hasn’t been built yet.
- “outside the camp” – The people are getting a picture of how sin alienates. Moses had to go without the camp to fellowship with God.
 - Jesus was killed “outside the gate.” And we too meet Jesus without the camp “bearing His reproach.” (Heb. 13:12-14)
- 33:8 – “each man” – The people are afraid. They are watching.
- 33:10 – “worshiped” – Their attitude has really changed.
- 33:11 – “face to face” – Lit. “mouth to mouth.” Moses doesn’t see God’s face physically for “no one can see my face and live.” (v. 20) (See also Num. 12:8)
- “friend” – God’s friend. Jesus has called us friends. (John 15:15)
- 33:12 – “whom You will send” – This is the Angel God talked about. (Exod. 32:34)
- “grace” – This is the point.
- 33:13 – “show me now thy way” – Ps. 103:7 – “He made known His ways to Moses, His acts to the children of Israel.”
- Jesus is “the way, truth, and life” (John 14:6). God reveals something of His heart to Moses.
- 33:14 – “My Presence will go with you” – The people of Israel had no idea what Moses had experienced on the mountain and how close they had come to being rejected by God and destroyed. Never underestimate the spiritual power of a dedicated man or woman who knows how to intercede with God.
- “My Presence” – Lit. “My Face.” This speaks of God’s immediate presence.
 - “give you rest” – We rest in His presence! (Gen. 2:2, Heb. 4:1-13)
 - There are no further conditions to attaining real rest. His rest is independent of circumstances. (John 14:27)
 - Am I at a place where nothing in this world can take from or add to the joy of being in His Presence? Nothing beats God’s presence.
- 33:15 – “If your Presence does not go with us” – Moses and the people choose God’s presence over the promised land.
- We want the promised-land, God wants a people wholly devoted to Him. We need to want what He wants.
- 33:16 – “So shall we be separate” – His presence is the only thing that separates us from those around us.
- 33:18 – “glory” – (Heb. “kabod”) Lit. “weight.”
- For an example of God’s glory, see Ezek. 1:27-29.
- 33:19 – “My goodness” – God interprets this request for His glory not as power, anger, or big-ness.
- The glory of God is not what He does, but who He is.
- 33:22 – “cover you with my hand” – The same hand that laid out the universe. (Isa. 40:12)

33:23 – “My back” – Heb. implies “the after-glow.”

- Moses isn’t satisfied with what he has seen or done. He is close to God, but wants so much more. We, too, get to draw near (Heb. 10:19-25).
- 2 Cor. 4:6 – We see the glory of God in the face of Christ. Did Moses too?

Chapter 34:

34:1 – “which you broke” – Moses’ weakness was anger. Now he has to cut 2 new stones.

- Eph. 4:26 – “Be angry and sin not...”

34:2 – “be ready” – How do you get ready to meet God?

34:3 – “no man shall come up with you” – Moses is alone with God. Nobody can piggy-back with us in this experience. We each meet with God on our own.

34:4 – “as the Lord had commanded” – The key to seeing more of the glory and the goodness of God is obedience.

34:5 – “stood with him” – Moses can’t see God’s face, but God is standing next to him.

- “proclaimed the name of the Lord” – The name speaks all there is about the person.
- God simply stands next to Moses and talks with him.

34:6-7 – “proclaimed” – This list is God’s name. He is both just and merciful. He is patient and powerful. He can both love and punish at the same time. (Ps. 86:15)

- “merciful” – This can also be translated, “full of compassion.”
- “longsuffering” – Lit. “slow to anger.”
- “visiting the iniquity of the fathers upon the children” – Exod. 20:5 adds “of them that hate Me.” God is just.

34:8 – “worshiped” – He humbly bowed in the dust.

- This is the proper response to seeing God as He is.

34:9 – “grace” – Moses is not struck with God’s power as much as with God’s grace.

- David wrote “It is Your gentleness that has made me great.” (Ps. 18:35)
- “us...we...our” – Moses was not content with that answer which bespoke favor to himself only, he must gain a promise for the people too, or he is not at rest.
- “a stiff-necked people” – Moses recognizes the people’s failure in light of God’s grace.

34:10 – “I will do marvels” – This is an amazing promise considering all that God has already done.

- God reiterates His promise and His warnings to turn the people from the path they were starting to take.

34:12 – “lest you make a covenant” – See Josh. 9 for example.

34:14 – “Jealous” – He is jealous over His glory and His lordship, but especially jealous over us.

- God’s love has made Him vulnerable to us. And that is exactly what a relationship does.
- James 4:5 says the Spirit is envious and can be grieved.

34:17 – “make no molded gods” – They cannot serve two gods. Those who name the name of Christ are to depart from iniquity. (2 Tim. 2:19)

- 34:20 – “none shall appear before Me empty-handed” – Sacrifice is necessary.
- 34:24 – “neither will any man covet your land” – If we obey, God keeps even our enemies at arms length. (Prov. 16:7)
- 34:26 – “not boil a young kid” – An idolatrous Canaanite fertility practice to evoke a good harvest.
- 34:28 – “neither ate bread nor drank water” – Moses was sustained by the presence of God.
- See also Deut. 9:18,25.
 - Man does not live by bread alone. (Matt. 4:4)
- 34:29 – “Moses did not know” – It is to the benefit of some, though their face shine in true grace, yet they do not know it to take comfort in it. It is to the humility of others, though their faces shine in eminent gifts and usefulness, yet they do not know it to be puffed up with it.
- “face shown” – Moses glowed, but couldn’t fully take the charge.
 - Mt. 13:43 – “the righteous will shine forth as the sun in the kingdom.”
 - Rev. 19:8 – “arrayed in fine linen, clean and bright.”
- 34:30 – “afraid” – They’ve never seen a light bulb or a flashlight. They do know fire and stars.
- The last time they saw Moses, they were in rebellion. Now Moses comes glowing!
- 34:33 – “put a veil on his face” – It was scaring the people and the glow was fading, so Moses covered it up. Moses knew not to draw undue attention to himself or the fading glory.
- You become like who you’re with. “But we all, with unveiled face, beholding as in a mirror the glory of the Lord, are being transformed into the same image from glory to glory, just as by the Spirit of the Lord.” (2 Cor. 3:18; 1 John 3:2)
- 34:34 – “until he went in to speak with Him” – The veil wasn’t for God. It was an affront to Him.

Chapter 35:

Now they are beginning the work God desired for them to do. They are beginning to work on God’s Tabernacle. Here are the instructions. (God gets right back to it.)

- 35:2 – “Sabbath of rest” – “The Sabbath was made for man, not man for the Sabbath” (Mark 2:27).
- 35:5 – “willing” – This is mentioned 5 times in this chapter.
- “willing heart” – The heart comes first; then the offering. It doesn’t happen the other way around.
 - These are the same people who built the golden calf two chapters earlier. Now, God lets them give to Him. He doesn’t need their gifts. He could take it from them. But he allows them to give willingly for their benefit.
 - This is for God’s tabernacle, which makes these offerings doubly important. But God is willing to receive from the hands of those who had previously sinned against Him.
 - We are to give willingly for rewards in heaven, not out of compulsion or obligation. (2 Cor. 9:7; Matt. 6:4)
 - They were to give all they had from a willing heart. Obedience isn’t limited to the material, but neither does it exclude the material. In all things, “To obey is better than sacrifice” (1 Sam. 16:22).

- Think of all the wacky things people do in the name of Christ to ask money of God's people. It would be better for a millstone to be tied around your neck than for you to stumble one of God's little ones. (Matt. 18:6)

35:25,30,34 – “women...Bezalel...Aholiab” – God has given us all gifts. We are to use them for His glory.

- God sets out the order for His work to be done. This is a theocracy.
- God doesn't just want our gifts, He wants the gifted individual. He is always more concerned with the servant than with the service.

35:34 – “and to teach” – This would help replicate other artists like them.

Chapter 36:

36:1 – “how” – Moses told them “what,” but the craftsmen were responsible for the “how.”

- God cares about what gets done, but He also cares about how it gets done. (1 Cor. 3:10)
- God's things must be done God's way for God to get the glory. The ‘what’ and the ‘how’ are the Lord's.
- “do according to all that the Lord has commanded” – Absolute obedience was required.

36:6,7 – “restrained from bringing” – All of a willing heart. (Exod. 38:24-31)

- They didn't take more than they needed.

36:8 – 39:30 – “all the gifted artisans...worked on the tabernacle” – This repeats the tabernacle, materials, and building instructions.

- God puts this in here twice, bring us from Egypt to the tabernacle.
- It is like God is saying, “Look, it is possible to do the work I have set out.” And it is far better to finish the work than to start the work.

Chapter 37:

37:1 – “the ark” – This is the ark of the covenant. Deuteronomy 10:3 says Moses worked on the ark. The ark was the only object Moses worked on.

- 2 – 3 million Israelites would cover an area of 500-700 sq. miles. All this work is going on throughout the camp with the tabernacle being pieced together in the center.

Chapter 38:

38:8 – “the bronze mirrors of the serving women” – The mirrors they brought from Egypt. These are committed women.

- “laver...from the bronze mirrors” – The Word of God is both a mirror (James 1:23) and a means of washing (Eph. 5:26).

38:21-25 – “the inventory” – This is the total of the materials given by the congregation: 1 ton of gold, 3¾ tons of silver, and 2½ tons of brass.

Chapter 39:

39:32 – “finished” – They followed through and stuck with it until it was completed.

- “all that the Lord had commanded Moses” – This is amazing obedience. (v. 1, 5, 7, 21, 26, 29)

39:43 – “Moses looked over” – Moses inspects the work of the people. Moses is in the position of final human responsibility.

- “Moses blessed them” – Faithfulness in service brings divine benediction.

Chapter 40:

40:2 – “first day of the first month” – This is almost one full year since leaving Egypt (Exod. 12:2,6). That means it took them 6 months to finish the tabernacle (see Exod. 19:1 minus Moses’ 2 40-day fasts).

- See the change produced by the power of God in the lives of a group of slaves in just less than a year’s time!

40:13 – “that he may minister to Me as priest” – This is the description of Aaron’s coronation.

40:16 – “Thus did Moses” – Moses did it. He acted in accordance with God’s command!

- Exod. 40:19, 21, 23, 25, 27, 29, and 32.

40:32 – “as the Lord had commanded Moses” – Obedience is important to God, as are details and the completion of those instructions.

40:33 – “So Moses finished the work” – He got it done.

- Paul sought to “finish my course.” (2 Tim. 4:7)

40:34 – “then” – This only comes after obedience. (Glory demands obedience. Obedience always precedes glory. God’s things must be done in God’s ways for God’s glory to be revealed.)

- This is the first time since Eden that God comes to dwell among humans.
- Even with the 1 ton of gold, 3 ¾ tons of silver, and 2 ½ tons of brass; without God’s presence this is only an expensive tent!

40:35 – “rested” – (Heb. “shakan”) This is God’s dwelling presence. The Hebrew word, also translated “abode” (KJV) and “settled” (NIV), is transliterated “Shekinah” in English. (See also Exod. 24:16 and 25:8.)

- “Moses was not able to enter” – This is similar to 1 Kings 8:10-11.
- This is all God. They messed up. It’s not because they deserved it. (Deut. 9:6)
- We can know Him because God came down to make Himself known. (Exod. 29:46) To know Him and be known by Him...that is the point!
- Jesus “became flesh and dwelt (tabernacled) among us, and we beheld His glory as of the only begotten of the Father.” (John 1:14)