

# Exodus

## Title:

The Jews called this book by the opening words “Now these are the names”, and later shortened it to “names”. The name “Exodus” was given later (see the introduction to Genesis). It means “departure” or “going out”, and refers to the departure of the people of Israel from Egypt.

## Author and date:

See Genesis author and date.

## Theme:

The deliverance of Israel from slavery is the major theme of the first part of this book, and how God’s people were to live and worship is the major theme of the second part. The whole book is full of symbolic meanings and contains much instruction for believers now. See 2 Tim 3:16-17.

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**1** Now these are the names of the children of Israel who came into Egypt, each man and his household coming with Jacob: <sup>2</sup>Reuben, Simeon, Levi, Judah, <sup>3</sup>Issachar, Zebulun, Benjamin, <sup>4</sup>Dan, Naphtali, Gad, and Asher. <sup>5</sup>All the persons who came from the loins of Jacob totaled seventy persons. But Joseph was already in Egypt.

<sup>6</sup>And Joseph died, and all his brothers, and all that generation. <sup>7</sup>And the children of Israel were fruitful, and increased abundantly, and grew in number, and became exceedingly powerful, and the land was filled with them.

<sup>8</sup>Now there arose a new king over Egypt who had not known Joseph. <sup>9</sup>And he said to his people, “Look, the people of the children of Israel are more than we, and more powerful. <sup>10</sup>Come on, let us deal shrewdly with them, or they may increase in number, and it may happen, if any war breaks out, that they too will join our enemies and fight against us, and so get themselves out of the country”.

<sup>11</sup>Therefore they put slave drivers over them to oppress them with their hard labour. And for Pharaoh they built treasure cities, Pithom and Rameses. <sup>12</sup>But the more they oppressed them, the more they increased in number and grew. And they were in dread because of the children of Israel. <sup>13</sup>And the Egyptians forced the children of Israel to serve rigorously, <sup>14</sup>and made their lives bitter with hard bondage, in mortar, in brick, and in all kinds of labour in the field. All their service which they forced them to do was harsh.

<sup>15</sup>And the king of Egypt spoke to the

Hebrew midwives (the name of the one was Shiphrah, and the name of the other Puah), <sup>16</sup>and he said, “When you assist the Hebrew women to give birth, and see *them* on the *delivery stools*, if it is a son, then you must kill him; but if it is a daughter, then let her live”. <sup>17</sup>But the midwives feared God, and did not do as the king of Egypt commanded them, but saved the boys alive. <sup>18</sup>And the king of Egypt called for the midwives, and said to them, “Why have you done this thing, saving the boys alive?”

<sup>19</sup>And the midwives said to Pharaoh, “Because the Hebrew women are not like the Egyptian women; for they are vigorous and give birth before the midwives go in to them”.

<sup>20</sup>Therefore God was good to the midwives, and the people increased in number and became very strong. <sup>21</sup>And it came about, because the midwives feared God, that he enabled them to have families of their own.

<sup>22</sup>And Pharaoh commanded all his people, saying, “Every Hebrew son that is born you must throw into the river, and every daughter you must save alive”.

**2** And a man from the house of Levi went and married a daughter of Levi. <sup>2</sup>And the woman conceived and bore a son, and when she saw that he was a fine child, she hid him for three months. <sup>3</sup>And when she could no longer hide him, she got a basket made of reeds for him, coated it with tar and pitch, put the child in it and placed it among the water plants at the river’s edge. <sup>4</sup>And his sister stood at a distance to find

**1:1-5** Gen 46:8-27.

**1:6** Gen 50:26.

**1:7** Gen 12:2; 28:3; 35:11; 46:3; 47:27; 48:4; Ps 105:24.

“*Children of Israel*”— in Hebrew literally “sons of Israel”; but in Hebrew the word for son or sons has a wide range of meaning, and here obviously means the descendants of Israel, or the people of Israel, both male and female.

**1:11-14** Long before, God told Abraham that this would happen – Gen 15:13. Sometimes the people of God are much mistreated, hated, afflicted, and persecuted in this world (Matt 10:21-23, 34-39; John 16:33; Acts 14:22; Rom 8:17; Heb 11:35-38; 1 Pet 4:1, 12-19; 1 John 5:19). But see notes at Gen 50:20; Ps 66:10-12; Rom 8:28.

**1:15** “*Hebrew*”— Gen 14:13. This was another name for a person of Israel.

**1:17** “*Feared God*”— notes at Gen 20:11; Ps 34:11-14; 111:10; Prov 16:6; Acts 4:19; 5:29.

**1:20-21** Prov 11:18; Eccl 8:12; Isa 3:10-11; Matt 10:42; Heb 6:10.

**2:1** 6:16, 18, 20.

**2:2** “*A fine child*”— Acts 7:20; Heb 11:23. Here begins the story of one of the greatest persons of ancient times. His name, Moses, appears more than 800 times in the Bible. The Jews believed that he wrote the first five books of the Bible and there is very good reason for this belief given in the Bible itself (see Deut 31:9, 22; Mark 12:19, 26; Luke 24:27; John 1:45; 5:45-47; 2 Cor 3:15). These first five books were sometimes called the Book of the Law of Moses. The law given at Sinai came through Moses and he is the representative of God’s law throughout the Bible (Luke 2:22; 16:29; John 1:17; Acts 28:23).

**2:4** “*Sister*”— her name was Miriam (15:20).

out what would happen to him.

<sup>5</sup>And the daughter of Pharaoh came down to bathe in the river, and her maids were walking along by the river's side. And when she saw the basket among the water plants, she sent her maid to get it. <sup>6</sup>And when she had opened it, she saw the child, and just then the baby cried. And she had compassion on him, and said, "This is one of the Hebrews' children".

<sup>7</sup>Then his sister said to Pharaoh's daughter, "Shall I go and call a nurse for you from the Hebrew women, so that she may nurse the child for you?"

<sup>8</sup>And Pharaoh's daughter said to her, "Go". And the girl went and called the child's mother. <sup>9</sup>And Pharaoh's daughter said to her, "Take this child away, and nurse it for me, and I will give you your wages". And the woman took the child, and nursed it. <sup>10</sup>And the child grew, and she brought him to Pharaoh's daughter, and he became her son. And she called his name Moses, for she said, "Because I drew him out of the water".

<sup>11</sup>And it came about in those days, when Moses had grown up, that he went out to his brothers and saw their hard labours. And he saw an Egyptian hitting a Hebrew, one of his brothers. <sup>12</sup>And he looked this way and that, and when he saw that there was no one around, he killed the Egyptian and hid him in the sand. <sup>13</sup>And when he went out the second day, just then two Hebrew men were fighting with each other. And he said to the one who was in the wrong, "Why are you hitting your fellow Hebrew?"

<sup>14</sup>And he said, "Who made you a prince

and a judge over us? Do you intend to kill me, like you killed the Egyptian?" And Moses was afraid, and said, "This thing must have become known".

<sup>15</sup>Now when Pharaoh heard about this matter, he tried to kill Moses. But Moses fled from the face of Pharaoh to stay in the land of Midian. And he sat down by a well. <sup>16</sup>Now the priest of Midian had seven daughters, and they came and were drawing water and filling the troughs to water their father's flock, <sup>17</sup>and the shepherds came and drove them away. But Moses stood up and helped them, and watered their flock.

<sup>18</sup>And when they came to their father Reuel, he said, "How is it that you have come so soon today?"

<sup>19</sup>And they said, "An Egyptian rescued us from the hand of the shepherds, and also drew enough water for us, and watered the flock".

<sup>20</sup>And he said to his daughters, "And where is he then? Why have you left the man? Call him, so that he can eat bread".

<sup>21</sup>And Moses was content to stay with the man. And he gave Moses his daughter Zipporah in marriage. <sup>22</sup>And she bore him a son, and he called his name Gershom, for he said, "I have been a foreigner in a foreign land".

<sup>23</sup>And in the process of time it came about that the king of Egypt died. And the children of Israel were groaning because of their bondage, and crying out, and their cry, resulting from their bondage, rose up to God. <sup>24</sup>And God heard their groaning, and God remembered his covenant with Abraham, with Isaac, and with Jacob. <sup>25</sup>And God looked on the children of Israel, and God had concern for them.

**2:10** Moses sounds like the Hebrew word for "draw out" and probably means that.

**2:11** Acts 7:23-25; Heb 11:24-26. This was the time of Moses's choice for God and God's people rather than for the pleasures and treasures of the world. In this he was a great example to us all – Matt 6:19-21; Luke 14:33; 1 John 2:15-17.

"*Brothers*" – in Hebrew the word has a wide range of meaning. Here it means relatives, or people.

**2:12-14** Acts 7:24-28.

**2:15** "*Fled*" – he fled in faith, not in fear (Heb 11:27).

The land of Midian was in the Sinai Peninsula. **2:17** Gen 29:3,10.

**2:18** The priest of Midian had two names – Reuel and Jethro (or perhaps Jethro was a title). Reuel means "friend of God"; Jethro means "excellent". The Midianites were descended from Abraham (Gen 25:2). It is possible that Jethro was a worshiper of the one true God, the God of Abraham.

**2:22** Gershom sounds like the Hebrew for "a stranger there", and probably means that.

**2:24** "*Covenant*" – Gen 12:1-3; 22:16-18; 26:2-5; 28:13-15; 33:18-19; Ps 105:8,42.

**2:25** "*Had concern for them*" – God always hears the groans of His people and has compassion (Ex 6:5; 34:6-7; Jud 2:18; Ps 6:6-9; 38:9; 102:19-20; Isa 38:5; Rom 8:23,26).

**3** Now Moses was pasturing the flock of his father-in-law Jethro, the priest of Midian, and he led the flock to the far side of the desert, and came to the mountain of God, to Horeb. <sup>2</sup>And the angel of the LORD appeared to him in a flame of fire from the middle of a bush. And he looked and saw that the bush was burning with fire, but the bush was not consumed. <sup>3</sup>And Moses said, "I will now turn aside and see this great sight. Why isn't the bush being burnt up?"

<sup>4</sup>And when the LORD saw that he turned aside to look, God called to him from the middle of the bush, and said, "Moses, Moses". And he said, "Here I am".

<sup>5</sup>And he said, "Do not come near here. Take your shoes off your feet, for the place where you are standing is holy ground". <sup>6</sup>He also said, "I am the God of your father, the God of Abraham, the God of Isaac, and the God of Jacob". And Moses hid his face, because he was afraid to look at God.

<sup>7</sup>And the Lord said, "I have indeed seen the misery of my people who are in Egypt, and have heard their cry because of their slave drivers. For I know their sorrows, <sup>8</sup>and have come down to deliver them from the hand of the Egyptians, and to bring them up

from that land to a good and spacious land, to a land flowing with milk and honey, to the place of the Canaanites and the Hittites and the Amorites and the Perizzites and the Hivites and the Jebusites. <sup>9</sup>And now, look, the cry of the children of Israel has reached me, and I have also seen the oppression with which the Egyptians are crushing them. <sup>10</sup>So now, come and I will send you to Pharaoh, so that you can bring my people the children of Israel out of Egypt".

<sup>11</sup>And Moses said to God, "Who am I, that I should go to Pharaoh, and that I should bring the children of Israel out of Egypt?"

<sup>12</sup>And he said, "Certainly I will be with you, and this *will be* a sign to you that I have sent you: When you have brought the people out of Egypt, you will serve God on this mountain".

<sup>13</sup>And Moses said to God, "Look, *when* I go to the children of Israel and say to them, 'The God of your fathers has sent me to you', and they say to me, 'What is his name?' what shall I say to them?"

<sup>14</sup>And God said to Moses, "I AM WHO I AM". And he said, "You shall say this to the children of Israel: 'I AM has sent me to you.' "

**3:1** Egypt was one of the most advanced civilizations of ancient times, and Moses was a man educated in all the learning of the Egyptians, powerful in words and deeds (Acts 7:22). He was in the prime of life, strong and manly, with a love for his people and a zeal for God. We might think he was fully equipped to lead Israel out of Egypt immediately. Evidently God thought otherwise. Moses spent 40 years in the desert (7:7 with Acts 7:23,30), and became a shepherd of his father-in-law's sheep. It seems that what he needed to know to become the deliverer, lawgiver, and leader of Israel could be learned only in loneliness, lowliness, and difficulties. While he was faithfully performing the lowly task of shepherding sheep God appeared to him to call him to a higher ministry.

Here are some other examples of this same truth: Gideon (Jud 6:11); David (1 Sam 16:11-13); Elisha (1 Kings 19:19); Amos (Amos 7:14-15); Peter (Matt 4:18-19). At last God's time came to deliver His people from bondage and He leads Moses to Mount Horeb (another name for Sinai). It is called "the mountain of God" because God would later reveal Himself there to His people in a wonderful way and give them His law. Exodus chapters 19-40; the whole of Leviticus, and chapters 1-10 of Numbers were given there.

"Jethro" – note at 2:18.

**3:2** "Angel" – note at Gen 16:7.

"Fire" – in the Bible fire is sometimes a symbol of God's presence – 13:21; 19:18; Gen 15:17; Lev 9:24; Num 11:1-3; 16:35; Deut 4:11-12; 5:4; 9:3; 1 Kings 18:24,38; 1 Chron 21:26; 2 Chron 7:1; Ps 18:8; Isa 4:5; 33:14; Ezek 1:4; Mal 3:2-3; Heb 12:29. Fire speaks especially of God's complete holiness. But God never instructed men to worship fire, which is a symbol of God, but to worship only God who created fire and everything else.

"Bush" – Mark 12:26; Acts 7:30.

**3:4** Gen 22:11; 1 Sam 3:4.

**3:5** Josh 5:15.

**3:6** Acts 7:32; Jud 13:22; Rev 1:17.

**3:7** 2:25; Neh 9:9; Ps 106:44; Isa 63:9; Acts 7:34.

**3:8** Gen 15:13-14; 50:24; Ex 6:6-8; 12:51.

**3:11** Forty years previously Moses was sure God would use him to deliver Israel and tried to do so in his own way – Acts 7:25. Now he has learned humility (Ex 4:10,13; 6:12).

**3:12** Gen 28:15; 31:3; Ex 4:12; 33:14-16; Josh 1:15; Isa 43:2; 57:15.

**3:14-15** Here is one of God's important names: "I AM". Compare the phrase found in Rev 1:8 – "who is, and was, and is to come". The word LORD in v 15 (all capital letters) indicates the name "Jehovah" or (as some prefer to write it because it is closer to the Hebrew) "Yahveh", or "Yahweh". This name comes from the Hebrew

<sup>15</sup>And God also said to Moses, “You shall say this to the children of Israel: ‘The LORD God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, has sent me to you.’ This is my name forever, and this is the *name* for remembrance to all generations. <sup>16</sup>Go, and gather the elders of Israel together, and say to them, ‘The LORD God of your fathers, the God of Abraham, of Isaac, and of Jacob, appeared to me, saying, I have certainly visited you and *seen* what is being done to you in Egypt, <sup>17</sup>and I have said, I will bring you up out of the misery of Egypt to the land of the Canaanites and the Hittites and the Amorites and the Perizzites and the Hivites and the Jebusites, to a land flowing with milk and honey.’

<sup>18</sup>“And they will obey your voice, and you shall come to the king of Egypt, you and the elders of Israel, and you shall say to him, ‘The LORD God of the Hebrews has met

with us. Now please let us go a three days’ journey into the desert to offer sacrifices to the LORD our God.’ <sup>19</sup>And I am sure that the king of Egypt will not let you go, except by a mighty hand. <sup>20</sup>And I will stretch out my hand and strike Egypt with all my wonders which I will do in its midst. And after that he will let you go.

<sup>21</sup>“And I will give this people favour in the sight of the Egyptians, and it will come about that, when you go, you will not go empty-handed. <sup>22</sup>But every woman shall borrow from her neighbour, and from her who is staying a while in her house, ornaments of silver and ornaments of gold, and clothing. And you shall put *them* on your sons and on your daughters, and so you will plunder the Egyptians”.

**4** And Moses answered and said, “But, look, they will not believe me, or obey

word “to be”, and means “I am” or “I will be”. And “I am who I am” could also be translated “I will be what I will be”. Jehovah is the eternally self-existing one. In the Hebrew Old Testament the name Jehovah is used more than 6,000 times. It is God’s “memorial” name to be remembered by the Jews throughout all generations (Ps 135:13). The nature of Jehovah is revealed in Ex 34:6-7.

Some learned Jews translated the Hebrew Old Testament into Greek some two or three centuries before Christ. They translated Jehovah by the Greek word Kurios, which means Lord. “Lord” is used more than 700 times in the New Testament. In many places it is a translation of the name Jehovah (Matt 3:3 and Isa 40:3; Matt 4:7,10 and Deut 6:13,16; Acts 2:20-21 and Joel 2:31-32; Rom 4:8 and Ps 32:2). Lord (Kurios) is the title given to Jesus Christ hundreds of times in the New Testament, and Christ used the words “I am” about Himself (John 8:24,28,58). The Jesus who appears in the New Testament is the incarnation of Jehovah of the Old Testament.

There are several compound names of Jehovah in the Old Testament.

Jehovah Jireh – “Jehovah will provide” (Gen 22:13-14)

Jehovah Rapha – “Jehovah who heals” (Ex 15:26)

Jehovah Nissi – “Jehovah my banner” (Ex 17:8-15)

Jehovah Shalom – “Jehovah is peace” (Jud 6:24)

Jehovah Tsidkenu – “Jehovah our righteousness” (Jer 23:6)

Jehovah Shammah – “Jehovah is present” (Ezek 48:35)

For notes on these names see the references

given. In the New Testament Jesus is revealed completely fulfilling the meanings of all these names: Jireh (John 10:11,17,18); Rapha (Matt 9:35); Nissi (Rom 8:37; 1 Cor 15:57); Shalom (Eph 2:14; Col 1:20); Tsidkenu (1 Cor 1:30; 2 Cor 5:21); Shammah (Matt 1:23; 28:20). Jesus showed Himself to be the great “I am” – the same yesterday, today, and forever (Heb 13:8). Comparison of other verses also reveals the identification of Jesus with Jehovah (for example, Ps 23:1 with John 10:11). For other references see note at Luke 2:11.

**3:16** Gen 28:13; 48:13.

**3:17** Gen 50:24.

**3:19** 5:2.

**3:20** “Hand” – 7:4-5; 9:15; 13:3,9,14.

“Wonders” – 7:3; 10:2; 15:11; Deut 6:22; Neh 9:10; Ps 105:27; 135:9; Jer 32:20; Acts 7:36. Through miracles God showed His reality and power. Men’s hearts are hard and unbelieving, and in this world there are so-called gods and lords innumerable. In Egypt God displayed such signs and miracles that it was plain to all that He, Jehovah, the God of Israel, was the true and only God (8:18-19). The miracles He did there were a judgment on the gods of Egypt (Ex 12:12). In the New Testament, at the beginning of this era, God performed many wonderful miracles to show that Christ’s Gospel was true and that He was the Saviour of the world (Heb 2:4). Notes on miracles at Matt 8:1; Luke 16:31; John 2:11.

**3:21-22** This would be in payment for the slavery and afflictions they had undergone at the hands of the Egyptians. It was divine justice at work as in Ezek 39:10; Hab 2:8.

**4:1** God had said that they would listen (3:18), so Moses had no business making this excuse.

my voice. For they will say, 'The LORD has not appeared to you.'

<sup>2</sup>And the LORD said to him, "What is that in your hand?" And he said, "A rod".

<sup>3</sup>And he said, "Throw it on the ground". And he threw it on the ground, and it became a snake, and Moses ran away from it. <sup>4</sup>And the LORD said to Moses, "Put out your hand, and take it by the tail". And he put out his hand and caught it, and it became a rod in his hand. <sup>5</sup>*The LORD said "This is so that they may believe that the LORD God of their fathers, the God of Abraham, the God of Isaac, and the God of Jacob, has appeared to you"*.

<sup>6</sup>And again the LORD spoke to him, "Now put your hand inside your *cloak*". So he put his hand inside his *cloak*, and when he took it out *he saw that* his hand was leprous like snow.

<sup>7</sup>And he said, "Put your hand inside your *cloak* again". And he put his hand inside his *cloak* again, and he drew it out from inside his *cloak*, and *saw that* it had been restored like his *other* flesh.

<sup>8</sup>And *the LORD said* "It will come about that if they do not believe you, or pay attention to the *evidence* of the first sign, they may believe the *evidence* of the latter sign. <sup>9</sup>And it will be that if they do not believe even these two signs, or obey your voice, then you shall take some water from the river, and *pour it* on the dry *ground*. And the water which you take from the river will become blood on the dry ground".

**4:3-9** This is the first time in recorded Old Testament history that any man had been given the power to do miracles.

**4:3-4** The serpent was the well-known emblem of the kings of Egypt (Pharaohs) who wore them on their crown. The Pharaohs themselves were regarded as divine. Now Moses is given power over Pharaoh.

**4:5** This was the purpose of these signs. It was exceedingly important that the people of Israel believe Moses, the deliverer God was sending them. If they did not believe, there would be no deliverance for them. Compare Josh 3:7; John 4:48; 5:36; 6:29; 8:24; 10:27,38.

**4:6** The power to inflict and remove plagues was also given to Moses.

*"Leprous"*— see note at Lev 13:1.

**4:9** The Nile was (and is) the great river of Egypt. Most of Egypt's civilization and agriculture was along its banks. It was worshiped as divine.

**4:10** Another unacceptable excuse. God does not need men's eloquence, but their obedience.

<sup>10</sup>And Moses said to the LORD, "O my Lord, I *am* not eloquent, not before this and not since you have spoken to your servant, but I *am* slow of speech and slow of tongue".

<sup>11</sup>And the LORD said to him, "Who has made man's mouth? Or who make the dumb, or deaf, or the seeing, or the blind? Have not I, the LORD? <sup>12</sup>So now go, and I will be with your mouth, and teach you what you shall say".

<sup>13</sup>And he said, "O my Lord, please send *the word* by the hand of *anyone else* you want to send".

<sup>14</sup>And the anger of the LORD burned against Moses, and he said, "Is not Aaron the Levite your brother? I know that he can speak well. And also now he is coming to meet you. And when he sees you, he will be glad in his heart. <sup>15</sup>And you shall speak to him, and put words in his mouth. And I will be with your mouth, and with his mouth, and will teach you what you shall do. <sup>16</sup>And he will be your spokesman to the people. And he himself will be as a mouth for you, and you will be as God for him. <sup>17</sup>And you shall take this rod in your hand. You shall do signs with it".

<sup>18</sup>And Moses left and returned to his father-in-law Jethro, and said to him, "Please let me go and return to my brothers who *are* in Egypt, and see whether they are still alive". And Jethro said to Moses, "Go in peace".

<sup>19</sup>And the LORD said to Moses in Midian, "Go, return to Egypt, for all the men who tried to take your life are dead". <sup>20</sup>And Moses took his wife and his sons, put them on a

**4:11** Ps 94:9; 146:8; Matt 11:5.

**4:12** Deut 18:18; Isa 50:4; Jer 1:9; Matt 10:19-20; Mark 13:11; Luke 12:11-12; 21:14-15; John 14:26; 16:13. This is the way the whole Bible was inspired. God taught His prophets what to say, and breathed His thoughts into their minds. And He carried them along in their writing in the inspiration of the Holy Spirit (2 Tim 3:16; 2 Pet 1:21).

**4:13-14** Now Moses makes almost a flat refusal to go and God's anger burns against him because of it (compare Ps 90:7-11). Let us understand that Moses, great man that he was, had a sinful nature like all the rest of mankind (Rom 3:23), and needed God's grace to overcome it. If we refuse to do the will of God in spite of repeated urgings and commands and promises we too will be the objects of His anger.

**4:15-16** 7:1-2.

**4:17** 4:2.

**4:18** 3:1.

**4:19** 2:15,23.

**4:20** 18:2-4.

donkey, and returned to the land of Egypt. And Moses took the rod of God in his hand.

<sup>21</sup>And the Lord said to Moses, "When you go back to Egypt, see that you do all those wonders before Pharaoh, which I have put in your hand. But I will harden his heart so that he will not let the people go. <sup>22</sup>And you shall say to Pharaoh, 'Thus says the LORD: Israel is my son, my firstborn. <sup>23</sup>And I say to you, Let my son go so that he may serve me. And if you refuse to let him go, then I will kill your son, your firstborn.' "

<sup>24</sup>And it happened at the inn along the way, that the LORD met him, and sought to kill him, <sup>25</sup>but Zipporah took a sharp stone and cut off her son's foreskin and threw it at his feet, and said, "You are a bridegroom of blood to me". <sup>26</sup>So *the LORD* let him alone. Then she said, "You are a bridegroom of

**4:21** "Wonders"— 3:20; 11:9-10.

"Harden"— in the next seven chapters twenty times the hardening of Pharaoh's heart is mentioned. Sometimes Pharaoh hardened his own heart, at other times God hardened Pharaoh's heart. God is the sovereign ruler of the universe and can do all things according to His own will (Rom 9:17-18; Eph 1:11). But God always has good reasons for doing what He does. He is not an arbitrary, capricious deity who merely wants to show His sovereignty. Several reasons may be suggested as to why He hardened Pharaoh's heart.

First, Pharaoh was a godless, arrogant man who kept God's people in bondage and treated them cruelly. When faced with God's demands he hardened his own heart (8:15,32; 9:17,34). Hardening him further was God's way of judging and punishing him (compare Ps 18:25-27). Pharaoh was not a good man whom God made bad by hardening. He was a bad man whose badness was further revealed by hardening. It is not written anywhere in the Bible that God ever hardened a humble man, or a man who wanted to know God and serve Him.

A second reason why God hardened Pharaoh was that God sought an occasion to work His wonders in Egypt so that His people would believe and know Him (4:5,9; 6:7). It is very unlikely that they would have tried to leave Egypt if God had not revealed His power and love to them in a very striking way.

A third reason why God hardened Pharaoh was that He wanted His name (that is, His nature) to be known throughout the whole earth (9:16). This was not for His own good but for the good of humanity. The knowledge of God is the supreme knowledge men can gain. Indeed, eternal life consists in it (John 17:3). At different occasions God revealed different ones of His attributes – sometimes love, sometimes holiness, sometimes

blood", because of the circumcision.

<sup>27</sup>And the LORD said to Aaron, "Go into the desert to meet Moses". And he went and met him in the mountain of God, and kissed him. <sup>28</sup>And Moses told Aaron all the words of the LORD who had sent him, and all the signs which he had commanded him *to do*.

<sup>29</sup>And Moses and Aaron went and gathered together all the elders of the children of Israel, <sup>30</sup>and Aaron spoke all the words which the LORD had spoken to Moses, and did the signs in the sight of the people. <sup>31</sup>And the people believed. And when they heard that the LORD had visited the children of Israel, and that he had looked on their misery, then they bowed their heads and worshipped.

**5** And afterwards Moses and Aaron went in and told Pharaoh, "Thus says the

wisdom, etc. Here in Egypt He revealed His power, His severity toward the ungodly, and His mercy toward His people.

A fourth reason why God hardened Pharaoh was that He had decided to execute judgment on the gods of Egypt (12:12). He showed the utter powerlessness of those false gods, and the vanity and uselessness of worshipping them. And this also was a very significant and important thing for God to do.

**4:22** Isa 63:16; 64:8; Jer 31:9; Hos 11:1; Rom 9:4.

**4:23** 5:1; 11:5; 12:29.

**4:24-26** Why would God think to kill the very person He planned to use to deliver His people from bondage? The answer is to be found in the covenant God made with Abraham and his descendants (Gen 17:9-14). At that time God gave circumcision as the sign of the covenant. Moses was disobedient to this command of God, and he was in danger until he obeyed – or made his wife obey. It seems that his wife may have been the stumbling-block to obedience. Of course, if God had really made much of an effort to kill Moses He could easily have done so. What He wanted was to wake him up to an important duty. To get men to wake up and obey Him God may sometimes use very drastic measures.

**4:27** 4:15; 3:1.

**4:29** 3:16; 4:2-8.

**4:30** 4:15-16.

**4:31** 3:18; 4:8.

**5:1-2** At first Moses did not demand that Pharaoh release Israel from bondage and let them leave Egypt. He asked only a simple thing. Pharaoh, in the hardness of his heart, would not grant even that. He did not know the true and only God and he did not want to know Him (compare 2 Kings 18:35; Job 21:14-15). Pharaoh is a picture of Satan, the god of this world (2 Cor 4:4), who will not willingly or easily let his slaves (sinful men) go free.



LORD God of Israel: Let my people go so that they may hold a feast to me in the desert”.

<sup>2</sup>And Pharaoh said, “Who is the LORD, that I should obey his voice to let Israel go? I do not know the LORD, nor will I let Israel go”.

<sup>3</sup>And they said, “The God of the Hebrews has met with us. Please let us go a three days’ journey into the desert and sacrifice to the LORD our God, so that he will not attack us with plague or with the sword”.

<sup>4</sup>And the king of Egypt said to them, “Why do you, Moses and Aaron, take the people away from their work? Get back to your labours”. <sup>5</sup>And Pharaoh said, “Look, the people of the land now *are* many, and you are making them rest from their labours”.

<sup>6</sup>And that same day Pharaoh commanded the people’s slave drivers, and their overseers, saying, <sup>7</sup>“You must not give the people straw to make brick any more, as before. Let them go and gather straw for themselves. <sup>8</sup>And you must put on them the *same* quota of bricks which they made before. You must not make it *any* less, for they *are* idle. So they cry out, saying, ‘Let us go *and* sacrifice to our God.’ <sup>9</sup>Let more work be put on the men, so that they will keep working and not pay attention to empty words”.

<sup>10</sup>And the people’s slave drivers and their overseers went out and spoke to the people, saying, “Thus says Pharaoh: ‘I will not give you straw. <sup>11</sup>You go and get your straw where you can find it. But none of your work will be reduced.’ ” <sup>12</sup>So the people were scattered throughout the whole land of Egypt to gather stubble instead of straw. <sup>13</sup>And the slave drivers hurried *them*, saying, “Complete your work, *your* daily tasks, just as when there was straw”. <sup>14</sup>And the overseers of the children of Israel, whom Pharaoh’s slave

drivers had put over them, were beaten *and* were asked, “Why have you not completed your task in making bricks both yesterday and today, as before?”

<sup>15</sup>Then the overseers of the children of Israel came and cried out to Pharaoh, saying, “Why are you treating your servants like this? <sup>16</sup>There is no straw given to your servants, and they say to us, ‘Make brick!’ And, see, your servants are beaten. But the fault is with your own people”.

<sup>17</sup>But he said, “You *are* idle! You *are* idle! Therefore you say, ‘Let us go *and* offer sacrifices to the LORD.’ <sup>18</sup>So go now and work. For no straw is going to be given to you; yet you must deliver the quota of bricks”.

<sup>19</sup>And the overseers of the children of Israel saw *that* they were in trouble when they were told, “You must not make *any* reduction from the bricks of your daily *quota*”. <sup>20</sup>And they met Moses and Aaron, who were waiting for them when they came from Pharaoh, <sup>21</sup>and they said to them, “The LORD look on you, and judge. Because you have made us odious in the eyes of Pharaoh, and in the eyes of his servants, to put a sword in their hands to kill us”.

<sup>22</sup>And Moses returned to the LORD and said, “Lord, why have you treated this people so badly? Why *is* it *that* you have sent me? <sup>23</sup>For since I came to Pharaoh to speak in your name, he has done evil to this people, and you have not rescued your people at all”.

**6** Then the LORD said to Moses, “Now you will see what I will do to Pharaoh. For with a strong hand he will let them go, and with a strong hand he will drive them out of his land”.

<sup>2</sup>And God spoke to Moses and said to him, “I *am* the LORD, <sup>3</sup>and I appeared to

**5:4-9** Pharaoh wanted only to get as much work out of his slaves as possible. He thought all the words of Moses were false. He was determined to crush Israel completely – vs 17,18.

**5:19-21** The people of Israel were weak and unstable – sometimes believing God, sometimes not, sometimes praising and worshipping Him, sometimes complaining and murmuring against Him and Moses His servant. In other words, they were typical human beings, like us. Even Moses was affected by their discouragement – vs 22,23. God does not answer Moses’s question “why?” He seldom does give an answer to it (Deut 29:29; Isa 55:9; John 13:7; the whole book of Job).

**6:1** God announced victory for His people

before the struggle began. Compare John 16:33; Rom 8:37; 1 Cor 15:57.

**6:3** Some scholars have suggested that the last sentence in this verse could possibly be translated as a question: “Did I not reveal myself to them by my name Jehovah?” The name Jehovah comes very early in Genesis (2:5) and is used many times throughout that book. Abraham, Isaac, and Jacob certainly knew that name. If we leave the translation in v 3 as it is, without putting a question mark (in the original Hebrew Old Testament there were no question marks anywhere even when questions were asked), the meaning would be this: God progressively gave revelation of Himself in the Bible, here some,

Abraham, to Isaac, and to Jacob, by *the name of God Almighty*, but I did not make myself known to them by my name Jehovah. <sup>4</sup>And I have also established my covenant with them, to give them the land of Canaan, the land of their pilgrimage, where they were foreigners. <sup>5</sup>And I have also heard the groaning of the children of Israel, whom the Egyptians keep in bondage, and I have remembered my covenant.

<sup>6</sup>“Therefore say to the children of Israel, ‘I *am* the LORD, and I will bring you out from under the burdens of the Egyptians, and I will deliver you from their bondage, and I will redeem you with a stretched out arm, and with great judgments. <sup>7</sup>And I will take you for myself as a people, and I will be God to you, and you will know that I *am* the LORD your God, who brings you out from under the burdens of the Egyptians. <sup>8</sup>And I will bring you into the land which I swore to give to Abraham, to Isaac, and to Jacob; and I will give it to you for an inheritance. I *am* the LORD.’ ”

<sup>9</sup>And Moses told this to the children of Israel, but because of anguish of spirit and cruel bondage they did not listen to Moses.

<sup>10</sup>And the LORD spoke to Moses, saying, <sup>11</sup>“Go in, tell Pharaoh king of Egypt to let the children of Israel go out of his land”.

<sup>12</sup>And Moses spoke in the LORD’s presence, saying, “Look, the children of

Israel have not listened to me. How then will Pharaoh listen to me, who am of uncircumcised lips?”

<sup>13</sup>And the LORD spoke to Moses and to Aaron, and gave them an order for the children of Israel, and for Pharaoh king of Egypt, to bring the children of Israel out of the land of Egypt.

<sup>14</sup>These are the heads of their fathers’ houses. The sons of Reuben the firstborn of Israel *were* Hanoch, Pallu, Hezron, and Carmi. These *are* the families of Reuben.

<sup>15</sup>And the sons of Simeon were Jemuel, Jamin, Ohad, Jachin, Zohar, and Shaul the son of a Canaanite woman. These are the families of Simeon.

<sup>16</sup>And these are the names of the sons of Levi according to their generations: Gershon, Kohath, and Merari. And the years of the life of Levi *were* an hundred and thirty-seven years.

<sup>17</sup>The sons of Gershon *were* Libni, and Shimi, according to their families.

<sup>18</sup>And the sons of Kohath *were* Amram, Izhar, Hebron, Uzziel. And the years of the life of Kohath *were* a hundred and thirty-three years.

<sup>19</sup>And the sons of Merari *were* Mahali and Mushi. These *are* the families of Levi according to their generations.

<sup>20</sup>And Amram took as his wife Jochebed, his father’s sister, and she bore him Aaron

there some, and little by little the full picture of who He is builds up. In the New Testament we have the full blaze of His revelation of Himself in Christ.

In Genesis the emphasis is on His almightiness, His all-sufficiency for His people (Gen 17:1; 35:11; 48:3). Though God used His name of Jehovah then He did not reveal its meaning, and His people did not know what the name would eventually mean to them. Here in Exodus God began to reveal all that is meant by the great name of Jehovah (notes at 3:14-15; 33:19; 34:5-7). He reveals especially the relationship between the name Jehovah and the redemption of His people (vs 6-8). He reveals that Jehovah is the one who is faithful to fulfill His promises.

“*God Almighty*” – in Hebrew El-Shaddai – note at Gen 17:1.

**6:4** Gen 15:18; 17:3-8; 26:3; 28:13.

**6:5** 2:24.

**6:6** 15:13; Deut 7:8; 1 Chron 17:21; John 8:31-36; Gal 1:3-4.

**6:7** “*People*” – 19:5; Deut 4:20; 7:6; 2 Sam 7:24; 1 Pet 2:9-10.

“*You will know*” – 16:12; Isa 41:20; 49:23,26; 60:16; John 7:17; Eph 1:17-19; Phil 3:7-11. This is one great purpose God has in the revelation of Himself in His acts and in His Word.

“*God*” – Gen 17:7; Ex 29:45; Lev 11:45; Deut 29:13; 2 Cor 6:17-18; Rev 21:3.

**6:8** Gen 15:18; 26:3. Five reasons are given in verses 6-8 and similar verses in Exodus for God’s display of mighty power in Egypt.

First, to free His people from cruel bondage.

Second, to judge the ungodly of Egypt and their false gods.

Third, to show He was the God who keeps His promises and covenant.

Fourth, to show once and for all that He was the supreme and only God, far above all gods, lords and men (7:5; 10:1-2; 12:12).

Fifth, to show that God was actively involved in the affairs of the world acting in behalf of His people (8:22-23). He was not a God afar off who had no concern for the affairs of men. God rules over the world (note at Ps 47:2).

**6:12** 4:10; 6:30; Jer 1:6.

“*Uncircumcised lips*” – he probably means his inability to speak clearly and fluently.

and Moses. And the years of the life of Amram were a hundred and thirty-seven years. <sup>21</sup>And the sons of Izhar were Korah, Nepheg, and Zichri.

<sup>22</sup>And the sons of Uzziel were Mishael, Elzaphan, and Sithri.

<sup>23</sup>And Aaron took as his wife Elisheba, daughter of Amminadab, sister of Naashon, and she bore him Nadab, Abihu, Eleazar, and Ithamar.

<sup>24</sup>And the sons of Korah were Assir, Elkanah, and Abi-Asaph. These were the families of the Korahites.

<sup>25</sup>And Aaron's son Eleazar took as his wife one of the daughters of Putiel, and she bore him Phinehas. These were the heads of the fathers of the Levites according to their families.

<sup>26</sup>It was this Aaron and Moses to whom the LORD said, "Bring the children of Israel out from the land of Egypt according to their armies". <sup>27</sup>These were the ones who spoke to Pharaoh king of Egypt, to bring the children of Israel out from Egypt. These are the same Moses and Aaron.

<sup>28</sup>And it came about on the day that the LORD spoke to Moses in the land of Egypt, <sup>29</sup>that the LORD spoke to Moses, saying, I am the LORD. Tell Pharaoh king of Egypt all that I say to you".

<sup>30</sup>And Moses said in the presence of the LORD, "Look, I am of uncircumcised lips, and how will Pharaoh listen to me?"

**7** And the LORD said to Moses, "See, I have made you like God to Pharaoh, and

**7:1** 4:16. Moses was to be God's representative, acting for Him. Compare 2 Cor 5:18-20.

"God"—the Hebrew could also be translated "a god", but it is very unlikely indeed that this is the meaning here.

**7:3-5** Note at 4:21. It is of the greatest possible importance that men learn of the one true God. If they refuse to learn in a gentle, humble, obedient way, He may teach them in harsher ways.

**7:9** Why would Pharaoh say such a thing? See note at v 11.

**7:10** 4:2-4.

**7:11** Pharaoh, if he had so desired, could have at least tried to put Moses and Aaron to death when they first came in behalf of Israel. Instead, it appears that he wanted a contest. No doubt he thought that the gods of Egypt were more powerful than the God of Israel and that his magicians could show tricks as impressive as anything Moses could do. Two of Egypt's magicians are named in 2 Tim 3:8-9. Some sorcerers and so-called

your brother Aaron will be your prophet.

<sup>2</sup>You shall speak all that I command you, and your brother Aaron shall tell Pharaoh to send the children of Israel out of his land.

<sup>3</sup>And I will harden Pharaoh's heart, and multiply my signs and my wonders in the land of Egypt. <sup>4</sup>But Pharaoh will not listen to you, so that I may lay my hand on Egypt and bring out my armies, my people the children of Israel from the land of Egypt by great judgments. <sup>5</sup>And the Egyptians will know that I am the LORD, when I stretch out my hand on Egypt and bring out the children of Israel from among them".

<sup>6</sup>And Moses and Aaron did so. They did just as the LORD commanded them. <sup>7</sup>And Moses was eighty years old, and Aaron eighty-three years old, when they spoke to Pharaoh.

<sup>8</sup>And the LORD spoke to Moses and to Aaron, saying, <sup>9</sup>"When Pharaoh speaks to you, saying, 'Perform a miracle for yourselves', then you shall say to Aaron, 'Take your rod and throw it down before Pharaoh and it will become a snake.' "

<sup>10</sup>And Moses and Aaron went in to Pharaoh, and they did just as the LORD had commanded. And Aaron threw his rod down before Pharaoh, and before his servants, and it became a snake. <sup>11</sup>Then Pharaoh also called the wise men and the sorcerers: now the magicians of Egypt, they also did the same thing with their magic spells. <sup>12</sup>For they all threw down their rods and they became snakes, but Aaron's rod swallowed up their rods. <sup>13</sup>And the LORD

"godmen" can display seeming wonders and show some sort of power, but it is not the power of the one true God. The Lord Jesus warned of false Christs and false prophets, followers of Satan, who would come and show great signs and wonders (see Matt 24:24-25; 2 Thess 2:8-10; Rev 13:13-15). Signs and wonders alone do not prove that the ones doing them are of God and speak the truth. They may be tricks of the magician's art or displays of Satanic power.

**7:12** Here is the first indication to Pharaoh that Moses and Aaron were in touch with a greater power than Egypt's magicians. Their snakes were symbols of Pharaoh himself (note at 4:3-4). Actually, the magicians' "rods" may have been rigid snakes which started to move when released. Perhaps this was not an uncommon trick. If those magicians actually performed miracles, the power by which they did them was the power of Satan (compare 2 Thess 2:9).

**7:13** Pharaoh refused to admit defeat so quickly.

hardened Pharaoh's heart, so that he did not listen to them, just as the LORD had said.

<sup>14</sup>And the LORD said to Moses, "Pharaoh's heart *has become* hardened. He refuses to let the people go. <sup>15</sup>Go to Pharaoh in the morning. Then he goes down to the water, and you shall stand on the river's bank *waiting* for his coming, and you shall take in your hand the rod that was turned into a snake. <sup>16</sup>And you shall say to him, "The LORD God of the Hebrews has sent me to you, saying, Let my people go, so that they may serve me in the desert. Up until now you would not listen. <sup>17</sup>Thus says the LORD, You will know that I *am* the LORD by this: See, I will strike the water that *is* in the river with the rod that *is* in my hand, and it will be turned into blood. <sup>18</sup>And the fish that *are* in the river will die, and the river will stink, and the Egyptians will loathe drinking of the water of the river.' "

<sup>19</sup>And the LORD spoke to Moses, "Say to Aaron, Take your rod and stretch out your hand over the waters of Egypt, over their streams, over their rivers, over their ponds, and over all their pools of water, *so that* they may become blood, and so that there may be blood throughout the whole land of Egypt, both in wooden *containers*, and in stone *containers*".

<sup>20</sup>And Moses and Aaron did so, just as the LORD commanded. And he lifted up the rod and struck the water that was in the river, in the sight of Pharaoh and in the sight of his servants, and all the water that was in the river turned to blood. <sup>21</sup>And the

fish that were in the river died, and the river stank, and the Egyptians could not drink of the water of the river. And there was blood throughout the whole land of Egypt.

<sup>22</sup>And the magicians of Egypt did *the same thing* with their magic spells, and so Pharaoh's heart was hardened; he did not listen to them, just as the LORD had said.

<sup>23</sup>And Pharaoh turned and went into his house; he did not let his heart dwell on this either. <sup>24</sup>And all the Egyptians dug around the river for water to drink, for they could not drink of the water of the river.

<sup>25</sup>And seven days passed after the LORD had struck the river.

**8** And the LORD spoke to Moses, "Go to Pharaoh and say to him, 'Thus says the LORD: Let my people go so that they may serve me. <sup>2</sup>And if you refuse to let them go, now I will plague all *the land within* your borders with frogs. <sup>3</sup>And the river will swarm with frogs, which will come up and go into your house and into your bedroom and onto your bed, and into the house of your servants, and onto your people, and into your ovens, and into your kneading bowls. <sup>4</sup>And the frogs will come up on both you and on your people and on all your servants.' "

<sup>5</sup>And the LORD spoke to Moses, "Say to Aaron, 'Stretch out your hand with your rod over the streams, over the rivers, and over the ponds, and cause frogs to come up on the land of Egypt.' "

<sup>6</sup>And Aaron stretched out his hand over

**7:17** "*You will know*"— the Lord had used such words to Moses about the Egyptians, but this is the first time directly to Pharaoh himself. God accepted Pharaoh's challenge. He will show His power. God is not a bully who has a vain desire to show Himself stronger than everyone else. He does what He does that the truth might be understood and that men may come to know Him. Here He was giving a revelation of Himself for all time and for all people.

**7:19-21** The Egyptians considered the Nile River divine and worshiped it. Also every morning they bathed their idols in clean water. Now God begins His judgments against the gods of Egypt (12:12).

**7:22** Is it possible for magicians to do such a thing? And was there any clear water left in the river for them to do so? The Nile is a flowing stream and its water was constantly being renewed from its source upstream. The magicians were either able

to turn some of it into blood, or made it seem that they did so. In either case the result was the same – Pharaoh's heart was hardened.

Observe that the magicians could not reverse the judgment of God on the waters of Egypt (or any of the judgments which follow); they could only try to imitate what Moses and Aaron did. If they had possessed great power, and had desired the good of the people, surely they would have tried to turn the blood back into clean water, and to deliver the land from the other plagues which followed. But they did not, and they could not.

**8:1** The Hebrew word for "serve" also means "worship". In all ages God brings His people out of the bondage of sin that they might both serve and worship Him (John 4:23; Rom 12:1; Rev 22:3-4).

**8:2** The frog was also connected with the most ancient forms of idolatry in Egypt.

**8:6** Ps 105:30.

the waters of Egypt, and the frogs came up and covered the land of Egypt. <sup>7</sup>And the magicians did so with their magic arts and brought frogs up on the land of Egypt.

<sup>8</sup>Then Pharaoh called for Moses and Aaron and said, “Pray to the LORD so he will take away the frogs from me, and from my people, and I will let the people go, so that they may offer sacrifices to the LORD”.

<sup>9</sup>And Moses said to Pharaoh, “Get the honour instead of me, when will I pray for you and for your servants and for your people, to destroy the frogs from you and your houses, so that they may remain only in the river?”

<sup>10</sup>And he said, “Tomorrow”. And he said, “Let it be according to your word, so that you may know that *there is no one like the LORD our God*. <sup>11</sup>And the frogs will go away from you and from your houses and from your servants and from your people. They will remain only in the river”.

<sup>12</sup>And Moses and Aaron went out from Pharaoh, and Moses called out to the LORD, because of the frogs which he had brought against Pharaoh. <sup>13</sup>And the LORD did according to the word of Moses, and the frogs died out of the houses, out of the villages, and out of the fields. <sup>14</sup>And they gathered them together in heaps, and the land stank. <sup>15</sup>But when Pharaoh saw that there was relief, he hardened his heart and did not listen to them, just as the LORD had said.

<sup>16</sup>And the LORD said to Moses, “Say to Aaron, ‘Stretch out your rod, and strike the dust of the ground, so that it may become

lice throughout the whole land of Egypt.’ ”

<sup>17</sup>And they did so. Aaron stretched out his hand with his rod, and struck the dust of the ground, and it became lice on man, and on beast. All the dust of the land became lice throughout the whole land of Egypt. <sup>18</sup>And the magicians tried to bring out lice with their magic arts, but they could not. So there were lice on man and on beast.

<sup>19</sup>Then the magicians said to Pharaoh, “This is the finger of God!” But Pharaoh’s heart was hardened and he did not listen to them, just as the LORD had said.

<sup>20</sup>And the LORD said to Moses, “Get up early in the morning, and stand before Pharaoh when he comes out to the water, and say to him, ‘Thus says the LORD: Let my people go, so that they may serve me. <sup>21</sup>Otherwise, if you will not let my people go, look, I will send swarms of flies on you and on your servants and on your people, and into your houses, and the houses of the Egyptians will be full of swarms of flies, and also the ground where they are.

<sup>22</sup>“And on that day I will set apart the land of Goshen, where my people are living, so that no swarms of flies will be there, to the end that you may know that I *am* the LORD in the midst of the earth. <sup>23</sup>And I will put a division between my people and your people. This sign will occur tomorrow.’ ”

<sup>24</sup>And the LORD did so. A great swarm of flies came into the house of Pharaoh and into his servants’ houses and into all the land of Egypt. The land was ruined because of the swarm of flies.

**8:7** The magicians seemed equal to the challenge.

**8:8** Evidently the magicians could not remove the frogs with their secret arts. They could add to the severity of the plagues but could not offer any cure. Pharaoh now shows his first sign of weakness.

**8:10** “*There is no one like the LORD our God*”—this word of Moses was a plain challenge to the Egyptians. God would show himself far superior to their gods.

**8:15** The wicked always want relief from their difficulties, but they do not want to love and serve the true God.

**8:16** “*Lice*”—the Hebrew word is obscure in meaning and may possibly mean “gnats” or “mosquitoes”. The Egyptians worshiped not only a Nile River god but a god of the land as well. Here the plague arises out of the land itself. God showed His power

over the earth by creating living things from dust.

**8:18-19** The magicians could not create anything and so failed here. They were convinced that God was at work through Moses. This was a very significant admission, but Pharaoh would not listen.

**8:22-23** The true God would give further evidence that He was the God of Israel and that He was there with them. He will always make a distinction between those who serve and worship Him and those who worship other gods, but not in just the way He then distinguished between them in Egypt.

**8:23** “*Put a division*”—the KJV here follows the Septuagint (the Greek translation of the Hebrew Old Testament). The Hebrew has “I will put a deliverance”.

<sup>25</sup>And Pharaoh called for Moses and Aaron and said, “Go, sacrifice to your God inside the country”.

<sup>26</sup>And Moses said, “It is not right to do so, for we will sacrifice to the LORD our God what the Egyptians regard as an abomination, and, see, when we sacrifice what the Egyptians regard as an abomination will they not stone us? <sup>27</sup>We will go a three days’ journey into the desert and sacrifice to the LORD our God, just as he commands us”.

<sup>28</sup>And Pharaoh said, “I will let you go, so that you may sacrifice to the LORD your God in the desert. But you must not go very far away. Pray for me”.

<sup>29</sup>And Moses said, “See, I am going out from you, and I will pray to the LORD that tomorrow the swarms of flies may depart from Pharaoh, from his servants, and from his people. But let not Pharaoh deal deceitfully any more in not letting the people go to sacrifice to the LORD”.

<sup>30</sup>And Moses went out from Pharaoh and prayed to the LORD. <sup>31</sup>And the LORD did according to the word of Moses, and he removed the swarms of flies from Pharaoh, from his servants, and from his people. Not one remained. <sup>32</sup>And Pharaoh hardened his heart at this time also; he would not let the people go.

**9** Then the LORD said to Moses, “Go in to Pharaoh and tell him, ‘Thus says the LORD God of the Hebrews: Let my people go, so that they may serve me. <sup>2</sup>For if you refuse to let *them* go, and still hold them, <sup>3</sup>then the hand of the LORD will bring a very severe plague on your livestock that *is* in the field, on the horses, on the donkeys, on the camels, on the oxen, and on the sheep. <sup>4</sup>And the LORD will make a distinction between the livestock of Israel and the

livestock of Egypt, and nothing will die of all *that belongs* to the children of Israel.’ ”

<sup>5</sup>And the LORD appointed a definite time, saying, “Tomorrow the LORD will do this thing in the land”. <sup>6</sup>And the LORD did that *very* thing the next day, and all the livestock of Egypt died. But not one of the livestock of the children of Israel died. <sup>7</sup>And Pharaoh sent and saw that there was not one of the livestock of the Israelites dead. And the heart of Pharaoh was hardened, and he did not let the people go.

<sup>8</sup>And the LORD said to Moses and to Aaron, “Take for yourselves handfuls of ashes from the furnace, and let Moses sprinkle them toward the sky in the sight of Pharaoh. <sup>9</sup>And they will become fine dust in all the land of Egypt which will become boils breaking out *in* sores on man and on animal, throughout the whole land of Egypt”.

<sup>10</sup>And they took ashes from the furnace and stood before Pharaoh, and Moses sprinkled them up toward the sky, and they became boils breaking out *in* sores on man and on animal. <sup>11</sup>And the magicians could not stand in the presence of Moses because of the boils, for the boils were on the magicians and on all the Egyptians. <sup>12</sup>And the LORD hardened the heart of Pharaoh, and he did not listen to them, just as the LORD had told Moses.

<sup>13</sup>And the LORD said to Moses, “Get up early in the morning and stand before Pharaoh and say to him: ‘Thus says the LORD God of the Hebrews: Let my people go, so that they may serve me. <sup>14</sup>For this time I will send all my plagues on your heart and on your servants and on your people, so that you may know that *there is* no one like me in all the earth. <sup>15</sup>For *if by* now I had stretched out my hand to strike you and your people with plague, you would have been

**8:25-28** Pharaoh wanted Israel to remain in the land, or at least in reach of his armies. But, of course, he wanted also to be relieved of his difficulties.

**8:28** “Pray for me”— he began to see something of the truth.

**8:32** Verse 15. Now Pharaoh reveals the incredible stubbornness of fallen, sinful human nature (Rom 1:21; 8:6-7,8). Knowing the truth is not enough. There must be a heart to obey it.

**9:1** 8:1.

**9:4** 8:22-23.

**9:6** The gods of the Egyptians were powerless in the face of God’s judgments and were

unable to prevent such a calamity to some of the people’s prized and essential possessions.

**9:7** Pharaoh knew it was God at work but he would not submit to Him (compare Dan 5:22-23).

**9:8** The Egyptians worshiped a god of the air also. Jehovah now shows He is the master over the regions of the air.

**9:11** 7:11; 8:18-19. This is the last mention of the magicians in Exodus. This is an indication of their crushing defeat.

**9:12** Note at 4:21.

**9:14** 8:10.

destroyed from the earth. <sup>16</sup>But I have raised you up for this very *purpose*, to show you my power, and to have my name declared throughout the whole earth. <sup>17</sup>Still you are exalting yourself over my people and will not let them go. <sup>18</sup>Now tomorrow about this time, I will send a very heavy hail, such as has not been in Egypt from its establishment until now. <sup>19</sup>Therefore send now *and* gather your livestock, and all that you have in the field. *For* the hail will fall *on* every man and animal that is found in the field that is not brought home, and they will die.’ ”

<sup>20</sup>Among the servants of Pharaoh, those who feared the word of the LORD got his servants and his livestock to run into the houses. <sup>21</sup>But those who did not pay attention to the word of the LORD left his servants and his livestock in the field.

<sup>22</sup>And the LORD said to Moses, “Stretch out your hand toward heaven, so that there may be hail in all the land of Egypt, on man and on animal, and on every plant in the field, throughout the land of Egypt”. <sup>23</sup>And Moses stretched out his rod toward heaven, and the LORD sent thunder and hail, and the fire ran along on the ground, and the LORD rained hail on the land of Egypt. <sup>24</sup>So there was hail and fire mixed with the hail, very heavy. There had not been anything like it in all the land of Egypt since it had become a nation. <sup>25</sup>And in the whole land of Egypt the hail struck all that was in the field, both man and animal. The hail also struck every plant in the field, and shattered every tree in the field. <sup>26</sup>Only in the land of Goshen, where the children of Israel were, there was no hail.

<sup>27</sup>And Pharaoh sent and called for Moses and Aaron, and said to them, “I have sinned

this time. The LORD is righteous, and I and my people are wicked. <sup>28</sup>Pray to the LORD, for *there has been* enough of this mighty thundering and hail, and I will let you go, and you will stay no longer”.

<sup>29</sup>And Moses said to him, “As soon as I have gone out of the city, I will spread out my hands to the LORD, *and* the thunder *shall* cease, and there will not be any more hail, so that you may know that the earth is the LORD’s. <sup>30</sup>But as for you and your servants, I know that you will not yet fear the LORD God”.

<sup>31</sup>And the flax and the barley were struck, for the barley was in the ear, and the flax was in bud. <sup>32</sup>But the wheat and the rye were not struck, for they *had* not grown.

<sup>33</sup>And Moses went out of the city from Pharaoh, and spread out his hands to the LORD, and the thunder and hail stopped, and rain no longer poured on the earth. <sup>34</sup>And when Pharaoh saw that the rain and the hail and the thunder had stopped, he continued to sin, and hardened his heart, he and his servants. <sup>35</sup>And the heart of Pharaoh was hardened, and he would not let the children of Israel go, just as the LORD had spoken by Moses.

**10** And the LORD said to Moses, “Go in to Pharaoh, for I have hardened his heart, and the heart of his servants, so that I might show these signs of mine among them, <sup>2</sup>and so that you may tell in the hearing of your son, and of your grandson, what things I have accomplished in Egypt, and my signs which I have done among them so that you may know that I *am* the LORD”.

<sup>3</sup>And Moses and Aaron went in to Pharaoh and said to him, “Thus says the LORD God

**9:16** 4:21; 6:7; 7:5; Rom 9:17. The report of God’s deliverance of His people from Egypt spread to many places (15:14-16). Jethro in Midian heard (18:4). Balaam, who lived far away at the Euphrates river, also knew of it (Num 23:22-23; 24:8). Rahab in the land of Canaan knew of it (Josh 2:9-11). Today people know of it wherever the Bible is read.

**9:17** Pharaoh’s pride and arrogance were his undoing (10:3). Compare Ps 101:5; 119:21; Prov 16:18; 21:4; Luke 1:51; Jam 4:6.

**9:20-21** Prov 13:13.

**9:23-24** Jehovah showed himself as the master of the powers of nature. The storm god of the Egyptians was seen to be powerless.

**9:26** Verse 4; 8:22-23; 9:4.

**9:27** Even Pharaoh says he has sinned (10:16). In the Bible this is a common admission (Num 14:40; 22:34; Josh 7:20; 1 Sam 15:24; 2 Sam 12:13; 24:10;

Matt 27:4). But the confession must be sincere and accompanied with repentance and a turning to God; otherwise it is worthless. Pharaoh’s was worthless. See real confession and repentance in Ps 51.

**9:28** 8:8,28.

**9:29** The earth belongs to the LORD, the God of Israel, and not to some god or other (19:5; 20:11; Ps 24:1; 50:10-12; 89:11; 1 Cor 10:26).

**9:30** Moses saw Pharaoh’s self-deception and insincerity.

**9:34-35** 8:15,31,32. The fact is Pharaoh never wanted to know the truth or the true God. In the heart of man there is deadly enmity toward God (John 3:19-20; 15:24-25; Rom 1:30; 8:7; Jam 4:4). Pharaoh displayed this hatred to the full.

**10:1** 4:21; 7:5.

**10:2** God did what He did so that future generations also might come to know the Lord.

**10:3** 9:17.

of the Hebrews, 'How long will you refuse to humble yourself before me? Let my people go, so that they may serve me. <sup>4</sup>For if you refuse to let my people go, then tomorrow I will bring the locusts into your territory, <sup>5</sup>and they will cover the face of the land, so that one will not be able to see the land. They will eat the rest of what escaped, which is left to you from the hail, and will eat every plant which grows for you out of the field, <sup>6</sup>and they will fill your houses, and the houses of all your servants, and the houses of all the Egyptians. This neither your fathers, nor your grandfathers have seen, since the day that they came on the earth to this day.' " And he turned around and left Pharaoh.

<sup>7</sup>And Pharaoh's servants said to him, "How long will this man be a snare to us? Let the men go, so that they may serve the LORD their God. Do you still not know that Egypt is destroyed?" <sup>8</sup>And Moses and Aaron were brought again to Pharaoh, and he said to them, "Go, serve the LORD your God. *But who are those who will go?*"

<sup>9</sup>And Moses said, "We will go with our young and with our old, with our sons and with our daughters. We will go with our flocks and with our herds, for we *must hold* a feast to the LORD".

<sup>10</sup>And he said to them, "Let the LORD be with you, if I ever let you and your little ones go! Watch out, for trouble *is* before you! <sup>11</sup>Not like that; you *who are* men go and serve the LORD, for that's what you wanted". And they were driven away from Pharaoh's presence.

<sup>12</sup>And the LORD said to Moses, "Stretch out your hand over the land of Egypt for the locusts, so that they may come up on the land of Egypt, and eat every plant in the land, all that the hail has left".

**10:7** Even now when his officials give him this advice Pharaoh refused to submit to God.

**10:8-11** Pharaoh wanted to keep his hold on them through their children.

**10:16-17** Another insincere confession. He wanted relief from the plague but he did not want to submit to God.

**10:21-22** The chief god of the Egyptians then was Ra (or Re), the sun god. Now this god too was shown to be helpless.

**10:23** 8:22-23; 9:4,26.

**10:24-26** Pharaoh wanted to retain his hold on them through their property. Pharaoh made four attempts to get Moses to compromise. He said first "stay in the land and sacrifice" (8:25); then "don't go far from the land" (8:28); then "only men may go" (10:10-11); finally he said they

<sup>13</sup>And Moses stretched out his rod over the land of Egypt, and the LORD brought an east wind on the land all that day and all *that* night, *and* when morning came the east wind brought the locusts. <sup>14</sup>And the locusts went up over all the land of Egypt, and settled on all the territory of Egypt, a very great many. There were never such locusts before, nor will there be such after them. <sup>15</sup>For they covered the surface of the ground everywhere, so that the land was darkened, and they ate every plant in the land, and all the fruit of the trees which the hail had left. And in all the land of Egypt, among the trees, or among the plants in the field, nothing green remained.

<sup>16</sup>Then Pharaoh quickly called for Moses and Aaron and he said, "I have sinned against the LORD your God, and against you. <sup>17</sup>So now please forgive my sin only this once, and pray to the LORD your God to only take away this death from me".

<sup>18</sup>And he went out from Pharaoh, and prayed to the LORD. <sup>19</sup>And the LORD changed *the wind* to a very strong west wind, which took away the locusts, and drove them into the Red Sea. Not one locust remained in all the territory of Egypt. <sup>20</sup>But the LORD hardened Pharaoh's heart, so that he would not let the children of Israel go.

<sup>21</sup>And the LORD said to Moses, "Stretch out your hand toward heaven, so that there may be darkness over the land of Egypt, darkness *which* may be felt". <sup>22</sup>And Moses stretched out his hand toward heaven, and there was a thick darkness in all the land of Egypt for three days. <sup>23</sup>For three days they did not see each other; nor did anyone get away from his place. But all the children of Israel had light in their homes.

<sup>24</sup>And Pharaoh called for Moses and said, had to "leave flocks and herds behind" (10:24). Moses' answer was clear – "not a hoof is to be left behind".

Now, too, God wants His people to be spiritually delivered completely from this evil world (John 17:14-16; Rom 12:2; 2 Cor 6:17; Gal 1:4; 1 Pet 2:9-12; 1 John 2:15-17). Egypt is a type of this world, the kingdom of Satan, a picture of sin's bondage from which God would redeem us. Pharaoh, a god in Egypt, is a picture of Satan. Now, as then, forces hostile to God would try to keep His people tied to the world. Believers must learn to say with Moses "not the tiniest part of who we are or what we have shall be left behind. Nothing shall remain in Satan's control. With our wives, our children and all our possessions we will serve the Lord".



“Go, serve the LORD; only leave your flocks and your herds behind. Let your little ones also go with you”.

<sup>25</sup>And Moses said, “You must allow us also sacrifices and burnt offerings, so that we may sacrifice to the LORD our God. <sup>26</sup>Our livestock also will go with us. Not a hoof will be left behind. For we must take from them to serve the LORD our God, and we will not know what we are to use to worship the Lord”.

<sup>27</sup>But the LORD hardened Pharaoh’s heart, and he would not let them go. <sup>28</sup>And Pharaoh said to him, “Get away from me! Watch out for yourself! See my face no more, for on the day you see my face you will die”.

<sup>29</sup>And Moses said, “You have well spoken. I will not see your face again”.

**11** And the LORD had said to Moses, “I will bring one *more* plague on Pharaoh and on Egypt. After that he will let you go from here. And when he lets *you* go, he will in fact drive you out of here altogether. <sup>2</sup>Now speak in the hearing of the people, and *have* each man ask his neighbour, and each woman her neighbour, for silver ornaments and gold ornaments”. <sup>3</sup>And the LORD gave the people favour in the sight of the Egyptians. Moreover the man Moses was very great in the land of Egypt, in the sight of Pharaoh’s servants, and in the sight

of the people.

<sup>4</sup>And Moses had said to *Pharaoh*, “Thus says the LORD: ‘About midnight I will go out among Egypt’s *people*, <sup>5</sup>and all the firstborn in the land of Egypt will die, from the firstborn of Pharaoh who sits on his throne, to the firstborn of the servant girl who is behind the millstones, and all the firstborn of animals. <sup>6</sup>And there will be a great cry throughout the whole land of Egypt. Never was there one like it, and never again will there be. <sup>7</sup>But not a dog will move its tongue against any of the children of Israel, against man or beast, so that you may know that the LORD makes a distinction between the Egyptians and Israel.’ <sup>8</sup>And all these servants of yours will come to me, and bow down before me, saying, ‘Go, you and all the people who follow you.’ And after that I will go”. And, burning with anger, he had gone out from Pharaoh.

<sup>9</sup>And the LORD said to Moses, “Pharaoh will not listen to you, so that my wonders may be multiplied in the land of Egypt”. <sup>10</sup>And Moses and Aaron did all these wonders before Pharaoh, and the LORD hardened Pharaoh’s heart, so that he would not let the children of Israel go out of his land.

**12** And the LORD spoke to Moses and Aaron in the land of Egypt, saying, <sup>2</sup>“This month *is to be* for you the beginning

**10:28** Pharaoh here ends the contest with Moses and has to admit defeat. His magicians have failed, his attempts at compromise have failed, and Egypt’s gods have failed. All that is left for him is to make threats (compare Acts 4:15-22; 7:54-58). But threats do not change the truth. And the truth is this: Jehovah, the God of Israel, the God of the Bible is the true and only God, and the gods of Egypt and other nations were not and are not.

**10:29** 11:8.

**11:2** 3:22.

**11:3** 3:21; Deut 34:10-12.

**11:4** The Egyptians worshiped gods who were supposed to give life and to destroy life. But now Jehovah reveals that it is He and not those gods who has the power of life and death in His hands. See 1 Sam 2:6; Gen 38:7; Ps 33:18-19; Matt 10:28; Rev 1:18.

**11:7** 8:22-23; 9:4,26; 10:23.

**11:9** 7:4.

**11:10** This record of God’s judgment on Pharaoh and the Egyptians shows that seeing even the greatest miracles in itself cannot change the heart of man. Outward miracles cannot break

his stubborn will. Human pride and hardness of heart are amazing, audacious and unreasonable in the extreme. Compare Ps 78:17,32-42. This is seen also in the time of the Lord Jesus. Many who saw His mighty miracles failed to repent and believe and obey Him. See what He said in Luke 16:31. The judgment of God on such people is inevitable.

**12:1** This is one of the key chapters of the Old Testament. In it God shows His people that their redemption comes only by blood sacrifice. So important was this time in Israel that they started dating their year from this month. This Hebrew month (based on the movement of the moon) had two names – Abib and Nisan – and fell sometime during our months of March and April. It was an entirely new beginning for the people of Israel. This whole chapter is highly symbolic. See also Lev 23:5. The sacrificial lamb pointed forward in time to the “Lamb of God” (John 1:29) whom the disciple and apostle John identifies as Jesus Christ who sacrificed Himself and shed His blood to redeem men... (John 1:29,36; Matt 26:28; Eph 1:7; Heb 9:22; Rev 5:9,12).

of months; it is to be the first month of the year for you. <sup>3</sup>Speak to the whole congregation of Israel, saying, In the tenth day of this month each man among them is to take for himself a lamb for a father's house, a lamb for *each* household. <sup>4</sup>And if the household is too small for a lamb, let him and his neighbour nearest to his house take *it* according to the number of persons *there are*. Make your estimate for the lamb in accordance with what each person eats. <sup>5</sup>Your lamb is to be without blemish, a male of the first year. You are to take *it* from the sheep, or from the goats, <sup>6</sup>and you are to keep it until the fourteenth day of the same month. And the whole assembly of the congregation of Israel is to kill them in the evening. <sup>7</sup>And they are to take *some* of the blood, and put *it* on both side posts and on the upper beam of the door of the houses where they are going to eat it. <sup>8</sup>And that very night they are to eat the meat roasted with fire, and they are to eat it with bread

made without yeast *and* with bitter *herbs*. <sup>9</sup>Do not eat any of it raw, or even boiled in water, but roasted *with fire*, its head with its legs, and with its inner parts. <sup>10</sup>And you are to let none of it remain until morning, and you are to burn in the fire what does remain of it until morning. <sup>11</sup>And this is how you are to eat it: with your waist bound, your sandals on your feet, and your staff in your hand. And you are to eat it in haste. It *is* the LORD's Passover.

<sup>12</sup>"For I will pass through the land of Egypt on that night, and will strike all the firstborn in the land of Egypt, both man and animal. And I will execute judgment against all the gods of Egypt. I *am* the LORD. <sup>13</sup>And the blood will be a sign for you on the houses where you *are*, and when I see the blood, I will pass over you, and the plague will not be on you to destroy *you*, when I strike the land of Egypt.

<sup>14</sup>"So this day shall be to you a memorial, and you are to keep it as a feast to the LORD

**12:5** This speaks of Christ's sinless perfection (Lev 1:10; 22:18-21; Heb 9:14; 1 Pet 1:18-20).

**12:6** The lamb was kept four days to make sure there was no defect in it. Before Christ died on the cross, during His period of temptation and trial His life proved to be sinless (Heb 4:15; 7:26).

**12:7** Verses 22,23. The blood had to be applied to each house. Otherwise it accomplished nothing. Christ's atoning blood saves all those for whom He died, namely, all those who believe and personally trust Him for salvation. (See John 10:11).

**12:8** Matt 26:26; John 6:51-58,63; 1 Cor 5:7. Eating here signifies a spiritual reality. The people of Israel literally ate the lamb. Believers in Christ spiritually partake of Christ. That is, they believe His flesh and blood were sacrificed for them on the cross, they receive Him into their hearts by faith, they meditate on His person and work for them. In this way He becomes their food.

"*Bread made without yeast*" - This signifies Christ in His sinlessness as the food of His people (see notes at John 6:35,48-51). In the Bible yeast often signifies evil (Matt 16:6,11; 1 Cor 5:6-8; Gal 5:9). "Bitter herbs" may possibly signify the bitterness of the experiences that Christ endured for us (Isa 53:3-4).

**12:9** The lamb was not to be divided (v 46; John 19:33,36). Fire signifies the holiness of God which consumes the offering. The offering was accepted in the place of sinners. Water could not be used, for, it would have lessened the power of the fire. At Calvary the Lord Jesus experienced the full power of God's fiery

wrath against sin.

**12:10** 34:25. The symbolic meaning may be this: the sacrifice of Christ was once forever. Those who by faith partake of it are saved forever (Heb 10:12,14).

**12:11** They were to be ready for travel to the land of Canaan. The believer now, having partaken of the Lamb of God, should always be ready for his pilgrim journey here, and ready to move on to the next world (Luke 12:35-40).

**12:12** God was judging not only the Egyptians but their gods as well. God is against the gods. Egypt had gods representing the air, the land, various animals, the Nile river, the sun, etc. God had already showed He was the absolute master of the Nile (7:20-21), the land (8:16-17), the animal kingdom (9:2,6), the air (9:8-9,22-24), and the sun (10:21-22). Now He shows that life and death are in His hands, and that no "god" has anything to do with it. Practically every Egyptian god was represented by some beast or other. The true God shows their powerlessness by slaying the firstborn of every beast as well as that of every man. Vain and foolish had been the worship of those gods, gods so powerless to help. Compare Ps 115:3-8.

**12:13** The blood was their one and only protection from God's wrath and judgment. So now the blood of Christ cleanses the believer from all sin and thus protects him from God's coming judgment on sinners (Rom 3:23-26; Heb 9:14,28; 1 Pet 1:19; 1 John 1:7; Rev 1:5). And this is the only way of protection. Note on the Passover at Lev 23:5.

**12:14** Lev 23:4-5; 2 Kings 23:21.

throughout your generations. You are to keep it as a feast by ordinance for all time. <sup>15</sup>For seven days you are to eat bread made without yeast. On the very first day you are to put away yeast from your houses, for whoever eats bread made with yeast from the first day until the seventh day, that person is to be cut off from Israel. <sup>16</sup>And on the first day *you are to have* a holy convocation, and on the seventh day you are to have *another* holy convocation. On those *days* no kind of work is to be done, except what must be eaten by everyone; that alone may be prepared by you.

<sup>17</sup>“And you are to observe *the Feast of Unleavened Bread*, for on this very day I brought your armies out of the land of Egypt. Therefore you are to observe this day throughout your generations by an ordinance forever. <sup>18</sup>On the first *month*, on the fourteenth day of the month at evening, you are to eat bread made without yeast, until the evening of the twenty-first day of the month. <sup>19</sup>For seven days there is to be no yeast found in your houses, for whoever eats anything that is made with yeast, that person will be cut off from the congregation of Israel, whether he is a foreigner, or *someone* born in the land. <sup>20</sup>You must not eat anything made with yeast. You are to eat bread made without yeast in all your dwelling places”.

<sup>21</sup>Then Moses called for all the elders of Israel and said to them, “Go out and take a lamb for yourselves on behalf of your families, and kill the Passover. <sup>22</sup>And you are to take a bunch of hyssop, and dip *it* in the blood that is in the basin, and put the blood that is in the basin on the upper beam *of the door* and the two side posts. And none of you is to go out the door of his house until morning. <sup>23</sup>For the LORD will go through *the land* to strike the Egyptians, and when he sees the blood on the upper beam and on

the two side posts, the LORD will pass over the door, and will not allow the destroyer to come in to your houses to strike *you*.

<sup>24</sup>“And you shall observe this thing as an ordinance for yourselves and for your sons forever. <sup>25</sup>And it is to come about that when you have come to the land which the LORD will give you as he has promised, you must keep this ceremony. <sup>26</sup>And when your children say to you, ‘What do you mean by this ceremony?’ <sup>27</sup>then you must say, ‘It *is* the sacrifice of the Passover of the LORD, who passed over the houses of the children of Israel in Egypt, when he struck the Egyptians, and spared our houses.’” And the people bowed their heads and worshipped. <sup>28</sup>And the children of Israel went and did so; they did just as the LORD had commanded Moses and Aaron.

<sup>29</sup>And it came about at midnight that the LORD struck all the firstborn in the land of Egypt, from the firstborn of Pharaoh who sat on his throne to the firstborn of the captive who was in the dungeon, and all the firstborn of the livestock. <sup>30</sup>And Pharaoh got up in the night, he and all his servants and all the Egyptians, and there was a great cry in Egypt, for there was not a house where *there was not one dead*.

<sup>31</sup>And during the night he called for Moses and Aaron and said, “Up! Get out from the midst of my people, both you and the children of Israel, and go, serve the LORD, as you have said. <sup>32</sup>Take your flocks and your herds also, as you have said, and be gone! And bless me also”.

<sup>33</sup>And the Egyptians urged the people, to get them out of the land in a hurry, for they said, “*We are all dead men*”. <sup>34</sup>And the people took their dough before yeast was put in it, *and carried* their kneading bowls on their shoulders, wrapped up in their clothes. <sup>35</sup>And the children of Israel did what Moses

**12:15** Ex 12:8; 13:6-7; 23:15; 34:18; Lev 23:6; Num 28:17; Deut 16:3,8. Seven is a very significant number in the Bible. It is the number of fullness or completeness. Here it signifies a complete period of time – our whole life on earth.

**12:16** Lev 23:7-8; Num 28:18,25.

**12:17** Verse 41.

**12:23** The destroyer was the angel God sent to execute judgment (v 12).

**12:26** It is very important that parents instruct their children concerning what God has done for them (10:2; 13:8,14,15; Deut 6:6-7,20,21; 32:7;

Josh 4:6; Ps 78:5-6).

**12:27** Verses 11,12,23.

**12:28** Their faith in God’s word caused them to apply the blood to the doorposts (Heb 11:28). So now faith will cause us to apply the truth of Christ’s sacrifice to ourselves.

**12:29** Num 8:17; 33:4; Ps 135:8; 136:10.

**12:30** 11:6.

**12:31** 11:1. This was the closest Pharaoh ever came to humbling himself and repenting, but it was short-lived and utterly self-centered.

**12:33** 10:7.

**12:35-36** 3:21-22; 11:2-3; Ps 105:37.

had said; they asked the Egyptians for silver ornaments and gold ornaments and clothing. <sup>36</sup>And the LORD gave the people favour in the sight of the Egyptians, so that they let them have *what they requested*. And *in this way* they plundered the Egyptians.

<sup>37</sup>And the children of Israel journeyed from Rameses to Succoth. There *were* about six hundred thousand men on foot, besides children. <sup>38</sup>And a mixed multitude also went up with them, and flocks, and herds, a great amount of livestock. <sup>39</sup>And they baked flat bread without yeast with the dough which they brought out of Egypt. Yeast was not put in it because they were driven out of Egypt, and could not delay. And they had not prepared any food for themselves.

<sup>40</sup>Now the length of time the children of Israel stayed in Egypt was four hundred and thirty years. <sup>41</sup>And it came about at the end of the four hundred and thirty years, on the very day it came about, that all the armies of the LORD went out from the land of Egypt. <sup>42</sup>*It is a night to be much observed for the LORD for bringing them out of the land of Egypt. This is the LORD's night, to be observed by all the children of Israel throughout their generations.*

<sup>43</sup>And the LORD said to Moses and Aaron, "This *is* the ordinance of the Passover: No foreigner is to eat of it, <sup>44</sup>but every man's slave who is bought with money is to eat of it, after you have circumcised him. <sup>45</sup>A foreigner or a hired servant is not to eat of it.

<sup>46</sup>"It must be eaten in the same house; you are not to carry any of the meat out of the house. And you must not break a bone of it. <sup>47</sup>All the congregation of Israel shall celebrate it.

<sup>48</sup>"And when a foreigner stays among you, and wants to keep the LORD's Passover, all the males in his *household* must be circumcised, and then let him come near and celebrate it. Then he will be like one who is born in the land, but no uncircumcised person is to eat of it. <sup>49</sup>There is to be one law for him who is native born and for the

foreigner who is staying among you".

<sup>50</sup>All the children of Israel did this; they did just as the LORD had commanded Moses and Aaron. <sup>51</sup>And it came about on that very day *that* the LORD brought the children of Israel out of the land of Egypt by their armies.

**13** And the LORD spoke to Moses, saying, <sup>2</sup>"Sanctify for me all the firstborn, whatever opens the womb among the children of Israel, *both* man and animal. *It is mine*".

<sup>3</sup>And Moses said to the people, "Remember this day in which you came out of Egypt, out of the house of bondage, for the LORD brought you out from this *place* by the strength of *his* hand. No bread made without yeast is to be eaten. <sup>4</sup>You came out this day in the month of Abib. <sup>5</sup>And it shall be, when the LORD brings you into the land of the Canaanites and the Hittites and the Amorites and the Hivites and the Jebusites, which he swore to your fathers to give to you, a land flowing with milk and honey, that you are to observe this ceremony in this month. <sup>6</sup>For seven days you are to eat bread made without yeast, and on the seventh day *there is to be a feast to the LORD*. <sup>7</sup>Bread made without yeast is to be eaten for seven days, and no bread with yeast is to be seen with you, nor is yeast to be seen among you within all your borders.

<sup>8</sup>And on that day you are to tell your son, saying, '*This is done* because of what the LORD did for me when I came out of Egypt.' <sup>9</sup>And it will be for you like a sign on your hand, and like a reminder between your eyes, so that the LORD's law may be in your mouth. For the LORD brought you out of Egypt with a strong hand. <sup>10</sup>So you are to keep this ordinance in its time from year to year.

<sup>11</sup>"And it will be *like this*: when the LORD brings you into the land of the Canaanites, as he swore to you and to your fathers, and gives it to you, <sup>12</sup>you are to set apart for

**12:37** A total probably not less than 20 lakhs (2,000,000). Compare Gen 46:27.

**12:43** No foreigner, that is, no one who was not in covenant relationship with the Lord, no one who had not received the covenant sign of circumcision, was to partake (v 48).

**12:46** Num 9:12; Ps 34:20; John 19:33,36.

**12:47** Luke 22:19; 1 Cor 11:23-26.

**12:49** Lev 24:22; Num 15:15-16,29.

**13:2** 22:19; Lev 27:26; Num 3:13; 18:15; Deut 15:19; Luke 2:23.

**13:3** 12:42; Deut 16:3.

**13:5** Gen 15:18; 26:3.

**13:8** 12:26; Ps 44:1.

**13:9** 12:14; 13:16; Num 15:39; Deut 6:8; 11:18.

the LORD the all of the first offspring of the womb, and every firstborn that comes of any animal you have. The males *are to belong* to the LORD. <sup>13</sup>And every firstborn of a donkey you are to redeem with a lamb; and if you do not redeem it, then you are to break its neck. And every firstborn of man among your children you are to redeem.

<sup>14</sup>“And in time to come, it will be *like this*: when your son asks you, saying, ‘What is this?’ you are to say to him, ‘The LORD by the strength of *his* hand brought us out of Egypt, from the house of bondage. <sup>15</sup>And it happened that when Pharaoh stubbornly refused to let us go, the LORD killed all the firstborn in the land of Egypt, from the firstborn of man to the firstborn of animal. Therefore I sacrifice to the LORD all the firstborn of the womb that are males, but I redeem the firstborn of all my children. <sup>16</sup>And it is to be like a sign on your hand, and as a symbol between your eyes. For the LORD brought us out of Egypt by the strength of *his* hand.’ ”

<sup>17</sup>And it came about that when Pharaoh let the people go, God did not lead them *by* the way of the land of the Philistines, although that was near; for God said, “The people should not change their minds by seeing war, and return to Egypt”. <sup>18</sup>But God led the people around *by* the way of the desert of the Red Sea. And the children of Israel went up from the land of Egypt, armed for battle.

<sup>19</sup>And Moses took the bones of Joseph with him, because *Joseph* had made the children of Israel swear a solemn oath, saying, “God will surely visit you, and you must carry my bones away from here with you”.

<sup>20</sup>And they set out from Succoth, and camped in Etham, at the edge of the desert. <sup>21</sup>And by day the LORD went before them in a pillar of a cloud, to lead them on the way, and by night in a pillar of fire, to give them light, so that *they could* travel by day

and night. <sup>22</sup>The pillar of cloud by day, and the pillar of fire by night, were not taken away *from their place* in front of the people.

**14** And the LORD spoke to Moses, saying, <sup>2</sup>“Tell the children of Israel to turn and camp before Pi Hahiroth, between Migdol and the sea, opposite Baal-Zephon. You are to camp facing it, by the sea. <sup>3</sup>For Pharaoh will say about the children of Israel, ‘They are confused in the terrain, the desert has hemmed them in.’ <sup>4</sup>And I will harden Pharaoh’s heart, so that he follows them, and I get glory through Pharaoh, and through all his army, and the Egyptians will know that *I am* the LORD”. And they did so.

<sup>5</sup>And it was told the king of Egypt that the people had fled, and the heart of Pharaoh and his servants was turned against the people, and they said, “Why have we done this, letting Israel go from our service?” <sup>6</sup>And he prepared his chariot, and took his people with him. <sup>7</sup>He took six hundred choice chariots, and all the *other* chariots in Egypt, with officers over every one of them. <sup>8</sup>And the LORD hardened the heart of Pharaoh king of Egypt, and he pursued the children of Israel. And the children of Israel were going out with hand raised high. <sup>9</sup>But the Egyptians pursued them, all the horses *and* chariots of Pharaoh, and his horsemen, and his army; and they overtook them camping by the sea, near Pi Hahiroth, opposite Baal-Zephon.

<sup>10</sup>And when Pharaoh drew near, the children of Israel raised their eyes, and there *were* the Egyptians marching after them, and they were very frightened. And the children of Israel cried out to the LORD. <sup>11</sup>And they said to Moses, “*Was it* because *there were* no graves in Egypt that you have you taken us away to die in the desert? Why have you treated us like this, bringing us out of Egypt? <sup>12</sup>Didn’t we tell you this very thing

**13:13** Redeem here means to release by offering a sacrifice to the Lord. The Lord Jesus redeemed His people, released them from their sins, by the sacrifice of Himself (Eph 1:7; Col 1:14; Heb 9:12; 1 Pet 1:18; Rev 5:9).

**13:17-18** God knew how weak, unbelieving, and unstable the people of Israel were and led them in His wisdom by the best possible way. Compare Deut 32:9-12; Ps 23:2; John 10:2-4,14.

**13:19** Gen 50:24-25; Josh 24:32; Heb 11:22.

**13:21** 14:19,24; 33:9-10; Num 9:15; 14:14;

Deut 1:33; Neh 9:12; Ps 78:14; 99:7; 105:39; Isa 4:5. Note on fire at 3:2.

**13:22** Neh 9:19; Ps 48:14; Isa 58:11.

**14:4** Note at 4:21.

**14:5** 12:30-32.

**14:8** Num 33:3.

**14:9** “*Horsemen*”— (also vs 17,18,23,26,28) – the Hebrew for this word may mean “charioteers” also.

**14:10** Josh 24:7; Neh 9:9; Ps 34:17; 106:7.

**14:11** “*Said*”— 5:21; 15:24; 16:2; Num 14:1-4; Ps 106:7.

in Egypt, saying, 'Let us alone, so that we may serve the Egyptians?' For *it would have been* better for us to serve the Egyptians, than to die in the desert".

<sup>13</sup>And Moses said to the people, "Do not be afraid. Stand still and see the salvation of the LORD, which he will show you today. As for the Egyptians whom you see today, you will never see them again. <sup>14</sup>The LORD will fight for you, and you will keep silent".

<sup>15</sup>And the LORD said to Moses, "Why are you crying out to me? Tell the children of Israel to go forward, <sup>16</sup>and raise your rod and stretch out your hand over the sea, and divide it. And the children of Israel will go on dry *ground* through the middle of the sea. <sup>17</sup>And I, I myself, will harden the hearts of the Egyptians, and they will follow them, and I will get honour for myself through Pharaoh and through his whole army and through his chariots and through his horsemen. <sup>18</sup>And the Egyptians will know that I *am* the LORD, when I have gotten honour for myself through Pharaoh, through his chariots, and through his horsemen".

<sup>19</sup>And the angel of God, who had been going before the camp of Israel, moved and went behind them. And the pillar of cloud went from in front of them and stood behind them, <sup>20</sup>and it came between the camp of the Egyptians and the camp of Israel. It was a cloud and darkness *to them*, but at night it gave light *to these*, so that the whole night the one did not come near the other. <sup>21</sup>And Moses stretched out his hand over the sea, and the LORD caused the sea to move back by a strong east wind all that night, and made the sea dry *land*, and the

waters were divided. <sup>22</sup>And the children of Israel went into the middle of the sea on dry *ground*, and the waters were *like* a wall to them on their right hand, and on their left.

<sup>23</sup>And the Egyptians pursued *them*, and went into the middle of the sea after them, all of Pharaoh's horses, his chariots, and his horsemen. <sup>24</sup>And it came about that in the morning watch the LORD looked at the army of the Egyptians through the pillar of fire and of the cloud, and threw the army of the Egyptians into confusion, <sup>25</sup>and he caused their chariot wheels to come off, so that they drove them with difficulty. So the Egyptians said, "Let's get away from the face of Israel, for the LORD is fighting for them against the Egyptians".

<sup>26</sup>And the LORD said to Moses, "Stretch out your hand over the sea, so that the waters may come back on the Egyptians on their chariots and on their horsemen". <sup>27</sup>And Moses stretched out his hand over the sea, and when morning came the sea returned to its place, and the Egyptians were fleeing against it, and the LORD overthrew the Egyptians in the middle of the sea. <sup>28</sup>And the waters returned and covered the chariots and the horsemen and all the army of Pharaoh that came into the sea after them. Not one of them remained.

<sup>29</sup>But the children of Israel walked on dry *ground* in the middle of the sea, and the waters were *like* a wall to them on their right hand, and on their left. <sup>30</sup>In this way the LORD saved Israel that day from the hand of the Egyptians, and Israel saw the Egyptians dead on the seashore. <sup>31</sup>And Israel saw the great power that the LORD used

**14:12** "*Better*"— 32:9; 34:9; Deut 9:7; 31:27. The people of Israel believed and worshipped God when things seemed to be going well, but murmured and complained when things seemed to be going badly. They did not realize that difficulties were to test and strengthen their faith and give God further opportunities to display His power and grace.

**14:13** 20:20; 2 Chron 20:15,17; Isa 41:10,13,14.

**14:14** Verse 25; 15:3.

**14:15** There are times when mere prayer without action is out of place and God's people must simply go forward in obedience to His command.

**14:16** 4:17,20; 7:19.

**14:17-18** 4:21.

**14:19** 13:21. Note on angel at Gen 16:7.

**14:20** We can see from this that the pillars of

cloud and fire were no small things but very massive indeed.

**14:21-22** This marvelous event was remembered ever after in Israel – 15:8; Neh 9:11; Ps 66:5-6; 74:13; 78:13; 106:8-9; 136:13-15. All things are under God's control and He uses means – wind, sea, rain and sun, etc – to accomplish His purposes.

**14:23-25** Verse 14.

**14:27-28** 15:1,7; Deut 11:4; Neh 9:11; Ps 78:53. God knew how to deal with a proud, ungodly ruler and his ungodly armies which persecuted His people, and it was just and right for God to do as He did. Note at Num 31:2. See also Prov 1:24-31; 29:1; 2 Thess 1:5-10.

**14:29** Heb 11:29.

**14:31** 4:31; Ps 106:12. But even then their faith was weak and wavering.

on the Egyptians, and the people feared the LORD, and believed the LORD and his servant Moses.

**15** Then Moses and the children of Israel sang this song to the LORD, and spoke, saying:

“I will sing to the LORD,  
for he has triumphed  
gloriously.  
The horse and his rider  
he has thrown into the sea.

<sup>2</sup> The LORD *is* my strength  
and song,  
and he has become  
my salvation.

He *is* my God,  
and I will glorify him,  
my father’s God,  
and I will exalt him.

<sup>3</sup> The LORD *is* a warrior.  
The LORD *is* his name.

<sup>4</sup> Pharaoh’s chariots  
and his army  
he has thrown into the sea.  
His chosen officers also  
are drowned  
in the Red sea.

<sup>5</sup> The depths covered them.  
They sank to the bottom  
like a stone.

<sup>6</sup> Your right hand, O LORD,  
was glorious in power.  
Your right hand, O LORD,  
dashed the enemy in pieces.

<sup>7</sup> And in the greatness

of your excellence  
you overthrew those  
who rose up against you.  
You sent out your wrath,  
*and it* consumed them  
like stubble.

<sup>8</sup> And with the blast of  
your nostrils the waters  
gathered together,  
the floods stood upright  
like a heap,  
*and* the depths congealed  
in the heart of the sea.

<sup>9</sup> “The enemy said,  
‘I will pursue,  
I will overtake,  
I will divide the spoil,  
my desire will be satisfied  
on them.  
I will draw my sword,  
my hand will destroy them.’

<sup>10</sup> “You blew with your wind,  
the sea covered them.  
They sank like lead  
in the mighty waters.

<sup>11</sup> “Who *is* like you,  
O LORD, among the gods?  
Who is like you,  
glorious in holiness,  
awe-inspiring *in* praises,  
doing wonders?

<sup>12</sup> You stretched out  
your right hand;  
the earth swallowed them.

<sup>13</sup> In your mercy you  
led out the people

**15:1** Ps 106:12; Rev 15:3; Isa 12:5; 42:10.

**15:2** Ps 18:1; Isa 12:2; Hab 3:18-19; 2 Sam 22:47; Ps 99:5; Isa 25:1.

**15:3** 14:14; Deut 1:30; 3:22; 20:4; Josh 23:10; Rev 19:11. The Lord fights for truth and justice and overthrows the arrogant and ungodly.

“*Warrior*”— here the KJV has “man of war”, thus having the Israelites speak as though Jehovah God were a man. The expression “man of” in Hebrew was a common way of speaking to indicate anyone (human or not) who had the quality revealed in the word that followed.

**15:4** 14:6-7,17,18.

**15:5** Neh 9:11.

**15:6** “*Hand*”— 3:20; 6:1; Ps 16:11; 102:25; 118:15-16; 119:73; Isa 59:1.

**15:7** Ps 78:49-50; Isa 5:24; Heb 12:29.

**15:9** 14:5,8,9.

**15:10** 14:21.

**15:11** “*Who is like you*”— 8:10; 9:14. There were many who are called gods and lords in the world of that day, as in our day, but Jehovah showed His vast superiority to them all. The gods of Egypt are no longer worshiped; the gods of ancient Babylon, of Greece, of Rome have long since been discarded. Jehovah, the God of the Bible, the Creator of the universe, lives and continues to perform His wonderful works. Deut 3:24; 2 Sam 7:22; 1 Kings 8:23; Ps 71:19; 86:8; Micah 7:18.

“*Holiness*”— Lev 19:2; Isa 6:3; Rev 4:8; 1 Pet 1:14-16 (note at Lev 20:7).

“*Wonders*”— Job 5:9; Ps 72:18; 77:14; 86:10; 136:4. These are some of the lessons God was teaching Israel (and would teach us) by His dealings in Egypt.

**15:13** “*Mercy*”— in the midst of judgments on the ungodly God shows His love to his chosen people who believe and serve Him.

- whom you redeemed.  
 You will guide them  
 in your strength to your  
 holy dwelling place.
- <sup>14</sup> The peoples will hear  
 and be afraid.  
 Sorrow will take hold of the  
 inhabitants of Philistia.
- <sup>15</sup> Then the chiefs of Edom  
 will be amazed.  
 The mighty men of Moab  
 will be seized  
 with trembling.  
 All the inhabitants of Canaan  
 will melt away.
- <sup>16</sup> Fear and dread will fall  
 on them.  
 By the greatness of your arm  
 they will be as still as a stone,  
 until your people pass over,  
 O LORD, until the people whom  
 you have bought pass over.
- <sup>17</sup> You will bring them in,  
 and plant them in the  
 mountain of your inheritance;  
 in the place, O LORD,  
 which you have made  
 for you to live in,  
 in the Sanctuary,  
 O Lord, which your hands  
 have established.
- <sup>18</sup> The LORD will reign  
 for ever and ever”.
- <sup>19</sup>For the horse of Pharaoh along with  
 his chariots and his horsemen went into

the sea, and the LORD brought the  
 waters of the sea back on them; but the  
 children of Israel went on dry *ground* in  
 the middle of the sea. <sup>20</sup>And Miriam the  
 prophetess, the sister of Aaron, took a  
 tambourine in her hand, and all the women  
 went out after her with tambourines and  
 with dancing.

<sup>21</sup>And Miriam answered them,  
 “Sing to the LORD,  
 for he has triumphed gloriously.  
 The horse and his rider  
 he has thrown into the sea”.

<sup>22</sup>So Moses brought Israel from the Red  
 sea, and they went out into the desert of  
 Shur, and went three days in the desert and  
 found no water. <sup>23</sup>And when they came to  
 Marah, they could not drink the waters of  
 Marah, for they were bitter. Therefore the  
 name of it was called Marah. <sup>24</sup>And the  
 people grumbled against Moses, saying,  
 “What will we drink?”

<sup>25</sup>And he cried out to the LORD, and  
 the LORD showed him a tree. When he  
 threw it into the water, the water became  
 sweet. There *the LORD* made a decree  
 and an ordinance for them, and there he  
 tested them,

<sup>26</sup>And said, “If you carefully listen to  
 the voice of the LORD your God, and do  
 what is right in his sight, and give ear to his  
 commandments and keep all his decrees,  
 I will put none of these diseases on you,  
 which I brought on the Egyptians. For I am

**15:13** “*Holy dwelling*”—Jerusalem (Zion)—Ps 9:11;  
 76:2; 78:54; 132:13; 135:21.

**15:14** “*Peoples*”—9:16; Deut 2:25; Josh 2:9-11.

**15:16** “*Bought*”—Ps 74:2; Isa 43:1; Jer 31:11;  
 Titus 2:14; 2 Pet 2:1.

**15:17** Ps 2:6.

**15:18** Ps 10:16; 29:10; 146:10; Jer 10:10; Rev 11:15.  
 Jehovah is the great king of the universe.

**15:19** 14:27-29.

“*Horsemen*”—or “charioteers”.

**15:20-21** 2:4; Num 26:59; Micah 6:4. Miriam  
 is the first prophetess mentioned in the Bible.  
 Note at Gen 20:7.

**15:22-24** Ps 77:20; 78:52-53. Evidently there  
 was a spring at Marah. The Hebrew word  
 “*marah*” means bitter. This was the first test of  
 Israel after the mighty display of God’s power  
 and love at the Red Sea. Through Moses He  
 Himself led them to Marah. They pathetically  
 failed the test and began to grumble – not for

the first or last time (14:11; 16:2; Num 14:2;  
 16:41; Ps 106:13; 1 Cor 10:10-11). They were  
 always speaking to Moses instead of to God.  
 When our supplies fail to whom do we speak?  
 Does our faith in God fail with our failing  
 supplies?

**15:25** The tree which healed the waters can remind  
 believers now that the cross of Christ can take the  
 bitterness out of life’s trials and difficulties and  
 turn them into satisfying experiences (Gal 3:13;  
 Rom 15:4; 1 Pet 1:6-7; 4:1,12,13).

“*He tested them*”—compare 16:4; Deut 8:2,16;  
 Jud 2:22; 3:1,4; Ps 66:10-12.

**15:26** “*If*”—a promise with conditions. Some are  
 unconditional (Gen 9:12-16 for example). When  
 God promises something without conditions it  
 means He will fulfill it regardless of what men  
 may do. The promise here was not like that. It  
 was based on their obedience. If they did not  
 obey, the promise would not be fulfilled.



the LORD who heals you”.

<sup>27</sup>And they came to Elim, where *there were* twelve springs of water, and seventy palm trees; and they camped there by the waters.

**16** And they set out from Elim, and the whole congregation of the children of Israel came to the wilderness of Sin, which *is* between Elim and Sinai, on the fifteenth day of the second month after their departure from the land of Egypt. <sup>2</sup>And the whole congregation of the children of Israel grumbled against Moses and Aaron in the desert. <sup>3</sup>The children of Israel said to them, “Oh, that we had died by the hand of the LORD in the land of Egypt, when we sat by pots of meat *and* when we ate bread to the full! For you have brought us out into this desert to kill this whole assembly with hunger”.

<sup>4</sup>Then the LORD said to Moses, “Look, I will rain bread from heaven for you, and the people are to go out and gather at a certain rate every day, so that I may test them, whether they will walk in my law, or not. <sup>5</sup>And it shall be that on the sixth day they

“*The LORD who heals you*”— the Hebrew is “Jehovah Rophekah” and He is perfectly able to heal His believing people (23:25; Deut 32:39; Ps 41:3-4; 103:3; 147:3; Matt 9:35; Jam 5:14-15). **15:27** God gives rest and refreshment after difficulties (Ps 23:2; 66:10-12; Mark 6:31; Rev 7:17). The journey of Israel from Egypt to Canaan is full of instruction and warning for us today (Rom 15:4; 1 Cor 10:1-13). In some respects it is similar to the journey of Christ’s believers through life from this evil world, from which they have been rescued, to heaven (note at Num 14:45; 20:12; Deut 1:19; Gal 1:4). In these chapters describing Israel’s journey we can see the weakness, depravity and instability of those people (and of ourselves, for by nature we are no better than they. If God has enlightened us and shown us what we truly are by nature, we can see our own portrait in these chapters). We also can see God’s goodness, love and power displayed on their behalf and also God’s holiness and anger against sin. We can assume by all this that great difficulties and testings are inevitable for God’s people in every age.

**16:2** 14:11; 15:24; Deut 9:24; Ps 106:25; 1 Cor 10:10.

**16:3** Ps 106:13-15. They forgot the afflictions and bondage of Egypt and thought only of food. The provisions they had brought from Egypt were exhausted. They were in a desert. The Sinai peninsula where they were is nearly 12,000 square miles, mostly desolate sand, rock and barren

are to prepare what they bring in; and it will be twice as much as they gather daily”.

<sup>6</sup>And Moses and Aaron said to all the children of Israel, “In the evening you will know that the LORD has brought you out from the land of Egypt, <sup>7</sup>and in the morning you will see the glory of the LORD; for he hears your grumbling against the LORD. But what are we, that you grumble against us?” <sup>8</sup>And Moses said, “*This will take place* when the LORD gives you meat to eat in the evening, and bread to the full in the morning. For the LORD hears your grumbling which you grumble against him. But what *are* we? Your grumbling *is* not against us, but against the LORD”.

<sup>9</sup>And Moses spoke to Aaron, “Say to the whole congregation of the children of Israel, ‘Come near to the LORD’s presence, for he has heard your grumbling.’”

<sup>10</sup>And it came about while Aaron was speaking to the whole congregation of the children of Israel, that they looked toward the desert, and, suddenly, the glory of the LORD appeared in the cloud.

<sup>11</sup>And the LORD spoke to Moses, saying,

mountains. The wadis had water usually only when it rained, which was seldom. There were springs here and there and an occasional oasis and enough water and vegetation for flocks and herds. But there was certainly not enough food or water for two million people on the march. Parts of that area are described in Deut 1:19 as a “great and terrible desert” or a “waste howling wilderness” (KJV).

The people saw this dreary waste with no cultivated fields, no rivers or flowing streams, and it appeared that only death by thirst or starvation awaited them. They forgot God’s love and the fact that He had led them to the place where they were and had promised to take them all the way to Canaan. Unbelief can blind people’s eyes to everything except their difficulties.

“Oh, that” – the KJV has “Would to God”, but in Hebrew the word for God does not appear. **16:4** “*From heaven*”— Neh 9:15; Ps 78:23-25; 105:40; John 6:31; 1 Cor 10:3.

“*Test*”— 15:25; Deut 8:2,16.

**16:6** 6:7.

**16:7** “*Glory of the LORD*”— 16:10; 33:18,21,22; 40:34; Num 14:21; Ps 72:19; Isa 6:3; John 11:40; 2 Cor 4:6; Heb 1:3.

**16:8** “*Against the LORD*”— our grumbling against the leaders God has given us and the circumstances into which He has brought us is against God Himself. This is why it is so serious (1 Sam 8:7-8; Luke 10:16; Rom 13:2; 1 Thess 4:8). Notes at Num 16:1-2,3.

<sup>12</sup>“I have heard the grumbling of the children of Israel. Speak to them, saying, ‘In the evening you will eat meat, and in the morning you will be filled with bread; and you will know that I *am* the LORD your God.’ ”

<sup>13</sup>And it came about that in the evening quails came up and covered the camp, and in the morning the dew lay around the camp. <sup>14</sup>And when the dew that lay *there* was gone, there, on the surface of the desert *appeared* a tiny flake-like thing, as small as hoar frost on the ground. <sup>15</sup>And when the children of Israel saw it, they said to one another, “It *is* manna”, for they did not know what it was. And Moses said to them, “This is the bread which the LORD has given you to eat.

<sup>16</sup>“This *is* what the LORD has commanded: ‘Each person *is to* gather it according to his eating, an omer for each person, *according to* the number of people you have. Each one is to take for *those who are* in his tent.’ ”

<sup>17</sup>And the children of Israel did so. They gathered *it*, some more, some less. <sup>18</sup>And when they measured *it* with an omer, the one who gathered much had nothing over, and the one who gathered little had no lack. Each one of them gathered *it* according to his eating.

<sup>19</sup>And Moses said, “Let no one leave *any* of it until the morning”.

<sup>20</sup>But they did not listen to Moses. Some of them left *some* of it until the morning, and it bred worms, and stank; and Moses was angry with them.

<sup>21</sup>And they gathered it every morning, each one according to his eating. And when the sun grew hot, it melted. <sup>22</sup>And it came about on the sixth day *that* they gathered twice as much bread, two omers for one person. And all the leaders of the congregation came and told Moses, <sup>23</sup>and he said to them, “This *is* what the LORD has said: ‘Tomorrow is the rest *day*, a holy Sabbath to the LORD. Bake

what you want to bake *today*, and boil what you want to boil, and what is left over put aside to be kept until the morning.’ ”

<sup>24</sup>And so they put it aside until morning, as Moses commanded. And it did not stink, nor was there any worm in it. <sup>25</sup>And Moses said, “Eat that today, for today *is* a Sabbath to the LORD. Today you will not find it in the field. <sup>26</sup>You are to gather it for six days, but on the seventh day, *which is* the Sabbath, there will not be any”.

<sup>27</sup>And it happened *that some* of the people went out on the seventh day to gather *it*, and did not find any. <sup>28</sup>And the LORD said to Moses, “How long do you refuse to keep my commandments and my laws? <sup>29</sup>See, the LORD has given you the Sabbath, so on the sixth day he gives you bread for two days. Each one of you is to stay in his place. Let no one go out of his place on the seventh day”. <sup>30</sup>So the people rested on the seventh day.

<sup>31</sup>And the house of Israel called the name of it Manna. It was like coriander seed, white, and it tasted like wafers *made* with honey. <sup>32</sup>And Moses said, “This *is* what the LORD commands: ‘Fill an omer with it to be kept for your *future* generations, so that they may see the bread I have fed you with in the desert, when I brought you from the land of Egypt.’ ”

<sup>33</sup>And Moses said to Aaron, “Take a pot and put an omer full of manna in it, and place it before the LORD, to be kept for your *future* generations”.

<sup>34</sup>So Aaron placed it before the Testimony, to be kept, just as the LORD commanded Moses. <sup>35</sup>And the children of Israel ate manna for forty years, until they came to an inhabited land. They ate manna until they came to the borders of the land of Canaan.

<sup>36</sup>Now an omer *is* a tenth of an ephah.

**16:12** Num 14:26-27; Ps 94:8-9.

**16:15** In Hebrew “what is it” is “Man hu?” The word manna comes from this (v 31).

**16:16** Verse 4; Neh 9:15; Ps 78:24; 105:40; John 6:31; 1 Cor 10:3; Rev 2:17. The manna signifies the Lord Jesus Christ come down from heaven to be the spiritual food of His people – John 6:31-35. We feed on Him by faith. That is, by faith we receive Him as our Saviour, meditate on His wonderful deeds and attributes and His work for us on the cross, draw near to Him in prayer, and receive strength from Him for our daily life.

“Omer” (also vs 18,32,33,36) – a measure

equaling about two liters.

**16:18** 2 Cor 8:15.

**16:19-20** They could not or would not obey an instruction as simple as this. The truth here is that God did not want them to store up for the future, but day by day to recognize their dependence on Him alone for their needs. Compare Matt 6:11. **16:22-26** Again they could not obey a simple instruction until repeated. We see how human, how ordinary were these Israelites.

**16:32-34** Heb 9:4.

**16:34** “Testimony” – 25:16.

**16:35** Deut 8:2-3; Josh 5:12; Neh 9:20-21.

**17** And all the congregation of the children of Israel set out from the Wilderness of Sin for *the next stage* of their journeys, according to the commandment of the LORD, and camped in Rephidim. And *there was* no water for the people to drink. <sup>2</sup>Therefore the people quarreled with Moses, and said, "Give us water to drink". And Moses said to them, "Why quarrel with me? Why do you test the LORD?"

<sup>3</sup>But the people were thirsty for water there, and so the people grumbled against Moses, and said, "Why *is* it *that* you have brought us up out of Egypt to kill us and our children and our cattle with thirst?"

<sup>4</sup>And Moses cried out to the LORD, saying, "What shall I do with this people? They are almost ready to stone me".

<sup>5</sup>And the LORD said to Moses, "Go on ahead of the people, and take with you *some* of the elders of Israel. And take your rod in your hand, with which you struck the river, and go. <sup>6</sup>See, I will stand before you there on the rock in Horeb, and you are to strike the rock. And water will come out of it, so that the people may drink". And Moses did so in the sight of the elders of Israel. <sup>7</sup>And he called the name of the place Massah, and Meribah, because of the quarreling of the

children of Israel, and because they tested the LORD, saying, "Is the LORD among us, or not?"

<sup>8</sup>Then Amalek came, and fought with Israel in Rephidim. <sup>9</sup>And Moses said to Joshua, "Choose some men for us, go out, and fight with Amalek. Tomorrow I will stand on the top of the hill with the rod of God in my hand".

<sup>10</sup>So Joshua did as Moses said to him, and fought with Amalek, and Moses, Aaron, and Hur went up to the top of the hill. <sup>11</sup>And it was like this: When Moses held up his hand, Israel prevailed, and when he let his hand down, Amalek prevailed. <sup>12</sup>But Moses' hands were heavy, and so they took a stone and put *it* under him, and he sat on it, and Aaron and Hur held up his hands, one on one side, and one on the other side, and his hands remained steady until sundown. <sup>13</sup>And Joshua defeated Amalek and his people with the edge of the sword.

<sup>14</sup>And the LORD said to Moses, "Write this in a book as something to be remembered, and tell it in the hearing of Joshua, because I will completely blot out the remembrance of Amalek from under heaven".

<sup>15</sup>And Moses built an altar, and called the name of it Jehovah Nissi, <sup>16</sup>for he said,

**17:1** 15:22-24. They were there at God's command and should have been sure He would give them all they needed (Ps 23:1).

**17:2** "Quarreled"— 14:11; 16:2-3,8; Num 21:5-6.

"Test"— Deut 6:16; Ps 78:18,41; Matt 4:7; 1 Cor 10:9.

**17:4** Num 14:10.

**17:5** 4:2; 7:20.

**17:6** "Horeb"— 3:1.

"Strike"— Num 20:10-11; Deut 8:15; Neh 9:15; Ps 78:15; 105:41; 114:8. This rock reminds us of Christ (1 Cor 10:4) who was struck for His people (Isa 53:4-6) so that they might have eternal spiritual water to drink (John 4:10,13,14; 7:37; Rev 7:17; 22:1,17). To give water for 20,000,000 people great streams had to gush from the rock. From Christ the smitten Rock flows such quantities of living water that there is enough for every one of earth's billions to drink. The water here signifies the Holy Spirit (John 7:38-39)

**17:7** The Hebrew word "massah" means test or testing. "Meribah" means quarrel or quarreling. See Num 14:22; 20:13; Deut 6:16; 9:22; Ps 95:8-11. They tested God by their unbelief—"Is the LORD among us or not?" Their duty and privilege was to trust God to meet their every need and not grumble and complain at His leading. Had not God repeatedly shown His love and power toward them?

**17:8** Amalek was a people descended from Esau, Jacob's brother (Gen 36:12; Deut 25:17-19; 1 Sam 15:2-3). They were a semi-nomadic people usually occupying desert areas south of Canaan. From this time on they were enemies of Israel. Notes at 1 Sam 15:2; Esther 3:1.

**17:9** "Joshua"— 24:13; Josh 1:1.

"Rod"— 4:20.

**17:10** "Hur"— 24:14; 31:2.

**17:11** This signified dependence on God's power alone. Perhaps the lifted arm is a picture of intercession for the people of God. Observe that when Moses' arm came down God's enemies gained ground and defeated God's people.

**17:14** "Write"— 24:4; 34:27; Num 33:2; Deut 31:9.

"Blot out"— Deut 25:19; 1 Sam 15:3.

**17:15** "Jehovah Nissi"— this means "The LORD is my banner". He is the God who gives victory to His people against their enemies (Ps 20:5; 60:4; Isa 11:12; John 16:33; Rom 8:37; 1 Cor 15:57; 2 Cor 2:14). The Christian life is a warfare against spiritual enemies (Eph 6:10-18). Victory is gained by dependence on God's power alone (v 11). We must fight if we would win, but victory is God's gift and does not come by our strength or skill. Note at Josh 1:17.

**17:16** The first part of this verse may also be translated "Because a hand was against the throne of the LORD".

“Because the LORD has sworn *that* the LORD *will have* war with Amalek from generation to generation”.

**18** And Jethro, the priest of Midian, Moses’ father-in-law, heard of all that God had done for Moses, and for his people Israel, *and* that the LORD had brought Israel out of Egypt. <sup>2</sup>After Moses had sent his wife Zipporah back, Jethro, Moses’ father-in-law, received her <sup>3</sup>and her two sons. The name of one was Gershom; for he said, “I have been a foreigner in a foreign land”. <sup>4</sup>And the name of the other was Eliezer; for *he said* “the God of my father *was* my help, and delivered me from the sword of Pharaoh”. <sup>5</sup>Now Jethro, Moses’ father-in-law, came with his sons and his wife to Moses in the desert, where he was camping at the mountain of God, <sup>6</sup>and he said to Moses, “I, your father-in-law Jethro, and your wife and her two sons with her, have come to you”.

<sup>7</sup>And Moses went out to meet his father-in-law, and bowed down, and kissed him; and they asked each other of *their* welfare, and came into the tent. <sup>8</sup>And Moses told his father-in-law all that the LORD had done to Pharaoh and to the Egyptians for Israel’s sake, *and* all the hardship that had come on them in the way, and *how* the LORD had delivered them.

<sup>9</sup>And Jethro rejoiced because of all the goodness which the LORD had done for Israel, whom he had delivered from the hand of the Egyptians. <sup>10</sup>And Jethro said, “Blessed *be* the LORD, who has delivered you from the hand of the Egyptians and from the hand of Pharaoh, who has delivered the people from under the hand of the Egyptians. <sup>11</sup>Now I know that the LORD *is* greater than all gods, because *he was* above them in the matter in which they behaved so arrogantly”. <sup>12</sup>And Jethro, Moses’ father-in-law, took a burnt offering and sacrifices for God. And Aaron and all the elders of Israel came to eat bread with Moses’ father-in-law in God’s presence.

<sup>13</sup>And it came about the next day that Moses sat to judge the people, and the people were standing around Moses from morning to evening. <sup>14</sup>And when Moses’ father-in-law saw all that he did for the people, he said, “What is this thing that you are doing for the people? Why are you sitting alone, with all the people standing around you from morning to evening?”

<sup>15</sup>And Moses said to his father-in-law, “Because the people come to me to seek God’s *guidance*. <sup>16</sup>Whenever they have a matter, they come to me, and I judge between one and another, and I cause *them* to know God’s decrees and his laws”.

<sup>17</sup>And Moses’ father-in-law said to him, “The thing that you are doing is not good. <sup>18</sup>You will surely wear out, both you and this people who *are* with you, for this work *is* too heavy for you. You are not able to do it alone. <sup>19</sup>Now listen to my voice. I will give you counsel and God will be with you. You be the *representative* of the people to God, so that you may bring the cases to God. <sup>20</sup>And you will teach them ordinances and laws and show them the way in which they are to walk, and the work they are to do. <sup>21</sup>But you must select able men from all the people who fear God, men of truth, hating dishonest gain. And place *such men* over them, *to be* leaders of thousands, leaders of hundreds, leaders of fifties, and leaders of tens. <sup>22</sup>And let them judge the people at all times. And it shall be *that* they will bring every great matter to you, but will judge every small matter themselves. So it will be easier for you, when they bear *the burden* with you. <sup>23</sup>If you do this thing, and if God so commands you, then you will be able to endure, and all this people will also go to their places contented”.

<sup>24</sup>So Moses listened to the voice of his father-in-law, and did all that he had said. <sup>25</sup>And Moses chose able men from all Israel, and made them heads over the people, leaders of thousands, leaders of hundreds, leaders of

**18:1** “*Jethro*”— 2:16,18; 3:1. Gershom means “an exile” or “a stranger there”. Eliezer means “God of help” or “my God is helper”.

**18:5** “*Mountain of God*”— 3:1,12; 4:27; 24:13.

**18:9** Ps 25:6; 86:5; Isa 63:7-9.

**18:11** 12:12; 15:11; 1 Kings 18:39; 2 Chron 2:5; Ps 95:3; 97:9; 135:5.

**18:15-16** Num 9:6,8; 27:5; Deut 17:8-13.

**18:18** Num 11:14,17; Deut 1:12.

**18:21-22** Deut 1:13-18; 16:19-20; 2 Sam 23:3; 2 Chron 19:5-10; Ps 15:1-5; Prov 24:23-25; Acts 6:3. The God of the Bible is a God of absolute justice Himself and demands that judges and rulers seek only justice for people, and refuse bribes and dishonest gain.

**18:24** Even so great and wise a man as Moses was willing to take the advice of others (Num 12:3).

fifties, and leaders of tens. <sup>26</sup>And they judged the people at all times. The hard cases they brought to Moses, but every small matter they judged themselves.

<sup>27</sup>And Moses let his father-in-law leave, and he went his way to his own land.

**19** In the third month after the children of Israel had come out of the land of Egypt, the same day, they came *into* the desert of Sinai. <sup>2</sup>When they set out from Rephidim they came to the desert of Sinai and camped in the desert. There Israel camped in front of the mountain.

<sup>3</sup>And Moses went up to God. And the LORD called to him from the mountain, saying, “This is what you are to say to the house of Jacob, and tell to the children of Israel: <sup>4</sup>You have seen what I did to the Egyptians, and *how* I carried you on eagles’ wings, and brought you to myself. <sup>5</sup>Now, therefore, if you will indeed obey my voice and keep my covenant, then you will be my special treasure out of all the peoples, for

**19:1-2** The location of this mountain called Sinai or Horeb (3:1,12) is not known for certain, but the one usually regarded by scholars as the Sinai of the Bible is a series of peaks two miles long and a mile wide. The highest point is over 7,000 feet (about 2,160 meters). In front of it there is an extensive plain where as many as 20,00,000 people could camp.

**19:3** The God of love who has redeemed Israel from bondage now gives them a further revelation of truth.

**19:4** Deut 29:2; 32:11.

**19:5-6** God now makes another covenant with Israel. See 24:8. This covenant is called the Mosaic Covenant because it was given through Moses. It is also called by some the covenant of works because its promised blessings were based on the obedience of the people. In other words, it was a conditional covenant, not like the one God gave in Noah’s day (Gen 9:12-16). God now says to Israel that they would enjoy certain privileges if you obey me’. The first part of the Bible is named after this covenant. The rest of the Old Testament from here to Malachi deals with Israel under this covenant.

This covenant has three parts, relating to the ethical, social, and religious life of Israel. This covenant did not change God’s covenant with Abraham (Gen 12:1-3; 15:18-21; 17:9-14). It was added to that covenant and was to be in force only until Christ came (Gal 3:17-19; Heb 8:7-13). When this old covenant had fully served the purpose God had for it, He laid it aside and brought in the new covenant which is far superior to it (Heb 8:6). Under the old covenant God promised Israel three

all the earth is mine. <sup>6</sup>And you will be for me a kingdom of priests, and a holy nation. These are the words which you shall speak to the children of Israel”.

<sup>7</sup>And Moses came and called for the elders of the people, and set before them all these words which the LORD commanded him.

<sup>8</sup>And all the people answered together, and said, “All that the LORD has spoken we will do”. And Moses took the words of the people back to the LORD.

<sup>9</sup>And the LORD said to Moses, “See, I come to you in a thick cloud, so that the people may hear when I speak with you, and believe you forever”. And Moses told the words of the people to the LORD.

<sup>10</sup>And the LORD said to Moses, “Go to the people, and sanctify them today and tomorrow, and have them wash their clothes, <sup>11</sup>and be ready by the third day, for on the third day the LORD will come down on Mount Sinai in the sight of all the people. <sup>12</sup>And you are to set limits to the people all around, saying, Watch out for yourselves, so *that* you

things upon their obedience.

First, they would be His own special possession (Deut 4:20; 7:6; 14:2; 26:18; Ps 135:4. Concerning believers in Christ now see Titus 2:14; 1 Pet 2:9).

Second, they would be a kingdom of priests. This was never completely fulfilled in Israel under the old covenant because they were not obedient. (Note on priests at 28:1).

Third, they would be a holy nation (Deut 7:6; 14:21; 26:19; Isa 62:12).

**19:8** 24:3,7; 26:17. Their intention to keep God’s laws was good (Deut 5:27), but they were self-deceived and all too ignorant of their weak and sinful hearts (Jer 17:9). Their later history revealed this— 32:7-9; Num 14:11; Deut 5:29; 9:24; Ps 95:10-11; 106:13-14. Because of the depravity of human nature, self-effort will never enable anyone to completely keep the law of God. To do that men must be spiritually changed, receive God’s Holy Spirit and live in the power of the Spirit (Rom 8:3-4). So the law could not bring salvation to the people. The basis of salvation is grace and mercy, not the deeds of the law (John 1:17; Acts 13:39; Rom 3:22-26; Gal 2:16; Eph 2:1-5; Titus 3:3-7). When God changes us, He implants within us new desires including the desire to obey Him, as we should, and gives us the strength to do so. (John 15:10; 1 John 2:3-6). **19:9** 24:15-16; Deut 4:11.

**19:10-13** The holy God is ready to reveal His holy law to the people. They must be clean and ready to stand before Him. Even the mountain where God appeared was holy and must not be touched.

**19:10** “*Sanctify*”— see note at Lev 20:7.

do not go up to the mountain, or touch the edge of it. Whoever touches the mountain shall surely be put to death. <sup>13</sup>No hand is to touch him, but he shall surely be stoned, or shot *with arrows*; neither animal or man is to live. When the trumpet sounds a long blast, they are to come up to the mountain”.

<sup>14</sup>And Moses went down from the mountain to the people, and sanctified the people. And they washed their clothes. <sup>15</sup>And he said to the people, “Be ready by the third day; do not go near *your wives*”.

<sup>16</sup>And it came about on the morning of the third day that there were flashes of lightning and thunder, and a thick cloud on the mountain, and the sound of a trumpet exceedingly loud, so that all the people who were in the camp trembled. <sup>17</sup>And Moses brought the people out of the camp to meet with God; and they stood at the bottom of the mountain. <sup>18</sup>And the whole of Mount Sinai was in smoke, because the LORD came down on it in fire, and its smoke went up like the smoke of a furnace, and the whole mountain shook violently. <sup>19</sup>And when the sound of the trumpet made a long blast, and got louder and louder, Moses spoke, and God answered him with a voice.

**19:16** Deut 4:11; Jud 5:5; Ps 68:7-8; Heb 12:18-21.

**19:18** “*Fire*”– note at 3:2.

**19:20** Neh 9:13.

**19:21** The picture in this chapter is one of gloom and fire and quaking and fear and distance between God and man. All these indicate God’s hatred of all sin and man’s unworthiness in himself to approach God. They show also that the revelation of God’s commandments was a fearful thing, that the way of a peaceful, joyous entrance into God’s presence was not then being revealed. God in His love gave the law to teach the people many important things. The law brought the knowledge of sin (Rom 3:19-20); when broken it brought God’s wrath (Rom 4:15); to the disobedient it brought a curse (Deut 27:26; Gal 3:10), and death and condemnation (2 Cor 3:7,9).

The law itself was holy, just, and good (Rom 7:12), but mankind is unholy, unjust, and bad, and far too weak and sinful to fully keep the law (Rom 7:14,18; 8:3). The law was a just and righteous code to govern society, but it was not a way for personal salvation. The principal work of the law is to teach us certain truth we need to know about God and ourselves and so point us to Christ (Gal 3:24-25). Learning God’s high and holy standards, our own sinful, weak natures, our need of Christ and His grace is a very great good. Happy those who so learn!

**20:1** This is one of the key chapters of the Bible,

<sup>20</sup>And the LORD came down on Mount Sinai, on the top of the mountain; and the LORD called Moses *up* to the top of the mountain and Moses went up. <sup>21</sup>And the LORD said to Moses, “Go down, warn the people so they will not break through to the LORD to gaze, and many of them perish. <sup>22</sup>And have the priests also, who come near the LORD, sanctify themselves, so that the LORD does not break out against them”.

<sup>23</sup>And Moses said to the LORD, “The people cannot come up to Mount Sinai, for you warned us, saying, ‘Set limits around the mountain and sanctify it.’ ”

<sup>24</sup>And the LORD said to him, “Away, go down. Then you are to come up, you, and Aaron with you. But do not let the priests and the people break through to come up to the LORD, so that he does not break out against them”.

<sup>25</sup>So Moses went down to the people, and spoke to them.

**20** And God spoke all these words, saying, <sup>2</sup>“*I am* the LORD your God, who has brought you out of the land of Egypt, out of the house of bondage.

<sup>3</sup>“You shall have no other gods besides me.

of the whole literature of the world. The laws recorded here are not man’s but God’s. They give His standard of holiness and justice. They were given for the good of Israel and for the good of people everywhere.

**20:2** God first identifies Himself so there can be no mistake. He is Jehovah (“LORD”), the eternally self-existing one, the Creator of man (Gen 2:7), the one who displayed His marvelous power in bringing Israel out of Egypt (note on Jehovah at 3:14-15).

**20:3** The first law of God is often repeated in the Bible (Deut 6:14; 2 Kings 17:35; Jer 25:6; 35:15; Matt 4:10). The Bible teaches the centrality of God the Creator, and this is the most important of His laws. If people follow other gods they will reject Him, neglect other laws of His, ignore His way of salvation, and thus bring ruin upon themselves. The meaning of this verse is not that there are many gods all struggling for supremacy. There is only one true God and He hates everything that is false, everything that man makes into a god or falsely imagines to be God. He loves human beings and wants their love in return (Deut 6:5). Even if a person follows all the other laws of God and breaks only this one, that person is guilty of a great sin against God, and is worthy of terrible punishment (Deut 13:6-18; 17:2-7).

“*Besides*”– this may also be translated “before”. In either case, what the true God is forbidding is to have any other god at all, ever.

<sup>4</sup>“You shall not make for yourself any graven image, or any likeness of *anything* that is in heaven above, or that is in the earth beneath, or that is in the water under the earth; <sup>5</sup>You shall not bow down to them, or serve them; for I, the LORD your God, am a jealous God, visiting the wrongdoing of the fathers on the children to the third and fourth generation of those who hate me, <sup>6</sup>and showing mercy to thousands, to those who love me and keep my commandments. <sup>7</sup>“You shall not take the name of the LORD

**20:4** God, the Creator of the universe and of man, forbids all idolatry. This commandment too is repeated many times in the Bible (for example Lev 19:4; 26:1; Deut 4:15-19; 5:8-9; 27:15; 1 John 5:21). God does not have to give any reasons for this; He is God and knows what is right and good. But excellent reasons why He gave this command are later revealed in the Bible.

First, idols give a false view of what God is like. They dishonor and slander God (Isa 40:18-26; Acts 17:29; Rom 1:20-23). Nothing that men can make can in any way represent God’s eternal being, His holiness, His grandeur, His supremely excellent nature. Man-made images will be ugly and abominable by comparison with God’s glory. Even if there could be images which truly represented God’s nature (and this is impossible), they would not be good for people to have and worship. By them we could only know the images of God and not God Himself. God can be known only through spirit, only by direct experience with Him. The Lord Jesus taught that God is spirit and that they who worship Him must worship in spirit and in truth (John 4:24).

Second, the Bible says that idols are vain and worthless (Ps 115:2-8; 135:13-18; Isa 44:9-20; Jer 10:5; Hab 2:18-19; 1 Cor 12:2; Rev 9:20).

Third, idolatry corrupts individuals and nations. It leads people astray from the one true God (Ps 106:36-39; Ezek 6:9; 44:10; Hos 4:12). So God in His love for people emphatically forbids all idolatry.

**20:5** “*Jealous God*”—jealousy is a word associated with love. God loves His people with an everlasting love (Jer 31:3). He loved the world so much He gave His only Son as a sacrifice (John 3:16). A God of love He is (1 John 4:8), and He wants love in return. When His people’s love is given to false gods and idols His anger is aroused. He loves so much that He can tolerate no rival for His people’s affections (34:14; Deut 4:24; 5:9; 6:5,15; Josh 24:19).

“*Visiting*”—God does not punish children for their parent’s sin (Deut 24:16; notes on Ezekiel chapter 18). However, the consequences of parent’s sins come upon children.

your God in vain; for the LORD will not hold him guiltless that takes his name in vain. <sup>8</sup>“Remember the Sabbath day, to keep it holy. <sup>9</sup>Six days you are to labour, and do all your work; <sup>10</sup>but the seventh day is the Sabbath of the LORD your God. You shall not do any work *in it*, neither you, nor your son, nor your daughter, your male servant, nor your female servant, nor your cattle, nor your foreigner who is inside your gates; <sup>11</sup>for *in* six days the LORD made the heaven and the earth, the sea, and all that is in them,

And God has so arranged things in life that it will be so. Children are influenced by their parents very strongly and learn their ways. If parents hate God it will be no surprising thing if their children also come to hate God. The consequences and resulting punishment of such sin will be only to the 3rd and 4th generation, but God will show His love to a thousand generations. God would much rather show love than punish (Ps 30:5; Ezek 18:23,30-32; Hos 14:1-4. The whole book of Hosea shows this truth. The cross of the Lord Jesus reveals that God took the punishment of sin Himself to keep from punishing others). In this revelation of His holy law the God of love speaks, and throughout the whole Bible God showed love, mercy, and grace to anyone who heartily turned to Him. And He still continues to do so.

“*Wrongdoing*”—the Hebrew word here has a variety of meanings including the consequences of sin.

**20:7** Lev 19:12; Deut 6:13; 10:20. God is holy and His name is holy (note at Lev 20:7). People must regard it as holy and use His name only sincerely, truly, lovingly. The penalty for breaking this law was severe (Deut 28:58-59).

**20:8-11** Gen 2:2-3; Ex 23:12; 31:13-17; 34:21; 35:2-3; Deut 5:12-15; Isa 58:12-13. The Sabbath was a day of quietness, relaxation, and rest. It was also the day when Israel met together to worship God (Lev 23:3). God knew that man needed such a day after six days of work. The law had Saturday for their rest day. Christians now, no longer under the law (Rom 6:14), generally have Sunday as their rest day (Acts 20:7; 1 Cor 16:2). The particular day is not the important thing but the fact of having some day for rest and worship. In the whole of the New Testament there is no command to Christians to take Saturday (or any other day) as their day of rest.

**20:11** “*Six days*”—the word “in” before “six” appears in most versions, but it was added by the translators. It is not in the Hebrew here. So this sentence could also be translated like this: “For six days the LORD worked on the sky and the land, the sea, and all that is in them, and ceased the seventh day”. It seems He is speaking

and ceased on the seventh day. Therefore the LORD blessed the Sabbath day, and made it holy.

<sup>12</sup>“Honour your father and your mother, so that your time may be long in the land which the LORD your God is giving you.

<sup>13</sup>“You shall not commit murder.

<sup>14</sup>“You shall not commit adultery.

<sup>15</sup>“You shall not steal.

<sup>16</sup>“You shall not bear false witness against your neighbour.

<sup>17</sup>“You shall not covet your neighbour’s house; you shall not covet your neighbour’s wife, or his male servant, or his female servant, or his ox, or his donkey, or anything that *belongs* to your neighbour”.

of making this special area of the universe ready for man’s habitation. After all, He is speaking to human beings on the earth He created for them and about which they have more interest than any other spot in the universe. And the original hearers and readers knew nothing about outer space with its billions of galaxies. Of course, God did create the whole universe, but it is unlikely that this is what He is speaking about here.

“*Heaven*” – this could be translated “sky” also. The Hebrew word is in the plural, but it is always in the plural whether the meaning is “heavens” (plural), or “heaven” (singular) or “sky” or “skies”. The singular is never used.

“*Earth*” – the Hebrew word here also means “land”, and may be better, in the context, to translate it “land”. If we say earth, the sea is a part of the earth and should not be singled out as something different from the earth. But the expression “land and sea” indicates that these two things are different. And, in fact, what God did in those six days of Genesis was to prepare the land and the sea and the atmosphere around the earth.

“*Made*” – the Hebrew verb (“*asah*”) which has many meanings – “made”, “did”, “prepared”, “made ready”, “appointed”, “worked on”, etc. It is unlikely that this verse refers to Gen 1:1 and the “beginning” when God “created” (“*bara*”) the heaven and the earth out of nothing. The Hebrew verb here usually means made or made ready, working on existing materials. See the notes on Genesis chapter 1. It seems that here in Exodus the six days here were the days that God “worked on” an already existing earth (from Gen 1:3 onward). If this is the correct interpretation, then since the seventh day here is a literal day of 24 hours there is strong reason for thinking that the six previous days were also literal days of 24 hours. But see notes at Gen 1:5; 2:4; 5:2.

**20:12** Lev 19:3; Deut 27:16; Matt 15:4; 19:19; Eph 6:2-3.

<sup>18</sup>And all the people saw the thunder and the lightning flashes, and the sound of the trumpet, and the mountain smoking. And when the people saw *it*, they trembled and stood at a distance. <sup>19</sup>And they said to Moses, “You speak with us, and we will listen; but do not have God speak with us, or we will die”.

<sup>20</sup>And Moses said to the people, “Do not be afraid; for God has come to test you so that his fear may be before your faces, so that you do not sin”.

<sup>21</sup>And the people stood at a distance, and Moses drew near the thick darkness where God was.

<sup>22</sup>And the LORD said to Moses, “This is

**20:13** Gen 9:6; Ex 21:12; Lev 24:17; Deut 5:17. This is not a command against killing, but against murder. God Himself commanded men to put other men to death for various offenses (see note at 21:36), and sent the nation Israel into Canaan to kill its inhabitants. So to translate this command as “You shall not kill” is misleading. The Hebrew word means murder.

**20:14** Lev 20:10; Deut 5:18; Matt 5:27; 19:18; Rom 13:9; 1 Cor 6:9,18; Eph 5:3; Col 3:5; Heb 13:4.

**20:15** 21:16; Lev 19:11,13; Matt 19:18; Rom 13:9; Eph 4:28.

**20:16** See 23:1; Ps 5:6; 15:2; Prov 6:16-19; 12:22; Matt 19:18; Eph 4:15,25; Col 3:9. God is a God of truth and so hates all kinds of lying and deception. Three times in the closing book of the Bible God reveals what the terrible consequences of lying will be (Rev 21:8,27; 22:15).

“*Neighbour*” – this means fellow human beings, not just the person living next door.

**20:17** Deut 5:21; Rom 7:7; 13:9; Eph 5:3,5. All the other commandments in this chapter concern outward actions. This one concerns the secret desires of the heart. The apostle Paul once thought he could keep all of the law, but this one command revealed to him the uncontrollable desires that were in his fallen nature and convicted him of sin (Rom 7:7-8). More than any other commandment perhaps this one shows that all have sinned and come short of the glory of God (Rom 3:23). The Lord Jesus revealed that sin is in the inner desire as well as in the outward act of a person (Matt 5:27-28; 15:19-20).

**20:18** 19:16,18; Heb 12:18-19. Law keeps man at a distance from God, grace brings him near.

**20:19** Deut 5:5,23-27; Heb 12:19.

**20:20** Deut 4:10; 6:24; Prov 3:7; 16:6; Isa 8:13. The law should produce a fear of offending God and bringing His punishment. Such fear will restrain from evil (notes at Gen 20:11; Ps 34:11-14; 111:10; Prov 1:7).

**20:21** 19:16; Deut 5:22.

**20:22** Deut 4:36; 5:24,26; Neh 9:13; Heb 12:25.



what you are to say to the children of Israel: You have seen that I have talked with you from heaven. <sup>23</sup>To be with me you shall not make for yourself gods of silver, and you shall not make for yourself gods of gold.

<sup>24</sup>“You shall make an altar of earth for me, and on it you shall sacrifice your burnt offerings, and your peace offerings, your sheep, and your oxen. In every place that I cause my name to be remembered I will come to you, and I will bless you. <sup>25</sup>And if you make an altar of stone for me, you shall not build it with cut stones, for if you use your chisel on it, you have polluted it. <sup>26</sup>Neither shall you go up by steps to my altar, so that your nakedness is not exposed on it.’

**21** “Now these *are* the laws which you are to set before them.

<sup>2</sup>“If you buy a Hebrew slave, he is to serve

you for six years, and in the seventh he is to go out free, *paying* nothing. <sup>3</sup>If he came in by himself, he shall go out by himself; if he was married, then his wife shall go out with him. <sup>4</sup>If his master has given him a wife, and she has borne him sons or daughters, the wife and her children shall belong to her master, and he shall go out by himself.

<sup>5</sup>“But if the slave plainly says, ‘I love my master, my wife, and my children; I will not go out free’, <sup>6</sup>then his master shall bring him to the judges, then he shall also bring him to the door, or to the door post, and his master shall bore his ear through with an awl; and he shall serve him permanently.

<sup>7</sup>“And if a man sells his daughter as a female slave, she shall not go out as the male slaves do. <sup>8</sup>If she does not please her master, who has assigned her to himself, then he is to let her be redeemed. He shall have

**20:23** The one law God repeats in this chapter is the prohibition of other gods. This law was of the utmost importance. In fact all the other laws are based on this one.

**20:24** The Jewish sacrificial system at this time had symbolic significance. A sacrificial lamb or goat could not of itself atone for a person’s sin. A slain lamb pointed to the future “Lamb of God” Who would be slain and take upon Himself God’s anger against our sin, so that His people would be delivered from eternal punishment. An animal was killed always reminding the people that a life had to be substituted for the sinners sin. In this way, Old Testament believers expressed their faith in the promises of God and in His “Anointed One” Whom we now know is Jesus Christ, The Lamb of God. This One is spoken of all through the Old Testament pointing forward to a time future to them. The New Testament reveals His identity and the work of God’s redemptive plan, Burnt and peace offerings signify Christ sacrificed for sinners to deliver them from the curse of the very law now revealed (Gal 3:13-14). See notes on these offerings at Leviticus chapters 1 and 3.

“*Bless you*”– notes on blessing at Gen 12:2-3; Num 6:22-27; Deut 28:1-2; Ps 1:1-2; 119:1; Matt 5:3-12; Luke 11:28; Acts 3:26; Gal 3:9,15; Eph 1:3.

**21:1** Here are various laws for Israel as a nation, as a community of people living together.

**21:2** Lev 25:39-43; Deut 15:12-18; Jer 34:14. Slavery was an accepted custom in the ancient world. Under the law God permitted it for His people. It is possible He did so to signify certain spiritual truths – that man is in bondage to sin and that the law cannot free him; and that God’s people belong to Him. He is their owner and master, and they are His servants or slaves. God may have permitted slavery also to teach that all

men, because they are sinners and rebels against God, have no rights before God. Because of their nature and actions they deserve punishment, grief, death, and eternal separation from God. If any people enjoy life, liberty, happiness and prosperity, this is God’s grace and mercy to them and not their inalienable right.

In Israel slaves were to be treated far better than in any other country on earth. Their owners were to show them fairness and kindness. As a rule they were to be considered practically as members of the family where they were. They rested on the Sabbath and ate the meat of the sacrifices (Deut 5:14; 12:12; 16:11), even the consecrated food of the priests (Lev 22:11). They took circumcision if they wanted to and then had all the privileges of the covenant (Ex 12:44). When set free they were given provisions (Deut 15:14). A higher code for slaves did not exist among any people. One other fact – the seed of the eventual overthrow of slavery is found in Old Testament teachings like Lev 19:18. See also Matt 7:12 and note on slavery at Eph 6:5.

**21:5** Deut 15:16-17.

**21:6** Some slaves were treated so well by their masters that they wanted to serve permanently. This is the true believer’s attitude toward God who is his Lord and Master and he rejoices in this relationship. Christ is the believer’s perfect example in this as in everything (Heb 10:7; Ps 40:6-8; John 8:29; Rom 15:8). In the New Testament believers are called slaves or servants of God (Rom 6:17-22).

“*Judges*”– the Hebrew word means “gods” or “God”. See note at Ps 82:1-2. The judges were supposed to be God’s representatives to dispense justice.

**21:7** Neh 5:5.

no authority to sell her to a foreign people, since he has dealt unfairly with her. <sup>9</sup>And if he has assigned her to his son, he shall deal with her according to the custom with daughters. <sup>10</sup>If he takes another woman, he shall not diminish her food, her clothing, and her conjugal rights. <sup>11</sup>And if he does not do these three *things* for her, then she shall go out free without payment.

<sup>12</sup>“Whoever strikes a man, so that he dies, shall surely be put to death. <sup>13</sup>However if a man did not lie in wait, but God delivered *him* into his hands, then I will appoint you a place where he is to flee. <sup>14</sup>But if a man deals arrogantly with his neighbour so as to murder him treacherously, you shall take him from my altar to be put to death.

<sup>15</sup>“And whoever strikes his father, or his mother, shall surely be put to death.

<sup>16</sup>“And whoever kidnaps a man and sells him, or if he is found in his hands, he shall surely be put to death.

<sup>17</sup>“And whoever curses his father, or his mother, shall surely be put to death.

<sup>18</sup>“And if men fight together, and one strikes the other with a stone or with *his* fist, and he does not die, but is confined to *his* bed, <sup>19</sup>if he gets up again and walks around with his staff, then the one who struck *him* will be in the clear. But he shall pay for the loss of his time, and shall see that he is completely healed.

<sup>20</sup>“And if a man strikes his male or female slave with a rod, and the *slave* dies at his hand, he shall surely be punished. <sup>21</sup>However, if the *slave* survives a day or two, he shall not be punished, for he *is* his property.

<sup>22</sup>“If men fight, and *one of them* harms a pregnant woman so that she has a

miscarriage, yet there is no further injury, he shall surely be fined, just as the woman’s husband may demand, and he must pay as the judges *determine*. <sup>23</sup>And if there is *any* further injury, then you shall give life for life, <sup>24</sup>eye for eye, tooth for tooth, hand for hand, foot for foot, <sup>25</sup>burning for burning, wound for wound, stripe for stripe.

<sup>26</sup>“And if a man strikes the eye of his male slave, or the eye of his female slave so that it is lost, he shall let him go free for his eye’s sake. <sup>27</sup>And if he knocks out his male slave’s tooth, or his female slave’s tooth, he shall let him go free for his tooth’s sake.

<sup>28</sup>“If an ox gores a man or a woman and they die, then the ox shall surely be stoned, and its meat shall not be eaten; but the owner of the ox *shall be* in the clear. <sup>29</sup>But if the ox was previously in the habit of goring, and its owner has been warned, and he has not confined it, and it has killed a man or a woman, the ox shall be stoned, and its owner also shall be put to death. <sup>30</sup>If payment is demanded of him, then he shall give whatever is demanded for the ransom of his life. <sup>31</sup>Whether it has gored a son, or has gored a daughter, it is to be done to him according to this law. <sup>32</sup>If the ox gores a male slave or a female slave, he shall give to their master thirty shekels of silver, and the ox shall be stoned.

<sup>33</sup>“And if a man uncovers a pit, or if a man digs a pit, and does not cover it, and an ox or a donkey falls in it, <sup>34</sup>the owner of the pit shall make *it* good, *and* give money to their owner; and the dead *animal* shall be his.

<sup>35</sup>“And if one man’s ox hurts another’s, and it dies, then they shall sell the live ox, and divide the money from it, and also divide the dead ox. <sup>36</sup>Or if it is known that the ox

21:12 Gen 9:6; Lev 24:17; Num 35:30; Matt 26:52.

21:13 Num 35:10-15; Deut 19:1-13; Josh 20:1-9.

21:14 Deut 19:11-12; 1 Kings 2:28-34.

21:15 20:12.

21:16 Deut 24:7.

21:17 20:12; Lev 20:9; Prov 20:20; Matt 15:4.

21:21 Lev 25:44-46. God’s people are God’s property – Deut 4:20; 7:6; 14:2; Ps 135:4; Rom 14:8; 1 Cor 6:19-20; Titus 2:14.

21:22 Deut 22:18-19.

21:23 This is the essence of the law – exact retribution for offenses (Lev 24:19-20; Deut 19:21). This was to govern the relationship of the people of Israel in society. Their judges were to decide what retribution was required. In Matt 5:38-41 Jesus gave a higher law for individual relationships. See also Rom 12:19-21. Even if justice is not obtained in the courts, believers are not to take vengeance, but

are to commit their case to God. Note at Num 31:2.

21:32 “*Thirty shekels*” – about 0.3 kilogram. The price of a slave was 30 pieces of silver. See Zech 11:12; Matt 26:15; 27:3,9.

21:36 Under the law, as we see in this chapter, death was the penalty for murder, striking or cursing a parent, kidnaping, and causing death through negligence. Other sins for which the death penalty was ordered in God’s law were these: breaking the Sabbath (31:14; 35:2), offering a child to a false god (Lev 20:2), adultery and other sexual sins (Lev 20:10-16), consulting mediums and other such people (Lev 20:6), blasphemy (Lev 24:15), promoting or practicing idolatry and false worship (Deut 13:1-8), prophesying falsely (Deut 18:20), disobedience and rebellion (Deut 21:18-21), sorcery (22:18), and worship of other gods (22:20). In the eyes of the one true God all these were (and are) sins worthy of death.

was previously in the habit of goring, and his owner has not confined it, he shall surely pay ox for ox, and the dead one will be his.

**22** “If a man steals an ox, or a sheep, and kills it, or sells it, he shall repay five oxen for an ox, and four sheep for a sheep.

<sup>2</sup>“If a thief is found breaking in, and is struck and dies, no blood *is to be shed* for him *in punishment*. <sup>3</sup>If the sun has risen on him *when he breaks in*, blood *is to be shed* for him. A *thief* must make full restitution. If he does not have anything, then he must be sold for his theft.

<sup>4</sup>“If the stolen *animal* is found in his hands alive, whether it is an ox, or donkey, or sheep, he must repay double.

<sup>5</sup>“If a man lets out a field or vineyard to be grazed, and puts his *own* animal so that it feeds in another man’s field, he must make restitution from the best in his own field, and from the best of his own vineyard.

<sup>6</sup>“If fire breaks out, and catches in thorns, so that the stacks of grain or the standing grain, or the field, are burnt up *by it*, the one who started the fire must surely make restitution.

<sup>7</sup>“If a man gives his neighbour money or goods for safekeeping, and it is stolen out of the man’s house, if the thief is caught, he must pay double. <sup>8</sup>If the thief is not caught, then the owner of the house shall be brought to the judges, to see whether he laid his hands on his neighbour’s possessions. <sup>9</sup>For every case of transgression, *whether it is* about an ox, or donkey, or sheep, or garment, or any kind of lost thing which *another* claims to be his, the case of the two parties shall come before the judges, and the one the

judges declare guilty must pay double to his neighbour.

<sup>10</sup>“If a man gives a donkey, or an ox, or a sheep, or any animal, to his neighbour for safekeeping, and it dies, or is hurt, or driven away without anyone seeing it, <sup>11</sup>*then* an oath *before* the LORD is to be *made* between the two of them that he has not laid his hands on his neighbour’s possessions, and their owner must accept *it*, and the *neighbor* is not to make restitution. <sup>12</sup>But if it has been stolen from him, he must make restitution to the owner of it. <sup>13</sup>If it has been torn in pieces, *then* let him bring it as evidence, and he shall not make restitution for that which was torn.

<sup>14</sup>“And if a man borrows *any animal* from his neighbour, and it is hurt, or dies, the owner of it not *being* with it, he shall surely make restitution. <sup>15</sup>*But* if the owner of it is with it, he shall not make restitution. If it is hired, it came for its hire. <sup>16</sup>And if a man seduces a girl who is not engaged *to be married*, and lies with her, he shall surely pay a dowry for her to be his wife. <sup>17</sup>If her father utterly refuses to give her to him, he shall pay money according to the dowry of virgins.

<sup>18</sup>“You shall not permit a witch to live.

<sup>19</sup>“Whoever lies with an animal shall surely be put to death.

<sup>20</sup>“He who sacrifices to *any* god, except to the LORD alone, shall be utterly destroyed.

<sup>21</sup>“You shall not wrong a foreigner or oppress him, for you were foreigners in the land of Egypt.

<sup>22</sup>“You shall not mistreat any widow, or fatherless child. <sup>23</sup>If you mistreat them in any way, and they cry out to me at all, I

22:1 20:15; 2 Sam 12:6; Luke 19:8.

22:2 A person in a house at night would feel more danger from a thief and would be justified in striking in self-defense.

22:7 Lev 16:1-7.

22:11 Heb 6:16.

22:16-17 Deut 22:28-29. In Israel a bridegroom paid a dowry to the girl’s father – the opposite of the custom in India.

22:18 Lev 19:31; 20:6,27; Deut 18:10-11; Jer 27:9-10. Sorcerers and sorceresses are not servants of God, and not in contact with God. The result of their activity is to turn people away from the truth and away from the true God. That danger had to be dealt with drastically. See also Acts 13:6-11; Rev 9:21; 18:23; 21:8; 22:15.

22:19 Lev 18:23; 20:15-16; Deut 27:21.

22:20 32:8; 34:15; Lev 17:7; Num 25:2; Deut 17:2-3,5; 1 Kings 18:40; 2 Kings 10:25; 1 Cor 10:20. The penalty for this sin was great because it was breaking the first and most important of the ten commandments (20:3). The Creator demands that worship be given to Him alone and not to anything or anyone else called a god.

22:21 23:9; Lev 19:33-34; 25:35; Deut 1:16; 10:19; 27:19.

22:22 Deut 24:17-18; Ps 68:5; 82:1-4; Prov 23:10-11; Jer 9:24. The God of the Bible (the only God there is) loves justice and will punish those who trouble the weak and helpless. Injustice makes God angry. Notes on His anger at Num 25:3.

will surely hear their cry, <sup>24</sup>and my wrath will be aroused, and I will kill you with the sword, and your wives will be widows, and your children fatherless.

<sup>25</sup>“If you lend money to *any of* the poor among my people, you shall not be like a moneylender; you must not charge him interest. <sup>26</sup>If you ever take your neighbour’s cloak as a pledge, you shall deliver it to him by sundown; <sup>27</sup>for that *is* his only covering; it *is* his garment for his body. What else will he sleep in? And when it comes about that he cries out to me, I will hear; for I *am* gracious.

<sup>28</sup>“You shall not revile God, or curse a ruler of your people.

<sup>29</sup>“You shall not hold back the first of your harvest and of your vintage. You shall give me the firstborn of your sons.

<sup>30</sup>“You shall do the same with your oxen, *and* with your sheep. It is to be seven days with its mother; on the eighth day you shall give it to me.

<sup>31</sup>“And you shall be holy men to me. You shall not eat *any* flesh *that is* torn by beasts in the field; you must throw it to the dogs.

**23** “You shall not spread a false report. Do not join hands with the wicked to be an unrighteous witness. <sup>2</sup>You shall not follow a crowd to do evil; neither shall you testify in a lawsuit to pervert justice, following the majority. <sup>3</sup>And you shall not show partiality to a poor man in his lawsuit.

<sup>4</sup>“If you meet your enemy’s ox or his donkey going astray, you must surely bring it back to him. <sup>5</sup>If you see the donkey of someone who hates you lying under its burden, you must not leave it to him, you

shall surely help him with it.

<sup>6</sup>“You shall not pervert justice with your poor in his lawsuit. <sup>7</sup>Keep far from a false matter; and do not put the innocent and righteous to death; for I will not acquit the guilty.

<sup>8</sup>“And you must not take a bribe; for a bribe blinds the discerning, and perverts the words of the righteous.

<sup>9</sup>“Also you shall not oppress a foreigner, for you know the heart of a foreigner, seeing you were foreigners in the land of Egypt.

<sup>10</sup>“You shall sow your land for six years and gather in its harvests. <sup>11</sup>But the seventh year you shall let it rest and lie still, so that the poor among your people may eat; and what they leave, the beasts of the field may eat. You shall do the same way with your vineyard, *and* with your olive garden.

<sup>12</sup>“You shall do your work in six days, and on the seventh day you shall rest, so that your ox and your donkey may rest, and the son of your maid servant, and the foreigner, may be refreshed.

<sup>13</sup>“And pay attention to everything I have said to you, and do not mention the name of another god; do not let it be heard from your mouth.

<sup>14</sup>“Three times in the year you shall keep a feast to me.

<sup>15</sup>“You shall keep the Feast of Unleavened Bread. You shall eat bread made without yeast for seven days, as I commanded you, in the time appointed in the month Abib; for in *that month* you came out from Egypt. And no one is to appear before me empty-handed.

<sup>16</sup>“And *you must keep* the Feast of Harvest *with* the firstfruits of your labours which

**22:25** Lev 25:35-37; Deut 15:7-11; 23:19-20; Neh 5:7; Ps 15:5.

**22:26** God sees such small things and He cares.

**22:28** Lev 24:15-16; Acts 23:5.

“*God*”– 21:6. In Hebrew the word may also indicate the judges, God’s representative. It seems unlikely that we should translate this as “the gods” (KJV). For one thing, in Hebrew the word “the” is not here.

**22:29** God had to come first in their thinking. It is God who gives the land, the rain and the harvest, and He must be remembered and honored (23:16,19; Deut 26:2-11; Prov 3:9; Mal 3:10).

**22:31** 19:6; Lev 11:44; 19:2.

**23:1** “*Report*”– 20:16; Lev 19:11-12; Deut 5:20; Ps 101:5; Prov 10:18.

“*Witness*”– Deut 19:16-21; Ps 35:11; Prov 19:5; Acts 6:11.

**23:2** Deut 16:19; 24:17.

**23:3** Lev 19:15; Deut 1:17; 6:19.

**23:4** Deut 22:1-4.

**23:6** Lev 19:15; Deut 1:17; 10:17; 16:19.

**23:7** “*Guilty*”– 34:7; Deut 25:1; Rom 1:18.

**23:8** Deut 10:17; 16:19; Prov 15:27; 17:8,23;

Isa 5:22-23. See notes at Ps 26:10; Amos 5:12.

**23:9** 22:21; Lev 19:33-34; Deut 24:17-18; 27:19.

**23:10** Lev 25:1-7.

**23:11** Lev 19:10; 23:22. Observe God’s concern for the poor.

**23:12** 20:8-11; 31:15; 35:2-3.

**23:13** “*Pay attention*”– Deut 4:9,23; 1 Tim 4:16.

“*Another god*”– Josh 23:7; Ps 16:4; Hos 2:17.

**23:14** 34:22-24; Deut 16:16.

**23:15** 12:14-20; Lev 23:6-8; Num 28:16-25.

**23:16** “*Harvest*”– 34:22; Lev 23:10; Num 28:26.

“*Firstfruits*”– Lev 23:39.

you have sown in the field, and the Feast of Ingathering at the end of the year, when you have gathered in your labours from the field.

<sup>17</sup>“Three times in the year all your males shall appear before the Lord God.

<sup>18</sup>“You shall not offer the blood of my sacrifices with bread made with yeast, and the fat of my sacrifices must not remain until morning.

<sup>19</sup>“You shall bring the first of the firstfruits of your land into the house of the LORD your God. You shall not boil a young goat in its mother’s milk.

<sup>20</sup>“See, I am sending an angel before you, to keep you in the way, and to bring you into the place which I have prepared. <sup>21</sup>Pay attention to him, and obey his voice. Do not rebel against him, for he will not pardon your transgressions; for my name is in him. <sup>22</sup>But if you shall indeed obey his voice, and do all that I say, then I will be an enemy to your enemies, and an adversary to your adversaries. <sup>23</sup>For my angel will go before you, and bring you to the Amorites, and the Hittites, and the Perizzites, and the Canaanites, the Hivites, and the Jebusites; and I will destroy them. <sup>24</sup>You must not bow down to their gods, or serve them, or do according to their works; but you must utterly demolish them, and smash their images. <sup>25</sup>And you shall serve the LORD your God, and he will bless your bread, and your water. And I will take away sickness from among you. <sup>26</sup>None will have a miscarriage or be barren in your land. I will enable you to complete the number of your days.

<sup>27</sup>“I will send my fear before you, and will destroy all the people to whom you will be going, and I will make all your enemies turn their backs to you. <sup>28</sup>And I will send hornets

before you, which will drive out the Hivite, the Canaanite, and the Hittite, from before you. <sup>29</sup>I will not drive them out before you in one year, so that the land will not become desolate, and the beasts of the field increase in number against you. <sup>30</sup>I will drive them out before you little by little, until you are increased *in number*, and inherit the land.

<sup>31</sup>“And I will set your boundaries from the Red Sea to the sea of the Philistines, and from the desert to the River; for I will deliver the inhabitants of the land into your hands, and you will drive them out before you. <sup>32</sup>You must not make any covenant with them, or with their gods. <sup>33</sup>They shall not dwell in your land, so that they may not cause you to sin against me. For if you serve their gods, it will surely be a snare to you”.

**24** And he said to Moses, “Come up to the LORD, you, and Aaron, Nadab, and Abihu, and seventy of the elders of Israel, and worship at a distance. <sup>2</sup>And Moses alone shall come near the LORD. They shall not come near. And the people shall not come up with him”.

<sup>3</sup>And Moses came and told the people all the words and all the laws of the LORD, and all the people answered with one voice, and said, “We will do *according to* every word that the LORD has spoken”.

<sup>4</sup>And Moses wrote down all the words of the LORD, and rose up early in the morning, and erected an altar at the foot of the mountain, and twelve pillars, according to the twelve tribes of Israel. <sup>5</sup>And he sent young men from the children of Israel, who offered burnt offerings, and sacrificed peace offerings of oxen to the LORD. <sup>6</sup>And Moses took half of the blood and put *it* in basins,

**23:17** 34:23; Deut 16:16. This does not mean women and children were to stay at home. But because of the length and difficulty of the way they were not commanded to come as the men were.

**23:18** 34:25; Lev 2:11.

**23:19** 22:29; 34:26; Deut 26:2,10; Neh 10:35; Prov 3:6.

**23:20** 3:2; 14:19; 32:34; 33:2.

**23:21** “Rebel”– Deut 9:7; Ps 78:40,56.

“Name”– 3:14; 6:3; 34:5-7. Note on angel at Gen 16:7.

**23:22** Gen 12:3; Num 24:9; Deut 30:7.

**23:23** Josh 24:8,11. Notes at Gen 6:7; Lev 18:24.

**23:24** “Must not bow down”– 20:5; Deut 12:30-31.

“Smash”– Num 33:52; Deut 7:5; 12:3;

2 Kings 18:4.

**23:25** “Bless”– Lev 26:3-13; Deut 28:1-14.

“Sickness”– 15:26; Deut 7:15.

**23:31** “Philistines”– the Mediterranean Sea.

“River”– the Euphrates.

**23:32** “Covenant”– 34:12; Deut 7:2.

**24:1** 6:23; 28:1.

**24:3** 19:8; 24:7; Deut 5:27.

**24:4** 17:14; 34:27; Num 33:2; Deut 31:9. This is a plain statement that Moses wrote down the law at God’s command. We should not doubt it. Compare John 5:46. Anyone who denies this (and some people do so) is denying a fact of holy Scripture.

**24:5** 18:12.

**24:6** Heb 9:18.

and half of the blood he sprinkled on the altar. <sup>7</sup>And he took the book of the covenant, and read *it* in the hearing of the people. And they said, “We will do everything that the LORD has said, and be obedient”.

<sup>8</sup>And Moses took the blood, and sprinkled *it* on the people, and said, “See, the blood of the covenant which the LORD has made with you about all these words”.

<sup>9</sup>Then Moses, Aaron, Nadab, and Abihu, and seventy of the elders of Israel went up, <sup>10</sup>and they saw the God of Israel. Under his feet *there was* something like a pavement of sapphire, and it was as clear *blue* as the heavens. <sup>11</sup>And he did not lay a hand on the nobles of the children of Israel. They also saw God, and ate and drank.

<sup>12</sup>And the LORD said to Moses, “Come up to me on the mountain, and stay here, and I will give you tablets of stone, and a law, and commandments which I have written, so that you may teach them”.

<sup>13</sup>And Moses and his assistant Joshua got up, and Moses went up on to the mountain of God. <sup>14</sup>And he said to the elders, “Wait here for us, until we come back to you. For, see, Aaron and Hur *are* with you. Whoever has matters *to resolve*, let him come to them”.

<sup>15</sup>And Moses went up on the mountain,

and a cloud covered the mountain. <sup>16</sup>And for six days the glory of the LORD remained on Mount Sinai, and the cloud covered it. And on the seventh day he called to Moses from inside the cloud. <sup>17</sup>And in the eyes of the children of Israel the sight of the glory of the LORD was like consuming fire on the top of the mountain. <sup>18</sup>And Moses went inside the cloud when he went up on the mountain. And Moses was on the mountain for forty days and forty nights.

**25** And the LORD spoke to Moses, saying, <sup>2</sup>“Tell the children of Israel to bring me an offering. You shall take my offering from everyone who gives it willingly from his heart. <sup>3</sup>And this is the offering which you shall take from them: gold, and silver, and brass, <sup>4</sup>and blue, purple and scarlet, and fine linen, and goats’ *hair*, <sup>5</sup>and rams’ skins dyed red, and badgers’ skins, and acacia wood, <sup>6</sup>oil for the light, spices for anointing oil and for sweet incense, <sup>7</sup>onyx stones, and stones to be set in the ephod, and in the breastplate.

<sup>8</sup>“And let them make me a sanctuary, so that I may dwell among them. <sup>9</sup>You shall make *it* according to all that I show you, the pattern of the tabernacle,

**24:7** “*Book*” – v 4.

“*Obedient*” – note at 19:8.

**24:8** “*Blood*” – Heb 9:19-20. Note on the old covenant at Ex 19:5.

**24:10** “*Saw*” – they saw a manifestation of God in some form, human or angelic (Isa 6:5; John 1:18; 6:46; 12:41; 1 Tim 6:16; notes at Gen 2:19; 12:7).

“*Pavement*” – Ezek 1:26; 10:1.

**24:12** 31:18; 32:15; Deut 5:22.

**24:13** “*Joshua*” – 17:9-14.

**24:14** 17:10,12.

**24:15** 19:19.

**24:16** 16:10.

**24:17** 3:2; 19:18; Deut 5:4; Heb 12:18.

**24:18** 34:28; Deut 9:9; 10:10.

**25:2** Note at 35:4-9; 1 Chron 29:3,5,9; Ezra 2:68; 2 Cor 8:11-12; 9:7.

**25:7** “*Ephod*” – 28:4,6-14.

“*Breastplate*” – 28:4,15-30.

**25:8** “*Sanctuary*” – the Hebrew means “a place that is holy”.

“*Dwell among them*” – here we have a wonderful thing – God’s great desire to be with men. The Bible reveals God coming to man, desiring man’s fellowship, providing a way for man

to approach God and live in His presence forever. This is really the story of the Bible – see Gen 2:8,19; 3:8; 16:7; 18:1; 32:24; Ex 3:8; 13:21; 19:20; 29:45-46; 33:14; 40:34-35; Lev 9:3-6; 26:11-12; Num 5:3; Deut 12:11; 1 Kings 6:13; Ps 132:13-14; Isa 7:14; 57:15; Ezek 37:27; 48:35; Zech 2:10; Matt 1:21-23; John 1:1,14; 14:16-18,23; Acts 2:1-4; 2 Cor 6:16; Eph 2:21-22; Rev 21:3. But if the holy Creator is to live with man an obstacle must be removed. This obstacle is man’s sin (Isa 59:1-2; see note at Gen 3:24). Here at the giving of His holy law God knew that people would break it. In love He provided a way to cover their sin, to make atonement for them that He might live among them. It is a way of holiness and sacrifice.

**25:9** “*Tabernacle*” – two different Hebrew words were used for the tabernacle. One was the common word for “tent”, the other was one of the common words for “dwelling”. It was sometimes called the tent of meeting (because God’s presence was there for the people to approach – 25:22; 29:42; 30:36). It was also called the tent of the testimony (because there the stone tablets of the law were kept).

and the pattern of all of its articles.

<sup>10</sup>“And they shall make an ark of acacia wood, its length two and a half cubits, its width a cubit and a half, and its height a cubit and a half. <sup>11</sup>And you shall overlay it with pure gold; overlay it on the outside and on the inside, and make a gold molding on it all around. <sup>12</sup>And you shall cast four gold rings for it, and put *them* on the four corners of it, two rings on one side of it, and two rings on its other side. <sup>13</sup>And you shall make poles of acacia wood, and overlay them with gold. <sup>14</sup>And you shall put the poles into the rings on the sides of the ark, so that the ark can be carried with them. <sup>15</sup>The poles are to be in the rings of the ark; they must not be taken away from it. <sup>16</sup>And in the ark you shall put

the testimony which I will give you.

<sup>17</sup>“And you shall make a mercy seat of pure gold, its length two and a half cubits, and its width a cubit and a half. <sup>18</sup>And you shall make two cherubim of gold. Make them out of hammered gold at the two ends of the mercy seat. <sup>19</sup>Make one cherub at one end, and the other cherub at the other end. You must make the cherubim of *one piece with* the mercy seat, at its two ends. <sup>20</sup>And the cherubim are to have *their* wings stretched out above, covering the mercy seat with their wings, and their faces *are to look* toward one another. The faces of the cherubim are to be toward the mercy seat. <sup>21</sup>And you shall put the mercy seat on top of the ark, and in the ark you shall put the

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“*Pattern*”– God showed Moses the exact pattern because the tabernacle was to teach spiritual truth through material objects (25:40; 26:30; Acts 7:44; Heb 8:2,5; 9:1-24; Rev 11:19). The whole tabernacle is a picture of Christ and His work on man’s behalf. The tabernacle was the means whereby God dwelt with His people. So was Christ. John 1:14 in the Greek actually has He “tented” or “tabernacled” among us. The tabernacle was filled with God’s glory (40:34-35). Christ is the radiance of God’s glory (Heb 1:3; John 1:14; Matt 17:2). The tabernacle revealed that the way of approach to God’s presence was by the blood of a sacrifice brought into the holy of holies by the high priest (Lev 16:15-17). This signified the work of Christ for us (Heb 9:11-12,24).

In the New Testament we do not have an explanation of each detail of the tabernacle, but the meanings of the main elements are clear enough. Let us study with reverence this pattern given by God. We should avoid unnecessary speculation and dogmatism about obscure elements of the tabernacle, and emphasize the main teachings God had given us here. Our object must not be to show our cleverness in discovering and teaching its mysteries, but to learn more of Christ and love Him more and follow His ways more closely.

**25:10** “*Ark*”– 37:1-9; Num 3:31; 10:33; Deut 10:3; Josh 3:3-17; 6:4; Jud 20:27; 1 Sam 3:3; 4:1-11; 5:1-11; 6:1-21; 7:1-2; 2 Sam 6:2-17; 7:2; 15:24-29; 1 Kings 8:1-21; Heb 9:4; Rev 11:19. The ark was called by the name of the LORD (Jehovah) – 2 Sam 6:2. It is also called “the ark of the covenant” (Num 10:33). Therefore it seems safe to say that the ark symbolizes the presence of Jehovah God, the Lord of the universe, and His covenant with His people Israel. The two stone tablets containing the ten commandments,

called “the testimony” in this verse, were a principal part of the law on which the old covenant was based, and were kept in the ark (Deut 10:2-5).

It would be no mistake to think the ark signifies Christ, who is Jehovah’s presence with His people. It is He who has the law of God in His heart (Ps 40:7-8 with Heb 10:5-7). Two other things were kept in the ark – a jar of manna and Aaron’s rod which budded (Heb 9:4). The manna signifies Christ the spiritual food of His people (see 16:16). The rod of Aaron signifies Christ as High Priest (Num 17:1-11). For the possible meanings of acacia wood and gold see note at Ex 26:15-30.

“*Cubit*”– about 18 inches or nearly half a meter.  
**25:17** “*Mercy seat*”– the Hebrew word used here comes from a verb which meant to cover over. A form of this word is used throughout the Old Testament to express the idea of atonement. See note on atonement at 29:33. Atonement was made on the cover of the ark. That was the place where God in mercy covered the sins of Israel and forgave them (Lev 16:15-17,30).

**25:18-20** The cherubim were not images of God. At the time when the pattern was given for this tabernacle, God strictly forbade the making of any image of God (20:4). He certainly would not give here a command contrary to that. The cherubim were not put there to be worshiped, and they were never worshiped in Israel. The cherubim are mentioned in other places in the Bible (note at Gen 3:24). A design of the cherubim was woven into the veil that was placed before the holy of holies in the tabernacle (26:31-33). They may symbolize the glory and holiness of God, or indicate that there was a barrier for sinful men to come into God’s presence, that only the high priest (who was a symbol of Christ) could do so.

testimony that I will give you. <sup>22</sup>And there, from above the mercy seat, from between the two cherubim that are on the ark of the testimony, I will meet with you and I will speak with you about all *the things* which I will give you as commandments for the children of Israel.

<sup>23</sup>“You shall also make a table of acacia wood, its length two cubits, its width a cubit, and its height a cubit and a half. <sup>24</sup>And you shall overlay it with pure gold, and make for it a gold molding around it. <sup>25</sup>And you shall make for it a rim around it, a handbreadth wide, and shall make a gold molding around it for its rim. <sup>26</sup>And you shall make for it four rings of gold, and put the rings on the four corners by its four legs. <sup>27</sup>The rings are to be near the rim as holders for the poles to carry the table. <sup>28</sup>And you shall make the poles of acacia wood, and overlay them with gold. The table will be carried with them. <sup>29</sup>And you shall make its dishes and its ladles and its pitchers and its sacrificial bowls, for pouring *drink offerings*. You shall make them of pure gold. <sup>30</sup>And you shall set the Showbread on the table before me at all times.

<sup>31</sup>“And you shall make a lampstand of pure gold. It is to be made of hammered work. Its base and its shaft, its bowls, its buds, and its flowers shall be *of one piece* with it. <sup>32</sup>And

six branches shall come out from its sides, three branches of the lampstand out from one side, and three branches of the lampstand out from the other side. <sup>33</sup>Three bowls made like almond *blossoms with a bud and a flower* are *to be* on one branch, and three bowls made like almond *blossoms* on the other branch, with a bud and a flower, and so in *all* the six branches that come out from the lampstand. <sup>34</sup>And on the lampstand *shall be* four bowls made like almond *blossoms*, with their buds and their flowers. <sup>35</sup>And *there shall be* a bud under two branches of it, and a bud under *another* two branches of it, and a bud under *another* two branches of it, to *all* the six branches that go out from the lampstand. <sup>36</sup>Their buds and their branches shall be *of one piece* with it. The whole of it *is to be* one hammered work of pure gold.

<sup>37</sup>“And you shall make its seven lamps. And they shall set up its lamps to give light in front of it. <sup>38</sup>And its snuffers and its trays are *to be* of pure gold. <sup>39</sup>He shall make it and all these articles out of a talent of pure gold.

<sup>40</sup>And see that you make *them* according to their pattern, which was shown to you on the mountain.

**26** “And you shall make the tabernacle *with* ten curtains *offine* woven linen, and blue, and purple, and scarlet. You shall

**25:22** 30:6,36; Lev 16:2; Num 17:4. God met with the representative of His people at the place where the blood of the atoning sacrifice was offered (Lev 16:15-16). This signifies that the meeting place for God and man is the Lord Jesus Christ, and the way is by the blood He shed for sinners (Heb 10:19-23).

**25:23** “*Table*”– Lev 24:5-7. The table signifies Christ, bearing the bread of life (John 6:35). Note at Ex 16:16.

**25:30** “*Showbread*”– literally, in Hebrew, “bread of the faces”. In such a context in Hebrew faces indicate the presence of someone. A good translation here would be “The bread of the Presence”, meaning the bread set in the presence of God.

**25:31** “*Lampstand*”– 37:17-24. This seems a better translation of the Hebrew than “candlestick”. It held lamps, not candles. The lampstand signifies Christ the light (John 1:4,9; 8:12; 9:5). He is the one who lights the way to God’s presence. The lampstand had seven branches with their seven lamps. Seven is the Bible number of completeness and perfection (compare Rev 1:4,12,16; 5:6). Christ is the perfect light. No other is needed to light the way to God, to give light for worship

and service, and indeed there is no other. In the tabernacle there was no other light at all – not of sun, or moon, or of any other source. The priests did not need to bring their own light into the tabernacle. The seven-branched lampstand was enough and its lamps were never to go out. In the future city of God we see something similar (Rev 21:23). “*Talent*” (v 39) – about 34 kilograms. **25:40** God repeated this instruction given in v 9. God is showing in symbolic form the way of approach to Himself. He is setting forth the person and work of Christ. So everything had to be made exactly as He says.

**26:1** “*Tabernacle*”– 36:8-19. Fine linen signifies righteous deeds (Rev 19:8). Here it no doubt speaks of the righteous deeds of Christ, His sinless life among men. The colours of blue, purple and scarlet signify, perhaps, Christ’s heavenly origin, His royalty and His sacrifice. The curtains covered over the articles in the tabernacle and made the tabernacle one. Inside the curtains were the light, the table with its bread, the altar of incense (30:1), the ark and the mercy seat, the tablets of the law, and the glory of God’s presence. All this was inside the curtains – that is, they all signify spiritual realities which are in Christ.



make them *with* cherubim, the work of a skillful craftsman. <sup>2</sup>The length of each curtain *shall be* twenty-eight cubits, and the width of each curtain four cubits. Each of the curtains shall have the same size. <sup>3</sup>The five curtains shall be joined to one another, and *another* five curtains *shall be* joined to one another. <sup>4</sup>And you shall make loops of blue on the edge of the outer curtain in one set, and also you shall make *them* on the edge of *the outer* curtain in the second set. <sup>5</sup>You shall make fifty loops on the one curtain, and you shall make fifty loops on the edge of the curtain that *is* in the second set, so that the loops are opposite one another. <sup>6</sup>And you shall make fifty clasps of gold, and join the curtains together with the clasps, so that the tabernacle will be a unit.

<sup>7</sup>“And you shall make curtains of goats’ hair for a covering on the tabernacle. You shall make eleven *such* curtains. <sup>8</sup>The length of a curtain *is to be* thirty cubits, and the breadth of a curtain four cubits, and the eleven curtains are to be of the same size. <sup>9</sup>And you shall join five curtains by themselves, and six curtains by themselves, and shall double the sixth curtain at the front of the tabernacle. <sup>10</sup>And you shall make fifty loops on the edge of the outer curtain in the *first* set, and fifty loops on the edge of the curtain in the second. <sup>11</sup>And you shall make fifty clasps of bronze, and put the clasps into the loops and join the tent together, so that it may be a unit. <sup>12</sup>And the part that is left over of the curtains of the tent, the half curtain that is left over, shall hang over the back of the tabernacle. <sup>13</sup>And a cubit on the one side, and a cubit on the other side of what is left over of the length of the curtains of the tent, shall hang over the sides of the tabernacle on this side and on that side, to cover it. <sup>14</sup>And you shall make a covering for the tent of rams’ skins dyed red, and over *it* a covering

of badgers’ skins.

<sup>15</sup>“And you shall make boards for the tabernacle out of acacia wood, to stand upright. <sup>16</sup>A board *is to be* ten cubits in length. A cubit and a half is to be the width of a board. <sup>17</sup>Each board *will have* two tenons, fitted to one another. You shall make all the boards of the tabernacle like this. <sup>18</sup>And so you shall make the boards for the tabernacle, twenty boards for the south side, facing south. <sup>19</sup>And you shall make forty sockets of silver under the twenty boards, two sockets under one board for its two tenons, and two sockets under another board for its two tenons. <sup>20</sup>And for the second side of the tabernacle, the north side, *there shall be* twenty boards, <sup>21</sup>and their forty sockets of silver, two sockets under one board, and two sockets under *each* other board. <sup>22</sup>And for the rear of the tabernacle facing west you shall make six boards. <sup>23</sup>And you shall make two boards for the corners of the tabernacle at the rear. <sup>24</sup>And they shall be joined together at the bottom, and they shall be joined together at the top of it into one ring. Both of them shall be made this way and they will be for the two corners. <sup>25</sup>So there will be eight boards, and their sockets of silver, sixteen sockets; two sockets under one board, and two sockets under *every* other board.

<sup>26</sup>“And you shall make bars of acacia wood; five for the boards of the one side of the tabernacle, <sup>27</sup>and five bars for the boards of the other side of the tabernacle, and five bars for the boards of the side of the tabernacle, at the rear, facing west. <sup>28</sup>And the middle bar in the center of the boards shall reach from end to end. <sup>29</sup>And you shall overlay the boards with gold, and make their rings of gold as places for the bars, and you shall overlay the bars with gold.

<sup>30</sup>“And you shall set up the tabernacle according to its pattern which was shown

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**26:7-14** “Curtains...for a covering”— 36:14,19. This was for practical reasons. It made the tabernacle waterproof. This outer covering, rough and lacking in beauty may speak of Christ’s outer circumstances which veiled His glory (see Isa 53:2-3; Matt 13:55-57; Phil 2:6-8).

**26:14** “Badgers’ skins”— or, possibly, the skins of dolphins or sea cows. We do not know the exact meaning of the Hebrew word used here.

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**26:15-30** “Boards”— some commentators have suggested that acacia wood (from trees that grow in the desert) speak of Christ’s humanity (Isa 53:2) and that gold speaks of His divine origin and glory (gold is associated with the divine glory in Rev 21:18,21. See also Ex 25:10-11). Silver perhaps speaks of redemption (Ex 30:11-16; Lev 5:15; Num 3:47-51). The Lord Jesus is the God-man (John 1:1,14; 1 Tim 2:5; Titus 2:13). His work was redemption (Eph 1:7; Titus 2:14).

you on the mountain.

<sup>31</sup>“And you shall make a veil of blue, and purple, and scarlet, and fine woven linen, the work of a skillful craftsman. It shall be made with woven cherubim. <sup>32</sup>And you shall hang it on four pillars of acacia wood overlaid with gold. Their hooks shall be of gold. The pillars will rest on four sockets of silver. <sup>33</sup>And you shall hang up the veil from the clasps, and you shall bring the ark of the Testimony in there behind the veil. And the veil will divide for you the Holy Place from the Most Holy Place. <sup>34</sup>And you shall put the mercy seat on the ark of the Testimony in the Most Holy Place. <sup>35</sup>And you shall put the table outside the veil, and the lampstand opposite the table on the side of the tabernacle toward the south, and you shall put the table on the north side.

<sup>36</sup>“And for the door of the tent you shall make a hanging of blue, and purple, and scarlet, and fine woven linen, made by a worker in embroidery. <sup>37</sup>And for the hanging you shall make five pillars of acacia wood and overlay them with gold. Their hooks also are to be of gold. And you shall cast five bronze sockets for them.

**27** “And you shall make an altar of acacia wood, five cubits long, and five cubits wide. The altar is to be square, and its height is to be three cubits. <sup>2</sup>And you shall make horns for it on its four corners. Its horns are to be of one piece with it. And you shall overlay it with bronze. <sup>3</sup>And you shall make pans for it to receive its ashes.

And make its shovels, its basins, its meat forks, and its fire-pans. You shall make all of its utensils out of bronze. <sup>4</sup>And you shall make a grating for it, a bronze network, and make four bronze rings on the network, in its four corners. <sup>5</sup>And you shall put it under the ledge of the altar underneath, so that the network will be halfway up the altar. <sup>6</sup>And you shall make poles for the altar, poles of acacia wood, and overlay them with bronze. <sup>7</sup>And the poles shall be put into the rings, and the staves are to be at the two sides of the altar, to carry it. <sup>8</sup>You shall make it hollow, out of boards. You must make it just as it was shown to you on the mountain.

<sup>9</sup>“And you shall make the courtyard of the tabernacle. For the south side of the courtyard, facing south, there are to be hangings of fine woven linen a hundred cubits long on one side. <sup>10</sup>And its twenty pillars and their twenty sockets are to be of bronze. The hooks on the pillars and their bands are to be of silver. <sup>11</sup>And also for the north side there are to be hangings a hundred cubits in length, and its twenty pillars and their twenty sockets of bronze, the hooks on the pillars, and their bands, of silver.

<sup>12</sup>“And for the width of the courtyard on the west side are to be hangings of fifty cubits, their ten pillars and their ten sockets. <sup>13</sup>And the width of the courtyard on the east side, facing east, is to be fifty cubits. <sup>14</sup>The hangings on one side of the gate are to be fifteen cubits, with their three pillars and their three sockets. <sup>15</sup>And on the other side the hangings are to be fifteen cubits, with

**26:31-35** “Veil”— a similar curtain was made for the temple (2 Chron 3:14). This veil separated the Holy Place with its lampstand and table of bread from the Most Holy Place where the presence of God dwelt over the ark. At the death of the Lord Jesus on the cross the veil in the temple was torn in two (Matt 27:51). Until the death of Christ the way into the presence of God was not fully revealed and opened. Now we have this new and living way through which anyone, by faith in the Lord Jesus, can come into the Most Holy Place into God’s presence (Heb 9:8; 10:19-22). Note on holy at Lev 20:7.

**26:36** “Door”— this veil was to screen the holy place from the outer court where the altar stood.

**27:1** “Altar”— this was the place where the blood of the daily sacrifices was sprinkled, where the offerings and sacrifices were consumed by fire. It was the first object met with coming from outside into the compound of the tabernacle. It signifies

the cross of Christ where His blood was shed and where He offered Himself as a sacrifice to God for the sins of the world (John 1:29; 19:17-18; Eph 5:2; Heb 9:14; 10:10). This was the first step in opening the way into God’s presence. The only way into the holy place and the holy of holies was from the altar. The only way now is by the cross of Christ.

**27:9** “Hangings”— these curtains, signifying a perfect righteousness (note at 26:1-6), kept out everyone from entering the tabernacle except the priests. The ordinary Israelite never got inside. In fact, he could not even see in. The height of the curtains was over seven feet. Perfect holiness and righteousness ban the sinner from God’s presence. The way into God’s presence then was not yet clearly revealed (Heb 9:8). The only way into the court of the tabernacle was through the gate. This, too, speaks of Christ. (John 10:9; 14:6).

their three pillars and their three sockets.

<sup>16</sup>“And for the gate of the courtyard *there is to be* a hanging of twenty cubits, of blue, and purple, and scarlet, and fine woven linen, made by a worker in embroidery. *There are to be* four pillars and their four sockets. <sup>17</sup>All the pillars around the courtyard *are to be* banded with silver. Their hooks *are to be* of silver, and their sockets of bronze. <sup>18</sup>The length of the courtyard *is to be* a hundred cubits, and the width fifty everywhere, and the height five cubits of fine woven linen, and their sockets of bronze. <sup>19</sup>All the articles of the tabernacle for all of its service, and all its tent pegs, and all the pegs for the courtyard, *are to be* of bronze.

<sup>20</sup>“And you shall command the children of Israel to bring you pure oil of pounded olives for the light, to make a lamp burn continuously. <sup>21</sup>In the tabernacle of the congregation outside the veil that *is* in front of the testimony, Aaron and his sons shall keep *the light* in order from evening to morning before the LORD. *This is to be* a permanent statute throughout their generations for the children of Israel.

**28** “And bring near to yourself your brother Aaron and his sons with him, from among the children of Israel, so that he may serve me as priests. I mean Aaron and Aaron’s sons, Nadab and Abihu, Eleazar and Ithamar. <sup>2</sup>And you shall make holy garments for Aaron your brother for

glory and for beauty. <sup>3</sup>And you shall speak to all *who are* wise in heart, whom I have filled with the spirit of wisdom, that they may make Aaron’s garments to consecrate him, so that he may serve me as priest. <sup>4</sup>And these *are* the garments which they are to make: a breastplate, and an ephod, and a robe, and an embroidered tunic, a turban, and a sash. And they shall make holy garments for Aaron your brother, and his sons, that he may minister to me in the priest’s office. <sup>5</sup>And they shall take gold, and blue, and purple, and scarlet, and fine linen, <sup>6</sup>and they shall make the ephod of gold, of blue, and of purple, of scarlet, and fine woven linen, the work of a skillful craftsman. <sup>7</sup>It is to have its two shoulder pieces joined at its two ends. And so it is to be joined together. <sup>8</sup>And the skillfully woven waist band of the ephod, which is on it, is to be of the same workmanship and material, of gold, of blue and purple and scarlet, and fine woven linen.

<sup>9</sup>“And you shall take two onyx stones and engrave on them the names of the children of Israel, <sup>10</sup>six of their names on one stone, and the remaining six names on the other stone, according to their *time of birth*. <sup>11</sup>Like an engraver in stones, *like* the engravings of a signet, you shall engrave the two stones with the names of the children of Israel. You shall set them in gold filigree *settings*. <sup>12</sup>And you shall put the two stones upon the shoulders of the

**27:20** “Oil”– 35:8,28; Lev 24:1-4. Oil signifies God’s Holy Spirit (Zech 4:2-6) and anointing speaks of the anointing of the Holy Spirit (Isa 61:1; Luke 4:17-20). The lamp, which signifies Christ, was to burn continually. See John 3:34; Heb 1:9. The light which Christ is will never go out.

**27:21** “Congregation”– note at 25:9. Perhaps “Tabernacle of meeting” would be a better translation. The meaning is that this was the place where God met the people, not the place where people met together for worship.

**28:1** Before the time of the Exodus from Egypt the heads of families acted as priests and offered sacrifices (Gen 8:20; 26:25; 31:54). In Exodus God chose a particular family to act as priests for the whole nation (29:9). Aaron was the High Priest. The priests were to offer sacrifices for the people, manage the work of the tabernacle, and represent the people before God. In the New Testament Church there is no special group among believers whom God chooses to be priests. All believers in Christ are priests (1 Pet 2:5,9; Rev 1:6), and

Christ is the only High Priest (Heb 4:14-16; 9:24; 10:19-22). Christ as High Priest offered himself as a sacrifice to God. This one sacrifice was perfect and complete and took away all the sins of God’s people forever.

Believers now as priests have no animal sacrifice to make and none is needed. But they still have something to offer – their bodies to live or die for God (Rom 12:1-2; Phil 2:17; 2 Tim 4:6; 1 John 3:16), praise to God (Heb 13:15), their possessions (Rom 12:13; Gal 6:6,10; Titus 3:14; Heb 13:2,16; 3 John 5-8), and their service (Heb 13:16). They all have direct access into God’s presence and their work as intercessors goes on much as that of Old Testament priests (Eph 6:18-20; 1 Tim 2:1-2).

**28:2** 29:29; 31:10; 39:1-31; Lev 8:7-9,30.

**28:3** 31:3,6; 35:25,31-35; 36:1; Isa 11:2; 1 Cor 12:7-11; Eph 1:17.

**28:6** “Ephod”– 39:2-7; Lev 8:7. This was a garment something like a vest and was worn over the other clothing of the priests.

ephod as memorial stones for the children of Israel. And Aaron shall bear their names before the LORD on his two shoulders as a memorial. <sup>13</sup>And you shall make gold filigree *settings*, <sup>14</sup>and two chains of pure gold at the ends. You shall make them of braided work, and fasten the braided chains to the filigree *settings*.

<sup>15</sup>“And you shall make the breastplate of judgment, the work of a skilled craftsman. You shall make it like the work of the ephod. You shall make it of gold, of blue, and of purple, and of scarlet; and you shall make it of fine woven linen. <sup>16</sup>It is to be square, folded double. Its length *is to be* a span, and its width *is to be* a span. <sup>17</sup>And you shall set in it settings of stones, four rows of stones. *The first row is to have* a sardius, a topaz, and a carbuncle; *this shall be* the first row. <sup>18</sup>And the second row *is to have* an emerald, a sapphire, and a diamond; <sup>19</sup>and the third row a jacinth, an agate, and an amethyst; <sup>20</sup>and the fourth row a beryl, and an onyx, and a jasper. They shall be set in gold filigree. <sup>21</sup>And the stones shall be according to the names of the children of Israel, twelve, according to their names, *like* the engravings of a signet. They shall be according to the twelve tribes, each one according to his name.

<sup>22</sup>“And you shall make braided chains of pure gold for the breastplate, like a cord. <sup>23</sup>And you shall make two rings of gold for the breastplate, and shall put the two rings on the two ends of the breastplate. <sup>24</sup>And you shall put the two braided chains of gold in the two rings *which are* on the ends of the breastplate. <sup>25</sup>And you shall fasten *the other* two ends of the two braided *chains* to the two filigree *settings*, and put *them*

on the shoulder pieces of the ephod, in the front. <sup>26</sup>And you shall make two rings of gold, and shall put them on the two ends of the breastplate at its inside edge that *is* next to the ephod. <sup>27</sup>And you shall make two *more* rings of gold and shall put them on the two sides of the ephod at the bottom, toward its front part, close to the place where it is joined, above the waistband of the ephod. <sup>28</sup>And they shall tie the breastplate by its rings to the rings of the ephod with a blue cord, so that *it* may be above the waistband of the ephod, and that the breastplate may not come loose from the ephod.

<sup>29</sup>“And Aaron shall bear the names of the children of Israel in the breastplate of judgment on his heart when he goes into the Holy Place, as a memorial before the LORD continually. <sup>30</sup>And you shall put the Urim and Thummim in the breastplate of judgment, and they shall be on Aaron’s heart when he goes into the presence of the LORD, and Aaron shall bear the judgment of the children of Israel on his heart before the LORD continually.

<sup>31</sup>“And you shall make the robe of the ephod all of blue. <sup>32</sup>And there shall be an opening at the top of it, in its center. It shall have a binding of woven work around its opening, like the opening of a coat of mail, so that it will not tear. <sup>33</sup>And you shall make on its hem pomegranates of blue, and purple, and scarlet, all around its hem. And *make* golden bells between them all around, <sup>34</sup>a golden bell then a pomegranate, a golden bell then a pomegranate, all around on the hem of the robe. <sup>35</sup>And Aaron is to wear it when he ministers, and its sound shall be heard when he goes into the Holy Place in

**28:12** “*Before the LORD*”– (v 12) – 28:29-30; 39:6-7. The bearing of the names on Aaron’s shoulders signifies Christ our great High Priest bearing the names of His people before God. Shoulders speak of the place of strength (Isa 9:6; Luke 15:4-5). He bears and sustains His people by His strength and presents them to God continually (Heb 7:24-25).

**28:15-17** “*Breastplate...stones*”– it is difficult to find out what particular gem is meant by each Hebrew name. In each gem there was a name of one of the tribes of Israel. The breastplate was worn over the high priest’s heart – the place of the affections. Christ our

great High Priest now bears the names of His believers on His heart in heaven. He not only sustains them by His strength (vs 9-14), continually before God his heart is filled with love for them.

**28:30** “*Thummim*”– Lev 8:8; Num 27:21; Deut 33:8; 1 Sam 28:6; Ezra 2:63; the probable meaning of the words “urim” and “thummim” is “lights and perfections”. By their means God gave light on doubtful matters. Perhaps one gem lighted up for a positive answer, the other for a negative answer, but we cannot be sure. Now God’s Spirit reveals God’s will to believers.

the LORD's presence, and when he comes out, so that he does not die.

<sup>36</sup>“And you shall make a plate of pure gold, and engrave it, *like* the engravings of a signet, HOLINESS TO THE LORD. <sup>37</sup>And you shall put it on a blue cord so that it may be on the turban. It is to be at the front of the turban. <sup>38</sup>And it is to be on Aaron's forehead, so that Aaron may bear the guilt *relating to* the holy things that the children of Israel will consecrate, *with regard to* all their holy gifts. And it shall always be on his forehead, so that they may be accepted in the LORD's presence.

<sup>39</sup>“And you shall make the embroidered tunic of fine linen, and shall make the turban of fine linen, and shall make the sash, the work of a weaver. <sup>40</sup>And you shall make tunics for Aaron's sons, and you shall make for them sashes and caps, for glory and for beauty. <sup>41</sup>And you shall put them on Aaron your brother, and his sons with him, and shall anoint them, and consecrate them, and sanctify them, so that they may serve me as priests.

<sup>42</sup>“And you shall make linen shorts for them to cover their nakedness. They are to

reach from the waist to the thighs. <sup>43</sup>And they must be worn by Aaron, and by his sons, when they come into the tabernacle of the congregation, or when they come near the altar to serve in the Holy Place, so that they do not incur guilt and die. *This shall be* a permanent ordinance for him and his offspring after him.

**29** “And this *is* what you shall do to them to set them apart to serve me as priests: Take one young bull and two rams without blemish, <sup>2</sup>and bread made without yeast, and cakes without yeast, mixed with oil, and wafers without yeast, spread with oil. You shall make them *with* wheat flour. <sup>3</sup>And you shall put them in one basket, and bring them in the basket, with the bull and the two rams. <sup>4</sup>And you shall bring Aaron and his sons to the door of the tabernacle of the congregation, and shall wash them with water. <sup>5</sup>And you shall take the garments, and put on Aaron the tunic, and the robe of the ephod, and the ephod, and the breastplate, and fasten *them* to him with the waistband of the ephod. <sup>6</sup>And you shall put the turban on his head, and put the holy crown on the

**28:35** “*That he does not die*”— so that he might not die in the course of his duties even the high priest had to be very careful to perform them just as God directed. There was danger of death for several offenses connected with the tabernacle – ministering in or entering the tabernacle without priestly garments (28:43)

failing to wash before entering (30:20-21)  
misuse of anointing oil (30:33)  
making for oneself the incense (30:37-38)  
being unclean and eating offerings (Lev 7:20-21)  
eating fat or blood of sacrifices (Lev 7:25-27)  
entering the holy of holies except once a year (Lev 16:2)

failing to burn incense in the holy of holies (Lev 16:13)

offering sacrifices somewhere else (Lev 17:4-14)  
eating sacrifices on the third day after they were offered (Lev 19:7-8)

unauthorized persons working on the tabernacle (Num 1:51) or approaching the sanctuary (Num 3:10) or touching the holy articles (Num 4:15).

All this was meant to show how holy are the things of God and how careful men should be in His worship and work.

**28:36-38** “*Plate...always be on his forehead*”— this was a continual reminder to Aaron that he was separated for this special work and that he was the representative of the people

before God.

**28:40** Verse 4; 39:27-28,41; Lev 8:13.

**28:41** 29:1-29; 30:30; 40:15; Lev 8:1-36; 10:7; Heb 5:1-4.

**28:42** Lev 6:10; 16:4.

**28:43** 20:26. The garments of the high priest were for glory and beauty (vs 2,40). These garments signify the glory and beauty of Christ's activities in heaven as High Priest now. Believers on earth now, the priests of the new covenant, have no special garments. Their holy lives are to be their distinguishing mark, their glory and beauty.

**29:1** Lev 8:1-34.

**29:2** 12:15; Lev 2:4; 6:19-23.

**29:4** 40:12; Lev 8:6. This washing was different from the daily washing the priests were to do in the laver (30:18-21). Christ fulfilled this type at His baptism (Matt 3:13-17). It was then that He entered into His ministry. As regards believers, the priests of the New Testament, this washing speaks of the washing of regeneration (1 Cor 6:11; Eph 5:26; Titus 3:5). The daily washing in the laver signifies the cleansing of the believer when he sins (Ps 51:2,7; John 13:5-10; Heb 10:22; 1 John 1:9). Christ, the sinless Son of God, needed neither regeneration nor daily washing from sin. His baptism fulfilled the picture of Aaron the High priest and identified Him with His people. Note on Christ's baptism at Matt 3:13.

turban. <sup>7</sup>Then shall you take the anointing oil and pour *it* on his head and anoint him. <sup>8</sup>And you shall bring his sons and put tunics on them. <sup>9</sup>And you shall fasten *them* to them with sashes, to Aaron and his sons, and put the caps on them. And the priesthood shall be theirs by a permanent ordinance. And so you shall ordain Aaron and his sons.

<sup>10</sup>“And you shall have a bull brought before the tabernacle of the congregation, and Aaron and his sons shall put their hands on the head of the bull. <sup>11</sup>And you shall kill the bull in the LORD’s presence, *by* the door of the tabernacle of the congregation. <sup>12</sup>And you shall take some of the blood of the bull, and put *it* on the horns of the altar with your finger, and pour all the blood beside the bottom of the altar. <sup>13</sup>And you shall take all the fat that covers the inner parts, and the upper lobe of the liver, and the two kidneys, and the fat that *is* on them, and burn *them* on the altar. <sup>14</sup>But you shall burn with fire the flesh of the bull, and its skin, and its dung, outside the camp. It is a sin offering.

<sup>15</sup>“You shall also take one ram, and Aaron and his sons shall put their hands on the head of the ram. <sup>16</sup>And you shall slaughter the ram, and shall take its blood, and sprinkle *it* all around on the altar. <sup>17</sup>And you shall cut the ram in pieces, and wash its inner parts, and its legs, and put *them* with its *other* pieces, and with its head. <sup>18</sup>And you shall burn the whole ram on the altar. It is a burnt offering to the LORD. It is a soothing aroma, an offering made by fire to the LORD.

<sup>19</sup>“And you shall take the other ram, and Aaron and his sons shall put their hands on the head of the ram. <sup>20</sup>Then you shall slaughter the ram, and take *some* of its blood, and put *it* on the tip of Aaron’s right ear, and on the tip of the right ear of his sons, and on the thumb of their right hand, and on the large toe of their right foot, and sprinkle

the blood all around on the altar. <sup>21</sup>And you shall take *some* of the blood that *is* on the altar, and *some* of the anointing oil, and sprinkle *it* on Aaron, and on his garments, and on his sons, and on the garments of his sons with him. And he and his garments, and his sons and his sons’ garments with him, will be consecrated.

<sup>22</sup>“You shall also take the fat and the rump of the ram, and the fat that covers the inner parts, and the upper lobe of the liver, and the two kidneys, and the fat that *is* on them, and the right shoulder (for it *is* a ram for ordination), <sup>23</sup>and from the basket of bread made without yeast, that *is* in the LORD’s presence, *take* one loaf of bread, and one cake made with oil, and one wafer, <sup>24</sup>and put all *of this* in Aaron’s hands, and in the hands of his sons, and wave them as a wave offering before the Lord. <sup>25</sup>Then you shall take them from their hands, and burn *them* on the altar as a burnt offering, as a soothing aroma before the LORD. It is an offering made by fire to the LORD. <sup>26</sup>And you shall take the breast of the ram of Aaron’s consecration, and wave it as a wave offering before the LORD, and it will be your part.

<sup>27</sup>“And you shall consecrate the breast of the wave offering, and the shoulder of the lifted up offering, *what* was waved and which was presented from the ram for the consecration, *that is*, from what *is* for Aaron, and from what is for his sons, <sup>28</sup>and it shall belong to Aaron and his sons, *an offering* from the children of Israel by a permanent ordinance. For it is an offering lifted up. It shall be an offering lifted up from the children of Israel from the sacrifice of their peace offerings, their lifted up offering to the LORD.

<sup>29</sup>“And Aaron’s holy garments shall belong to his sons after him, for their anointing in them, and their ordination in them. <sup>30</sup>*And*

**29:7** 30:25; Lev 8:12; 21:10; Num 35:25; Ps 133:2-3. The Lord Jesus was anointed with the Holy Spirit immediately after His baptism (Matt 3:13-17; Acts 10:38).

**29:9** 28:40,41; 40:15; Lev 8:1-36; Num 3:10; 18:7; 25:13; Deut 18:5.

**29:10** Lev 1:4; 8:14. Laying hands on the sacrifice signified that the offerer accepted the sacrifice in his place, on his behalf.

**29:11-12** Lev 8:15; Ex 27:2; 30:2.

**29:13** Lev 3:3-4.

**29:14** “*Sin offering*”— note at Lev 4:3.

**29:15** Lev 8:18.

**29:18** “*Burnt offering*”— notes at Leviticus chapter 1.

“*Soothing aroma*”— Gen 8:21; Ex 29:25; Eph 5:2.

**29:19** Lev 8:22-29.

**29:20** This signified that they were cleansed and sanctified completely from head to foot.

**29:21** 30:25,31; Lev 8:30.

**29:23** Lev 8:26.

**29:24** Lev 8:27.

**29:25** Lev 8:28.

**29:26** Lev 7:31,34; 8:29.

**29:29** Num 20:26,28.

that son who becomes priest in his stead shall put them on for seven days, when he comes into the tabernacle of the congregation to minister in the Holy Place.

<sup>31</sup>“And you shall take the ordination ram and boil its flesh in a holy place. <sup>32</sup>And Aaron and his sons shall eat the meat of the ram, and the bread that *is* in the basket, *by* the door of the tabernacle of the congregation. <sup>33</sup>And they shall eat those things with which atonement was made at their ordination *and* consecration. But a stranger shall not eat *of them*, because they *are* holy. <sup>34</sup>And if any of the meat of the consecration *ram*, or *any* of the bread, remains until morning, you shall burn that remainder with fire. It must not be eaten, because it *is* holy.

<sup>35</sup>“And so you shall do to Aaron and to his sons, according to all that I have commanded you. You shall *take* seven days to ordain them. <sup>36</sup>And each day you shall offer a bull as a sin offering for atonement. And after you have made atonement for the altar, you shall cleanse it, and you shall anoint it to consecrate it. <sup>37</sup>For seven days you shall make atonement for the altar and consecrate

it. And it will be a most holy altar. Whatever touches the altar shall be holy.

<sup>38</sup>“Now this *is* what you shall offer on the altar: two lambs of the first year day by day regularly. <sup>39</sup>One lamb you shall offer in the morning, and the other lamb you shall offer at twilight. <sup>40</sup>And with the one lamb *offer* a tenth of an *ephah* of fine flour mixed with a fourth of a hin of pounded olive oil, and a fourth of a hin of wine as a drink offering. <sup>41</sup>And the other lamb you shall offer at twilight, and shall do to it as to the meat offering in the morning, and as its drink offering, for a soothing aroma, an offering made by fire to the LORD.

<sup>42</sup>“*This shall be* a regular burnt offering throughout your generations *at* the door of the tabernacle of the congregation before the LORD. There I will meet you and speak with you. <sup>43</sup>And there I will meet with the children of Israel, and *the tabernacle* will be sanctified by my glory.

<sup>44</sup>“And I will sanctify the tabernacle of the congregation, and the altar. I will also sanctify both Aaron and his sons to serve me as priests. <sup>45</sup>And I will dwell among the

**29:31** Lev 8:31.

**29:33** “*Atonement*”—Lev 4:20,26,31; 16:6,16,30,34. Atonement in Old Testament days did not completely take away sin. It was impossible that the blood of animals could do so (Heb 10:4). Through these sacrifices God covered their sins, or passed over their sins, until such time as Christ should come and remove their sins completely and forever by the sacrifice of Himself. See Rom 3:24-25. Atonement in the Old Testament removed God’s wrath from the people (Num 16:46-48). It made forgiveness possible (Lev 4:20; 5:10; Num 15:25). It made it possible for God to dwell among His people (Ex 25:8; 29:44-45). But it could not, and did not, really deal with the problem of sin or make the people fit for God’s presence or prepare them to enter heaven after death. These things were accomplished only by the sacrifice of Christ on the cross – Heb 10:1-22.

Ultimately, the blood sacrifices of the Old Testament taught the believing Israelite people that one perfect sacrifice, yet future, had to be made to atone for their sins. Their obedience and faith in God’s Word and promises evidenced their spiritual standing before God. All believers from every age are saved by trusting God. For Old Testament believers, they trusted the work of God on their behalf as the sacrificial system pointed forward to Jesus’s sacrifice. For New Testament believers and us who follow, we look

back in faith on what God accomplished on our behalf through Jesus’s sacrifice.

**29:34** 12:10; 23:18; 34:25; Lev 8:32.

**29:35** We can learn something from the order of the ritual in the ordination of the priests. Remember that the priests of the Old Testament signify all of Christ’s believers now. The order was washing (v 4), dressing in holy garments, which speak of Christ’s righteousness (v 8), application of blood to ear, hand and foot, signifying the whole person (v 20), sprinkling of the anointing oil, which speaks of the Holy Spirit (v 21), offering of the burnt offering, which speaks of full dedication to God (vs 22-25), appointing the food of the priest – sacrifices which speak of Christ (vs 26-34). Now believers are regenerated (Titus 3:5), dressed in Christ’s righteousness (1 Cor 1:30; 2 Cor 5:21), sanctified by Christ’s blood (Heb 13:12), anointed by the Holy Spirit (2 Cor 1:21-22; 1 John 2:20) and find their spiritual food in Christ (John 6:53-63). And they are to offer themselves to God (Rom 12:1-2).

**29:36** 40:10; Heb 10:11.

**29:38** Num 28:3-31; 29:6-38.

**29:40** “*Tenth of an ephah*”—about 2 liters.

“*Fourth of a hin*”—probably about one liter.

“*Drink offering*”—Lev 23:13,18,37; Num 4:7; 15:5; 28:7.

**29:42** 25:22; Num 17:4.

**29:45** Note at Ex 25:8.

children of Israel, and will be their God. <sup>46</sup>And they will know that I *am* the LORD their God who brought them up out of the land of Egypt, so that I may dwell among them. I am the LORD their God.

**30** “And you shall make an altar to burn incense on. You shall make it of acacia wood. <sup>2</sup>Its length *is to be* a cubit, and its width a cubit. It is to be square. And its height *is to be* two cubits. Its horns *are to be* of one piece with it. <sup>3</sup>And you shall overlay it with pure gold, its top, its sides all around, and its horns. And you shall make a gold molding for it all around. <sup>4</sup>And you shall make two gold rings for it under its molding. You shall make *them* on its two sides, on its two opposite sides, and they shall be holders for poles to carry it with. <sup>5</sup>And you shall make the poles *out of* acacia wood, and overlay them with gold. <sup>6</sup>And you shall put *the altar* before the veil that *is* near the ark of the testimony, before the mercy seat that *is* over the testimony, where I will meet with you.

<sup>7</sup>“And Aaron shall burn fragrant incense on it every morning. He shall burn incense on it when he trims the lamps. <sup>8</sup>And when Aaron lights the lamps at twilight, he shall burn incense on it. *There is to be* a perpetual incense before the LORD throughout your generations. <sup>9</sup>You shall offer no strange incense on it, or a burnt sacrifice, or a food offering. And you shall not pour a drink offering on it. <sup>10</sup>And Aaron shall make

atonement on its horns once a year with the blood of the sin offering of atonement. Once a year atonement shall be made on it throughout your generations. It *is* most holy to the LORD”.

<sup>11</sup>“And the LORD spoke to Moses, saying, <sup>12</sup>“When you take a census of the children of Israel to number them, then each one of them must pay a ransom for his soul to the LORD, when you number them, so that there will be no plague among them when *you* number them. <sup>13</sup>This is what each one who comes to be numbered shall give: half a shekel according to the sanctuary shekel (a shekel *is* twenty gerahs). A half shekel *shall be* the offering for the LORD. <sup>14</sup>Every one who comes for numbering, twenty years old and over, shall give an offering to the LORD. <sup>15</sup>The rich shall not give more, and the poor shall not give less than half a shekel, when *they* give an offering to the LORD to make atonement for your souls. <sup>16</sup>And you shall take the atonement money of the children of Israel, and shall designate it for the service of the tabernacle of the congregation, so that it may be a memorial for the children of Israel before the LORD, to make atonement for your souls”.

<sup>17</sup>And the LORD spoke to Moses, saying, <sup>18</sup>“You shall also make a bronze laver, and its bronze base, for washing. And you shall put it between the tabernacle of the congregation and the altar, and you shall put water in it. <sup>19</sup>For Aaron and his sons shall wash their hands and their feet there. <sup>20</sup>When they go

29:46 20:2.

30:1 “Altar”– 37:25-29.

30:6 26:31-33. Sometimes the altar of incense was outside the veil that hung before the Most Holy Place. Sometimes it was inside the veil (Heb 9:3-4). The altar with its incense signifies Christ as intercessor (Rom 8:34; Heb 7:25; 9:24; John 17:1-26). Christ as High Priest is the Mediator through whom the praises and prayers of God’s people ascend to God (Heb 13:15; Rev 8:3-4).

30:7 The incense signifies Christ’s own prayers.

30:8 Heb 7:25.

30:9 The altar and incense signify Christ as intercessor, the one who prays for His people. There is no one else in heaven to mediate between God and God’s people (1 Tim 2:5). So all other incense was forbidden. Burnt offerings etc, were not to be offered here but on the altar in the courtyard. Every symbol in the tabernacle was to be in its own place and unmixed with any other symbol. Note at Lev 10:1-2.

30:10 Lev 16:18.

30:12 38:25-26; Num 1:2; 26:2.

30:13 “Half a shekel”(also v 15) – about 6 grams.

30:18 “Laver”– 38:8; 40:30-32. The priests in their uncleanness must not try to approach the God whose whole nature is fiery holiness. In the Bible water is a symbol of the Word of God (Eph 5:26). Believers are cleansed by hearing God’s word (John 15:3), by meditating on it and obeying it (Ps 119:9). Believers are cleansed by daily confessing their sins to God who promises to forgive their sins and cleanse them from all unrighteousness (1 John 1:9; John 13:1-11). They are further transformed by hearing God’s word. This laver, or basin, signifies Christ as the incarnate Word of God (John 1:1,14; Rev 19:13). Through him the Word of God came, and the Word of God is contained in Him as water in the basin. Now believers in Christ (the New Testament priests) through Christ may cleanse themselves from the defilement of sin (2 Cor 7:1; Heb 10:19-22).



into the tabernacle of the congregation, they shall wash with water, or when they come near to the altar to minister, to burn offering made by fire to the LORD, so that they do not die. <sup>21</sup>And they shall wash their hands and their feet, so that they do not die. This shall be an ordinance for them forever, for him and for his offspring throughout their generations”.

<sup>22</sup>Moreover the LORD spoke to Moses, saying, <sup>23</sup>“Take also for yourself the finest spices: five hundred *shekels* of pure myrrh, half as much, two hundred and fifty *shekels*, of sweet cinnamon, two hundred and fifty *shekels* of sweet calamus, <sup>24</sup>and five hundred shekels of cassia, according to the sanctuary shekel, and a hin of olive oil. <sup>25</sup>And you shall make it into a holy anointing oil, a perfume mixture of the perfumer’s art. It is to be a holy anointing oil. <sup>26</sup>And with it you shall anoint the tabernacle of the congregation, and the ark of the testimony, <sup>27</sup>and the table and all its utensils, and the candlestick and its utensils, and the altar of incense, <sup>28</sup>and the altar of burnt offering with all its utensils, and the laver and its base. <sup>29</sup>And you shall consecrate them, so that they will be most holy. Whatever touches them will be holy.

<sup>30</sup>“And you shall anoint Aaron and his sons, and consecrate them, so that *they* may serve me as priests. <sup>31</sup>And you shall speak to the children of Israel, saying, This shall be a holy anointing oil for me throughout your generations. <sup>32</sup>It shall not be poured

on man’s flesh, neither shall you make *any other* like it, with its mixture. It is holy, and it shall be holy to you. <sup>33</sup>Whoever mixes *any* like it, or whoever puts *any* of it on a foreigner, shall be cut off from his people”.

<sup>34</sup>And the LORD said to Moses, “Take for yourself sweet spices: stacte, and onycha, and galbanum, *these* sweet spices with pure frankincense. There is to be the same *weight* of each. <sup>35</sup>And you shall make an incense with it, a perfume, the work of a perfumer, salted, pure *and* holy. <sup>36</sup>And you shall beat *some* of it very fine, and put *some* of it before the testimony in the tabernacle of the congregation, where I will meet with you. It shall be most holy to you. <sup>37</sup>And *as for* the incense which you shall make, you shall not make its composition for yourself; it shall be to you holy for the LORD. <sup>38</sup>Whoever makes *any* like it to smell it, shall be cut off from his people”.

**31** And the LORD spoke to Moses, saying, <sup>2</sup>“See, I have called Bezalel by name; *he is* the son of Uri, the son of Hur, of the tribe of Judah, <sup>3</sup>and I have filled him with the Spirit of God, in wisdom, and in understanding, and in knowledge, and in all kinds of crafts, <sup>4</sup>to make artistic designs, to work in gold, and in silver, and in bronze, <sup>5</sup>and in cutting of stones, for setting *them*, and in carving of timber, to work in all kinds of crafts. <sup>6</sup>And I, I myself, have given Aholiab, the son of Ahisamach, of the tribe

**30:23** “Five hundred shekels”— (v 23) – about 6 kilograms.

**30:24** “A hin”— (v 24) – about 4 liters.

**30:25** “Holy anointing oil”— 37:29; 40:9; Lev 8:10. Anointing oil signifies the anointing of the Holy Spirit of God for service (27:20).

**30:30** 29:7; Lev 8:12. Now all believers are anointed by Christ and consecrated by Christ to minister as priests to God (2 Cor 1:21-22; 1 John 2:20,27; John 14:16-17; 20:21-22).

“Consecrate”(v 29) – 40:9; Lev 8:10; Num 7:1.

**30:33** “Cut off”— God gave this severe warning because the oil signifies His Holy Spirit. No man can duplicate His power and influence, and no one should try. He cannot be bestowed on anyone except priests (all believers now). It is wicked presumption to try to use Him for our own purposes (see Acts 8:18-23). For other offenses against the tabernacle and its articles which brought danger of death see note at 28:35.

**30:35** “Incense”— the incense speaks of Christ’s intercessions, holy and fragrant to God. The warning in v 38 is to signify perhaps that prayer

and worship are not to be for selfish reasons, not self-manufactured. The person who is not a believer must not intrude into holy things. Worship that is not given in God’s way will not be acceptable to God. See notes on Psalm 50; Isa 1:10-17; John 4:23-24; Col 2:18,23; Prov 14:12.

**31:1** 35:30—36:1.

**31:2** 1 Chron 2:20.

**31:3** “All kinds of crafts”— 35:31,34; 1 Kings 7:14. Now believers are engaged in the spiritual work of cooperating with God in the construction of His holy temple, the Church, which is Christ’s body (Eph 1:22-23; 2:19-22; 4:11-13). For this work great wisdom and skill are required. These God gives to His chosen ones through the Holy Spirit (John 14:16; 1 Cor 3:10-11; 12:4-11; Col 2:2-3,10). The name Bezalel means “in the shadow of God”. Oholiab means “the Father’s Tent”. Believers should rest in the shadow of the Almighty (Ps 91:1), be filled with God’s Spirit for God’s work (Eph 5:18), and participate in the raising of their heavenly Father’s tent on earth.

of Dan *to work* with him. “And I have put wisdom in the hearts of all who are wise in heart, so that they may make all that I have commanded you: <sup>7</sup>the tabernacle of the congregation, and the ark of the testimony, and the mercy seat that is on it, and all the furniture of the tabernacle, <sup>8</sup>and the table and its articles, and the pure candlestick with all its articles, and the altar of incense, <sup>9</sup>and the altar of burnt offering with all its articles, and the laver and its base, <sup>10</sup>and the woven garments, and the holy garments for Aaron the priest, and the garments for his sons, to serve as priests, <sup>11</sup>and the anointing oil, and fragrant incense for the Holy Place. They will do everything just as I have commanded you”.

<sup>12</sup>And the LORD spoke to Moses, saying, <sup>13</sup>“Speak also to the children of Israel, saying, “You shall surely observe my Sabbaths, for *this is* a sign between me and you throughout your generations, so that you may know that I *am* the LORD who sanctifies you.

<sup>14</sup>“Therefore you shall observe the Sabbath, for it *is* holy to you. Everyone who profanes it shall surely be put to death. For whoever does *any* work on it, that person shall be cut off from among his people. <sup>15</sup>Six days work may be done, but the seventh *is* the Sabbath of rest, holy to the LORD. Whoever does *any* work on the Sabbath day shall surely be put to death.

<sup>16</sup>“Therefore the children of Israel shall observe the Sabbath, to celebrate the Sabbath throughout their generations, as a perpetual covenant. <sup>17</sup>*It is* a sign between me and the children of Israel forever. For *in* six days the LORD made heaven and earth, and on the seventh day he ceased *working*, and was refreshed”.

<sup>18</sup>And when he had finished speaking with Moses on Mount Sinai, he gave him two tablets of testimony, tablets of stone, written with the finger of God.

**32** And when the people saw that Moses was so long in coming down out of the mountain, the people gathered together around Aaron, and said to him, “Up, make us gods who will go before us; for *as for* this Moses, the man who brought us up out of the land of Egypt, we don’t know what has become of him”.

<sup>2</sup>And Aaron said to them, “Break off the gold earrings which *are* in the ears of your wives, your sons, and your daughters, and bring *them* to me”. <sup>3</sup>And all the people broke off the gold earrings which *were* in their ears, and brought *them* to Aaron. <sup>4</sup>And he took *them* from their hand, and after he had made a calf in a mold, he fashioned it with a carving tool. And they said, “These *are* your gods, O Israel, who brought you up out of the land of Egypt”.

**31:13** 20:8; Ezek 20:12,20. The Sabbath was to be a constant weekly reminder to Israel that God had chosen them and made a covenant with them.

“*Who sanctifies you*”—this may also be translated “who makes you holy” or “who sets you apart”, the meaning of “sanctified”.

**31:14** “*Put to death*”—a very severe warning indeed. The reason for it was this: disobeying God’s commandments about the Sabbath was presumptuously, arrogantly defying God who had chosen them and covenanted with them.

**31:17** Gen 1:31; 2:2-3; Ex 20:11.

**31:18** 24:12; 34:29; Deut 4:13; 5:22; 9:10-11.

**32:1** Moses spent 40 days and nights on the mountain (24:18). The people, in spite of their assurance and solemn promise (19:8; 24:3), could not keep the first and most important of God’s commands (20:3) even as long as six weeks (v 8)!

“*Make us gods*”—this could also be translated “make us a god”, or “make us a God”. The Hebrew word for God is Elohim (see note at Gen 1:26). It is also the word for gods. When used for God, if a verb is used in connection with the word, it is always a singular form of the verb, but when used for gods, it is a plural form of the verb. Here

there is no verb in Hebrew.

**32:2-4** Here is a very terrible thing! A horrible sin by God’s high priest and the people! A sin ever after condemned in the Bible (32:21,30; Deut 9:16,20; Neh 9:18; Ps 106:19-21; Acts 7:39-41). Learn by this what man’s heart is like. God had repeatedly, miraculously, marvelously revealed Himself to them in great power and glory. But they simply did not care. They wanted only to act according to their sinful nature. They wanted to do things in their own way, not God’s way (and let us not vainly imagine that by nature we are better than they – Rom 3:9-12). The Israelites had seen calf worship in Egypt no doubt, and contrary to God’s word, and to reason itself, they wanted to follow the custom of a people whose gods had been proved powerless and empty.

**32:4** “*These are your gods*”—or, possibly, “This is your God”. There is no verb here in Hebrew. But whether it is translated gods or God, the truth of the matter is this: They exchanged the glory of the immortal God for an image of an ignorant four-footed beast, and this is among the very worst sins it is possible to commit. See Rom 1:21-23.

<sup>5</sup>And when Aaron saw *it*, he built an altar before it. And Aaron made a proclamation, and said, “Tomorrow is a feast to the LORD”.  
<sup>6</sup>And they rose up early the next day, and offered burnt offerings and brought peace offerings. And the people sat down to eat and drink, and rose up to play.

<sup>7</sup>And the LORD said to Moses, “Go down at once, for your people, whom you brought out of the land of Egypt, have corrupted *themselves*.<sup>8</sup>They have quickly turned aside from the way which I commanded them. They have molded a calf for themselves, and have worshipped it, and have sacrificed to it, and said, ‘These *are* your gods, O Israel, who have brought you up out of the land of Egypt.’ ”

<sup>9</sup>And the LORD said to Moses, “I have seen this people, and, look, it is a stiffnecked people.<sup>10</sup>So now let me alone, so that my wrath may burn against them, and so that I may consume them. And I will make of you a great nation”.

<sup>11</sup>And Moses pleaded with the LORD his God, and said, “LORD, why does your wrath burn against your people, whom you have brought up out of the land of Egypt with great power and with a mighty hand?<sup>12</sup>Why should the Egyptians speak and say, ‘He brought them out for disaster, to kill them in the mountains, and to consume

them from the face of the earth?’ Turn from your fierce wrath, and relent concerning this disaster against your people.<sup>13</sup>Remember Abraham, Isaac, and Israel, your servants, to whom you swore by yourself, and said to them, ‘I will make *the number* of your offspring like the stars of heaven, and all this land of which I have spoken I will give to your offspring, and they will inherit it for ever.’ ”<sup>14</sup>And the LORD relented concerning the disaster which he had said he would do to his people.<sup>15</sup>And Moses turned and went down from the mountain, and the two tablets of the testimony were in his hand. The tablets were written on both sides; they were written on the one side and on the other.<sup>16</sup>And the tablets were the work of God, and the writing was the writing of God, engraved on the tablets.

<sup>17</sup>And when Joshua heard the sound of the people as they shouted, he said to Moses, “*There is* a sound of war in the camp”.<sup>18</sup>And he said, “*It is* not the sound of a victory shout, nor *is it* the sound of a cry of defeat; *it is* the sound of singing I hear”.

<sup>19</sup>And it came about, as soon as he came near the camp, that he saw the calf, and the dancing. And Moses’ anger burned, and he hurled the tablets out of his hands, and broke them at the foot of the mountain.<sup>20</sup>And he took the calf which they had made

**32:5** “*Feast*”— a feast to the LORD before an idol was a horrible violation of God’s second commandment (20:4). Idolatry is deeply ingrained in man’s fallen nature. The people wanted their idols so much that they tried to mix this forbidden thing with a worship of the true God (Acts 7:41). But God will never accept this nauseous mixture of truth and error. See 1 Kings 18:21. This feast turned into a sinful revel (verses 19,25; 1 Cor 10:7).  
**32:7** God says to Moses “your” people – perhaps an indication that Moses must identify himself with them in the intercession to follow.

**32:8** “*Quickly*”— within 40 days.

**32:9** 33:3,5; 34:9; Isa 48:4; Acts 7:51; Rom 10:21.

**32:10** “*Let me alone*”— God was testing Moses. He had not determined to destroy the tribes of Israel. He had given prophecies regarding them which had to be fulfilled (Gen 48:15-19; 49:1-28; 50:24). Notice God’s words “let me alone”— as if the all-powerful God could not do as He pleased unless Moses let Him! Actually this was an invitation to Moses to intercede. The people deserved to be destroyed (22:20; Lev 26:30). But in answer to Moses’ prayer God would spare them.

“*Wrath*”— notes at Num 25:3; Ps 90:7-11. Often in the Bible, as here, we see God’s anger aroused

because of idolatry.

**32:13** “*Forever*”— Deut 9:18,26. So Christ intercedes for His people now (Rom 8:34; Heb 7:25; 1 John 2:1). Moses had no selfish ambition. He was thinking of God’s glory, not his own. He refused God’s offer and gave three reasons why God should not destroy the people – they were God’s people, not Moses’ people (v 11 compare v 7); He should not give cause to the Egyptians to misunderstand God’s dealings and purposes; and He must remember His promises to Abraham, Isaac, and Jacob (Gen 15:5; 22:16-18; 26:4; 28:13-14).

**32:14** See how the prayers of a righteous man work together with the purposes and promises of God to accomplish God’s plan (compare Jam 5:16). God indicated He would destroy them only if Moses “let Him alone”. But Moses would not let Him alone. And of course, God knew he would not. Compare Heb 7:25.

**32:15-16** 31:18; Deut 9:15.

**32:19** Deut 9:17. They had broken the law. His breaking of the tablets symbolizes this. Moses shared God’s anger against the people’s sin. Compare Mark 3:5.

**32:20** Deut 9:21.

and burned it in the fire, and ground *it* to powder, and scattered *it* on the water, and made the children of Israel drink *it*.

<sup>21</sup>And Moses said to Aaron, “What did this people do to you, that you have brought so great a sin on them?”

<sup>22</sup>And Aaron said, “Let not the anger of my lord burn. You know the people, that they *are set* on evil. <sup>23</sup>For they said to me, ‘Make gods for us who will go before us; for *as for* this Moses, the man who brought us up out of the land of Egypt, we don’t know what has become of him.’ <sup>24</sup>And I said to them, ‘Whoever has any gold, let them break *it off*.’ So they gave *it* to me. Then I threw *it* into the fire, and out came this calf”.

<sup>25</sup>And when Moses saw that the people *were* out of control (for Aaron had let them get out of control to *their* shame among their enemies), <sup>26</sup>then Moses stood in the gate of the camp, and said, “Who *is* on the LORD’s side? *Let him come* to me”. And all the sons of Levi gathered together near him.

<sup>27</sup>And he said to them, “Thus says the LORD God of Israel, ‘Each man put his sword by his side, *and* go in and out from gate to gate throughout the camp, and each man kill his brother, and each man his friend, and each man his neighbour.’ ” <sup>28</sup>And the children of Levi did according to the word of Moses, and about three thousand men of the people fell that day. <sup>29</sup>For Moses had said, “Consecrate yourselves today to the LORD, each man against his son, and against his brother, so that he may grant you a blessing this day”.

**32:21** Deut 9:20; Neh 9:18; Acts 7:39.

**32:22** Aaron tried to cast the responsibility of that sin on others (compare Gen 3:12). Did he not realize he was as prone to evil as the people?

**32:24** This was an outright lie (v 4; Acts 7:41).

**32:25-28** Deut 33:9. For a similar incident see Num 25:7-13.

**32:25** “*Out of control*”—the KJV has “naked” here, which may just be possible; but it is an unlikely translation of the Hebrew word, which means, among other things, to loosen restraints.

**32:29** The Levites were to receive a blessing because they alone put God first, and were willing to be obedient instruments in His hands to punish the people for their sin. Before the whole nation they stood up on the side of justice and truth. God rewards such people.

**32:32** Ps 69:28; Dan 12:1; Mal 3:16-17; Phil 4:3; Rev 3:5; 20:12,15; 21:27. For a similar expression of deep love for Israel see Rom 9:1-3. The Lord Jesus Christ in the fullest sense was willing to

<sup>30</sup>And it came about on the next day that Moses said to the people, “You have committed a great sin, but now I will go up to the LORD. Perhaps I can make atonement for your sin”. <sup>31</sup>And Moses returned to the LORD, and said, “Oh, this people have committed a great sin, and have made gods of gold for themselves.

<sup>32</sup>“Yet now, if you will forgive their sin *forgive*; but if not, I pray you to blot me out of your book which you have written”.

<sup>33</sup>And the LORD said to Moses, “Whoever has sinned against me, him will I blot out of my book. <sup>34</sup>Therefore go now, lead the people to *the place* I have spoken to you about. Look, my angel will go before you. Nevertheless in the day when I visit I will visit their sin on them”.

<sup>35</sup>And the LORD plagued the people, because they made the calf, which Aaron made.

**33** And the LORD said to Moses, “Depart, *and* go up from here, you and the people whom you brought up out of the land of Egypt, to the land which I swore to Abraham, to Isaac, and to Jacob, saying, I will give it to your offspring. <sup>2</sup>And I will send an angel before you, and I will drive out the Canaanite, the Amorite, the Hittite, the Perizzite, the Hivite, and the Jebusite. <sup>3</sup>*Go up* to a land flowing with milk and honey. Since you *are* a stiffnecked people I will not go up among you, so that I may not consume you on the way”.

<sup>4</sup>And when the people heard this bad news,

die that others might live. This love should be in all Christ’s believers (1 John 3:16).

**32:33** Ps 9:5; Rev 3:5.

**32:34** “*Angel*”—23:20; note at Gen 16:7.

“*Visit*”—the Hebrew word may also mean “punish”. Ps 99:8; Deut 32:35; Rom 2:5-6.

**32:35** Though God decided not to destroy the people completely, He expressed His displeasure and anger at their behavior (vs 27,28). See Num 12:14; 14:22,23; 25:3.

**33:1** Gen 12:7.

**33:2** “*Angel*”—not the angel of the LORD but an angel. See note at Gen 16:7.

“*Jebusites*”—Josh 24:11. The sins of the Amorites was now full (Gen 15:16) and God would drive them out and plant His own people in their land. See notes at Gen 6:7; Lev 18:24.

**33:4** Num 14:1,39. The people wished to do as they pleased without regard to God’s commandments, but they still wanted God to be with them. This is what mankind in general is like.

they mourned, and none of them put on his ornaments. <sup>5</sup>For the LORD had said to Moses, "Say to the children of Israel, You are a stiffnecked people. If I come up among you for a moment, I will consume you. Therefore now put your ornaments away from you, so that I may know what to do to you". <sup>6</sup>And the children of Israel stripped themselves of their ornaments by Mount Horeb.

<sup>7</sup>Now Moses used to take the tent and pitch it outside the camp, at a distance from the camp, and he called it the tent of meeting. And it came about *that* anyone who sought the LORD went out to the tent of meeting which was outside the camp. <sup>8</sup>And it was *like this*: when Moses went out to the tent, all the people rose up, and each one stood at his tent door, and looked after Moses until he had gone into the tent. <sup>9</sup>And it came about as Moses went into the tent, the cloudy pillar descended and stood at the door of the tent, and the LORD talked with Moses. <sup>10</sup>And all the people saw the cloudy pillar stand at the tent door, and all the people rose up and worshipped, each one *in* his tent door. <sup>11</sup>And the LORD spoke to Moses face to face, as a man speaks to his friend. When he returned to the camp, his servant Joshua, the son of Nun, a young man, did not go out of the tent.

<sup>12</sup>And Moses said to the LORD, "See, you say to me, 'Bring up this people', and you have not let me know whom you will send with me. Yet you have said, 'I know you by

name, and also you have found grace in my sight.' <sup>13</sup>So now, I pray you, if I have found grace in your sight, show me now your way, so that I may know you, so that I may find grace in your sight. And consider that this nation is your people".

<sup>14</sup>And he said, "My presence will go *with you*, and I will give you rest".

<sup>15</sup>And he said to him, "If your presence does not go *with me*, do not take us up from here. <sup>16</sup>For now how can it be known that I and your people have found grace in your sight? *Is it* not by your going with us? So we will be separated, I and your people, from all the people on the face of the earth".

<sup>17</sup>And the LORD said to Moses, "I will also do this thing that you have said, for you have found grace in my sight, and I know you by name".

<sup>18</sup>And he said, "I pray you, show me your glory".

<sup>19</sup>And he said, "I will make all my goodness pass before you, and I will proclaim the name of the LORD before you. And I will be gracious to whom I will be gracious, and will show mercy on whom I will show mercy". <sup>20</sup>And he said, "You cannot see my face, for no man shall see me, and live".

<sup>21</sup>And the LORD said, "Look, *there is* a place by me, and you shall stand on a rock. <sup>22</sup>And it shall come about, when my glory passes by, that I will put you in a cleft of the rock, and will cover you with my hand when I pass by, <sup>23</sup>and I will take away my

**33:7** "Tent"— not the tabernacle (KJV). It had not yet been constructed.

**33:9** 13:21.

**33:11** Num 12:8; Deut 34:10. The Lord probably appeared to Moses in the form of a man or an angel (Gen 18:12).

**33:12** 33:2. Moses was not satisfied with a promise of an angel to accompany them.

**33:13** A great prayer (compare Ps 25:4; 27:11; 51:13; 86:11). God answered Moses' prayer (Ps 103:7). Moses' desire to know God more fully is an example to all of us (John 17:3; Eph 1:17; 4:13; Phil 3:8,10; Col 1:10; 2 Pet 1:3; 3:18; Jer 9:23-24).

**33:14** God's presence was the one thing Moses wanted above all else. God's presence alone can give rest (Deut 12:10; 25:19; Josh 21:44; 22:4; Isa 14:3; 30:15; Matt 11:28-29; Heb 4:9).

**33:15-16** Lev 20:24,26; Num 23:21-24; Deut 33:29.

**33:18** Another great request. The whole Bible is the story of God's glory, from the old creation in Genesis chapter 1 (Ps 19:1), to the new creation in Revelation chapters 21 and 22 (Rev 21:23). See Ex 40:34-35; Num 14:21; Deut 5:24; 1 Kings 8:11;

Ps 8:1; 72:19; Isa 6:3; 40:5; 59:19; Ezek 1:28; 43:2; Matt 16:27; 17:2; 24:30; John 1:14; 17:5,24; Acts 7:2; Rom 1:23; 5:2; 2 Cor 4:6; Col 1:27; Heb 1:3; Jam 2:1; Jude 1:24-25; Rev 1:6,14-17; 4:11; 21:11.

**33:19** "Goodness"— God's goodness is part of His glory.

"Name"— to proclaim His name is to reveal His nature. This He does in 34:6-7.

"Mercy"— Rom 9:15.

**33:20** John 1:18; 1 Tim 6:16 While as fallen sinful creatures we cannot not see God's face and live, there is coming a time at the establishment of God's eternal Kingdom on earth, when God's people will be clothed in their glorified and incorruptible bodies and they shall see Him face to face (Rev 22:4). This is the true longing of the believer.

**33:21** "Rock"— Rock in the Bible is a symbolic name sometimes given to God, and Christ. It speaks of a firm foundation for God's people, a refuge from trouble (Deut 32:31; Ps 18:2,31,46; 28:1; 42:9. Notes at Ex 17:6; Deut 32:4 and Ps 118:22).

hand, and you will see my back. But my face will not be seen”.

**34** And the LORD said to Moses, “Cut two stone tablets like the first, and I will write on *these* tablets the words that were on the first tablets, which you broke. <sup>2</sup>And be ready in the morning, and come up in the morning to Mount Sinai, and present yourself there to me on the top of the mountain. <sup>3</sup>And no one is to come up with you, and do not let anyone be seen throughout the whole mountain, and do not let flocks or herds feed in front of the mountain”.

<sup>4</sup>And he cut two stone tablets like the first. And Moses got up early in the morning, and went up on Mount Sinai, as the LORD had commanded him, and took in his hand the two stone tablets. <sup>5</sup>And the LORD descended in the cloud, and stood with him there, and proclaimed the name of the LORD. <sup>6</sup>And the LORD passed by before him, and proclaimed, “The LORD, the LORD God, merciful and gracious, slow to get angry, and abundant in goodness and truth, <sup>7</sup>maintaining mercy for thousands, forgiving wickedness and transgression and

sin; yet not leaving *sin* unpunished; visiting the wickedness of the fathers on the children and on the children’s children, to the third and to the fourth *generation*”.

<sup>8</sup>And at once Moses bowed his head toward the ground and worshipped. <sup>9</sup>And he said, “If now I have found grace in your sight, O Lord, I pray you let my Lord go among us; for it is a stiffnecked people; and pardon our wickedness and our sin, and take us for your inheritance”.

<sup>10</sup>And he said, “See, I will make a covenant. In the presence of all your people I will perform miracles such as have not been done in all the earth, not in any nation. And all the people among whom you *live* will see the working of the LORD; for it is an awe-inspiring thing that I will do with you. <sup>11</sup>Observe what I command you this day. Look, I will drive out before you the Amorite, and the Canaanite, and the Hittite, and the Perizzite, and the Hivite, and the Jebusite. <sup>12</sup>Watch yourself so that you do not make a covenant with the inhabitants of the land where you are going; it would be a snare among you. <sup>13</sup>But you shall destroy their altars, break their images, and cut down

**34:1** 24:12; 31:18; 32:16,19; Deut 10:2,4.

**34:3** 19:12-13.

**34:5** His name means His nature and attributes. See 33:19; John 17:6. He did more than simply state the name Jehovah (which Moses knew anyway – 3:14-15). He revealed His character and ways.

**34:6** These are key verses in the O.T., revealing the name of Jehovah, that is, the nature of the one true God.

“*Merciful*”– Deut 4:31; Neh 9:17,31; Ps 78:38; Jer 3:12; Dan 9:9; Luke 6:36.

“*Gracious*”– Num 6:25; 2 Chron 30:9; Neh 9:17,31; Ps 86:15; 111:4; 112:4; 145:8; 2 Cor 8:9; Eph 2:8.

“*Slow to get angry*”– Num 14:18; Ps 86:15; 103:8; Joel 2:13.

“*Goodness*”– Ps 23:6; 31:19; 33:5; 52:1; 107:8; Zech 9:17; Rom 2:4; 11:22; Eph 5:9.

“*Truth*”– the Hebrew word also can be translated “faithfulness” – Ps 31:5; 57:10; 86:15; John 14:6; Titus 1:2.

**34:7** “*Forgiving*”– Num 14:18; Neh 9:17; Ps 32:1-2; 86:5; Dan 9:9; Matt 6:12; Mark 2:5,7,10; Luke 23:34; 24:47; Eph 1:7; 4:32; Col 1:14; 2:13; 1 John 1:9.

“*Not leaving sin unpunished*”– this seems closer to the Hebrew than the KJV. Observe that the KJV has added the words “the guilty” in italics, words which are not in the Hebrew here. Ex 23:7; Num 14:18; Prov 17:15. Even such a God of love

cannot forget holiness and justice. He cannot and will not spare the unrepentant and unbelieving. On “children” see notes at 20:5; Deut 24:16; Ezekiel chapter 18.

“*Visiting*”– What it refers to is that the consequences of the sin of the father affects the children to the third and fourth generation. Sin is more terrible than we realize. Our sin affects our families, and the consequences of our sin affects them as well.

**34:8** Such a revelation of God’s nature calls for worship, adoration, awe, love, and a lifetime of faithful service.

**34:9** See how Moses includes himself in this confession – “our wickedness”, “our sin” (see also Isa 64:6-7; Jer 3:25; Dan 9:5-6,9,20).

“*Inheritance*”– Deut 4:20; 9:26,29; 32:9; Ps 33:12; Eph 1:18.

**34:10** A promise God now adds to the covenant He made with Israel at Ex 19:5; 24:7-8. He promises He will do astounding miracles for them and with them, not seen among any peoples on earth. (See the fulfillment in Josh 6:20; 10:11; 10:12-14; 24:12. See also Ps 72:18; 136:4.)

**34:11** Note at 33:2.

**34:12** 23:32-33.

**34:13** See 23:24; Num 33:52; Deut 7:5; 12:3; Jud 2:2. It was exceedingly important that Israel not defile itself with the idol worship of Canaan. So the command to destroy their idols was often emphatically repeated.

their sacred groves. <sup>14</sup>For you shall worship no other god; for the LORD, whose name is Jealous, is a jealous God.

<sup>15</sup>“Watch that you do not make a covenant with the inhabitants of the land, lest when they prostitute themselves to their gods, and sacrifice to their gods, and *someone* invites you, you eat of his sacrifice, <sup>16</sup>and you take of their daughters for your sons, and their daughters prostitute themselves to their gods, and make your sons prostitute themselves to their gods.

<sup>17</sup>“You shall make no cast metal gods for yourself.

<sup>18</sup>“You shall observe the Feast of Unleavened Bread. You shall eat bread made without yeast for seven days, as I commanded you, in the time of the month Abib, for in the month Abib you came out from Egypt.

<sup>19</sup>“All the first offspring of the womb is mine, and every firstborn male of your livestock, *whether* ox or sheep. <sup>20</sup>But the firstborn of a donkey you shall redeem with a lamb, and if you do not redeem *it*, then you shall break its neck. You shall redeem all the firstborn of your sons. And no one is to appear before me empty-handed.

<sup>21</sup>“Six days you shall work, but on the seventh day you shall rest. *Even* during plowing season and during harvest you shall rest.

<sup>22</sup>“And you shall observe the Feast of Weeks, of the firstfruits of wheat harvest, and the Feast of Ingathering at the year’s end. <sup>23</sup>Three times in the year all your males shall appear before the Lord God, the God of Israel. <sup>24</sup>For I will drive out nations before you, and enlarge your borders, nor will anyone covet your land when you go up to appear before the LORD your God three times in the year.

<sup>25</sup>“You shall not offer the blood of my sacrifices with yeast, nor is the sacrifice of the Feast of the Passover to be left until morning.

<sup>26</sup>“The first of the firstfruits of your land you shall bring to the house of the LORD your God. You shall not boil a young goat in its mother’s milk”.

<sup>27</sup>And the LORD said to Moses, “Write down these words, for in accordance with these words I have made a covenant with you and with Israel”. <sup>28</sup>And he was there with the LORD forty days and forty nights. He did not eat bread, or drink water. And he wrote on the tablets the words of the covenant, the ten commandments.

<sup>29</sup>And it came about that when Moses came down from Mount Sinai (when he descended from the mountain the two tablets of testimony were in Moses’ hand) Moses did not know that the skin of his face shone because he had talked with *the LORD*. <sup>30</sup>And when Aaron and all the children of Israel looked at Moses, seeing the skin of his face shining, they were afraid to come near him. <sup>31</sup>And Moses called to them, and Aaron and all the leaders of the congregation returned to him, and Moses talked with them. <sup>32</sup>And afterwards all the children of Israel came near, and he commanded them to do everything that the LORD had spoken to him on Mount Sinai.

<sup>33</sup>And Moses put a veil on his face *until* he had finished speaking with them. <sup>34</sup>But whenever Moses went in to the LORD’s presence to speak with him, he took the veil off until he came out. And he would come out, and speak to the children of Israel what he was commanded. <sup>35</sup>And the children of Israel would see the face of Moses, that the skin of Moses’ face shone, and Moses would put the veil on his face again until he went in to speak with him.

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“Groves”— this could be translated “Asherah poles” – Asherah was a goddess worshiped by the Canaanites. Note at Jud 3:7. If the meaning is “groves”, it means groves of trees where the people engaged in idolatry.

34:14 20:3,5; Deut 4:24.

34:15 22:20; 32:8; Deut 32:37-38.

“Prostitute”— here means to be unfaithful to God and worship other gods – Lev 20:5; Jer 2:20.

34:16 Deut 7:3; Josh 23:12-13; 1 Kings 11:1-4.

34:17 20:4,23; Lev 19:4; Deut 5:8.

34:18 12:17.

34:19 13:2; 32:29.

34:20 13:13,15; 22:19; Deut 16:16.

34:21 20:9-10.

34:22-26 23:14-19.

34:22 “*The year’s end*”— points to the first month of the Hebrew year (March-April). See note on 12:1-3.

34:27 Observe that Moses himself wrote down what God said. See 24:4; Num 33:2; Deut 31:9.

34:28 This is the second time Moses spent 40 days in the mountain. The ten commandments are given in 20:3-17.

34:29-35 In 2 Cor 3:6-18 Paul contrasts the glory of the old covenant with the glory of the new covenant. Though the old had glory it is as nothing compared with the glory of the new.

**35** And Moses gathered all the congregation of the children of Israel together and said to them, “These are the things which the LORD has commanded you to do. <sup>2</sup>Work is to be done for six days, but on the seventh day you shall have a holy day, a Sabbath of rest to the LORD. Whoever works on it shall be put to death. <sup>3</sup>On the Sabbath you shall not light a fire in any of your homes”.

<sup>4</sup>And Moses spoke to all the congregation of the children of Israel, saying, “This is the thing which the LORD has commanded, saying, <sup>5</sup>‘Take from among yourselves an offering for the LORD. Whoever is of a willing heart, let him bring it as an offering for the LORD: gold, and silver, and bronze, <sup>6</sup>and blue, and purple, and scarlet, and fine linen, and goats’ hair, <sup>7</sup>and rams’ skins dyed red, and badgers’ skins, and acacia wood, <sup>8</sup>and oil for the light, and spices for the anointing oil and for the fragrant incense, <sup>9</sup>and onyx stones, and stones to be set in the ephod, and in the breastplate.

<sup>10</sup>‘And let every skillful person among you come and make all that the LORD has commanded: <sup>11</sup>the tabernacle, its tent, and its covering, its clasps, and its boards, its crossbars, its pillars, and its sockets, <sup>12</sup>the ark, and its poles, with the mercy seat, and the veil that hides it, <sup>13</sup>the table, and its poles, and all its utensils, and the Showbread, <sup>14</sup>also the lampstand for the light, and its articles, and its lamps, with the oil for the light, <sup>15</sup>and the incense altar, and its poles, and the anointing oil, and the fragrant incense, and the hanging for the door at the entrance of the tabernacle, <sup>16</sup>the altar of burnt offering, with its bronze grate, its poles, and all its utensils, the laver and its base, <sup>17</sup>the hangings of the court, its pillars, and their sockets, and the hanging for the door of the court, <sup>18</sup>the pegs for the tabernacle, and the pegs for the court, and their cords, <sup>19</sup>the woven garments for service in the Holy Place, the holy garments for Aaron the priest, and the garments for his sons to serve as priests”.

<sup>20</sup>And all the congregation of the children of Israel left Moses’ presence, <sup>21</sup>and everyone whose heart stirred him up, and everyone whose spirit made him willing, came and brought the LORD’s offering for the work of the tabernacle of the congregation, and for all its service, and for the holy garments. <sup>22</sup>And all who were willing, both men and women, came and brought bracelets, and earrings, and rings, and ornaments, all gold jewelry, and everyone presented an offering of gold to the LORD. <sup>23</sup>And everyone who had in his possession blue, and purple, and scarlet, and fine linen, and goats’ hair, and red skins of rams, and badgers’ skins, brought them. <sup>24</sup>Everyone who presented an offering of silver and bronze brought the LORD’s offering, and everyone who had acacia wood for any work of the service, brought it. <sup>25</sup>And all the women who were skillful spun with their hands, and brought what they had spun in blue, and purple, and scarlet, and fine linen. <sup>26</sup>And all the women whose heart stirred them with a skill spun goats’ hair. <sup>27</sup>And the leaders brought onyx stones, and stones to be set, for the ephod, and for the breastplate, <sup>28</sup>and spices, and oil for the light, and for the anointing oil, and for the fragrant incense. <sup>29</sup>The children of Israel brought a willing offering to the LORD, each man and woman whose heart made them willing to bring something for all the kinds of work which the LORD had commanded through Moses to be made.

<sup>30</sup>And Moses said to the children of Israel, “See, the LORD has called Bezaleel, the son of Uri, the son of Hur, of the tribe of Judah, by name <sup>31</sup>and he has filled him with the Spirit of God, with wisdom, with understanding, and with knowledge, and with all manner of craftsmanship, <sup>32</sup>to make designs to work in gold, and in silver, and in bronze, <sup>33</sup>and to cut stones for setting them, and in carving wood, to make any kind of artistic work. <sup>34</sup>And he has put in his heart, both his and that of Aholiab, the son of Ahisamach, of the tribe of Dan, the ability to teach others.

**35:2** 20:9-10; Num 15:32-36.

**35:5** 25:1-9. In offerings made to God there must be a willing mind (vs 21,29; Deut 15:10; 1 Chron 29:3,5,9,14,17; 2 Cor 9:7; 8:12), otherwise the offering is not acceptable. God’s people should count it a joy to give to God and His work. If we do not, there is something wrong with our spiritual condition. God’s command to give of our substance to Him is a test of our

love for Him and His work. If we love Him we will want to give something to Him. The people then were giving for the construction of a sanctuary so God could live among them. New Testament believers have the privilege of giving toward the work of the building of God’s spiritual house, the church which is Christ’s body. Note and references on giving at 2 Cor 9:15.



<sup>35</sup>He has filled them with wisdom of heart to do all kinds of work, of the engraver, and of the artistic craftsman, and of the embroiderer in blue, and in purple, in scarlet, and in fine linen, and of the weaver, of those who do any work, and of those who make designs”.

**36** Then Bezaleel and Aholiab, and every skillful person in whom the LORD had put skill and understanding to know how to do all kinds of work for the service of the sanctuary, worked according to all that the LORD had commanded.

<sup>2</sup>And Moses called Bezaleel and Aholiab, and every skillful person in whose heart the LORD had put skill, each one whose heart stirred him up to come to do the work, <sup>3</sup>and they received from Moses all the offerings which the children of Israel had brought for the work of the service of the sanctuary, for its construction. And they *continued* to bring him freewill offerings every morning. <sup>4</sup>And all the skillful men who were doing all the work of the sanctuary came, each one from his work which they were doing, <sup>5</sup>and they spoke to Moses, saying, “The people are bringing much more than enough for the building work which the LORD commanded to be done”.

<sup>6</sup>And Moses gave an order and they proclaimed it throughout the camp, saying, “Neither man nor woman should do anything more for the offering for the sanctuary”. So the people were restrained from bringing more. <sup>7</sup>For the material they had was enough, and more than enough, for all the work to be done.

<sup>8</sup>And every skillful person among them who was doing work on the tabernacle made ten curtains of fine woven linen, and blue, and purple, and scarlet. He made them *with* cherubim, the work of a skillful craftsman. <sup>9</sup>The length of each curtain was twenty-eight cubits, and the width of each curtain four cubits. The curtains *were all* of one size. <sup>10</sup>And he joined five curtains to one another, then joined *the other* five curtains to one another. <sup>11</sup>And he made loops of blue on the edge of the end curtain of the first set; he did the same on the end curtain of the second set. <sup>12</sup>He made fifty loops on the one curtain, and made fifty loops on the edge of the curtain that was in the second set. The

loops held one *curtain* to another. <sup>13</sup>And he made fifty clasps of gold, and joined the curtains to one another with the clasps. So the tabernacle became a unit.

<sup>14</sup>And he made curtains of goats’ *hair* for the tent over the tabernacle. He made eleven of these curtains. <sup>15</sup>The length of each curtain was thirty cubits, and the width of each curtain was four cubits. The eleven curtains *were* of one size. <sup>16</sup>And he joined five curtains by themselves, and *the other* six curtains by themselves. <sup>17</sup>And he made fifty loops on the edge of the end curtain in the set, and made fifty loops on the edge of the *end* curtain in the second set. <sup>18</sup>And he made fifty bronze clasps to join the tent together, so that it would be a unit. <sup>19</sup>And he made a covering for the tent of rams’ skins dyed red, and a covering of badgers’ skins above that.

<sup>20</sup>And he made boards for the tabernacle of acacia wood, to stand upright. <sup>21</sup>The length of each board was ten cubits, and the width of each board one cubit and a half. <sup>22</sup>Each board had two tenons, equally distant from one another. He made these for all the boards of the tabernacle. <sup>23</sup>And he made boards for the tabernacle, twenty boards for the south side facing south. <sup>24</sup>And he made forty silver sockets on the bottom of the twenty boards, two sockets under each board for its two tenons, and two sockets under every other board for its two tenons. <sup>25</sup>And he made twenty boards for the second side of the tabernacle, on the north side, <sup>26</sup>and their forty sockets of silver, two sockets under each board, and two sockets under every other board. <sup>27</sup>And he made six boards for the west side of the tabernacle. <sup>28</sup>And he made two boards for the corners of the tabernacle at the rear. <sup>29</sup>And they were double from the bottom and so to its top and joined together to one ring. He did this for both of them for the two corners. <sup>30</sup>And there were eight boards; and they *had* sixteen silver sockets, two sockets under each board.

<sup>31</sup>And he made bars of acacia wood, five for the boards on one side of the tabernacle, <sup>32</sup>and five bars for the boards on the other side of the tabernacle, and five bars for the boards of the tabernacle for the west side. <sup>33</sup>And he made the middle bar to pass through

**36:5-7** See 2 Chron 31:6-10. This will be the result in any age, in any country on earth when God’s people willingly and lovingly give to Him

for His work. Then God’s blessing will be on His people (Mal 3:10; 2 Cor 9:7-9).

**36:8** 26:1-37.

the boards from one end to the other. <sup>34</sup>And he overlaid the boards with gold, and made their rings out of gold to hold the bars, and overlaid the bars with gold.

<sup>35</sup>And he made a veil of blue, and purple, and scarlet, and fine woven linen. He made it with cherubim, the work of a skillful craftsman. <sup>36</sup>And he made four pillars of acacia wood for it, and overlaid them with gold. Their hooks also were of gold. And he cast four sockets of silver for them. <sup>37</sup>And for the tabernacle doorway he made a hanging of blue, and purple, and scarlet, and fine woven linen, of needlework. <sup>38</sup>And he made its five pillars with their hooks, and he overlaid their tops and their bands with gold; but their five sockets were of bronze.

**37** And Bezaleel made the ark of acacia wood. Its length was two cubits and a half, its width a cubit and a half, and its height a cubit and a half. <sup>2</sup>And he overlaid it with pure gold both inside and outside, and made a gold molding for it all around. <sup>3</sup>And he cast four gold rings for it, to be set in its four corners, two rings on its one side, and two rings on its other side. <sup>4</sup>And he made poles of acacia wood, and overlaid them with gold. <sup>5</sup>And he put the poles into the rings on the sides of the ark, to carry the ark.

<sup>6</sup>And he made the mercy seat of pure gold. Its length was two cubits and a half, and its width one cubit and a half. <sup>7</sup>And he made two gold cherubim. He made them hammered out of one piece, at both ends of the mercy seat; <sup>8</sup>one cherub at the one end, and another cherub at the other end. He made the cherubim of one piece with the mercy seat at both its ends. <sup>9</sup>And the cherubim had outspread wings over the ark, and their wings covered the mercy seat, with their faces toward each other. The faces of the cherubim were toward the mercy seat.

<sup>10</sup>And he made the table of acacia wood. Its length was two cubits, its width a cubit, and its height a cubit and a half. <sup>11</sup>And he overlaid it with pure gold, and made for it a molding of gold all around. <sup>12</sup>He also made a rim for it the width of a hand all around, and made a gold molding for its border all around. <sup>13</sup>And he cast four gold rings for it, and put the rings at the four corners of

its four legs. <sup>14</sup>The rings, the holders for the poles to carry the table, were close to the rim.

<sup>15</sup>And to carry the table he made the poles of acacia wood, and overlaid them with gold.

<sup>16</sup>And he made out of pure gold the utensils which were on the table, its dishes, and its spoons, and its pitchers for pouring out the drink offerings.

<sup>17</sup>And he made the lampstand of pure gold. He made the lampstand of hammered work. Its base and its shaft, its cups, its buds and its flowers, were of one piece with it. <sup>18</sup>And six branches went out from its sides, three branches of the lampstand from one side of it, and three branches of the lampstand from the other side of it. <sup>19</sup>Three cups like almond blossoms, a bud and a flower were on one branch, and three cups like almond blossoms, a bud and a flower on another branch, and so throughout the six branches going out from the lampstand. <sup>20</sup>And on the lampstand were four cups like almond blossoms, its buds and its flowers. <sup>21</sup>And a bud was under the first pair of branches, and a bud under the second pair of branches, and a bud under the third pair of branches, for the six branches going out from it. <sup>22</sup>Their buds and their branches were of one piece with it. The whole of it was of one hammered work of pure gold.

<sup>23</sup>And he made its seven lamps, and its snuffers, and its trays, of pure gold. <sup>24</sup>He made it and all of its utensils with a talent of pure gold.

<sup>25</sup>And he made the incense altar of acacia wood. Its length was a cubit, and its width a cubit. It was square, and its height was two cubits. Its horns were of one piece with it.

<sup>26</sup>And he overlaid it with pure gold, its top and its sides all around and its horns. He also made a gold molding for it all around. <sup>27</sup>And he made two rings of gold for it under its molding, on its two sides, on its opposite sides, to hold the poles with which to carry it. <sup>28</sup>And he made the poles of acacia wood, and overlaid them with gold.

<sup>29</sup>And he made the holy anointing oil, and the pure fragrant incense of spices, the work of a perfumer.

**38** And he made the altar of burnt offering of acacia wood. Its length

37:1-9 25:10-20.

37:10-16 25:23-29.

37:17 25:31-39.

37:25-28 30:1-5.

37:29 30:23-25.

38:1-7 27:1-8.

was five cubits, and its width five cubits. It was square, and its height was three cubits. <sup>2</sup>And he made its horns on its four corners. Its horns were *of one piece* with it. And he overlaid it with bronze. <sup>3</sup>And he made all the utensils of the altar, the pots, and the shovels, and the basins, *and* the meat forks, and the fire-pans. He made all its utensils *out of* bronze. <sup>4</sup>And he made for the altar a grating of bronze below, underneath its ledge, reaching halfway up it. <sup>5</sup>And he cast four rings for the four ends of the bronze grating to hold the poles. <sup>6</sup>And he made the poles *of* acacia wood, and overlaid them with bronze. <sup>7</sup>And he put the poles into the rings on the sides of the altar to carry it. He made the altar hollow with boards.

<sup>8</sup>And he made the laver *of* bronze, and its base *of* bronze, from the mirrors of *the women* who served at the door of the tabernacle of the congregation.

<sup>9</sup>And he made the courtyard. The hangings of the courtyard on the south side, facing south, *were* a hundred cubits *of* fine woven linen. <sup>10</sup>Their pillars *were* twenty, and their bronze sockets *were* twenty. The hooks on the pillars and their bands *were of* silver. <sup>11</sup>And for the north side *the hangings* were a hundred cubits, their pillars were twenty, and their bronze sockets twenty. The hooks on the pillars and their bands *were of* silver.

<sup>12</sup>And for the west side the hangings *were* fifty cubits, their pillars ten, and their sockets ten. The hooks on the pillars and their bands *were of* silver. <sup>13</sup>And for the east side, facing east, *the hangings* were fifty cubits. <sup>14</sup>The hangings on the one side *of the gate* were fifteen cubits, their pillars three, and their sockets three, <sup>15</sup>and *the same* for the other side. On each side of the gate of the courtyard *were* hangings of fifteen cubits, *with* their three pillars, and their three sockets. <sup>16</sup>All the hangings of the surrounding court *were of* fine woven linen. <sup>17</sup>And the sockets for the pillars *were of* bronze, the hooks of the pillars and their bands *of* silver, and their tops *were overlaid with* silver; and all the pillars of the court had silver bands.

<sup>18</sup>And the hanging for the gate of the courtyard was needlework, *of* blue, and

purple, and scarlet, and fine woven linen. And the length was twenty cubits and the width was five cubits, like the hangings of the court. <sup>19</sup>And their four pillars, and their four sockets *were of* bronze, the hooks *of* silver, and the overlaying of their tops and their bands *of* silver. <sup>20</sup>And all the pegs of the tabernacle, and of the surrounding courtyard, *were of* bronze.

<sup>21</sup>This is the sum for the tabernacle, the tabernacle of the testimony, as account was made, according to the commandment of Moses, *for* the service of the Levites, by the hand of Ithamar, son of Aaron the priest. <sup>22</sup>And Bezaleel the son of Uri, the son of Hur, of the tribe of Judah, made all that the LORD commanded Moses. <sup>23</sup>And with him was Aholiab, son of Ahisamach, of the tribe of Dan, an engraver, and a skillful workman, and an embroiderer in blue, and in purple, and in scarlet, and fine linen. <sup>24</sup>All the gold that was used in the work of the whole construction of the sanctuary, the gold of the *special* offering, was twenty-nine talents, and seven hundred and thirty shekels, according to the sanctuary shekel.

<sup>25</sup>And the silver of those in the congregation who were numbered was a hundred talents, and a thousand seven hundred and seventy-five shekels, according to the sanctuary shekel, <sup>26</sup>a bekah for each person, that is, half a shekel, according to the sanctuary shekel, from everyone who came to be numbered, from twenty years old and upward, for six hundred and three thousand, five hundred and fifty *men*. <sup>27</sup>And the hundred talents of silver were for casting the sockets for the sanctuary and the sockets for the veil, a hundred sockets with the hundred talents, a talent for each socket. <sup>28</sup>And out of the thousand seven hundred and seventy-five *shekels* he made hooks for the pillars, and overlaid their tops and made bands for them.

<sup>29</sup>And the bronze of the offering was seventy talents and two thousand four hundred shekels. <sup>30</sup>And with it he made the sockets for the door of the tabernacle of the congregation, and the bronze altar, and the bronze grating for it, and all the utensils of the altar, <sup>31</sup>and the sockets of the surrounding

38:8 30:18.

38:9-20 27:9-19.

38:24 The weight of the gold was about one metric ton (1000 kilograms).

38:25 The weight of the silver was about 3.4

metric tons.

38:26 12:37; 30:13,15; Num 1:46.

38:28 About 20 kilograms.

38:29 The weight of the bronze was about 2.4 metric tons.

courtyard, and the sockets for the courtyard gate, and all the pegs for the tabernacle, and all the pegs for the surrounding courtyard.

**39** And with the blue, and purple, and scarlet, they made woven garments for service in the Holy Place, and made the holy garments for Aaron, just as the LORD commanded Moses.

<sup>2</sup>And he made the ephod of gold, blue, and purple, and scarlet, and fine woven linen. <sup>3</sup>And they hammered the gold into thin plates, and cut it into threads, to work it in the blue, and in the purple, and in the scarlet, and in the fine linen, the work of a skillful craftsman. <sup>4</sup>They made shoulder pieces for it to join it together. It was joined together at the two top ends. <sup>5</sup>And its skillfully woven waistband that was on it, was of one piece, and like it in workmanship, of gold, blue, and purple, and scarlet, and fine woven linen, just as the LORD commanded Moses.

<sup>6</sup>And they prepared onyx stones set in gold filigree settings, engraved, like signets are engraved, with the names of the children of Israel. <sup>7</sup>And he put them on the shoulder pieces of the ephod, as memorial stones for the children of Israel, just as the LORD commanded Moses.

<sup>8</sup>And he made the breastplate, the work of a skillful craftsman, like the work of the ephod, of gold, blue, and purple, and scarlet, and fine woven linen. <sup>9</sup>It was square. They made the breastplate double. Its length was a span and its width a span, being doubled.

<sup>10</sup>And they set four rows of stones in it. The first row had a sardius, a topaz, and a carbuncle; this was the first row. <sup>11</sup>And the second row had an emerald, a sapphire, and a diamond. <sup>12</sup>And the third row had a jacinth, an agate, and an amethyst. <sup>13</sup>And the fourth row had a beryl, an onyx, and a jasper. They were set in gold filigrees in their settings. <sup>14</sup>And the stones were according to the names of the children of Israel, twelve, according to their names. They had engravings like a signet, each one with its name, according to the twelve tribes.

<sup>15</sup>And on the breastplate they made braided chains of pure gold, like cords. <sup>16</sup>And they made two gold filigree settings, and two

gold rings, and put the two rings on two corners of the breastplate. <sup>17</sup>And they put the two braided gold chains in the two rings on the corners of the breastplate. <sup>18</sup>And the two ends of the two braided chains they fastened to the two filigree settings, and put them on the shoulder pieces of the ephod, in the front of it. <sup>19</sup>And they made two gold rings, and put them on the other two corners of the breastplate, on its inside edge which was next to the ephod. <sup>20</sup>And they made two other gold rings, and put them at the bottom of the two shoulder pieces of the ephod, toward the front of it, close to the place where it joined, above the woven waistband of the ephod. <sup>21</sup>And they bound the breastplate by its rings to the rings of the ephod with a lace of blue, so that it would be above the woven waistband of the ephod, and so that the breastplate might not get loose from the ephod, just as the LORD commanded Moses.

<sup>22</sup>And he made the robe of the ephod of woven work, all of blue. <sup>23</sup>And there was an opening in the center of the robe, as the opening of a coat of mail, with a band all around the opening so that it would not tear. <sup>24</sup>And on the hem of the robe they made pomegranates of blue, and purple, and scarlet, and woven linen. <sup>25</sup>And they made bells of pure gold, and put the bells between the pomegranates on the hem of the robe, all around between the pomegranates; <sup>26</sup>a bell and a pomegranate, a bell and a pomegranate, all around the hem of the robe to be worn for service, just as the LORD commanded Moses.

<sup>27</sup>And they made tunics of fine linen of woven work for Aaron, and for his sons, <sup>28</sup>and a turban of fine linen, and the fine linen caps, and linen breeches of fine woven linen, <sup>29</sup>and a sash of fine woven linen, and blue, and purple, and scarlet, of needlework, just as the LORD commanded Moses.

<sup>30</sup>And they made the plate of the holy crown of pure gold, and inscribed on it a writing, like the engravings of a signet, HOLINESS TO THE LORD. <sup>31</sup>And they tied a lace of blue to it to fasten it to the turban near the top, just as the LORD commanded Moses.

39:1 31:10; 35:19.

39:2-5 28:6-12.

39:6-7 28:9-12.

39:8 28:15-28.

39:22-26 28:31-34.

39:27-29 28:39-42.

39:30-31 28:36-37.

<sup>32</sup>Thus all the work of the tabernacle of the tent of the congregation was finished. And *in what they made*, the children of Israel did according to all that the LORD commanded Moses. <sup>33</sup>And they brought the tabernacle to Moses: the tent, and all its furniture, its clasps, its boards, its bars, its pillars, and its sockets, <sup>34</sup>and the covering of rams' skins dyed red, and the covering of badgers' skins, and the screening veil, <sup>35</sup>the ark of the testimony, and its poles, and the mercy seat, <sup>36</sup>the table, *and* all its utensils, and the showbread, <sup>37</sup>the pure lampstand, with its lamps, *with* the lamps to be set in order, and all its utensils, and the oil for light, <sup>38</sup>and the golden altar, and the anointing oil, and the fragrant incense, and the hanging for the tabernacle door, <sup>39</sup>the bronze altar, and its bronze grating, its poles, and all its utensils, the laver and its base, <sup>40</sup>the hangings of the courtyard, its pillars, and its sockets, and the hanging for the courtyard gate, its cords, and its pegs, and all the articles for the service of the tabernacle, for the tent of the congregation, <sup>41</sup>the woven garments for service in the Holy Place, and the holy garments for Aaron the priest, and his sons' garments, for service as priests.

<sup>42</sup>The children of Israel made all the work according to all that the LORD commanded Moses. <sup>43</sup>And Moses looked at all the work, and *saw that in* doing it they had done it just as the LORD had commanded. And Moses blessed them.

**40** And the LORD spoke to Moses, saying, <sup>2</sup>“On the first day of the first month you shall set up the tabernacle of the tent of the congregation. <sup>3</sup>And you shall put in it the ark of the testimony, and screen the ark with the veil. <sup>4</sup>And you shall bring in the table, and arrange the things that belong on it. And you shall bring in the lampstand, and light its lamps. <sup>5</sup>And you shall set the gold altar of incense in front of the ark of the testimony, and put the hanging of the door of the tabernacle.

<sup>6</sup>“And you shall set the altar of burnt offering in front of the door of the tabernacle of the tent of the congregation. <sup>7</sup>And you shall set the laver between the tent of

the congregation and the altar, and shall put water in it. <sup>8</sup>And you shall set up the surrounding courtyard, and hang up the hanging at the courtyard gate.

<sup>9</sup>“And you shall take the anointing oil, and anoint the tabernacle, and all that is in it, and shall consecrate it, and all its articles, and it shall be holy. <sup>10</sup>And you shall anoint the altar of burnt offering, and all its articles, and sanctify the altar, and the altar will be most holy. <sup>11</sup>And you shall anoint the laver and its base and sanctify it.

<sup>12</sup>“And you shall bring Aaron and his sons to the door of the tabernacle of the congregation, and wash them with water. <sup>13</sup>And you shall put the holy garments on Aaron and anoint him, and sanctify him, so that he may serve as priest. <sup>14</sup>And you shall bring his sons and clothe them with tunics. <sup>15</sup>And you shall anoint them, as you anointed their father, so that they may serve me as priests. And their anointing will be for an everlasting priesthood throughout their generations”. <sup>16</sup>And Moses did so. He did according to all that the LORD commanded him.

<sup>17</sup>And it came about on the first month in the second year, on the first *day* of the month, *that* the tabernacle was erected. <sup>18</sup>And Moses erected the tabernacle, and fastened its sockets, and set up its boards, and put in its bars, and raised up its pillars. <sup>19</sup>And he spread out the tent over the tabernacle, and put the covering of the tent on top of it, just as the LORD commanded Moses.

<sup>20</sup>And he took the testimony and put *it* in the ark, and attached the poles to the ark, and put the mercy seat on top of the ark. <sup>21</sup>And he brought the ark into the tabernacle, and set up the screening veil, and screened the ark of the testimony, just as the LORD commanded Moses.

<sup>22</sup>And he put the table in the tent of the congregation, on the north side of the tabernacle, outside the veil. <sup>23</sup>And he arranged the bread on it before the LORD, just as the LORD had commanded Moses. <sup>24</sup>And he put the lampstand in the tent of the congregation opposite the table, on the south side of the tabernacle. <sup>25</sup>And he lighted the lamps before the LORD, just as

**39:43** A job well done will have God's blessing (Lev 9:22-23; Num 6:23-26; John 12:26; Heb 6:10).

**40:2** It took several months to construct the tabernacle and its furnishings. See v 17 and 19:1.

**40:3** “*Testimony*”— called this because the tablets with the ten commandments were kept in it.

**40:15** Note on priest at 28:1.

**40:16** Heb 2:3,5.

**40:17** “*Second year*”— since leaving Egypt.

the LORD commanded Moses.

<sup>26</sup>And he put the golden altar in the tent of the congregation before the veil, <sup>27</sup>and he burned fragrant incense on it, just as the LORD commanded Moses. <sup>28</sup>And he put up the hanging at the door of the tabernacle.

<sup>29</sup>And he put the altar of burnt offering near the door of the tabernacle of the tent of the congregation, and offered the burnt offering and the food offering on it, just as the LORD commanded Moses.

<sup>30</sup>And he set the laver between the tent of the congregation and the altar, and put water there for washing. <sup>31</sup>And Moses and Aaron and his sons washed their hands and their feet there. <sup>32</sup>They washed whenever they went into the tent of the congregation, and whenever they came near the altar, just as the LORD commanded Moses.

**40:29** 29:38-42.

**40:31-32** 30:19-20. Moses was the great leader through whom the law was given. He spoke with God face to face. But he needed to wash in the laver just as the most ordinary priests (1 John 1:8-10).

**40:34** 1 Kings 8:11; Ezek 43:4-5; Rev 15:8. God came in glory to the tabernacle that He might live among His people. The glory of God filled Christ the Son of God, God's spiritual tabernacle for the same purpose (John 1:14,18; Matt 17:2;

<sup>33</sup>And he set up the courtyard all around the tabernacle and the altar, and set up the hanging of the courtyard gate. So Moses finished the work.

<sup>34</sup>Then a cloud covered the tent of the congregation, and the glory of the LORD filled the tabernacle. <sup>35</sup>And Moses was not able to go into the tent of the congregation, because the cloud remained on it, and the glory of the LORD filled the tabernacle.

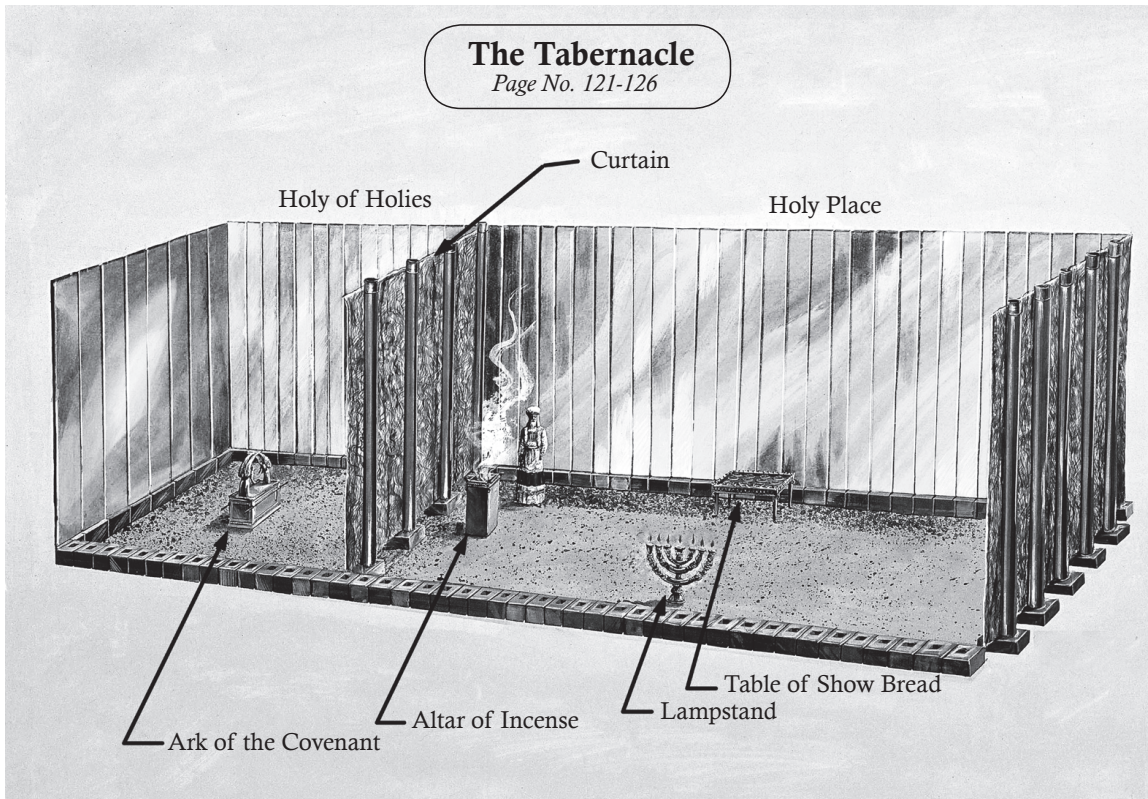
<sup>36</sup>And when the cloud was taken up from over the tabernacle, the children of Israel went forward on all their journeys, <sup>37</sup>but if the cloud was not taken up, then they did not travel until the day that it was taken up. <sup>38</sup>For the cloud of the LORD was on the tabernacle by day, and fire was on it by night, in the sight of all the house of Israel, throughout all their journeys.

2 Pet 1:16-17; 2 Cor 4:4,6; Col 1:19; Heb 1:3; Rev 1:13-18; 21:23).

**40:35** 1 Kings 8:11; 2 Chron 5:13-14.

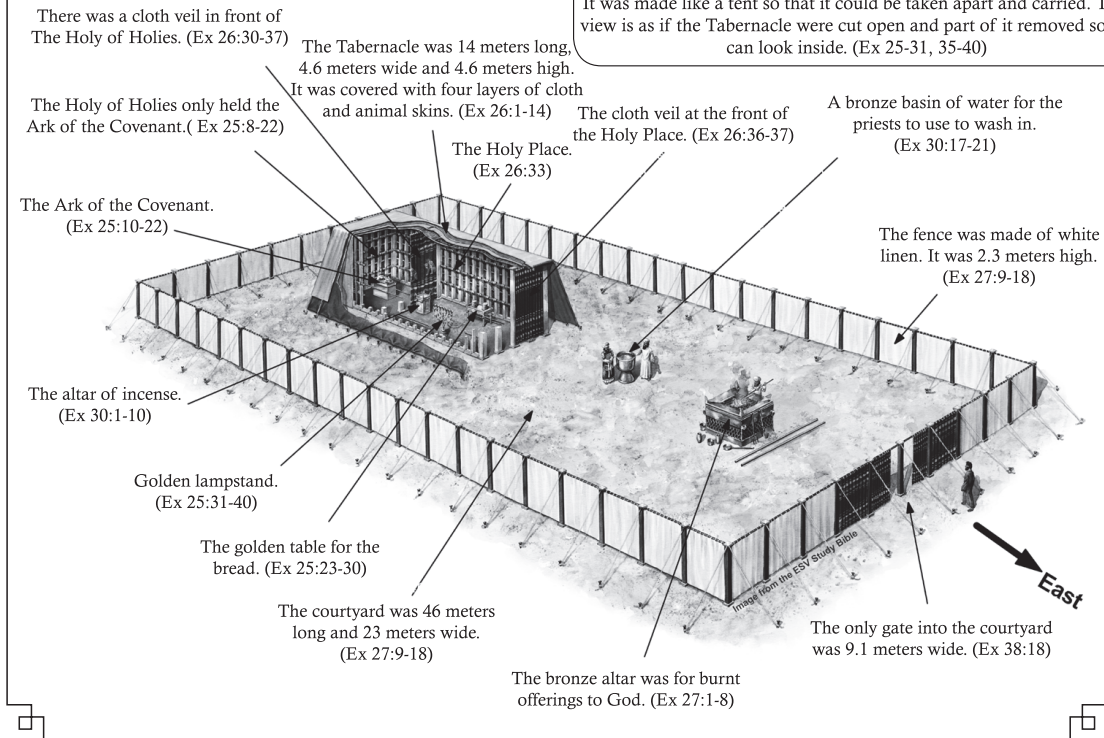
**40:36** 13:21-22; Num 9:16-23; Neh 9:19; Ps 78:14. God knows just where His people should be, how long they should stay there, and where they should go when it is time to move, and He will infallibly guide those who trust and obey Him (Ps 32:8; 48:14; 73:24; Isa 58:11; John 10:2-5).

**40:38** "Fire"— note at 3:2.



### The Tabernacle In The Wilderness

God commanded Moses to build the Tabernacle and a courtyard for it. It was made like a tent so that it could be taken apart and carried. This view is as if the Tabernacle were cut open and part of it removed so we can look inside. (Ex 25-31, 35-40)



## The Tabernacle

### *A Spiritual Exercise*

This ends the description of the tabernacle, the pattern God gave to His people to reveal heavenly truths. It all speaks of Christ. It all symbolizes Him and His work for us and our privileges and responsibilities in Him. Believers in Christ now can use thoughts and meditations about the tabernacle to see clearly how they should approach and worship God. In spirit we come with our offerings to the entrance of the tabernacle compound which speaks of Christ “the gate” (John 10:7).

The ordinary Israelite could not enter the tabernacle or the compound, but we as New Testament believers are also priests (1 Pet 2:5,9), so we enter and the glories of the new covenant begin to open to our view.

First we approach the altar of burnt offering. There we look on the fire and the poured out blood and the animal sacrifices burned to ashes, and remember again the Lamb of God, the one great sacrifice for the sins of the whole world, the blood and life of the Lord Jesus poured out for us on Calvary

(John 1:29; Rom 3:25; 2 Cor 5:21). He was both sacrifice and High Priest who offered the sacrifice (Heb 8:1-3; 9:11-12). Sacrifices were to be offered daily on the tabernacles literal altar, but on Calvary Jesus was offered once and for all for our sins (Heb 10:10-14). That one sacrifice cannot be repeated, it is not necessary that it be repeated, and no one should even dream of trying to repeat it. But daily we should keep it in memory and bow in adoration at His feet.

At this altar we remember too our death in Him (Rom 6:3-4,8; 2 Cor 5:15; Col 3:3), and as New Testament priests we here offer our sacrifices – our praises, and all that we are and all that we have and all that is within us (Rom 12:1-2; Heb 13:15-16; Luke 14:33). We take our proper place of death to self and lay ourselves, as it were, on the altar to be a burnt offering for God alone, and as those risen from the dead in Christ (Eph 2:5-6) move forward to live for Him (Lev 1:3-17; Luke 9:23; 2 Cor 5:15).

From the altar Christ our great High Priest leads us to the basin or laver filled with water, and there by using the Word of God and by the Spirit of God we wash away any defilement, any uncleanness there may be in our thoughts, motives or behavior (2 Cor 7:1; Heb 10:22).

Still as priests we continue on with Him to the tabernacle building itself, the Holy Place, and enter. There we stand in the only light in that place, the light of the seven-branched lampstand which speaks of Christ (John 8:12). And there we resolve again to walk in His light and behave as children of the light (Eph 5:8-9; 1 John 1:7). And there we view the bread on the table and partake of the Bread of life which it symbolizes (John 6:35). We feed on Him by meditating on His excellent qualities and deeds and how they relate to us, and by opening our hearts afresh to His presence. In this way of faith we receive strength from Him for our daily walk as pilgrims in a fallen world. And there in the Holy Place we see Christ as our intercessor and mediator (Rom 8:34; 1 Tim 2:5), symbolized by the altar of incense, and offer our prayers to mingle with His. And then we face the curtain that separated the Holy Place from the Most Holy Place, the holy of holies.

In Old Testament days no ordinary priest dared go through that curtain, but only the high priest, and that but once a year (Lev 16:2,34; Heb 9:7). But we, the New Testament priests, can enter there, can enter every day, and any time of day or night. Christ the great High Priest has opened up a new and living way through the veil, that is, His flesh (Heb 10:19-22). He takes us by the hand and leads us in. We are united to Him, are members of His Body, and so enter with Him (1 Cor 12:12-13). And there again we see the altar of incense, Christ our intercessor and mediator (the altar of incense was sometimes in the Holy Place and sometimes in the Most Holy Place – Heb 9:3-4, perhaps signifying that Christ can be in more than one place at

the same time, in God's presence in heaven and with us here on earth).

And there is the Ark with its atonement cover, speaking of its heavenly counterpart that is sprinkled with the blood of Christ which enables us to approach infinite holiness (Heb 9:12; 10:19; 12:24). And there above the cover are the cherubim. And there between the cherubim is the cloud of glory, the presence of the eternal God, the Creator of the universe. And here we bow in His holy presence, with Christ our great High Priest at our side, being united to Him, and present ourselves to God our Father. And in the Spirit we worship Him and pray for our needs and intercede for others. And He hears us because we have come in the way He has provided and appointed. And He wants us to come and welcomes us with love and compassion and mercy and grace (Heb 4:16).

The Old Testament priests were active every day in the tabernacle. A daily spiritual exercise such as the one suggested above would not be without value to us who are New Testament priests. For the tabernacle reveals something of the glory and love and power of Christ, and reminds us that each day of our lives we need to be aware of His sacrifice for us, that we need to bring Him the offering of ourselves, that we need to be clean, and can be clean, in all that we do, that we need His light on our daily path, that we need to get our strength each day by feeding on the Bread of life, that we need His constant intercessions for us, and that we need to pray ourselves and worship lowly and gratefully at His throne.

Certainly we should all remember these truths daily and apply them in our lives. Of course, a mere ritual, going through the forms of worship without proper understanding or without heart, is an empty and useless thing (John 4:24). But making use of the tabernacle to remember all the wonderful truth God revealed through it, and heartily entering into that truth, can be of great benefit.

