

Review:
0/10/72

EXODUS - Introduction.

1. Why study the Bible, and the OT in particular?

Cf. 2 Tim. 3:16, 17, but read from v. 14. Re: "wise unto salvation"; see John 3:9, 10, 14, 15 - "moses." Rom. 15:4.

- 1 Cor. 10:1-11, esp. vv. 6, 11. "Admonition" in v. 11 = counsel. We are to learn from their experiences. Great mistakes are being made today in the church + out, doctrinally + practically, because we do not learn from them.
2. What is the main theme of the entire Bible?

In Exodus we find over and over, "that he (or they) may know that I am Jehovah." GOD'S GREAT PURPOSE IN SCRIPTURE IS TO MAKE HIMSELF KNOWN. It is not only the Word of God in the sense that it is from Him (i.e., His Word), but it is about Him.

Since God can only be known in Christ, CHRIST IS IN ALL OF SCRIPTURE. Cf. John 5:45-47; Luke 24:27, 44.

It is esp. important that moses is included in all the passages above since Exodus is one of the books of Moses.

3. How does Exodus fit into the Bible?

The Bible is a revelation of God

The Bible is a revelation of salvation (in all of its three senses).

Genesis lays the foundation. In Genesis we see the sovereign power of God

- in creation.
- in grace.
- in election.

Genesis shows us man's need for salvation, and firmly establishes two facts about salvation: 1) It is by grace; 2) It must be

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through faith.

In Exodus we have the first complete picture of **REDEMPTION**.

Theologically it speaks of redemption; historically it tells the story of the deliverance of Israel from Egypt.

In Genesis we see God's chosen people as a family (of Abraham); in Exodus we see them as a nation.

4. What about the book of Exodus itself?

- It is the fulfillment of a prophecy given to Abraham in Gen. 15: 13-16.
- It concludes a long period of silence from the life of Joseph to the call of Moses. From the time ~~they~~ went down into Egypt until God led them out, we have 430 years. (This separates Abraham from Moses by about 500 years (2000-1500 B.C.). THE LAST REVELATION FROM GOD WAS GIVEN IN GEN. 46:1-4. (But see the faith expressed by Joseph in this very promise: Gen. 50: 24, 25.)
- Exodus brings us to Moses, who lived 120 years. Cf. Deut. 34:7.

His life is divided into three 40-year periods. Cf. Acts 7:23, 30, 36.

In the OT his life + ministry are recorded in Ex., Lev., Num., Deut.

For the first 40 years MOSES WAS LEARNING TO BE SOMEBODY; for the next 40 years HE WAS LEARNING THAT HE WAS NOBODY; for the last 40 years HE WAS LEARNING THAT GOD CAN USE A NOBODY.

- The ~~space~~ given to each period in Moses' life is very uneven. In Ex 1, 2

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The major revelations in Exodus:

- 1) The Law.
- 2) The Tabernacle.
- 3) The Priesthood.

All of these teach us more about God and point ahead to Christ.

The book of Exodus is rich in its types of our Lord Jesus Christ.

What are the major lessons in Ex. 1-12?

- 1) We see the sovereign and providential ways of God, in two respects:
 - a) Being faithful to His past promises), i.e., Gen. 12:1-3; 15:13-16; 46:1-4.
 - b) Carrying out His redemptive purpose for Israel and for all the world.
- 2) In the life of Moses we see that with God the worker is given priority over the work.
 - We see Moses' impatience.
 - We see what God had to do with Moses, e.g., 40 years in Midian. ^{He did not cast him off.}
 - We see how God answered Moses' questions.
 - We see how God taught Moses to be obedient - esp. in going to Pharaoh again and again, with the same message, but with no success.
- 3) Chapters 1-12, in what is recorded of the Israelites, Moses, Pharaoh, and the Egyptians, gives us a clear, but a ^(see back of p. 3)

we have the first 80 years; from Ex. 3 - Deut. 34 we have only 40 years.

So state it another way: In Ex. 1, 2 we have 80 years; from Ex. 3 - 40 not more than 2 years.
Cf. 40:17.

←
Additional
notes for
viewing
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i. The outline:

- I. The children of Israel in Egypt (1-12).
- II. The journey from Egypt to Sinai (13-18).
- III. The children of Israel at Sinai (19-40).

I. The children of Israel in Egypt (1-12).

- A. The situation in Egypt (1).
 - 1. The historical background (1:1-7).
 - 2. The bondage of the Israelites (1:8-22).
- B. The preparation of a deliverer (2-4).
 - 1. Moses' birth and preservation (2:1-10).
 - 2. Moses' sin and escape from Egypt (2:11-25).
 - 3. Moses' call and return to Egypt (3, 4).
 - a. The call of God at the ~~burning~~ bush (3:1-10).
 - b. Moses' excuse and God's answer (3:11-4:17).
 - c. Moses' return to Egypt (4:18-31).
 - c. The deliverance (5-12).

humiliating, picture of the human heart - and his need for redemption. What a slave he is to sin!

- 4) Perhaps the most important part about chs. 1-12 is what it teaches us about the Lord.

Cf. the recurring phrase: "that he (or they) may know that I am the Lord" (Ex. 6:7; 7:5, 17; 8:10, 22; 9:14; 10:2 - and several other refs. after ch. 12).

We see the Lord's:

- 1) Sovereignty - over Egypt as well as Israel.
- 2) Patience. - in choosing His own time
- 3) Omnipotence - in choosing His own servant
 - in doing what He sets out
 to do.
- 4) Love and grace.
- 5) His righteousness in judgment -
judging sin, idolatry, rebellion.



I. The Children of Israel in Egypt (1-12).

A. The situation in Egypt (1).

1. The historical background (1:1-7).

Note: Here we learn: 1) who originally went to Egypt, 2) how many there were, and 3) what had become of them. In 7 verses we are taken from Joseph to Moses.

(1:1) "Israel ... Egypt" - In view of present circumstances, how interesting to see the ancient relationship between these two enemy nations.

Israel's first contact with Egypt was in Gen. 12:10-20. ARCHAEOLOGICAL FINDINGS CONFIRM BEYOND ANY QUESTION THAT ISRAEL WAS THERE!

Note: OT history of Israel begins by showing Israel's relationship to the greatest power of that day: Egypt; NT history concludes by showing Israel's relationship to the greatest power of that day: Rome.

Why?

Because, in giving such a testimony to the Gentile world, God has left man without excuse.

Cf. Acts 26:26; also John 18:19-23.

"Now these are the names" - cf. Gen. 46:8-27. This shows the relationship between Genesis and Exodus.

The difference between the 70 here in (1:5) and the 75 Stephen mentioned in Acts 7:14 is accounted for by the fact that Stephen

indeed the wives, whereas Moses did not.

(1:6) All of those who came into Egypt had died
- including "Joseph." THE SITUATION OBVIOUSLY
HAS TO BE IN GOD'S HANDS.

(1:7) Now we see how Gen. 46:3 had been
fulfilled.

note: They are not called the children of Joseph, but "the children of Israel" - v. 1, 7, 9, 12, 13; Cf. Gen. 32:32; 36:31; 45:21; 46:8; 50:25. See also Gen. 37:3; 42:36; 43:14; 45:10.

Four expressions:

1) "Were fruitful" - 17). This simply means that they had children.

2) "And increased abundantly" - 137^{וְיַעֲלֹם}. The increase of their numbers was phenomenal. Historians tell us that Egyptian mothers were more fruitful than any other nation. It was very common for them to have triplets or quadruplets! BUT THE POINT WE ARE COMING TO IS THIS: GOD BLESSES THE ISRAELITES SO MUCH THAT EVEN THE EGYPTIANS ARE ALARMED.

3) "And multiplied" - 17:1. This is from 17. This situation continued until they became numberless.

4) "And became exceedingly mighty" - 17:1. Cf. v. 20. Not only were they numerous, but they were strong!

5) "And the land was filled with them" - This is THE RESULT. Cf. v. 9. By their numbers and by their strength they had become a threat to the Egyptians.

WHAT EVIDENCE OF THE PROVIDENCE OF GOD AND HIS FAITHFULNESS!

I. A. 2. The bondage of the Israelites (1:8-22). (For outline, see notes, p. 3.)

On this section, cf. Acts 7:17-19.

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1:8 "And there arose ~~of~~ a new king" - This may indicate the coming to power of a new dynasty. This new king "knew not Joseph," i.e., was not concerned with what Joseph had done for Egypt, and was not obligated to Joseph's people.

THIS CHANGE MAY OR MAY NOT HAVE BEEN SUDDEN, BUT IT IS OBVIOUSLY OF GOD! GOD IS PREPARING TO MOVE HIS PEOPLE BACK INTO THEIR OWN LAND. THEREFORE, HE IS SEEKING TO LOOSEN THEIR ROOTS.

1:9 "The children of Israel" - After 3½ centuries the 70 had not been absorbed by the Egyptians, but were a very distinct group - GOD HAD PRESERVED THEM!

"more" - from the same root as "multiplied" in v. 7.

"mightier" = the same root as "became exceedingly mighty."

So this was not just a fact, but it was a recognized fact.

"Then we" - may be an exaggeration, but it indicates how seriously the King looked at this situation - not knowing Israel's God!

1:10 This new Pharaoh was not afraid that Egypt would be taken over by the Israelites, BUT HE WAS AFRAID THAT THEY WOULD LEAVE - THE VERY THING WHICH GOD WAS PREPARING TO DO, THE MAIN ISSUE IN THE FIRST 12 CHAPTERS OF EXODUS! Therefore, we are going to see the

power of Egypt vs. the power of God.

God is not taken into consideration by the Egyptians. Therefore, the fact that HE IS GOD must also become dominant.

"Let us deal wisely" - the wisdom of man. Cf. 1 Cor. 1:19-21; Psa. 10:4

Cf. Prov. 9:10, "The fear of the Lord ..." see Ex. 1:17.

① 1:11 This is Pharaoh's plan!

men were appointed over the, Egyptians, not only to see that they did their work, but "to afflict them", which K+D (I, 422) says means:

- 1) To break down Israel's physical strength, and so slow down her increase, and
- 2) To crush her spirit.

"Treasure cities" - These were cities where supplies were stored, often to provide for the armies along the border when it was necessary to defend the country. Sometimes these cities were also used to store food before it was exported. THIS IS REMINISCENT OF WHAT JOSEPH DID.

BUT EVEN NOTE HERE how GOD IS THINKING OF HIS PEOPLE. Cf. Ex. 12:36, 37. Also see Gen. 47:11. The supplies were especially to be for the Israelites!

② 1:12 Because of God's power over His people + His power to carry out His purpose, THE PLAN OF PHARAOH HAD JUST EXACTLY THE OPPOSITE EFFECT.

The situation described in v. 7 continues.

"And they were grieved," from v. 1), to become anxious with fear. The Egyptians were in a

State of panic!

1:13 Instead of abandoning their plan, they intensified it - "with rigor" - יְנַפֵּת. This carries the idea of crushing them with work. Cf. v. 14.

1:14 "And they made... bitter" - יְנַפֵּת, and we get our words marah, and myrrh. The people of Israel became sad, rebellious, exasperated, painful - physically + emotionally. BUT v. 12 CONTINUES TO BE TRUE.

Pean #2!

"The Hebrew midwives" means that they were Hebrew women. On the term, Hebrew, cf. Gen. 14:13. Their names are also Hebrew. There were doubtless the two who were in charge.

A nurse is one who helps at a birth.

1:16 Here is the biblical plan.

It is the nurse who sits "upon the stools" - a low seat which they used while assisting in the delivery of a baby. They were the first to see the baby as it was born + could detect its sex, "and, if it be a male, to kill it as she could easily do by the pressure of her hand or finger, unknown to the parents" (Isa., 9).

The parents would have thought that the child was born dead.

1:17 "But the midwives feared God," lit., the etohim, "the personal, true God" (K+D, I, 425).

Cf. Dan. 3:16-18.

when the laws of man come into conflict with the laws of God, we must obey God. Cf. Acts 5:29.

BUT WE MUST ALSO BE PREPARED TO TAKE THE CONSEQUENCES.

Note: The evidence that right & wrong were recognized even at this dark period in Israel's history - and there were those who were willing to stand for the truth.

"Feared God" includes believing in and trusting.

(1:18) Pharaoh sends an explanation.

(1:19) The midwives lie - which does not lose God's approval any more than killing the children would have pleased Him!

(1:20) "God dealt well," i.e., was good to the midwives.

and the increase of the Israelites continued.
SO PLAN #2 ALSO FAILS. Cf. Acts 5:38,39. This will lead to PLAN #3 in ~~chapter~~.

(1:21) God blessed the midwives in kind.
 He gave them families and protected them from retribution by the king.

(1:22) PLAN #3. This plan also would have extended Israel

"Charged" - from $\pi\tau\sigma$, to command. In this case it was the establishment of a law that was to stand.

AT THIS TIME MOSES IS BORN!

- I. The children of Israel in Egypt (1-12).
B. The preparation of a deliverer (2-4).
1. Moses' birth and preservation (2:1-10).

Some observations:

- 1) We must look behind ordinary events to see the hand of God moving on behalf of His people. God moves history in accordance with prophecy. Prophecy is pre-written history.
- 2) Usually when God prepares to do a work He raises up a man - one of His own choosing!
- 3) The Lord works far in advance of the prayers of His people and knows how to bring everyone concerned into either submission or agreement with His will.
Cf. a) what was true before anyone knew it: 2:23-25.
b) what Moses learned: 3:7-10.
c) what Aaron learned: 4:28.
d) what the elders and all of the people learned: 4:29-31.

- (2:1) These two descendants of Levi were Aaron and Jacobed. Cf. 6:20.
They clearly had two children: (Cf. Num. 26:58,
59).
1) Miriam. Cf. 2:4, 7, 8; 15:20, 21
2) Aaron. Aaron was three years older than Moses. Cf. Ex. 7:1. Miriam had to be older than the two. Thus, we see again evidence of the SOVEREIGNTY OF GOD IN CHOOSING WHOM HE WILLS TO CHOOSE - NOT THE FIRSTBORN, OR OLDEST. Even the tribe of Levi was magnified at this time.

2:2 His son was born under the sign of
1:22.

"He was a goodly child." The Heb. is יְהוּנָה. It means beautiful. Cf. Gen. 6:2 where the same word is translated, "fair."

Cf. also Acts 7:20. The lit. translation of "exceedingly fair" is fair unto God. Somehow Job had sensed "a peculiar token of divine approval, and a sign that God had some special design concerning him" (Delitzsch in K + D, I, 427).

This is probably the reason for Heb. 11:23.

2:3 "An ark of bulrushes" - This was a species of papyrus. The stalk was triangular, about the thickness of a man's finger, & grew to 10 feet in height. It was used for making boats, shoes, baskets, but especially "for the preparation of paper" (K + D, I, 428). It is called "an ark" - אַרְקָה. It is the same word used of Noah's ark in Gen 6:14-9:18. Possibly Moses uses this word because of the similarity in purpose with Noah's ark.

2:4 This "sister" is undoubtedly Miriam who was having an opportunity to see God's providential care for her baby brother.

2:5 Cf. Acts 7:21. Whether or not this place was chosen because the princess bathed here, we do not know, but it would seem likely.

Bathing in the Nile was characteristic of ancient Egypt (though forbidden now by

the Moslems even though it is done by lower castes + in remote areas). Washing in the Nile (sacred waters) was thought to bring:

1) Fertility.

2) Long life.

Note the steps:

1) First, she sees the ark + sends her maids to get it.

2) 2:6 She had compassion on the baby even though she recognized it as "one of the Hebrews" children.

3) 2:7-9 The Lord gave the baby back to Jochobed to nurse + to train - AND PHARAOH'S DAUGHTER PAID ALL OF THE EXPENSES.

Can we not respond as Paul did in Rom.
10:33-36?

2:10 Not only did Moses have the training given by the Hebrews to their children, but he was also given the finest training of the Egyptians. Cf. Acts 7:22.

His name seems to have been Egyptian, + is the only name by which he was ever known. It is reminiscent of the way God spared his life + the preparation which was given to him for his life-work.

This is all we have of the first forty years of his life.

But the following shows that his Egyptian training + young adult life could not obliterate the purpose of God, nor the early training which Moses must have received from his mother, Jochobed.

(2:11)

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 - A. The situation in Egypt (1).
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 - 1. Moses' birth and preservation (2:1-10).
 - 2. Moses' sin and escape from Egypt (2:11-25).

(2:11) "When Moses was grown," i.e., when he was 40 years old. Cf. Acts 7:23-29. Note esp.

v. 25.

Note also Heb. 11:24-26 and see what this indicates about Moses "faith" and his understanding of the purposes of God at this time.

"He went out unto his brethren" - from Acts 7 and Heb. 11 this seems to indicate his decision to join himself with "his brethren."

Moses saw two things:

- 1) "Their burdens."
- 2) "An Egyptian smiting an Hebrew. Egyptian taskmasters could be very cruel. Ederlein (I, 40) says that they used "heavy scourges, made of tough bending wood, which they unmercifully used."

(2:12) NOW IT BECOMES APPARENT THAT:

- 1) Moses did not understand the ways of God.
- 2) Nor did he understand God's time.

Jamieson feels that the Hebrew in v. 11 was killed by the Egyptian, & that this is why Moses felt justified at the time in killing the Egyptian.

WE ALWAYS SEEK TO KEEP OUR SIN FROM BEING OBSERVED, AND THEN HIDE THE EVIDENCE.

(2:13) The next day two Hebrews "strove together" - [square 5], from [square 75], to quarrel. And yet it could mean physical conflict too, as the end of the verse shows. Moses was trying to stop it.

(2:14) Note that it was among the Hebrews that the report of Moses' crime was being circulated.

ALL THAT MOSES HAD DONE WAS PREMATURE, AND WRONG!

"a prince" - רָאשׁ. This means one who has authority over others - but not necessarily royalty.

"a judge" - דֹקֵן. Here we have one who sets things right. A man who will do the wrong thing one day will be under suspicion the next, however sincere his motives may be.

Note how that fear is the fruit of sin.

(2:15) It is very interesting to compare this verse with the commentary in Heb. 11:27.

The MIDIANITES were descendants of Abraham through Keturah. Cf. Gen. 25:1-4. Perhaps this is why Moses went in this direction.

(2:16) Moses reminds us here of Abraham's servant. Cf. Gen. 24.

See also (2:17)

(2:18) "Reuel" seems to have been his name; "Jethro" in 3:1, his title. "Reuel" means friend of God, אֱלֹהִים being the Heb. name for God. This may mean that Reuel was a worshipper of the God of Abraham, but how deep that knowledge was has to be determined through a study of Gen. 18.

(2:19) Probably both Moses' dress and speech made Reuel's daughters think he was "an Egyptian." His bravery + possibly the thought that he was an Egyptian probably attracted Zipporah.

(2:20, 21) Moses has a place to stay + is given Reuel's daughter, Zipporah, as his wife.

(2:22) Moses and Zipporah have two sons. The first is mentioned here: "Gershom." The second is mentioned in Ex. 18: 4 (cf. vv. 2-4): "Eliezer."

By the name "Gershom" Moses acknowledges that he is not where he belongs. In the second, Eliezer, that God has spared him. BUT THIS IS REALLY ALL THAT WE KNOW ABOUT HIS SECOND FORTY YEARS. GOD HAD SPARED HIS LIFE AND PROVIDED FOR HIS NEEDS, BUT HE WAS FORCED TO DO THE ONE THING THAT HE NEEDED MOST: TO WAIT. He had faith, but he needed patience! Cf. Heb. 6:10-12. See also Jas. 1:2-4.

Abraham waited for over 25 years.

Jacob for 20.

Joseph for 20.

Moses for 40!

AS FAR AS GOD IS CONCERNED, HEAVEN SEEMS WRAPPED IN A DEADLY SILENCE - FOR 40 YEARS.

But what are we to know about God during Moses' 40 years of exile? Vv. 23-25 tell us.

It is not said that Moses knew these things.

Certainly the Israelites were not aware of them.

BUT THEY ARE TRUE NEVERTHELESS. And Moses shows us the divine side while there is still

no change on the ~~here~~ scene. vv. 23-25 bring us back to Egypt from Midian.

2:23 "The king of Egypt died." This is thought to have been under Rameses II, "under whom Egyptian civilization reached its highest point" (merg, T.B.,^I'33).

"After eighty years of life and sixty-seven of regal power this illustrious ruler was gathered to his fathers, having built up the national magnificence at the cost of myriads of lives, partly in war and specially in his colossal works. A modern writer says that every stone in the edifices which he reared was cemented by the blood of a human victim. Thousands of miserable slaves wrought incessantly to add to his glory and cover his land with obelisks, temples, and cities. For years the toiling masses had longed for his death, as likely to bring a relaxation of their miseries, but when at last it befell and he passed, and when his successor, Menéptah, instead of relaxing the inexorable cruelty of his father, maintained and enforced his measures, it seemed as their heart-strings, long stretched to breaking-point, could endure the strain no longer" (Ibid.).

"The children of Israel sighed" - The verb is אָנַגֵּשׁ. They groaned.

"And they cried" - בְּקָרְבָּן. Ges. (p. 285) says this means "to cry out, ... esp. in pain, by way of complaint and for help."

Cf. this verb as used by David in Psa. 22:4,5.
"Their cry" - a different word from the preceding verb: בְּקָרְבָּן. Again it speaks of a cry for help. Surely they must have been praying. But there was no evidence that God was doing anything - not even that He had even heard.

2:24 BUT WHAT WAS THE ACTUAL CASE - for our encouragement.

Moses tells us 4 things which even he himself probably did not know at the time.

1) "God heard their groaning."

Heathen gods "have ears, but they hear not" (Psa. 115:6a). God's "ears are open unto" our "cry" (Psa. 34:15b). Cf. Isa. 65:24.

2) "God remembered his covenant with Abraham, with Isaac, and with Jacob."

Do you remember how Jacob reminded God of His promises? Cf. Gen 32:9, 12. God loves for us to do this, BUT HE NEVER SUFFERS FROM A LAPSE OF MEMORY!

God's Word stands above everything else. Cf. Psa. 138:2, "for thou hast magnified thy word above all thy name." See Psa. 119:89, "Forever, O Lord, thy word is settled in heaven."

DOES THE WORD OF GOD SETTLE EVERY ISSUE AND SILENCE EVERY OTHER VOICE?

(2:25) 3) "God looked upon the children of Israel."

There has never been anything wrong with God's eyes. In fact, He has amazing sight. He can see throughout the whole universe at once just like you and I would look at one thing at a time.

"The eyes of the Lord are upon the righteous" (Psa. 34:15a). Do we believe this? Do we believe this for ourselves - right now?

4) "God had respect unto them." NSRB: "God knew their plight." Heb: God knew - ^{מְדַבֵּר} _{וְיָדָה} VT2L.

Cf. ^{Mark} Mat. 6:8, 32

Also Deut. 2:7, "For the Lord thy God ... knoweth thy walking through this great wilderness."

See Psa. 1:6; 2 Pet. 2:9; 2 Tim. 2:19.

"He knows, He loves, He cares
nothing this truth can dim
He does the very best for those
who leave the choice with Him."

Or,

"Enough, that God my Father knows!
nothing this faith can dim:
He gives me every best to those who leave the choice with Him." (I, 155).

Why is it that these years are passed over
in almost complete silence? So with John the
Baptist (Luke 1:8); Paul (Gal. 1:17); so also our
Lord (Luke 3:23).

- 1) Because He does not deal with us all the same way.
- 2) Because ~~every~~ are some things we cannot learn either by teaching or example. WE HAVE TO EXPERIENCE THEM FOR OURSELVES.

In ch. 3 Moses finds this out. Cf. vv. 7-10.

In ch. 4 " tells Aaron and the elders and the people. Cf. vv. 27-31.

BUT THE TRUTH IS STATED HERE BEFORE ANYONE KNEW IT.

I. The Children of Israel in Egypt (1-12).

B. The prep. of a deliverer (2-4).

3. Moses' call + return to Egypt (3; 4).

1. The call of God at the burning bush (3:1-10).

(3:1) "now Moses kept the flock of Jethro . . ."

Cf. Gen. 46:34 b. What was the Lord doing with Moses. Cf. Num. 12:3. GOD WAS MAKING HIS SERVANT MEEK. Yes. (under 1 $\frac{1}{2}$ 801) says that it speaks of a man who prefers "to suffer wrong rather than do wrong."

The fact that Moses was doing this is evidence that he had accepted this place.

"The backside of the desert" — lit., behind the desert, or on the west of the desert. This was an indication that he was east of Horeb, + K + D (I, 437) say, to the southeast.

This explains why:

- 1) When Moses returned to Egypt, he passed Horeb again. Cf. 4:27.
- 2) Why the Israelites did not meet any midianites when they came to Horeb + on.

How important are solitary times! God will seek to get His servant alone. Moses was to see "more of God in a desert than ever he had seen in Pharaoh's court" (M. Henry, I, 281).

Yes. says that the whole mountain was Horeb, while Sinai was a particular peak or summit (342).

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It is interesting to note that God called Moses while Moses was working - and quite evidently led him providentially to this very spot.

(3:2) "The angel of the Lord" - cf. v. 4. This is CHRIST. See John 1:18 - all of it. Cf. Gen. 16, 22. And note the angel's words in v. 6.

"On a flame of fire" - a symbol of the presence of the Lord, but it has to do esp. with judgment. Cf. Dan. 7:9-11; Rev. 1:14, 15; Heb. 10:26, 27; 12:29.

"Out of the midst of a bush" - The bush again pictures lowliness, as does Moses' occupation as a shepherd. Cf. Judges 9:14, 15. K + D (I, 438) say that it "represented the people of Israel in their humiliation, as a people despised by the world."

BUT THE THING WHICH ATTRACTED MOSES' ATTENTION WAS, "the bush was not consumed."

Cf. 1:12a, 20. See 1 Cor. 10:13; 1 Pet. 1:6, 7; 4:12, 13.

See Psa. 118:18. God's purpose is to refine His people, to perfect them - not to destroy them!

(3:3) Moses may have realized that the Lord had something to do with this. This was certainly a miracle - and God is the great miracle worker. BUT, IF IT WERE OF GOD, TIME WOULD CONFIRM IT. We must not jump to conclusions.

(3:4) Note carefully the expression, "And when the Lord said that Moses turned aside to see . . ." compare with Acts 10:19a. It is when we are sensitive to God's voice that we hear what He has to say.

Note the use of both Jehovah and Elohim in this one verse.

"moses, moses" - This is the first record of any word from God in 3½ chapters - since Gen. 46:1-4!

How thrilling, and yet how awesome, for Moses to hear his own voice!

Remember: "Abraham, Abraham" (Gen. 22).

"Samuel, Samuel" (1 Sam. 3:10).

"Paul, Paul" (Acts 9:4). Cf. Acts 22:7; "He calleth his own sheep by name" (Jn. 10:3).^{26:14}

He knows WHO we are. He knows WHERE we are. This is undoubtedly very personal, very important, very urgent!

Moses response: "Here am I" - ⇒ []. This is used by way of answer when persons are called, and imply that they are present and ready" (Gen. 26:0).

3:5 Three things are said here to impress Moses with the Deity of God:

1) "Draw not nigh hither." This is no place for familiarity as such. He is God. There will always be a difference, and we must always recognize this.

Cf. the centurion (Mt. 8:8).

HOW CAREFUL WE NEED TO BE ABOUT APPROACHING GOD AS WE MIGHT EVEN MEN.

2) "Put off thy shoes from off thy feet." This is more than showing reverence, as men would show by removing their hats. The removal of the shoes is so that there will be no defiling of so-called holy places.

HOW IMPORTANT THAT OUR WALK BE CLEAN AS WE APPROACH GOD!

Cf. Ex. 20:5:2

- 3) "The place whereon thou standest is holy ground."

This is the reason for not approaching and for taking off his sandals — the ground was PURE, CLEAN, because God was there!

- (3:6) FOR THE FIRST TIME WE HAVE THIS FULL EXPRESSION.

HOW WE NEED TO DWELL ON THE UNCLOUDING CHARACTER OF GOD!

Since Christ is speaking to Moses, think of all the light this throws on the lives of "Abraham... Isaac... Jacob."

Not I (was), but "I (am)."

On this, cf. Mt. 22:32.

WHAT GOD HAD BEEN TO THESE MEN, HE STILL WAS!
WHAT HE HAD PROMISED TO THEM, HE WOULD STILL DO!

"And Moses ~~hid~~ his face; for he was afraid to look upon God."

Cf. Isa. 6:5-8; Peter in Luke 5:8; John in Rev. 1:17a.

- (3:7) NOW GOD TELLS MOSES WHAT WE READ IN 2:23-25.

"Surely seen" = seeing, I have seen.

- (3:8) NOW GOD TELLS MOSES WHAT HE IS GOING TO DO ABOUT IT.

We are about to witness a conflict: God vs. the Egyptians.

God tells Moses ahead of time. Cf. Rom. 10:17; John 14:29. Basically, all Moses will have to go on is the word of God (although God does graciously give him some signs to perform.)

God may use Moses, but God will do the work.

"I am come down... to bring them up... unto." He will not only bring them out, but into.

"a land flowing with milk and honey."

"Flowing," from I:15, means overflowing with, abounding with — "milk" — so there would have to be fertile pasturlands; "honey" — flowers and blossoms of various kinds. It was a place of great beauty.

Cf. v. 17; 13:5. See also what Caleb + Joshua said in Num. 14:7, 8.

On the peoples mentioned here, cf. Gen. 15:18-21. What God being unfair to these nations? No. His grace had been extended to them more than He had promised.

Cf. Gal. 3:17. God would have been early if Moses had been ready, but the delay gave the Canaanite nations more time!

(3:9) Practically v. 7 repeated.

(3:10) This is the most amazing part of all.

God is going to use Moses after all!

"I will send thee" — the sovereignty of God!

(3:11) On hearing the call of God, Moses introduces THE FIRST OF FOUR OBJECTIONS: "Who am I...?"

Here is evidence of what God had done in Moses' heart during the last 40 years.

We are not ready to be used until we can really say this from the depth of our hearts — AND THEN CONTINUE TO SAY IT!

Cf. 1 Cor. 1:26-31

" . . . 15:9; Eph. 3:8; 1 Tim. 1:15.

" Gen. 32:10.

" Gal. 6:3

" David in 1 Sam. 18:18, 23.

see outline,
Vol. p. 3.

one day, if
or in a position
of what we really
are.

See Lord knows that we are nothing, and He knows how to order our circumstances so that we learn it. He does not make us nothing; He simply shows us in various ways that we are nothing!

3:12 BUT GOD HAS AN ANSWER FOR THIS!

We are not to be overwhelmed with a sense of our own inadequacy. God is seeking to strengthen our FAITH IN HIM. So we must turn from ourselves to Him: "(Certainly) I will be with thee.

Here God promises His presence + His blessing. Cf. Gen. 28:15 for the meaning of, "I will be with thee."

This is just a promise, BUT IT IS THE PROMISE WHICH FAITH MUST LAY HOLD OF.

Then the Lord adds: "a token" - סימן. This is a sign. This is different from the signs God gives in 4:1-9. They were present; this was future. God is giving Moses proof.

PROOF OF GOD'S CALL IS THAT GOD ACCOMPLISHES THROUGH US WHAT HE ORIGINALLY PURPOSED TO DO:

"Ye shall serve God upon this mountain."

The Lord was going to bring the nation down to Mount (Sinai), and there they would "serve" - פָּ事ַת. him. The verb פָּ事ַת is a word which includes WORSHIP and OBEEDIENCE as well as SERVICE. Basically it speaks of one who is subject to the will of another. Our Lord is called, the servant of the Lord. It was at this mount that the Law was to be given. Here also the Tabernacle was to be built, the priesthood was to be established, and the

sacrifices offered.

What privileges and blessings are involved in perving!

3:13 MOSES' SECOND OBJECTION: "What is his (God's) name? What shall I say unto them?"

names (as we learned in Gen.) are extremely important in Scripture. They express character and/or purpose. God has revealed Himself through His names. Cf., "Thou shalt call his name, JESUS, for He shall save His people from their sins" (Mt. 1:21).

K + D (I, 442) say, "□Ψ, the name, expresses the objective manifestation of the divine nature."

3:14 The answer: "I AM THAT I AM" - יְהִי אֶתְנוּ

יְהִי אֶתְנוּ יְהִי אֶתְנוּ. This explains the name JEHOVATH. Cf. 6:3.

"The repetition of the same word suggests the idea of uninterrupted continuance and boundless duration" (K + D, I, 442, 443). Note: "This is my name forever, and this is my memorial (the way He wants to be known by men) unto all generations" (v. 15b).

God is ^{living} eternal, and unchanging!

Notice "sent" again. Cf. vv. 10, 12, 13, 15.

3:15 On "the God of Abraham . . ." Cf. v. 6.

On the last part of this verse, see notes on v. 14.

3:16 That which was known to no one (2:23-25) + is now being revealed to Moses, is to be told to "the elders of Israel."

3:17 Compare the similarity with v. 8.

too proud for
me just to
nominate. say
just some
when reading.
remember
first in
speaking.

(3:18) Evidently the children of Israel had not been able to worship God in the land of Egypt. Cf. 8:25-27. This also gives the reason for the "three days' journey" - to give the children of Israel time to get out of Egypt + into the wilderness where they could worship God.

Note the need for separation.

The "three days' journey" was a small request. God was not demanding the complete release of Israel at the beginning. But GOD IS TESTING PHARAOH. "If he had rendered obedience to the will of God in the smaller, God would have given him strength to be faithful in the greater" (K+D, I, 444).

The judgment of God upon Pharaoh + Egypt will be proven to be righteous.

(3:19) Note the Omniscience of God!

"A mighty hand," i.e., God's hand, His omnipotence. See RSV has, "unless compelled by a mighty ^{hand}"

(3:20) The ultimate success of Moses' mission is guaranteed.

(3:21, 22) When God leads His people out, He is going to take them as victors in war with the spoil of the enemy.

The Heb. in this and related passages does not give the idea of borrowing + lending, but of asking and giving. There is no dishonesty here. Besides, God is hereby giving His people what they had in reality earned, but never received.

This is typical of Zech. 14:14

(4:1) MOSES' THIRD OBJECTION (4:1-9).

His first objection concerned himself.
His second, ~~the people~~ his message.
His third, the people!

"They will not believe." Why should they?
as far as scripture is concerned, the last
time God "appeared" was in Gen. 46, to Jacob.

Moses is questioning what God said in 3:18a.
But he has grounds for such an objection.
Forty years before he had had to leave Egypt
because the Israelites would not accept him.
They had even spread the news of his killing
the Egyptian.

Look ahead to 4:31: "And the people believed."
How often we say, "They will not," when God
says, "They will"!

Matthew Henry observes: "Present discouragement often arise from former disappointments" (I, 286).

All of this gives further evidence of the way in which Moses' spirit had been broken during his 40 years of exile. It seems that it has almost been too much. Moses' self-confidence is gone. God must lift up his head.

(4:2) Ederlein points out that THIS IS THE FIRST TIME IN O.T. HISTORY THAT MIRACULOUS POWERS HAVE BEEN GIVEN TO MEN! The pattern follows that of even our Lord Himself in John 20:30,31.

Miraculous powers provide tremendous evidence of proof that a man has been sent by God. Cf. John 3:1; 5:36.

God's question is not for information, but

moses is
the first
miracle-worker
in the Bible.
He first to
be commissioned
to go to Abram.
B. Ederlein,
1954. IN BOTH
OF THESE RESPECTS
HE IS A TYPE OF
OUR LORD JESUS
CHRIST.

for Moses to note what he had, "a rod," i.e., a shepherd's crook, "a long staff with a curved head, varying from three to six feet in length" (Jamieson, I, 288).

The "rod" is mentioned in 4:4, 17, 20; 7:9, 10, 12 (2x), 15, 17, 19, 20; 8:5, 16, 17; 9:23; 10:13; 14:16; 17:5, 9. It is always the same word in Hebrew: תְּבִזֵּב.

It "represented his call as a shepherd" (K+D, I, 448). HE TOOK IT WITH HIM WHEN HE WENT BACK INTO EGYPT.

Remember: Gen. 46:34 b.

It would always remind Moses of his 40 years of exile - and what God had been teaching him.

It would represent HUMILITY.

But his humility was to become his source of strength.

4:3 Why a serpent? Cf. Gen. 3:1-5, 14, 15. This is the representation of Satan, his character, and his power. Cf. Rev. 12:9, 14, 15; 20:2.

"And Moses fled from before it."

Note the fear of Moses, his weakness in himself.

also - we see here that we in ourselves are no match for Satan. Let us not forget this!

4:4 Note: The Lord tells Moses what to do. How important it is that we KNOW the Word, and OBEY it!

What are ^{we} to know + do with respect to Satan? Cf. John 12:31; 14:30; 16:11; 1 Pet. 5:8, 9; Jas. 4:6, 7; Rev. 12:10, 11.

The Lord through Moses can actually, not only overcome Satan, but he can turn the

This was
"reality"
"double
miracle!"

very devices of Satan into that which can be used to overcome Satan.

Cf. Phil. 1:12 ff.

4:5 Here we have in the Lord's own words the purpose of this "first sign." Cf. v. 8.

4:6 Again we have a double miracle.

"His hand was leprosy as snow." Leprosy was looked up as a plague. Cf. Num. 12:10 - Miriam; 2 K. 5:27 - Gehazi, Elisha's servant; 2 Chron. 26:19-21 - Uzziah.

Perhaps two lessons are here:

- 1) That God had empowered Moses to inflict plagues, as well as to remove them.
- 2) Since we obviously have a picture of defilement and

4:7 Cleansing as coming from Moses' "bosom," we have a lesson that bots come from the heart.

Cf. Prov. 4:23; Mark 7:14-23; Jas. 3:10.

Also in Psa. 24:3,4, "clean hands, and a pure heart," go together.

Note the emphasis in this chapter on Moses' hands: vv. 2, 4 (3x), 6 (3x), 7 (2x), 13, 17, 20, 21.

4:8 Here the Lord calls these miracles, SIGNS.

The Heb. is שׁׁמֶן. We get our word oath from this. It is a proof, a confirmation, evidence that a certain claim is true; in this case, Moses' credentials.

Note: "the voice of the sign." "A voice is ascribed to the sign, as being a clear witness to the divine mission of the person performing it"

Jethro in
Ex. 3:12 in the
same word.
piggy.

If Gen. 4:10x,
the voice of thy
mother's womb
cried unto me
from the ground:

(K+D, I, 450).

What evidence of God's grace - to Moses, & to the people of Israel. ONE sign would ^{have} been enough. God gave the 3 plus 10.

4:9 This third sign was distinct from the first plague.

In 4:30 we see where Moses "did the signs in the sight of the people" - evidently, all 3!

~~He~~ performed the first before Pharaoh in 7:8-10, with the results described in vv. 11-13.

With the signs + the plagues, Pharaoh and the Egyptians could never say that they did not have a chance.

All of this is God's answer to Moses' third objection in 4:1, "They will not believe me, nor hearken unto my voice."

4:10-17 MOSES' FOURTH AND FINAL OBJECTION. This was concerned with his gifts.

4:10 "I am not eloquent." Lit., it is, I am not a man of words.

Cf. Acts 7:22, "mighty in word and deed."

In this respect he seems to have been like Paul - a brilliant mind, highly educated, BUT NOT A SPEAKER.

Moses knew the priority which the Egyptians placed on this, and felt completely inadequate.

We are never to judge the way in which God may use a man on the basis of the natural gifts which he possesses.

He may remain essentially the same after being called, BUT GOD OFTEN PURPOSELY CHOOSES THOSE WHO ARE DEFICIENT:

- 1) SO THEY WILL TRUST HIM FOR WHAT THEY NEED.
- 2) SO THE LORD WILL BE THE ONE WHO GETS ALL THE GLORY.

the water
of the Nile
seems divine
snow as the
sun of every
not and all
spirit in all
natural life
of Egypt.
(K+D, I, 450)

With such power
no one would be
able to be
able to do it.
would be
worth & all
Egyptians.

1 cor. 10:10

"Now" - 12
it means every
time he sets a
hour time
moving it,
nowing it was
not difficult
you give to speak

(4:11) GOD'S ANSWER.

"Who made man's mouth?" Who created the organ of speech? Who gave Moses the ability to speak at all?

Who is it who has absolute power over:

- 1) "The dumb."
- 2) The "deaf."
- 3) "The seeing."
- 4) "The blind."

God has given us all five senses, and He has power to regulate them, or even ~~takes~~ them away! "Have not I, the Lord?"

(4:12) The Lord promises Moses, "I will... teach thee what thou shalt say"— "both as to matter and mode" (K+D, I, 451).

Moses was right in being concerned about both — BUT HE NEEDED TO SEE THAT HIS SUFFICIENCY WAS IN THE LORD. Cf. 2 Cor. 3:4-6.

Cf. 3:12, "Certainly I will be with thee."

Here, "I will be with thy mouth."

(4:13) This ready means, as the RSV has it, "Oh, my Lord, send, I pray, some other person." T. B. Meyer interprets it, "Send me, if there is no alternative" (T. B. M.).

(4:14) It is well to recognize our limitations, + even to talk to the Lord about them, but there is also a point where a pre-occupation with them is UNBELIEF, and disarms us.

To the God who is full of patience & mercy, gracious beyond what we deserve, become ANGRY!

self-humility
can easily
become
unbelief

Aaron is chosen to be Moses's spokesman. This may have been God's original plan, or it may not.

Aaron was a speaker, but he did not know the truth, nor did he had the relationship to God which Moses enjoyed.

Aaron would stand between Moses + the people, but Moses would stand between Aaron and God.

Cf. God's purpose for Aaron in 1 Chron. 23:13.

4:15 Cf Ex. 7:1,2.

The Lord would "teach" both Moses and Aaron so that they would know what to do.

Cf. Isa. 50:4; 51:16; Jer. 1:9.

See v. 22, "Thus saith the Lord."

4:16 "Spokesman" - תְּנִגְּבָן, one who speaks.

Moses had a most unique relationship with God. Cf. Num. 12:7,8; Deut. 34:10.

How important it was for Moses to hear correctly so he could speak accurately.

4:17 Moses was to both speak and do. He was represented as we have seen:

- 1) Moses' humbling before God.
- 2) God's power upon him.

4:18 Once the will of God has been revealed we need:

- 1) To prepare to obey Him immediately.
- 2) To seek the approval of all who are involved in our decision. THIS WILL SERVE AS CONFIRMATION THAT WE ARE DOING GOD'S WILL.
- 3) Not think that every detail regarding our guidance need be made known. MOSES EVENTLY DID NOT TELL JETHRO:
 - a) How God called him, i.e., the burning bush, etc.
 - b) The real reason for his going. Perhaps Jethro's lack of understanding was one reason. NOT EVERYTHING THAT THE LORD TELLS US IS FOR PUBLICATION!

"Whether they are yet alive." This probably had been one of Moses' concerns - that the Israelites might have been destroyed by the Egyptians.
THE CONFIRMATION: "And Jethro said to Moses, It is in peace."

4:19 ADDED CONFIRMATION FROM THE LORD. This is not to be taken as a summary of what had gone before.

NOTE: God's leading is always consistent. He does not confuse us. Cf. 1 Cor. 14:33.

Moses was wondering if the Israelites were still alive; the actual fact was that "all the men are dead who fought thy life."

This is illustrated many places in the Word. Cf. Mt. 2:19, 20. IT IS A DANGEROUS THING TO LAY YOUR HAND UPON ANY CHILD OF GOD. Cf. Deut. 32:10, "He kept him as the apple of his eye." See Zech. 2:8. This was also to allay Moses' fears.

4:20 MOSES' OBEDIENCE.

NOTE: "The rod of God," not, of Moses. Cf. Peter's

moses turned
into a bush,
it burned,
but was not
consumed.
It was a
sign of his
special
journey
I, 3:1-5.

sometimes
it keeps me
from being
overly
arrogant
me the
memory

but not
 never moses
 the instrument
 by which
 "your way to
 & destroyt."

comment about his own lack of power in Acts 3:12, "Why look ye so earnestly on us... Also Zech. ~~4:6~~^{4:6}. See Ex. 17:9. Again, David in 1 Sam. 17:45, "How comest to me with a sword..." Cf. Psa. 20:7, "His sons" - Gershom (2:22); Eliezer (18:4).

(4:21) Here we are told what Moses was to do, and even what God would do. OUR PLACE IS TO BE OBEDIENT TO HIM; THE CONSEQUENCES ARE IN HIS HAND.

"Do all those wonders before Pharaoh" - which had originally been given to convince the Israelites.

"Which I have put in thine hand." Again Moses is reminded as to the source of his power.
What will God do?

"I will harden his heart that he shall not let the people go." Cf. 3:19. Moses would have been spared much ^{IF HE} HAD ONLY REMEMBERED THE WORD OF GOD.

"Harden" - פָּקַד . The "I" is emphatic. The verb means to make strong, to strengthen. But here it is used in a bad sense as a judgment from God. AS MOSES WAS STRENGTHED TO DO THE WILL OF GOD, PHARAOH WAS BEING STRENGTHED NOT TO DO HIS WILL - AS A JUDGMENT FROM GOD!

How can this be justified?

Think of all the time the Egyptians had had to open their hearts to the God of Israel! And note in the following chapters: PHARAOH DOES NOT DO ANYTHING HE DOES NOT CHOOSE TO DO. This verse indicates clearly the sovereignty of God in the whole situation! WE NEED TO UNDERSTAND THIS VERY BASIC TRUTH. We are not the captains of our own fate nor the masters of our own souls.

(4:22) V. 21 tells what Moses is to do before

Pharaoh; this verse, what he is TO SAY!

"Thus saith the Lord" - This expression becomes characteristic of what Moses said + wrote. Here we see his authority.

"Israel is my son" - cf. Deut. 14:1,2. They were His as no other nation was. They were His by sovereign choice. See Rom. 9:4a.

ALL THROUGH THE WORD THIS HAS A SPIRITUAL MEANING.

A Jew is not a child of God because he is a Jew. It is only through faith than an individual Jew can enter into this relationship.

"my first born" - an indication that there are others besides Jews who will be His children. Here we have a suggestion of salvation for the Gentiles.

4:23 This is the ultimate to which the plagues would go - announced apparently at the very beginning. Pharaoh was without excuse. The judgment became just as bad as God through His word had indicated that it would be!

How gracious of God to warn Pharaoh!

4:24 OBEDIENCE TO GOD MUST BEGIN AT HOME. God is here dealing with Moses for a glaring disobedience - inexcusable wherever Moses might be.

"In the inn" - יְמִינָה. This a place where travellers would spend the night, either "in the open air or under a roof" (Gen. 572).

"The Lord met him" - Here מִשֵּׁב means "to fall upon, to attack" (Gen. 834). The "him" must refer to Moses. MOSES HAD FAILED TO DO THAT WHICH WAS MOST IMPORTANT, ESPECIALLY AS THE SPIRITUAL LEADER OF ISRAEL.

"And sought to kill him" - cf. Gen. 17:14.

f. Deut 32:18;
Ex. 11:7, 18a
Ex. 11:8; Mal. 1:6;
11:10.

x first born
17:1: He always
at "many rights
not privilege".
(See 1:132).

4:25 This verse would seem to indicate that the reason for v. 24 was Jipporal's rebellion. She knew the reason for Moses' danger, and took immediate action to do what she knew she should have done long before.

"A bloody husband" - because she had had to purchase back the life of her husband by shedding the blood of her son.

4:26 Jipporal's speech and actions indicate that she did this because she had to, not because she wanted to.

No more is said of Jipporal until 18:2. Evidently Moses sent her back to Jethro so that they were separated until Moses + the Israelites go down to Sinai.

Lessons:

- 1) The Lord sometimes touches the lives of those dear to us to make us obedient.
- 2) How important it is for a wife to be submissive to her husband and to the Lord. And it is just as important for a husband to make sure of his own obedience to the Lord.

1/18/72

4:27 ANOTHER CONFIRMATION OF THE WILL OF GOD: Aaron's joy at seeing Moses - after 40 years of separation.

4:28 Moses had been given, in a limited way, the gift of miracles. This has always been God's way - to confirm a new work with signs. Cf. our Lord's ministry.

Cf. the early church.

But, "all the works of the Lord" take precedence over "all the signs."

Ex - 36
1/18/72

Here we have an OT illustration of what ~~nicodemus~~ said to the Lord: "no man can do the miracles . . ." (John 3:2 b).

(4:29) "The elders" - ⇒ פַּרְעֹה. Cf. 3:16. Then note the promise in 3:18. See also v. 19. These are not just older men, but the chief men of Israel, the leaders of the people. Thus, some kind of leadership had already been set up.

(4:30) Note we have the same order as in v. 28:

- 1) "All the words." Note: "All." Cf. 3:16-22.
- 2) "The signs." This is the second time Moses had done these.

THESE "signs" were done "in the sight of the people; not just before the elders!"

(4:31) "And the people believed." Contrast with 4:1. Lit., they accepted God.

This means:

- 1) They accepted it as true.
- 2) They believed it would come to pass. "For verily, faith cometh by hearing, and hearing by the word of God" (Rom. 10:17).

Faith includes:

- 1) Knowledge.
- 2) Belief.
- 3) Trust.

"The Lord had visited." The verb is תָּמַר. Cf. 3:16. It means to come to one in kindness to care for him and to meet his needs. The Lord did care after all!

"Their affliction" - סָבֵב. The Lord saw how

they had been humble and oppressed, + how they were suffering.

"They bowed their heads" - TIP. This is from TIP. Actually they bent their knees and prostrated themselves before the Lord, "and worshipped" - TIP. This also conveys the idea of prostration, but includes adoration + worship.

C. THE DELIVERANCE (5-12).

All had gone so well. God had confirmed His will, not once, but many times. NOW WE ARE GETTING READY FOR

1. The testing of their faith (5:1-21).

How important it is to be sure of the will of God! Then we will have something to hold us fast when the tests come - AS THEY WILL!

WE NEED TO KNOW THAT GOD HAS PROMISED TO MEET OUR NEEDS - BUT HE HAS NOT SAID WHEN! Often He does not even tell us how!

(5:1) Two things are important here:

- 1) See obedience of Moses and Aaron. Cf. 3:18. They evidently lost ~~no~~ no time in going to Pharaoh.
- 2) See faithfulness of Moses and Aaron. THEY SAY WHAT THE LORD TOLD THEM TO SAY!

We know that this is an unbeatable combination. Cf. the power of the Word. See Heb. 4:12. See Acts 2:37; 6:10.

"The Lord God of Israel" - the first time it is used in the OT. He is "the God of Israel"; the man,

note the authority of the Word.

but this is the first time it is used of the nation. Note also: "my people."

"That they may hold of feast" - 12:17. This is from 12:17, to observe a feast with the idea of feasting and dancing included. Worshipping the Lord was to be a time of great joy for them.

This gives us one of the primary reasons for redemption: JOYFUL WORSHIP. (or results)

"Wilderness" - 7:17b. Or better, desert. This was usually arid, uninhabited, suitable only for pasture.

The power of God and His word are clearly being tested against one of the mightiest governments of history! What will the outcome be?

GOD IS PREPARING TO SHOW:

- 1) THAT HE ALONE IS GOD - JEHOVATH.
- 2) THAT HE CAN AND WILL KEEP HIS PROMISES AGAINST ANY AND ALL OPPOSITION.
- 3) THAT HE WILL LET NOTHING KEEP HIS PEOPLE FROM WORSHIPPING HIM.

But in v. 2 it all seems like a lost cause.

5:2 This is the way the natural, unregenerate man feels about God!

Pharaoh was actually telling the truth.

Besides, what evidence do a people in bondage give for Pharaoh to believe that their God was great & powerful enough to deliver them?

Pharaoh indicates that he only did what he wanted to do or what he was forced to do.

WHAT NEED THERE IS FOR MEN TO SEE IN US EVIDENCE THAT HE LIVES, AND THAT HE IS THE ONLY GOD!

BUT REMEMBER: GOD KNEW IT WOULD BE LIKE THIS.

Cf. 3:19; 4:21. The conscience of God! Cf. John 2: 23-25. This makes God's promises more wonderful.

God wants
worshippers
Cf. John 4:
23, 24.

We do not know that He can do the impossible until we face an impossible situation.

5:3 Moses + Aaron now emphasize:

- 1) That God really said it,
- 2) And why,
- 3) And that the people themselves want to do this, fearing the consequence of disobedience.

"The God of the Hebrews" - cf. 3:18. "Hebrews" always indicates their separation from other nations.

"met" - נִתְּפָה. This is lit., has called us together.

Now Pharaoh can see the first evidence of the power of God: THE ISRAELITES FEARED HIM.

They did not look upon worship as an option, but as a necessity. Not to worship was a sin, a sin of omission. Such a sin would surely bring judgment!

"lest he fall upon us..." Moses feared that God would strike them, kill them with "pestilence, or with the sword." The first is "destruction, death" (Gen., 21:3) through plague or disease. "Sword" points to war.

Pharaoh would certainly lose them if he kept them from worshipping God!

5:4 So Pharaoh talk about ^{worshipping} God is only an excuse to get out of work.

Actually they were a very busy, hard-working people. Pharaoh tries to make them feel that only people who do not have enough to do talk about worshipping God.

we need
to look
upon such
things as
sin. Cf.
1 Sam. 12:
23-25.

"rose" is from
"to rise" from
"etanu"
(see 6:8).

5:5 The Israelites had become so many that the economy of Egypt was dependent upon them. PHARAOH COULD NOT LET THEM GO!

5:6,7 Their situation is to be made worse. This is what got to Moses. It seems that it would have been better if he had not come back.

They were no longer to be given straw. They would have to gather it for themselves, BUT

5:8 They would be required to fill the same quota as before.

Pharaoh calls them "idle" - פָּתַח. He meant that they just let their hands hang down by their sides. They were lazy. Cf. Isa., 9:2, from פָּתַח. See also 5:17.

5:9 "men" here = people.

"Vain" - יְבָשָׁה. These are lies, intended to deceive, says Pharaoh.

SO HE CALLS THE PEOPLE, LAZY -
AND THEIR LEADERS, LIARS!

NOTE THE RESULTS WHICH FOLLOWED.

5:10 The people get the bad news.

The "task masters" were Egyptians.
The "officers" were Israelites.

A taskmaster is one who pressures others to work. Ultimately they were responsible, but they could blame the "officers" - יְבָשָׁה. These were the leaders of Israel, distinguished from the elders, and chiefly responsible to the taskmasters for the amount of bricks.

(5:11) More of the bad news.

They were faced with an impossible situation — AND ALL BECAUSE OF MOSES AND AARON!

(5:12) The "stubble" was not "instead of straw";
it was the straw!

(5:13) Cf. v. 8. "The taskmasters" are carrying out Pharaoh's orders.

(5:14) The problem is intensified when "the officers ... were beaten."

Jamieson (I, 291) quotes Wilkinson who says that

"the mode of beating was by the offender being laid flat on the ground, and generally held by the hands + feet while the chastisement was being administered."

(5:15) Evidently the officers did not know at this point why the change had been made.

(5:16) Continue from v. 15.

(5:17) Pharaoh's answer. Cf. v. 8.

(5:18) No change will be made.

(5:19) The officers face an impossible situation — and looked for someone to blame, not being able to "see" the Lord in all of this.

(5:20) How had this affected Moses and Aaron? They were waiting to see how successful

"MOSES AND JEHOVAH. Moses could not take Aaron with him on this errand. As Jehovah had sent him, he must deal with Jehovah alone. He must enter his closet, and shut the door, and pray to his Father in secret. Ah, there are moments in the lives of all God's servants when they must have matters out with God--they and He alone--in the bitterness of their soul. When they have been true to truth; when they have done what they thought was His will; when they have wrought their utmost~~best~~, and all has ended in failure; when they seem to have done harm rather than good, and to have marred when they longed to adjust--what resort is there save that of prayer?" (Meyer, F. B., I, 89).

The officers would be. "Stand in the way" = "standing to meet," or, "as they were waiting for them" (NASB, 81).

(5:21) The officers want God to judge Moses and Aaron.

Note: Bitterness fills our hearts toward others, + we completely misinterpret the situation when we look at conditions + people + ourselves INSTEAD OF THE LORD!

They believed God could judge Moses + Aaron, but did not believe that He could deliver His people.

"Our snout" - 1:17:7. The officers felt that they had had a good name; Moses + Aaron had made Pharaoh hate them. And, they could see no other prospect than DEATH!

← **(5:22)** Note: "Moses returned," or turned - not Moses and Aaron.

PRAYER: See
God always
seeks to
draw us
more + more
to Himself in
fellowship,
but, and
concern, +
or selflessness.
It may be,
it has to be,
point and
night of God!

Moses has all of the props taken away. He has no one to whom He can turn - EXCEPT TO THE LORD.

God is teaching Moses the truth of Isa. 55: 8, 9.

He does not call Him, Jehovah, but Adonai!

There are two whys here! The Heb. is לְמַעַן. It means lit., to what? I.e., what is the purpose or the reason behind the things that have taken place - with the people, + with Moses?

(5:23) "To speak in thy name" is to give God's word at God's command.

The Israelites have not been delivered. Instead, their condition is worse! Why? God answers in ch. 6.

CHAPTER 6

In vv. 1-13 we have God's answer to Moses' questions in 5:22, 23.

(b:1) God's main purpose in permitting our reverses is that we may finally get our eyes fixed on Him.
WHAT WE CAN DO IS NEVER ENOUGH, BUT WHAT GOD DOES NEEDS NOTHING ELSE ADDED TO IT.

Cf. Psa. 12, esp. see "ours" in v. 5.

"With a strong hand" = God's hand. The adj. is NP₁P₂.

on the hand of the Lord, cf. Isa. 59:1

Jn. 10:28, 29

"Let them go" - from נָפַל, where "the primary notion ... is apparently 'to relax, to loosen, to let go'" (BDB, 1068). God's hand will weaken Pharaoh's hand.

"Shall he drive them out" - מִשְׁלַח. When God gets through with Pharaoh is going to be more anxious for the Israelites to go than he had been for them to stay.

THIS IS THE PROMISE.

IT HAD NOT CHANGED.

Just because God does not act when and in the way we expect Him to is no sign that He will not act in fulfillment of His promise.

(b:2) now God begins to speak to Moses again about Himself!

note: It is "God" who says to Moses, "I am the Lord," i.e., Jehovah - 3x down through v. 8. See vv. 2, 6, 8.

"I" is emphatic.

Jehovah means:

- 1) The living One, ever-living and eternal.
- 2) The unchanging One.
- 3) Here, by its usage, it means the One who is faithful in keeping His promises; One who completes what He has begun.

(b:3) This verse does not mean that the name Jehovah was not known at all; IT MEANS THAT THIS WAS NOT THE EMPHASIS WITH ABRAHAM, ISAAC, AND JACOB AS IT IS TO BE WITH MOSES.

~~God would
be more
fully recog-
nized as
Jehovah
from now
on.~~
He is both El Shaddai + Jehovah - but sometimes we need the truth of one name, sometimes of another.

Note how history is called up to encourage Moses. What a tragedy when we do not know the OT + the NT and the history of the Church as well as the history of Israel.

Moses had enough, BUT THINK WHAT WE HAVE!

Cf. Gen. ¹⁷15.

On \rightarrow לְקֹדֶשׁ, Cf. Gen. 28:3; 35:11; 43:14; 48:3.

(b:4) God's covenant regarding the land had been confirmed. He had even confirmed it with His oath. Cf. Gen. 22:16 ff.

(b:5) God's knowledge of the needs of His people needed no further information. The verb Xo remember is זִכְרָה. He has not forgotten it, has not overlooked it, and fully intends to keep it. BUT MOSES MUST LEAVE THE TIME AND WAY TO GOD.

SO FAR IT HAS BEEN FOR MOSES

(b:6) NOW WE HAVE THE LORD'S MESSAGE FOR MOSES

TO GIVE TO THE PEOPLE.

Note the I will's of God down through v. 8.
 First, it is, "I am"; then we have the "I will" - 7 of them.

Note it all ends with "I am the Lord" in v. 8.

1) "I will bring you out from under the burdens of the Egyptians." Note in v. 8: "And I will bring you in . . ."

2) "I will rid you out of their bondage. The verb is YTS, to deliver and to keep from future bondage - as the Lord did at the Red Sea.

3) "I will redeem . . ." This indicates how He is going to do it. It will be God's work as He brings the plagues on Egypt.

(b:7) 4) "I will take you to me for a people." This is especially true of the nation Israel, but true also of every child of God.

Cf. 1 Jn. 3:1; Lev. 20:26.

Also Isa. 43:1-3a.

5) "And I will be to you a God." Cf Ex. 29:45, 46. Then we have this very important statement used in the early chapters of Exodus: "And ye shall know . . ." Cf. 7:5, 17; 8:10, 22; 9:14; 10:2; 14:4, 18; 16:12; 29:46; 31:13.

"Who bringeth you out . . ." - See the same statement in v. 6.

b)

(b:8) "And I will bring you in unto the land . . ." See Lord not only brings out, but He brings in. Cf. Gen. 12:1-3. WE ARE NOT ONLY SEPARATED FROM, BUT UNTO - from the world + sin + Satan, unto God!

These are repeated words of saying
we some day
go further
now's faith
what goes!

Ex - 46
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Cf. Lev. 20:26.

We must "put off," but we must also "put on." See Eph. 4:22-24; Col. 3:9-14.

We are not to be "conformed to this world," but we are also to be "transformed . . ." Cf. Rom. 12:1, 2.

I not only must turn from sin, but to God, to His Son, to the Word, to prayer, etc.

God could not be unfaithful to Moses without being unfaithful to Abraham, Isaac, & Jacob.

7) "And I will give it you for an heritage."

Study the Word to find out what God gives.

Cf. John 3:16.

John 10:27, 28.

John 4:14.

1 John 5:11.

Canaan is not a type of heaven. Canaan represents what our present life in Christ should be. It corresponds with Ephesians.

"Heritage" - $\pi\lambda\mu\tau\eta\sigma$. This means a possession (cf. Gen., 549). The verb, $\lambda\mu\tau\eta$, means to seize or take possession of something. It is a heritage in the sense that it will always be theirs.

Then, the Lord concludes as He began - "I am the Lord" - repeated many, many times in the remaining portion of the Law.

(b:9) Now Moses again goes to the people, but the response is just the opposite as that found in 4:31.

God would have them walk by faith. Faith means taking God at His Word. The life of faith is the life of obedience to the Word of God (J. P. Mitchell).

"Anguish of spirit" - $\pi\lambda\mu\tau\eta\tau\sigma\pi\eta$. Lit., they were

short of spirit, i.e., impatient, prone to anger (Isa., 9:6).

(b:10, 11) Almost like He was ignoring them, the Lord told Moses to go in to Pharaoh again. It is not surprising to read Moses' response in v. 12.

(b:12) If the people of God would not listen to him, why would he expect even that much from Pharaoh.

See what Pharaoh had said to Moses in 5:4. "Uncircumcised lips" - This goes back to 4:10. Isa., p. 818, under פָּתַח says that this means "dull of speech . . . stammering, one whose lips still have as it were the foreskin, and are therefore too thick and large to bring out words easily and fluently."

Cf. v. 30.

(b:13) "A charge," or, to give a charge - פִּרְשׁוֹת. From פִּרְשׁ, God commanded them.

If the promises do not inspire obedience, the commands will!

We are not to argue with God's commands. Neither are we to pray about whether we shall be obedient, or not!

WE ARE TO OBEY. It is the Word of God!

(b:14-27) THE GENERALOGY OF AARON AND MOSES —
Though more of it has to do with Aaron than with Moses.

The expression (2x) in vv. 26, 27, "These are your Moses and Aaron." The genealogy shows their relationship to Jacob and how God's grace

was exercised in three ways:

- 1) choosing a tribe, Levi, under judgment.
- 2) choosing the third son of Jacob - not the first.
- 3) choosing Moses, the younger brother of Aaron.

GOD'S RIGHT TO CHOOSE WHOM HE WILLL IS VERY CLEAR.

Note also: Moses' humility. He is the writer, and he is the chief one, but he gives precedence to Aaron in the genealogy.

(6:28-30) These verses pick up the story from v. 13 by reviewing the main points:

- 1) God's command.
- 2) Moses' hesitation.

CHAPTER 7

Vv. 1-7 are an enlargement upon 6:13.

When we are hesitant about obeying God, we must realize that He is God, and that His Word must be obeyed immediately, and always.

THIS IS NOT THE TIME FOR PRAYER, OR FOR DIALOGUE - BUT FOR OBEDIENCE!

(7:1) God was, lit., giving (פָּנִים) Moses as an election to Pharaoh!

Cf. 4:16, regarding Pharaoh.

Moses was being placed in a position of authority higher than that of Pharaoh, and Pharaoh would ultimately yield to him.

Therefore, Moses had no cause for fear or doubt any more than God worries about his purposes in the earth, or heaven!

WHAT A PROMISE THIS IS!

"Aaron... thy prophet" - "Moses was a god to Aaron as the revealer of the divine will, and to

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"Pharaoh as the executor of their will" (K+D, I, 472).

7:2 This verse shows how Aaron will respond to Moses as a true prophet responds to God.

Aaron's obedience to Moses is dependent upon Moses' obedience to God.

7:3 But, as always, in the Lord's dealing with us, THERE WOULD BE THE NEED FOR PATIENCE. God must deal with Pharaoh and with Egypt - the purpose is stated in v. 5.

"I will harden" - "I" is emphatic. The verb is תָּמַךְ . Cf. 4:21. This means that

"Pharaoh's heart was firm, or dull, i.e. insensitive to the voice of God, and unaffected by the miracles performed before his eyes . . . and he did not listen to them" (K+D, I, 454).

Different verbs are used for harden. This one is תָּמַךְ . It means to make stubborn + wilful, i.e., self-willed (cf. Gen., 9:7).

K+D state (I, 453) that 10x it is stated that God hardened Pharaoh's heart, + 10x it is said that Pharaoh hardened his own heart.

- 1) God hardened: 4:21; 7:3; 9:12; 10:1, 20, 27; 11:10; 14:⁴8, 17.
- 2) Pharaoh hardened: 7:13, ⁴22; 8:11, 15, 28; 9:⁷34, 35; 13:15.

IT IS NOT STATED THAT GOD MADE PHARAOH'S HEART HARD UNTIL AFTER THE SIXTH PLAGUE. In 7:13, 22; 8:15; 9:35 - should be translated "and Pharaoh's heart was (or became) hard" (K+D, I, 453) as Pharaoh's doing - not God's!

So we have both the human and the divine. Pharaoh did what he wanted to do, and then God stepped in!

my signs
5:18. Cf. 4:9.
a clear witness
to be divine
mission of the
man performing the
miracles" (K+D, I, 453).
x. Cf. 3:1, 2.
my wonders" 5:21.
wonders of a
miraculous
deed which
causes me
to wonder.
AND IT WOULD
NOT BE JUST ONE,
BUT MANY! OR,
THE FACE OF
GOD!

That this happens is a fact of scripture
when it happens, we cannot tell; so we must
continue to minister as Moses did to Pharaoh.

7:4 Man's rebellion serves the purposes of a sovereign God!

God is going to show Himself greater than Pharaoh and the Egyptians.

The result? See v. 5.

7:5 Cf. notes on 6:7. It means to come to know, learn, discover. This is God's main reason for what He does.

Note: Two factors would enter in:

- 1) God would be known as Jehovah by His judgments upon Egypt.
- 2) Also, by His deliverance for the Israelites.

7:6 The obedience of Moses and Aaron.

7:7 Moses was 80; Aaron, 83 - still leading!

2/29/72 7:8 Note the continuing emphasis on the Word of Jehovah. He tells them WHAT TO SAY and WHAT TO DO.

By far, the major emphasis is upon what God said to Moses and Aaron — not on what they said to Him!

See vv. 1, 14, 16, ^{17,} 19.

7:9 "Shew" — יְרֹא, 3rd, impera., pl. from יָרַא. It can be translated, Do. "miracle" — נִזְעֵק. This is the word translated, "wonders," in v. 3.

Note: "when . . . then . . ."

The latter part of this verse contains both

A COMMAND AND A PROMISE. In 7:10 THE COMMANDS ARE OBEYED, AND THE PROMISE IS FULFILLED.

7:12, 12a note that Pharaoh practically says and does as God has just said and done. How often the word of man seems to carry as much weight as the Word of God — and even more! Here with the Egyptians we have "serpents" — not just one serpent!

Thus we see:

- 1) That Satan has the ability to do miraculous things. This is the reason why the person who is impressed with the unusual and the miraculous without regard for the Word of God is the person who will be prey for anything that comes along. Cf. Mt. 7:21-23.
- 2) That Satan is a counterfeiter, + a deceiver.

Cf. 2 Cor. 11:14, 15.

See Gen. 3:1-5; Isa. 14:12-14.

"The wise men" —

"This is an important word in Scripture, and is used to represent the discernment of good and evil, prudence in secular matters, skill in arts, experience in Divine things, and even dexterity in magic" (Burdlestone, 74).

"The sorcerers" — . This refers "to the performance of religious rites, either in the way of prayer or of secret communications with another world" (Burdlestone, 297). He goes on to say that "witchcraft was adopted in very early days as a method of trading upon the religious instincts and superstitions of mankind" (Ibid.).

These were "the magicians of Egypt." The

"The devouring of the serpents by the serpent into which the rod of Moses had been turned, was directed against the serpent-worship of Egypt". (Taylor, quoting Alexander, Moses, p. 90).

"The hardening of the heart is described in Scripture as the work of God. Pharaoh's case is by no means unique; it is a sample of the history of all those who neglect the opportunities which God gives them, and thus lead Him to put in exercise that law to which the whole human race is subject--that moral impressions, if not acted upon, become (subjectively) weaker and weaker, until at last the heart of man becomes altogether callous. In the case of Pharaoh three words are used to represent the hardening process: Chazak (חַזָּק), to brace up or strengthen, points to the hardihood with which he set himself to act in defiance against God, and closed all the avenues of his heart to those signs and wonders that were wrought by the hand of Moses; Caved (כָּבֵד), 'to be heavy, dull, or unimpressible,' denotes his insensibility and grossness of perception; and Kashah (קָשָׁה), to be harsh, marks the restlessness, impatience, petulance, and irritability with which his course was characterised whilst he was resisting the urgent appeals, not of Moses only, but also of his own people" (Girdlestone, pp. 66, 67).

Hebrew is **פָּעָלִים**. They "perhaps were engravers of hieroglyphics, and possessed of that secret knowledge which these pictures represented" (Girdlestone, 300). Although they were thought to possess supernatural powers, yet there probably was a great deal of trickery as well as natural phenomena which have since been brought to light though not understood by the masses of the people in that day - or this.

Gesenius (p. 344) calls them, "a class of Egyptian priests." He, too, says that they were "skilled in the sacred writing or hieroglyphics."

← 7:12b The rest of Satanic power is not the duplication of what God does, but the undoing of it.

Cf. Mt. 13:19.

HERE IS PROOF OF THE GREATER POWER OF GOD!

← 7:13 But Pharaoh could not see it.

This is a different verb for harden from the one found in v. 3. This is **פִּתְּחַ**. This is the word which suggests being strengthened by being bound to something.

He was encouraged in his unbelief. (See this verb in connection with David in 1 Sam. 30:6.) Pharaoh strengthened himself in his opposition to and rebellion against the will of God.

This made him so that "he hearkened not unto them" - lit., he did not hear. He was like a deaf man.

AND YET THIS IS ALL IN HARMONY WITH THE SOVEREIGN WILL OF GOD! Cf. Rom. 8:28. Pharaoh may seem to be in control, but this is only as

it appears! Cf. John 19:10,11.

7:14) The Lord tells Moses what is wrong:
 "Pharaoh's heart is toughened." This is different from either that in v. 3 or in v. 13. This is T_#D. Cf. 9:7.

It means that it was heavy in the sense that it could not be moved. It was dull and stupid. WHEN A MAN REFUSES TO UNDERSTAND, HE SOON BECOMES SO HE CANNOT UNDERSTAND.

Cf. 2 Cor. 4:3,4. Also 1 Cor. 2:14.

3/7/92 7:15) When we close our hearts to what God says, His voice gets louder! NOW THE JUDGMENTS ARE TO BEGIN. The prior miracles had been SIGNS.

Several things about the plagues should be noticed at this ~~the~~ point:

N.B. →

cf. K+D.I.
477

- 1) The judgments which follow were known in Egypt on a more limited scale. The terrifying thing about these is their extent plus the fact that they came in such rapid succession. These six judgments came at almost like.
- 2) The plagues were judgments against the gods and the religion of the Egyptians.
- 3) The plagues came - at the word and/or action of Moses + Aaron; they were removed "at their word and prayer" (K+D, I, 478).

On Pharaoh going down to the Nile, cf. 2:5. The Nile was "their supreme deity" (K+D, I, 478); "the patron deity of the country" (JFB, I, 296). This was the heathen king's daily devotional hour.

"And the rod... take in thine hand" - the staff, condemned by the Egyptians as abominable,

BUT REPRESENTING HERE THE MIGHTY POWER OF GOD!
Cf. Acts 1:8; 1 Sam. 17:45; Zech. 2:6

7:16 In v. 15 the Lord tells Moses where he is to go.

In v. 16, 17 the Lord tells Moses what he is to say.

In v. 17 the Lord indicates to Moses what he is to do.

NOTE HOW IN VV. 16, 17 MOSES IS TOLD TO TELL PHARAOH THE MESSAGE IS FROM GOD!

"The Lord God of the Hebrews" — How amazing, what grace, that God would identify Himself and His name with the lowly & despised "Hebrews".

GOD WILL NOT ALLOW ANYTHING TO KEEP US FROM SERVING HIM. The Heb. is בְּתַיִל . The word includes many things:

- 1) Doing God's will.
- 2) Worshipping God.
- 3) Offering sacrifices.
- 4) Prayer and fellowship.
- 5) Service.

Both Israel and the Messiah are called the servants, or servant, of the Lord.

"Hitherto . . ." God has not changed His message. Pharaoh will let them go, OR GOD WILL MAKE HIM LET THEM GO!

NO MAN CAN WITHSTAND GOD! Cf. Acts 11:17.

7:17 THIS VERSE EXPRESSES GOD'S MAIN PURPOSE IN THE PLAGUES FOR PHARAOH: "On this thou shalt know that I am the Lord."

See they thought here is "turned to" — נָפַר . THEIR GOD COULD BE CHANGED (נָפַר — Gen., 261); God never changes.

7:18) The Nile sometimes turned red BUT the fish did not die, nor did the people stop drinking it. In fact, K + D write: "The Nile water becomes more drinkable as soon as the natural reddening begins" (I, 479).
 BUT IT WAS ^{TO GE} DIFFERENT THIS TIME!

7:19) The divine command is given for the first plague.
 All the tributaries, storage ponds, small containers were affected!

7:20) Do we have trouble with the prophecies of the Great Sisalation? Or the doctrine of hell?

LET US REMEMBER THAT EVERY PREDICTED JUDGMENT UP TO THIS TIME HAS BEEN AS BAD OR WORSE THAN PREDICTED. Cf. 7:21.

PHARAOH HAD NO EXCUSE! GOD HAD TOLD HIM EXACTLY WHAT WAS COMING.

God often uses the disruption of the normal to speak to the hearts of men!

7:22) Note what "the magicians of Egypt did." This holds several lessons:

- 1) Satanic forces are capable of counterfeiting the miraculous power of God. Therefore, the unusual is never any proof that a thing is of God.
- 2) The best of their power was not doing the same, but undoing it.
- 3) Satan always makes things worse, not better. In some way, some pure water had by God's grace been spared. The magicians even ruined that.

The word for "hardened" here is פָּזַן. (See notes app. p. 52.) As long as his magicians could do what Moses + Aaron were doing, he felt he had nothing to fear.

(7:23) Note Pharaoh's contempt. He goes on with business-as-usual.

(7:24) Man seeks to circumvent the judgment of God - but no repentance, no praying, no obedience to the Word of God! Perhaps God let them find some. Who knows?

(7:25) The length of the plague: 7 days.

3/14/72 THE SECOND PLAGUE (8:1-15).

(8:1) A repetition of 7:16; 5:1. "Serve" is the same word as in 7:16.

(8:2) God through Moses warns Pharaoh as to THE EXACT NATURE of the next judgment, why it will come, + what Pharaoh can do to avoid it.

Though not stated, the warning indicates that if Pharaoh obeys, there will be no frogs!

(8:3, 4) THE DREADFUL EXTENT OF THE PLAGUE.

Note: How God can use a little thing like a frog to confound the mighty and wisdom of a nation like Egypt! It would not have been nearly as humiliating if God had used elephants, or lions, or bears!

This illustrates for Israel (because they were having an opportunity to learn) the principles stated later in Deut. 28:15, 45-48.

8:1-4 =
7:16-29 in
het.

meading
rough
5:17 w/p?
It is
be thou
ever we do
mild and
soft to rise
soft talking

For these frogs to come out of the Nile would be evidence of their gods displeasure with them.

This is 8:
part 1st.

8:5 God tells Moses to tell Aaron what to do with the promise of what will happen.

8:6 Aaron does it, and we see what happens.
"The frogs came up and covered the land of Egypt."

~~any~~ - the plague is just as bad as God says it will be.

8:7 The magicians do the same, but only make matters worse. They cannot undo what God has done.

8:8 FOR THE FIRST TIME IT LOOKS LIKE PHARAOH IS GIVING IN TO THE LORD.

"Entreat the Lord" - וְיִתְּרַאֵת הָאֱלֹהִים. This is a Niphal imper. from תַּרְאֵת, to pray, supplicate (Gen., 8:21). Cf. 8:29; 9:28.

Note the confidence which Pharaoh has in Moses' prayers. If Moses could bring frogs, perhaps his prayers could remove them. He had seen:

- 1) The serpent became a rod again.
- 2) The bloody water return to normal.

Pharaoh was seeking help from Moses which his magicians could not give, and was asking Moses' God to deliver him from his gods!

How commendable it is that Pharaoh has seen that it is God who is doing these things - not just Moses and Aaron.

3/21/72

8:9 "Glow over me" - עַל־מֵעָנֶיךָ. This means that Moses was giving Pharaoh the honor of saying when the plague should be removed.

HOW OFTEN IT IS THE CASE THAT MAN CAN PUT AN END TO HIS TROUBLES BY TURNING TO THE LORD AND OBEDIENCE TO THE LORD.

Moses wants Pharaoh to tell him when he should pray that the plague would be no more!

8:10 How amazing is his answer: "Tomorrow" - יֻמְ朝.

His ideas of prayer were different. Perhaps he thought it would take "much speaking" (Mt. 6:7).

In Moses' answer we see our primary purpose in the plagues again. God wants not exalting His servant, but Himself! "That thou mayest know..."

8:11 We see Moses' absolute assurance that God would do as he prayed.

8:12 "Moses cried unto the Lord." The verb is פֹּזָל. Moses "called aloud and earnestly" (K+D, I, 482).

What wonderful lessons can be learned from the prayers of Moses.

8:13 The Lord did just exactly what Moses asked Him to do.

Read carefully the following promises: John 14:13,14; 15:6; 16:23,24; Mark 11:22-24; Matt. 9:28; Heb. 11:6; Luke 11:5-10.

DOES THE LORD DO ACCORDING TO YOUR WORD?
He did for George Müller! For Hudson Taylor!

(8:15) We are to learn something more now about the depths of man's depravity.
"But when Pharaoh saw."

How often man judges by the sight of His eyes!

Cf. Gen. 3:6, "And when the woman saw."

Also Gen. 13:10, "And Lot lifted up his eyes and beheld all the plain of Jordan."

"Respite" - רִפְאָה. This is lit., a breathing time, "relief from an overpowering pressure" (K+D, I, 482). It comes from the verb רָאַת.

"He hardened" - from the verb, תָּמַךְ. He became unimpressible, dull. (See notes opps. p. 52 in notes.)

He would not listen. Evidently Moses and Aaron plead with him. But all of it was "as the Lord had said."

MOSES AND AARON MAY HAVE BEEN SURPRISED; GOD WAS NOT!

3/28/72 (8:16) This is 8:12 (Heb.).

Plague #3 (8:16-19).

God is now judging the land, the soil, or "dust."

Apparently this plague came unannounced after the putrid change of Pharaoh in v. 15.

"Lice" - קָרְבָּן, or gnats. They usually appear after rice harvest, breeding in manure. They were very small, hard to see, would cover the body. Would get into eyes, nose, ears. Had a very painful bite.

(8:17) God had Moses to tell Aaron, and Aaron does it - and the plague comes. It is just exactly as God said.

8:18 The reason for this first failure of "the magicians . . . and they could not," is to be found in the sovereignty of God. God will allow men and demons to go so far - and no farther!

What a comforting truth - God's power to restrain evil! Psa. 2, 46.

Cf. Isa. 19:11, 12; 41:11-15.

The Lord is now showing the greatness of His power in a way not heretofore displayed.

8:19 The magicians have to give some kind of an explanation for their failure. And so they say, "This is the finger of God," i.e., of Elohim, or gods, not of Jehovah.

THEY DO NOT GIVE THE JEHOVAH OF MOSES CREDIT, BUT THEIR OWN HEATHEN DEITIES!

"The finger of God" - אֶת־יָד־בָּנָי.

What is the meaning of this expression?

K + D, I, 484, say that it "denotes creative omnipotence."

The term is found in Ex. 31:18; Dent. 9:10; Luke 11:20; also cf. Psa. 8:3.

If God can do these things with His fingers, what unlimited power would be displayed if His whole being were brought into action.

The magicians, who evidently believed in their own powers, attribute this plague to a higher power - but unfortunately they have the wrong God.

Therefore, if Pharaoh is confronted with the actions of the gods, he does not need to be concerned with Moses & Aaron. And so "Pharaoh's heart was hardened" (P 17).

(8:20) Plague # 4 (8:20-32).

In order to show that Jehovah is doing the judging + bringing the plagues on Egypt, the Lord does two things now which had not been done before:

- 1) From the record in this + Plague #5 the Lord seems to set aside temporarily the human instruments He had been using: Moses and Aaron.
- 2) He spares His own people from these plagues. If the gods of the Egyptians had been bringing these plagues, they certainly would not have spared the Israelites.

On 8:20, cf. 7:15.

The message for Pharaoh is the same: "Let my people go..."

(8:21) Jehovah is speaking about what He will do. Note the "behold." It is used many times in Exodus.

"Swarms (of flies)" - ~~שׁׁבְּדָה~~ שׁׁבְּדָה, Ges. (pp. 812, 813) calls them gad-flies, one that sucks blood from men and beasts. Sometimes this is called a horsefly.

They fastened themselves to the body, esp. around the eyes.

(8:22) BUT HERE IS THE ANNOUNCED CHANGE: The flies will not be in the land of Goshen. The Israelites were being spared "to the end thou mayest know that I am the Lord in the midst of the earth."

"I" is emphatic. ← "I" was the God of Egypt even though the Egyptians refused to recognize him.

(8:23) "Division" - סָבֵדָה, or better, a redemption. Sometimes the Lord delivers us from;

sometimes, through.

There is a great difference in God's eyes between those who are His people and those who are not!

(8:24) note: "And the Lord did so" - not at this time, it would seem, through Moses.

It came just as predicted.

The judgment continues to be:

- 1) against the people.
- 2) against the land.

"The land was corrupted", i.e., destroyed, desolated, devoured. Even plants were killed "in which they deposited their eggs" (K+D, 485).

N.B.

(8:25) Pharaoh's first compromise! Do sacrifice,
BUT DO NOT LEAVE EGYPT!
Cf. v. 28 for #2.

(8:26) Such a proposal as Pharaoh had suggested would not work because everything about ~~Egypt~~ Israelite worship would be an "abomination" to the Egyptians.

This was because of what + how the Israelites sacrificed. The rituals were altogether different.

A MIXTURE OF THE WORLD RELIGIONS WILL NEVER WORK!

Cf. 2 Cor. 6:14-17.

(8:27) The Israelites had to sacrifice + worship "as he (the Lord) shall command us."

THIS WAS THE SECOND REASON WHY PHARAOH'S COMPROMISE WOULD NOT WORK. (The first is in v. 26.)

It was not even for the Israelites to say how they were to worship God.

On "three days", cf. 5:3.

Ex - 63

COMpromise #2
In mean,
so it make
+ complete
out with the
well. So it go
as far away
out what you do
get back later
you need to.

- (8:28) Pharaoh gives permission for them to go, "only ye shall not go very far away." And then he asks Moses to pray. Cf. Psa. 1:1 Eph. 4:17 ff.
- (8:29) Moses agrees to pray, but issues Pharaoh a warning.
Appel: DO NOT BE AFRAID TO WARN PEOPLE OF THE CONSEQUENCES OF DISOBEDIING GOD AND RESISTING HIS WILL.
- (8:30) Moses prays. Cf. v. 12.
- (8:31) God answers. Cf. v. 13.
- (8:32) Pharaoh hardens his heart, breaks his promise, + refuses to let the children of Israel go. It is Pin again for hardening. Pharaoh becomes more + more obstinate!

4/4/72 CHAPTER 9 - Plagues #5, #6, #7.

- (9:1) Moses is commanded to go back to Pharaoh with the same message which he had given to Pharaoh before.
- (9:2) "Refuse" - cf. 7:14. It is to be unwilling (cf. Gen., 531). THE WILL OF THE KING OF EGYPT IS SET AGAINST THE WILL OF GOD.
"Behold" is from our verb Pin, to harden. Pharaoh had not rebelled just once, but continually! The idea in תִּשׁ is that he had repeatedly disobeyed God. Cf. Prov. 29:1, "He that, being often reproved, hardeneth his neck, shall suddenly be destroyed, and that without remedy."
Cf. also Prov. 6:12-15.
- (9:3) Note: "Behold, the hand of the Lord" - not

just His finger. Cf. 8:19.

Cf. 3:19, 20; 7:4, 5 - Pharaoh's hand vs. Jehovah's hand.

The hand of the Lord speaks of:

- 1) What the Lord does, or will do, and
- 2) A term pointing to the mighty, sovereign power of God.

"Murrain" - T.T. death, destruction. It speaks of a plague that will cause death. It was normal for it to afflict cattle; the supernatural character of this judgment is seen in the fact it was also "upon the horses... asses... camels... oxen... sheep."

NOTE HOW ANIMALS OFTEN SUFFER FOR MAN'S SIN!

Cf. Gen. 12:4; Joel 1:18; Hosea 4:3; Rom. 8:18-23.

(9:4) He is the Lord who is again going to distinguish between His people and the Egyptians.

Here is a prophecy; v. 6b gives the fulfillment of the prophecy.

Vv. 4, 5, & 6 begin with "the Lord." He:

- 1) Said what He would do (v. 4).
- 2) Set the time (v. 5).
- 3) Did it (v. 6).

(9:5) The time of God's judgments and all of His doings are set by God.

Cf. Acts 1:6, 7; 17:31.

See also Luke 12:20.

(9:6) God did:

- 1) What He said He would do,
- 2) or when, and
- 3) In with the results which had been prophesied

(9:7) HERE IS A MOST AMAZING VERSE!

Before, there had been a reason for Pharaoh's hardness; now, there is none! HE SEES WHAT SHOULD HAVE CONVINCED HIM THAT THIS WAS OF JEHOVATH, BUT HARDENS HIMSELF ANYWAY!

If our light becomes darkness, how great is that darkness! Cf. Mt. 6:23.

PLAGUE #6 - Boils (9:8-12).

4/11/72

(9:8) See the Lord tells Moses and Aaron what to do to bring Plague #6.

"Furnace" - פְּנַסֶּה, "a furnace . . . for smelting metals" (Kes., 448). Jamieson suggests also a "brick-kiln" (I, 303).

There is nothing to indicate that these were ashes from Egyptian altars of sacrifice.

(9:9) Here the Lord tells Moses & Aaron what will happen.

This was a common problem in Egypt after the Nile had overflowed its banks. It affected only humans. Here it is "upon man, and upon beast."

It started something like heat rash, blistered, was very painful - burning, twitching, similar to scarlet fever. Cf. K + D, I, 487.

Here, as in the case of the other plagues, it went beyond the normal difficulty, and the boils became, lit., inflamed ulcers (JFB, I, 302)

"A boil" - like water boiling as descriptive of inflammation arising in the skin.

Notice 2x: "all the land of Egypt."

(9:10) Moses and Aaron obeyed; God did as He said He would do. Their faith and works were based upon what God said!

(9:11) A SPECIAL POINT: Even "the magicians" were affected. These, remember, were the priests of Egyptian worship — men capable ~~of~~ of exercising demonic power.

They had evidently continued to oppose and harass Moses and Aaron. Now their opposition is brought to an end. They, lit., were not able to stand ...

(9:12) FOR THE FIRST TIME WE HAVE THIS: "And the Lord hardened the heart of Pharaoh."

Cf. 4:21. It is the verb פָּתַח. WHEN MAN PER-SISTS IN HIS REBELLION AGAINST GOD, GOD ULTIMATELY STEPS IN AND MAKE ~~it~~ REPENTANCE IMPOSSIBLE. Pharaoh can look at the evidence which should convince him that this is all of God, and remain unmov'd by it.

Note: "As the Lord had spoken to Moses." Pharaoh does reluctantly (he would not have it any other way) what the Lord had predicted of him.

Illustration: Esau, Heb. 12:16, 17.

PLAQUE #7 — Hail and Fire. Cf. 9:13-35.

It is now obvious that Pharaoh's hardness left no future for his people but complete and final judgment at the hands of the God of Israel. THEREFORE, WE HAVE ANOTHER FIRST — THE OPPORTUNITY FOR INDIVIDUAL ~~Egyptians~~ ^{EGYPTIANS} ISRAELITES TO EXERCISE FAITH IN GOD AND IN HIS WORD!

9:13 The magicians "could not stand before Moses" (v. 12), but Moses could "stand before Pharaoh" - and not even Pharaoh could stop him!

The message is still the same.

9:14 An ominous verse.

"All my plagues" - Because of Pharaoh's hardness, God will now bring all of the rest of the plagues upon the Egyptians. They will run their course.

"My plagues upon thine heart" = DEATH.

This is in contrast with bodily afflictions of discomfort such as we have seen up to this point. Now people would die. It is all a warning concerning #10! Even Pharaoh himself is to be affected as he has not been up to this point. The last plagues are the worst!

Appl: What a warning this should be to us. God's judgments do not get lighter, but heavier, more dreadful!

God's ^{primed} purpose has not changed: "That thou mayest know that there is none like me in all the earth."

If less judgments
so not so their
work, but will
send greater".
MT, I, 306).

4/18/72

9:15 See Lord again specifies WHAT HE WILL DO.

"Pestilence" - pestilence. This is the same word as the last word in v. 3 - a plague!

"Cut off from the earth" = DEATH. It is to be destroyed. This applies to the nation

9:16 See this verse in Rom. 9:17. This shows the place that the Lord has in the affairs of the nations. He raises up leaders. He

deals directly with them and uses them for His own purposes.

"Raised thee up," i.e., appointed thee, made thee to stand.

"my power" - "both to act and to endure" (Ex., 45:6).

f. of Cyrus, Ex. 44:28-45:1
f. of Pharaoh, Ex. 45:10
f. of Pilate, John 19:10
9:11
cf. Dan. 4:17
S:21

It was not Pharaoh's name, or Egypt's name, but JEHOVAH'S, which would be declared throughout the earth.

9:17 "Exaltest thou thyself" - "to heap up earth ~~and~~ as a dam or rampart" (K+D, 491). He had dared to make himself like a dam in opposing God's people, "my people."

9:18 God often does things which have never been done before. It will be so in this case: "such as hath not been in Egypt since the foundation thereof even until now."

no man ever
beaten his
enemies
so hot and
unseen. Cf. Mt.
(308)

"Hail" - It was to be big enough to kill both men and animals^(v.19), and it would be accompanied by fire. Cf. v. 23. Such was unheard of in Egypt.

9:19 ANOTHER NEW FEATURE: EVEN THE EGYPTIANS COULD EXERCISE FAITH!

Faith is acting upon the word of God. True faith and obedience go together. Cf. the verbs in Heb. 11.

Failure to obey meant death. WHAT A TREMENDOUS PICTURE OF THE GOSPEL!

There was only one way to escape. No exceptions were allowed.

9:20 Note how exact the statements are here.

each man's attitude toward the work of God is stated first, then what he did as a result.
 "Fear" = be afraid of, show respect for, reverence.

Note: The Egyptians were all servants.

Pharao was God's servant (cf. v. 16).

The masters were Pharaoh's servants (here).

The servants had servants (here).

(9:21) "He that regarded not" = lit, did not place
his heart to.

WHAT EACH MAN DID, DID NOT MAKE OR CHANGE THE JUDGMENT; IT ONLY AFFECTED THE RESULTS FOR THEM.

(9:22) God's hand is to be manifest in Moses' hand.

The Lord kills Moses what to do . . .

(9:23) . . . and he does it!

The results follow immediately - even worse than predicted . . . "fire ran along upon the ground."

(9:24) . . . but also as predicted: "such as there was none like it in all the land of Egypt since it became a nation."

(9:25) Note: It even "broke every tree of the field."

(9:26) HERE WE HAVE ANOTHER EXCEPTION. Cf. 8:22, 23; 9:4, b. God continues to give evidence
that He is the God of Israel!

Now, the supernatural character of this plague could be seen in three particulars:

1) It was predicted by Moses.

THIS IS
FAITH!

THIS IS
IN BELIEF!

4/25/72

- 2) Cases of such storms were common in the early part of the year (Jan.-April), they were never this damaging and/or extensive.
- 3) The land of Goshen was excepted.
- On these above, cf. K+D, I, 492.

(9:27) See the lack of depth and the insincerity of Pharaoh's repentance is seen in the word, פָּעַזְתִּי, "this time." See it again in 10:17. The confession includes all sins, not just some!

Pharaoh acknowledges that what God wants is right, what he and his people have wanted has been wrong. WHEN MAN OPPOSES GOD, MAN IS ALWAYS WRONG.

(9:28) This is _____
has asked Moses to intercede with God for him. Cf. 8:8, 9. The last time comes in 10:17.

This is third time Pharaoh has made the promise, "And I will let you go." Cf. 8:8, 28.

(9:29) Moses promises to pray.

and he knows that the Lord will answer his prayer.

"The thunder" - רֹאשׁ הַמִּזְרָחַ, lit., the voices, i.e., the voice of God. Cf. Psa. 29:3-9.

The answer was to teach Pharaoh that "the earth is the Lord's," INCLUDING EGYPT.

Cf. Psa. 24:1, 2; 50:12; Deut. 10:14. What a difference this makes in the life of the person who realizes this to be true!

Note how God is still reaching out to Pharaoh.

(9:30) Moses says all of the above in spite of what he knows about Pharaoh. When men fear the Lord, they obey Him!

(9:31) "The flax and the barley" were ready to harvest about the end of Feb. or the begin. of March; the wheat and spelt about a month later. Thus, THIS PLAGUE WAS IN JANUARY, OR VERY EARLY IN FEBRUARY. Cf. 10:5. The next plague must have come about 8 weeks later, so that the wheat + spelt would have been eaten by the locusts.

"Flax" - פְּלָשֶׁת. This is flax from which linen was made.

"Barley" - בַּרְאֵל. This was food for men and animals, esp. the lower class of people.

(9:32) "Wheat and the rye," or, spelt, this last should be. It is a hard-grained kind of wheat (Webster's New World Dict., p. 714). The Heb. is שְׂמֹדָה. This same word is found only elsewhere in Isa. 28:25; Ex. 4:9. The Egyptians preferred to make their bread out of spelt.

(9:33) God answers Moses prayer, and He stops the plague.

(9:34) "When Pharaoh said" - How often man has been deceived by appearances into taking the wrong road! Cf. Gen. 3:6, "And when the woman part..."

"He pinned yet more." All failure to obey God is sin!

"And his servants" - but not those men -

xioned in v. 20, it would appear.

(9:35) The door is closed again.

5/1/72

PLAUE #8 - 10:1-20 - LOCUSTS

(10:1) note the emphasis upon the "I" - 2x in v. 1, + 2x in v. 2. The Lord tells WHAT He has done, and WHY! Two other reasons WHY are given in v. 2.

Moses' faith is strengthened by seeing that the Lord is doing all of this!

The verb for harden here is תָּבַדֵּל. (See notes opp. p. 52.) It means "'to be heavy, dull, or unimpassable'" (Diodestine, p. 67).

"my signs" → סְמִינִים. Lit., it is to set or prepare "my signs."

(10:2) "And that thou mayest tell ..." Cf. Psa. 78; 105:23-45.

"That ye may know..." - the primary reason for all that God does. He works us to recognize who He is, to believe it, and to trust Him.

WHAT A DIFFERENT PERSPECTIVE WE HAVE WHEN WE KNOW THE LORD!

(10:3) now we come to what Moses is to say to Pharaoh.

See how the Lord identifies Himself.

The verb for "humble" = תָּפַל. It carries the idea of submission (Gen., 800), obedience.

(10:4) The next plague is announced: LOCUSTS. Cf. Joel 1:4.

Cf. Johnson's comment on locusts (I, 305):

"This species of insect resembles a large, spotted, red and black, double-winged grasshopper, about three inches or less in length, with the two hind legs working like hinged springs of immense strength and elasticity. Perhaps no more terrible scourge was ever brought on a land than those voracious insects, which fly in such countless numbers as to darken the land which they infest; and on whatever place they alight, they convert it into a waste and barren desert, stripping the ground of its verdure, the trees of their leaves and bark, and producing in a few hours a degree of desolation which it requires the lapse of years to repair."

(10:5) A further description is given, a prophecy telling Pharaoh just how bad it would be.

"The face of the earth" = lit., the eye of the earth. It is repeated again in v. 15. The Heb. T.S. It "is based upon the ancient and truly poetic idea, that the earth, with its covering of plants, looks up to man" (K+D, I, 494).

all that the hail left, the locusts will get.

(10:6) Like the hail (9:18, 24), there had never been such a dreadful plague in Egypt.

Pharaoh is given a complete warning.
Then moses (and aaron) go out!

(10:7) Then Pharaoh is hit with "How long" from his servants. Cf. v. 3.

"A snare" - טְבִלָּה. This is a trap used to catch animals and birds. It speaks of Moses and Aaron as causing death and destruction from which men cannot get away.

"Is destroyed" - נֶכֶת. Egypt would cease to exist altogether if Pharaoh did not let the people go.

the foot
-
was
strengthened.
v. Rsa. 10:32-35. How amazing it is that they did not try to kill Moses and Aaron! Evidently the Lord placed fear in the hearts of the Egyptians so that they did not dare to touch the Lord's anointed.

(10:8) Moses and Aaron are called back & told that they may go. BUT THEN PHARAOH WANTS TO KNOW WHO WILL GO. The Heb. is lit., who and who are the ones who are going?

(10:9) all their families and all their livelihood, "with our flocks and with our herds."

(10:10) Cf. the NASB,

"Thus may the Lord be with you, if ever I let you and your little ones go! Take heed, for evil is in your mind."

This is pure irony!

He is just charging them with wanting to get out of ~~his~~ service.

(10:11) COMPROMISE #3. The word for "men" here, 771, means men only (not women). Then he drove them out!

men without their families and without their flocks would not continue out of Egypt.

(10:12) Since Pharaoh refused to do all that God wanted, the plague must come! The Lord tells Moses what to do.

(10:13) Moses obeys God, and the locusts come. They are called the Lord's "army" in Joel 2:11.

*Jew. 33:3
Applies to
judgment as
well as to
blessing!*

(10:14) The locusts were worse than Egypt had ever seen. They were made especially for this time - custom made judgment!

(10:15) The destruction they caused was also the worst ever.

(10:16) Pharaoh quickly changes, but the change is only temporary as before.

How good his words are! He even puts the Lord first as the main one against whom he has sinned, but they are empty words. Nevertheless . . .

(10:17) He asks ~~Moses~~ to pray for him.

(10:18) Moses prays.

(10:19) God answers. "The east wind" brought the locusts; "a mighty strong west wind" took them away.

"There remained not one locust in all the borders of Egypt." THIS WAS AS GREAT A MIRACLE AS BRINGING THEM IN. GOD IS THE GREAT EXTERMINATOR. The magicians and wise men of Egypt could never do this. God can do, and He can undo!

(10:20) The same Lord who is sovereign over locusts, is sovereign, too, over the heart of Pharaoh.

PLAQUE #9 - 10:21-29, DARKNESS.

(10:21) The Egyptians had dust storms which lasted two or three days, but it was not as bad as this! How terrifying this must have been - "darkness which may be felt." The verb, וְיָמַת, is the hiphil 3 sing. from יָמַת, to touch, feel - describing a person who gropes in the darkness.

(10:22) The darkness came and lasted for "three days."

In Egypt
the sun was
worshipped
under
the name Ra.
Ra is powerful.
Ra is
demonstrated.

If. 2 Cor.
4:6,
not who
commanded
the light to
shine out of
darkness."

(10:23) "All the children of Israel had light in their dwellings." But everything in Egypt was at a standstill for the three days.

There is real spiritual truth here - with the darkness in Egypt as compared with the light in darkness which the Israelites had. A child of God need not grope.

(10:24) Compromise #4. The people could go with their children, but the flocks and the herds could not!

"Stayed" = "deposited ~~in~~ certain places under the guard of Egyptians, as a pledge of your return" (K+D, I, 498).

(10:25,26) Note the firmness of Moses! They were going to serve the Lord. Pharaoh would have made that impossible. Moses wanted to be ready to give to the Lord whatever He would ask.

(10:27) Behind Pharaoh's hardness is the judging hand of God.

(10:28) Now Pharaoh sees ~~keeps~~ Moses' life.

(10:29) But ~~Moses~~ is undaunted as he believes God's promise and knows that deliverance is certain and near!

5/9/72 THE TENTH PLAGUE - EX. 11,12 - DEATH OF THE FIRSTBORN.

The arrangement in ch. 10 needs some explanation. Cf. 11:8 b with 10:28,29.

Vv. 1-3 are a parenthesis indicating what the Lord had said to Moses at some preceding time.

Prov. 19:21, There are many devices in a man's heart; nevertheless, the counsel of the Lord, that shall stand."

Prov. 21:1, "The king's heart is in the hand of the Lord, like the rivers of water; he turneth it whithersoever he will."

Isa. 14:27, "For the Lord of hosts hath purposed, and who shall annul it? And his hand is stretched out, and who shall turn it back?"

Dan. 4:17b, ". . . to the intent that the living may know that the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will, and setteth up over it the basest of men."

Cf. also Dan. 4:25; 5:21.

Vv. 4-8 tell us what Moses said to Pharaoh following 10:29. So if we lift out 11:1-3 we have a continuous account.

(11:1) The Lord tells Moses:

- 1) What He will do.
- 2) What Pharaoh will do as a result. Three things are predicted:
 - a) He will let them go.
 - b) He will thrust them out.
 - c) He will get rid of them completely - "altogether".

"He shall surely thrust you out" - This is intensive, from וְנַדַּחֲרֵ, to drive out, to expel. Cf. Gen., 20:6.

"Altogether" - "completely" (Gen., 46:9). There will be no compromise then. Man cannot withstand God. Cf. Prov. 19:21; Isa. 14:27; Dan. 4:~~17~~¹⁷₂₅

Cf. Pharaoh's original comment in Ex. 5:2.

(11:2) Cf. 3:21, 22; 12:35, 36.

This is not borrowing, but outright gifts which were given.

God was doing several things:

- 1) Showing His power as being greater than the Egyptians.
- 2) Providing for His people.
- 3) Rewarding them for the work they had done for the Egyptians, and thus setting the records straight. Cf. Gen. 18:25
- 4) Pink adds (p. 77) that God was making the Egyptians feel the loss when the children of Israel were gone.

(11:3) But why were the Egyptians willing to do this? "And the Lord gave the people favor in the sight of the Egyptians." IT WAS SOMETHING WHICH THE LORD DID!

And, in addition - "the man Moses was very great in the land of Egypt."

He is like Joseph, and David, and Daniel, and many others who have faithfully walked with the Lord in difficult places and in spite of many obstacles!

(11:4) From v. 4 through v. 8 we have a continuation from 10:29 - what Moses told Pharaoh before he went out from Pharaoh's presence.

"I" is emphatic.

The other plagues had been brought on by Moses and Aaron; THIS PLAGUE WOULD COME ABOUT DIRECTLY FROM THE LORD.

"About midnight" - not of the day this was spoken, but of the day when the plague would come.

(11:5) "The first-born" in the middle East represents

- 1) The strength of any nation
- 2) Thus, the whole nation itself.

Cf. K + D, I, 500.

From the highest to the lowest - all would suffer. God is no respecter of persons. Even the "beasts" suffer again because of man's rebellion against God.

(11:6) This verse compares with 9:18, 24; 10:6, 14.
"A great cry" - cf. 8:12. See morning of

the Egyptians would be as one great sound over the ~~land of~~ Egypt. Nothing like this had ever been heard before; nothing comparable has ever been heard since!

(11:7) God would even sovereignly protect His people from the dogs.

"A dog move his tongue" = point, or sharpen (from יָצַר). This is what a dog does to bark and to bite.

The Lord can even shut the mouths of lions (Dan. 6:22) and quench the violence of fire (Dan. 3:27).

And the Lord is still teaching: "that ye may know...."

(11:8) Pharaoh's "servants," i.e., the people of Egypt, would plead with Moses to go. Cf. 10:7. THIS SHOWS HOW DESPERATE THE EGYPTIANS WOULD BECOME THAT THEY WOULD TAKE THE GOVERNMENT OUT OF PHARAOH'S HANDS.

(11:9,10) SUMMARY.

v. 9 tells what God had said.

v. 10, that Moses and Aaron had done the signs, and Pharaoh had refused to let the children of Israel go.

The emphasis is twofold:

1) The reliability of God's Word.

2) The sovereignty of God over all men.

On the spiritual condition of Israel in Egypt, cf. Lev. 17:7; Josh. 24:14; Ex. 20:6-9. They were isolators. This is probably the reason the first judgments fell on them. But then God,

remembering His covenant (Ex. 2:23-25), began to spare them and exercised His grace in a most amazing way.

5/15/72 CHAPTER 12 - THE PASSOVER (PLAQUE #10) AND THE FEAST OF UNLEAVENED BREAD.

The outline of the Chapter:

- 1) The Lord instructing Moses and Aaron (vv. 1-20). vv. 1-14, The Passover; vv. 15-20 Unleavened Bread.
- 2) Moses and Aaron instructing the people (vv. 21-27).
- 3) The offering of the people (v. 28).
- 4) The plague (vv. 29, 30).
- 5) The exodus (vv. 31-42)
- 6) The law of the Passover (vv. 43-49).
- 7) A review of the chapter (vv. 50, 51).

(12:1) The heading for the first part of the chapter: vv. 1-20.

(12:2) "This month ... the beginning of months." It was the month Abib. "After the captivity it was called Nisan" (K+D, II, 10). Cf. 13:4; 23:15; 34:18; Deut. 16:1.

See note #2, NSRB, p. 156 under Lev. 23:2.

This month of Abib is March-April in our year.

So time begins to count for Israel with the Passover.

This is the greatest picture of redemption in the O.T.

This marks the beginning of Israel's existence as a nation

(12:3) From this verse down through v. 11 the

Why a lamb? Cf. Isa. 53:7. We also are
likened to sheep in Isa. 53:6 for ~~other~~ reason.

In serving a lamb:

- 1) He took our sickness.
- 2) He represents complete submission to the will
of God.

Eating all of the Lamb speaks of the full
appropriation of Christ. Cf. John 6:47-59.

This was symbolized in the Passover Feast
as it is symbolized now in the Lord's supper.
We do not have part of Christ, but all of Him.

Cf. Gal. 2:20; Col.

Lord is concerned with the "lamb."

Here the Lamb is to be chosen.

The lamb is a type of Christ.

Our Lord was chosen by the Father for the work of redemption even before creation.

Cf. 1 Pet. 2:4; 1:19, 20; Rev. 13:8.

all of

(12:4) The lamb was to be eaten (v. 10), so the choice was to be made with this in mind. Josephus said later that the number 10 was later decided upon for lamb.

The spiritual significance: When Jesus Christ came, what He was and what He did was not more than was needed — nor less! Cf. 1 Jn. 2:1, 2.

(12:5) ~~Four~~ ^{From} three things concerning "your lamb":

1) "Without blemish" — [P. 5]. It had to be perfect, sound physically. It could not be deformed, sick, blind, lame, etc.

In this way it represented our Lord. Cf. 1 Pet. 1:18, 19. He was "without sin" (Heb. 4:15). He "did no sin" (1 Pet. 2:22). He "knew no sin" (2 Cor. 5:21). "For him is no sin" (1 Jn. 3:5). He "offered himself without spot to God" (Heb. 9:14).

Think of the testimony of our Lord's enemies:

1) Judas (Mt. 27:4) — "I have sinned in that..."

2) Pilate (Jn. 19:4, 6) — "I find no fault in him" also Herod (Jn. 23:15).

3) Pilate's wife (Mt. 27:19) — "I have suffered..."

4) The thief (Luke 23:41) — "This man hath done nothing amiss."

5) The centurion (Luke 23:47) — "Certainly this was a righteous man."

2) "A male" — cf. Mt. 1:21, 25; 1 Tim. 2:5. The redeemer

"Dr" - ist'a, or better, him. The many sacrifices
were as ONE SACRIFICE.

had to be a man!

3) "Of the first year" - i.e., in the prime of life, in "the full, fresh vigour of its life" (K+D, II, 11). It was to be a year old.

Our Lord died in his early thirties - in full knowledge of what He was doing, with the maximum of strength to resist if He had chosen to do so.

4) "Ye shall take it out from the sheep, or from the goats" Rams could be used.

Cf. John 12:27; 18:37

He was made like us and yet also was unique as to His suffering and death.

(12:6) More details are given here.

IT WAS TO BE KEPT UNDER OBSERVATION FOR 4 DAYS - FROM THE 10TH TO THE 14TH.

How does this apply to Christ?

It has its fulfilment in His public ministry where He was observed by all.

He did not hesitate to ask, "Which of you convicted me of sin?" (John 8:46). Also, Mt. 27:23, Pilate, "Why? What evil hath He done?"

THEN BEGINS THE ACCOUNT OF TWO OTHER THINGS WHICH HAD TO BE DONE.

THE PERFECT, LIVING LAMB ~~COULD NOT SAVE~~ IT HAD TO DIE.

"And the whole congregation of the children of Israel shall kill it."

Two things are important here beyond the fact that the lamb was to die:

1) It was like one gigantic sacrifice (though many lambs died) pointing to the death of One, even our Lord Jesus Christ.

Sacrifice (plural)
was never once
used in Ex. 12.

2) who killed the lamb? The people did.

Why did Jesus Christ die? Who put Him to death?

Cf. Isa. 53: 4,5. He was "a victim of God," and never had their part. Cf. Acts 2: 23. BUT MEN, JEWS AND GENTILES, NECESSITATED THE DEATH OF JESUS CHRIST BY THEIR SIN.

(12:7) BUT - it was not enough to have a perfect lamb

- it was not enough for the lamb to die.

- THE BLOOD HAD TO BE APPLIED TO THE DOORPOSTS OF THEIR HOMES.

The blood was not to be trodden on. Cf. Heb. 10:29.

Their homes were their altars - since they had no other in Egypt.

Cf. Heb. 11:28, "By faith . . ."

They did not have to understand it. They had to:

- 1) Know what to do.
- 2) Believe that it was necessary.
- 3) Do it.

5/22/72 (12:8) To show that the kill here is not just something external and formal (ceremonially) we have the instructions found in this verse.

There had to be personal appropriation. Cf. John 6: 53, 54, 57.

"Roast with fire" - a picture of judgment.

Cf. Gen. 19: 24; 22: 6, 7; Matt. 3: 12; Heb. 11: 29; 1 Pet. 1: 7. This points to our Lord under divine judgment as man's substitute and Savior.

"Unleavened bread" - anticipating the sever-

days of Unleavened Bread which would follow immediately. Cf. vv. 15-20.

Leaven is always a type of sin in Script. Cf. 1 Cor. 5:6-8.

Christ is not only the Lamb, but He is also the bread. It is another picture of His absolute sinlessness and perfect righteousness before God!

"With bitter herbs" - □. 777. There were a wild lettuce or vegetable, picturing the bitter sufferings of the coming Messiah - a reminder also of the bitter bondage in Egypt (as a type of the bitterness of sin and life in the world). Cf. Ex. 6:9.

See also concerning Christ, Luke 22:44; Mark 15:34.

(12:9) "Eat not of it raw," i.e., dead, but unjudged. It is not just the death of Christ, but the death of Christ under judgment for our sins that is important.

"nor sodden at all with water" - i.e., boiled! Later the boiled flesh was only for the priests. Cf. Lev. 8:31. Perhaps there is the suggestion here that all of the Lamb was for all of the people.

There has also been the suggestion that boiling was common among the heathen in their sacrifices.

"Roast . . . its head . . ." - the entire animal. We see the whole Christ here which we appropriate. He is in us, our life, our strength. He is our all, and in all! We need His Deity and His humanity, His love and His righteousness, His wisdom, power, etc.

5/24/72

Concluded at this point - Spring 1972. →
For first lesson in Fall 1972, see notes
on p. 1.

The thought is here, too, that we receive all of Christ at salvation.

(12:10) The rising of the type is so important that Moses was not eaten that night had to be burned - not eaten later. (See v. 9 notes - at end.)

(12:11) The deliverance from death is to lead to deliverance from Egypt. Departure was to follow immediately.

Cf. this verse with Eph. 6:14 - 17.
Normally the Egyptians did not wear their shoes in the houses. "Your staff" - prepared for a journey of walking.

"Passover" - Πάσχα. It means "a passing over, a sparing, deliverance" (Gen., 45:8).

THIS WORD IS EXPLAINED IN vv. 12, 13.

This was the Lord's doing - both the judgment and the deliverance. The Lord was the only One who would determine who would be spared.

(12:12) "Against all the gods of Egypt" is included because:

- 1) The gods of the Egyptians were not able to deliver them.
- 2) On the death of the firstborn of the animals, some of their "gods" were dying. E.g., Apis the bull; Mendes, the goat. Cf. K + D, II, 19). Cf. Num. 33:4.

(12:13) "The blood... a token" - σήμα. This is the word we had for "sign" in 4:8. It means a proof, a confirmation, evidence. It was not only proof of their faith to God,

but evidence also of their only hope. They were simply to act upon God's promise.

Assurance is not based upon feeling but upon the Word of God - our faith in it, in God's promise.

"When I see the blood," not, when you understand it.

Cf. Isa 31:5.

"I will pass over" - not, and be gone, but to stay and preserve.

12:14 This day was to be kept forever:

1) "as a memorial" - the cost of their redemption, the beginning of life out of bondage for them. How healthy it is for us spiritually to let our thoughts go back to when we were saved. And to Christ crucified! Cf. the Lord's Supper.

2) "By an ordinance" - a command! Supper.

5/30/72

12:18 - 20) THE FEAST OF UNLEAVENED BREAD.

*It is speaks
of Christ:
cf. John 6:35,
51-54.*

Leaven is always a picture of sin and evil in the Bible. Cf. Mt. 13:33; Luke 13:21; 1 Cor. 5:6; Gal. 5:9; 1 Cor. 12:1; Mark 8:15; Luke 16:6,11, 12.

The significance of this Feast is that fellowship follows redemption, but fellowship and holiness must go together. Cf. 1 John. 1:6,7.

THERE CAN BE ONLY MERE FELLOWSHIP WITHOUT SEPARATION FROM SIN AND FROM THE WORLD.

12:15 So serious and important ~~was~~ was this that Moses did not comply was "cut off." THIS IS A FAMILIAR O.T. EXPRESSION FOR PHYSICAL DEATH. Cf. 9:15; Lev. 20:2,3.

Redemption was once; fellowship continued - as is apparent in the seven days.

"Leaven out of your houses." How has knowing the Lord changed our homes?

(12:16) There was "an holy convolution" on the first day, & on the seventh. "no manner of work shall be done in them." Two ideas are here:

- 1) Fellowship with the Lord is not the same as service & is not on the basis of our service.
- 2) What started out as the week applied to the whole week - that fellowship was so important that time must be deliberately taken for fellowship with the Lord.

(12:17) This, like the Passover in v. 14 was to be observed "by an ordinance forever." That is, THIS WAS GOD'S WILL FOR HIS PEOPLE; it did not originate with man.

(12:18) The specific time of the Feast is repeated. It was eaten on the Passover night and for seven days after.

(12:19) A repeat of v. 15. There is only one way for both the Gentile stranger and the Jew!

(12:20) See v. 15.

NEW
DIVISION

(12:21-27) MOSES INSTRUCTS THE ELDERES OF ISRAEL. The Lord had been speaking to Moses in vv. 1-20; now Moses speaks to the elders.

(12:21) Corresponds with vv. 1-6.

(12:22) "The blood" - corresponds with v. 7.

Two additional details are given here:

- 1) "A bunch of hyssop" - cf. John 19:29; Psa. 51:7. Some see in this a picture of the sinner's humiliation because of the lowliness, the littleness of the plant. See margins.

The cross is devastating to man in his pride.

Hypso
was
used
as a medicine
for cleaning
and healing

2) "None of you shall go out . . ." The only place of safety was under the blood.

10/24/72 12:23 The judgment was from the Lord.
Here is our best def'n of the Passover:
GOD PASSES OVER TO SEE, AND THEN TO PROTECT,
KEEP, PRESERVE.

12:24 Cf. v. 24.

12:25 Now Moses looks ahead to "the land."
And there is no uncertainty in his mind but that the nation will get there.
This shows his FAITH!

12:26 When the children ask - cf. Col. 4:6;
1 Pet. 3:15.

12:27 Moses tells the elders how to teach their children. THE LAST PART OF THIS VERSE IS LIKE THE END OF 4:31: WORSHIP!

12:28 Note the order:

- 1) The Lord told Moses + Aaron.
- 2) They told the elders. What an imp. part this was!
- 3) The elders led the people in obeying the Lord.

10/31/72 And so, we not only have worship in v. 21,
BUT OBEDIENCE HERE!

12:29, 30 THE JUDGMENT.

12:29 As a pattern for all future judgments, when the judgment came, IT WAS JUST AS TERRIBLE AS IT HAD BEEN PREDICTED THAT IT WOULD BE!

On judgments, cf. Mt. 24:21, 22; Isa. 13:6-16, esp. v. 12. Also, Rev. 20:11-15, then v. 10.

Note: "the Lord smote." This judgment was a sovereign act of God.

THE JUDGMENT HIT ALL EQUALLY. God is no respecter of persons. Cf. Rom. 2:11 - for judgment; or for salvation: cf. Acts 10:34. Also Deut. 10:17.

Even animal died - as God's judgment upon the gods of Egypt. Cf. v. 12.

(12:30) The result of v. 29 - "There was a great cry in Egypt. Cf. 11:6.

How pathetic, how tragic, the men will wait until it is too late!

(12:31) The Lord knows how to break the will of the most powerful kings.

NOW PHARAOH IS READY TO LET THE CHILDREN OF ISRAEL GO - WITH NO STRINGS ATTACHED! Note 2x: "as ye have said" - here, and in v. 32.

(12:32) "Bless me also" - the first such request to come from Pharaoh. It "was equivalent to a request that on their departure they would secure or leave behind ^{the} blessing of their God, in order that henceforth no such plague might ever befall him and his people" (K+D, II, 25).

Pharaoh makes no attempt at retaliation because it is evident that this has come, not from Moses, but from God!

Cf. John 5:14 - what the Lord said to a man infirmed for 38 years.

HOW OFTEN OUR CHILDREN SUFFER BECAUSE OF OUR SINS, OUR REFUSAL TO DO THE WILL OF GOD!

(12:33) The nation was unified in its distress, as in v. 30 - like one great cry, but it was also unified in its desire to get rid of the Israelites.

HOW AMAZING THAT THERE WERE NOT MANY TURNING TO THE LORD! How hard man's heart is! It also shows that, if men will not turn to the Lord through evidences of God's grace, it is doubtful if they will turn through judgment.

(12:34) We can see the hand of the Lord even here. THE ISRAELITES WERE FORCED TO LEAVE BEFORE THEIR DOUGH WAS LEAVENED BECAUSE GOD WANTED THEM TO EAT UNLEAVENED BREAD FOR THE NEXT WEEK. Cf. v. 39.

"Their kneading troughs" were probably large bowls, easily carried in "their clothes" which ~~were~~, in this case, cloth as long as six yards, which also served as a blanket at night.

(12:35) When they asked (not borrowed) from the Egyptians as the Lord had told them, (12:36) the Egyptians gave - all because "the Lord gave the people favor in the sight of the Egyptians."

Here is more evidence of God's sovereignty. God was paying His people wages which they had earned, but not received.

Cf. THE PROPHECY IN EX. 3:20-22. This was all confirmation that this was of God.

"Spoiled," or despoiled, is from l_st, and it means to take away from.

¶:37 NOW WE COME TO THE ACTUAL EXODUS.

Much preparation would have had to be made which is not recorded. Gathering the people together would have been a gigantic job.

"Rameses" is generally identified with Memphis. "Inneth" means booths, which might indicate just the place where they set up shelters for the night. Or Jamieson suggests that it could have been a caravan station mid way between Rameses and the Red Sea - approx. 30 miles.

The Israelites had been primarily in Goshen. "Six hundred thousand on foot that were men" - i.e., the army, from 20 years +. Keil (II, 28) estimate that the total number "may have been about two million" people.

We remember that only 70 went down (not counting ~~slaves~~). Keil and Del. (II, 29) point out that,

"a special blessing from God is to be discerned not only in this fruitfulness, which we suppose to have been uninterrupted, but still more in the fact, that the presumed number of children continued alive, and begot the same number of children themselves; and the divine grace was peculiarly manifest in the fact, that neither pestilence nor other evils, nor even the measures adopted by the Pharaohs for the suppression of Israel, could diminish their numbers or restrain their increase."

¶:38 "A mixed multitude" - These were foreigners. Cf. Num. 11:4. See what they did according to Deut. 29:11. There prob. were Egyptians but there had to be more than Egyptians.

Cf. this as a fulfillment of Gen. 12:1-3, and the evidence that even here salvation was for Gentiles too.

¶:39 See v. 34. This is evidence of God's over- ruling hand - prep. for the seven days of Unleavened Bread.

Ex: 40 Cf. the 430 years here and in Isr. 3:7 and the 400 years in Gen. 15:13,16. If the Lord was late, Moses 40 years of exile caused it.

BUT HERE WE SEE GOD'S FAITHFULNESS IN SPITE OF PHARAOH, AND EVEN MOSES.

Ex: 41 "The hosts of the Lord" = Israel here. They came out - more fulfilled prophecy. (all of this give us evidence of God's faithfulness, and also of the truth of the Word.)

Ex: 42 NO NIGHT IN ALL OF ISRAEL'S PAST HISTORY COMPARES WITH THIS - UNTIL THE UPPER ROOM.

Ex: 43-50 THE ORDINANCE OF THE PASSOVER - INSTRUCTIONS ~~FOR GENTILES~~, REGARDING ITS OBSERVANCE

Ex: 43 The first law of the Passover was:

1) NO FOREIGNER WAS TO EAT IT. In type: only for the people of God.

Ex: 44 2) A CIRCUMCISED SERVANT (FOREIGNER) COULD EAT. The meaning of circumcision goes back to Gen. 17. It was not emphasized in Egypt apparently, but now it comes to the front again.

Cf. Moses in Ex. 4:24-26.

Ex: 45 The instructions of vv. 43, 44 are repeated.

Ex: 46 This regulation, #3) POINTS TO CONTINUING COMMUNION BETWEEN THE PEOPLE, AND WITH GOD - again excluding the world outside.

4) NO BONE IN THE LAMB WAS TO BE BROKEN. Cf. Jn. 19:36. This may have been purely a

type, even pointing to the hope of resurrection. It had to be obeyed though it may not have been understood.

(12:47) 5) NO ISRAELITE WAS EXCUSED. This was binding upon each one.

(12:48) b) HOPE FOR A GENTILE WHO WANTS TO JOIN HIMSELF TO ISRAEL:

- circumcision first
- then the Passover

(12:49) Emphasizing v. 48. God does not have two ways - only one. Cf. Jn. 14:6

11/7/72

(12:50) Cf. vv. 28, 35. How diff. Israel's history would have been if she had continued this way - WITH OBEDIENCE!

(12:51) And so the prophecies and promises of 3:10 and 6:6,7 are fulfilled. And they ~~contribute~~^{3:8+} a hope that 6:8 will be fulfilled too. Jensen remarks (I, 320) that the population of Egypt at this time never exceeded 4,000,000. With 2,000,000 Israelites leaving, this "must have dealt a severe blow to the material prosperity of that country."

CHAPTER 13 -

Vv. 1-16 have to do with the time when Israel will go into the land.

Vv. 17-22 continue the historical record.

(13:1) This formula, used frequently, but never losing its importance.

(13:2) The sanctification of the firstborn is mentioned here, then discussed more fully in vv. 11-16.

Since God had spared "the firstborn" on the Passover night, He now claims them as His - by right of redemption and by grace.

"Firstborn" carries with it a representative idea in that the first was given to the Lord in a special way as evidence that all the others belonged to Him as well.

Cf. Christ, "the first fruits" (1 Cor. 15:20, 23).

See the significance of this also when related to Ex. 4:22. The nation stood in a Father-son relationship with God - pointing to:

- 1) An eternal relationship.
- 2) The inheritance which Israel could claim.

"Sanctify" means to consecrate, to set apart from a common ~~use~~ to a sacred use" (JFB, I, 320). K+D (II, 33) define it as "given up to Him for His service."

(13:3) Down through v. 10 THE FEAST OF UNLEAVENED BREAD IS EMPHASIZED AGAIN. Cf. 12:15-20.

The main purpose of this feast (and all others) is to make the people "remember."

They are to remember:

- 1) What happened.
- 2) How it happened.

Note how the Lord uses "out from" or "out of" and "into" (v. 5).

They had been brought "out of Egypt, out of the house of bondage." They had been slaves; now they were sons! "Bondage" means

WHAT THE
LORD HAS RE-
DEEMED IS
MINE!

Perhaps the
relationship
between v. 2
and v. 3 ff. is
not part of
our sanctification
experience.
Fellowship.

THEY WERE
O REMEMBER
HE DAY THE
LORD REDEEMED
THEM.

But they were not only slaves, but prisoners!
 Egypt would never have been anything else
 to them - a type of sin and the world.

How did they get out? By their own efforts?
NO!

"By strength of hand . . ." Cf. vv. 9, 14, 16.

"By strength" - ^{3:19} Cf. 6:1; 9:3. It was
 lit. being bound to Omnipotence. Only the
Lord could have done such a thing.

The last clause means, so there should
be no leavened bread eaten. I.e., unleavened
bread pictures the Lord in His absolute
holiness.

(13:4) "Abib," called later Nisan. It corresponds
 to our March and April - "the best
 season for undertaking a journey to the desert
 region of Sinai . . . for then the winter torrents
 have subsided, and the wadies are covered
 with an early and luxuriant verdure" (JFB,
 I, 321).

HOW PERFECT GOD'S TIMING IS!

"Abib" means "the green ear" (See., 5).

(13:5) Cf. 3:8; ^{12:25} a prophecy yet to be fulfilled!
 now the Lord is speaking of the time
 "when the Lord shall bring thee into the
 land." HE brought them out; HE will bring
 them in!

The land is specified - "of the Canaanites

It would be in fulfillment of God's oath -
 "which He swore unto thy fathers to give thee.

Cf. Gen. 22:15-18, which included the land.

See Gen. 12:1-3; 15:1-17; 17:1-8.

"a land flowing with milk and honey," i.e., with abundant provision and beauty. Cf. 3:8.

"This service" - what a servant does for his master. Thus, as in 12:25, we have another aspect here, in addition to the Father-son relationship: Servant of a Master-servant.

(13:6,7) Repeated for emphasis. An abbreviated form of 12:15-20.

From 13:3 it, this feast was a reminder of their holy God whose power was solely responsible for their deliverance.

(13:8) Again WE SEE THE LORD'S CONCERN FOR THE NEXT GENERATION - THE CHILDREN. Cf. 12:26, 27.

They were to talk about it

(13:9) Cf. Deut. 6:8; 11:18. These were not tattoo marks, but bracelets and bands, worn on the wrist and forehead - as reminders and to encourage talking about what the Lord had done.
Perhaps these were to be worn during the feast?

(13:10) The feast was to be observed every year.

(13:11-16) THE SANCTIFICATION OF THE FIRSTBORN.

(13:11) As in v.5, "when the Lord shall bring thee into the land of the Canaanites."

(13:12) Similar to v.2.

Clean animals, i.e., those acceptable for sacrifice, were to be sacrificed. But see v.13.

(13:13) Unclean animals, such as "~~an ass~~" were to be redeemed by another sacrifice. If not redeemed, it was to be killed - "thou shalt break its neck."

Also, "all the first born of man among thy children shall thou redeem."

Thus, the whole nation is pictured as being under redeem -.

(13:14) The question of the children

"By strength of hand the Lord . . ." - repeated in v. 16.

(13:15) The explanation given by the parents to the children.

(13:16) See v. 9. The phylacteries of Mt 23:5 are based on this.

For the meaning, see Prov. 3:3, 21, 22; 4:21; 6:21, 22; 7:3.

11/14/72 (13:17) HERE WE PICK UP THE HISTORY AGAIN FROM 12:51.

Through v. 22 the emphasis is upon guidance although this emphasis continues to the end of ch. 15.

One of the first needs of the child of God, his continuing need, is for GUIDANCE.

On guidance, we note:

1) That "God led them." Cf. Isa 58:11.

Notice the change from "the Lord" in v. 16 to "God" here. This speaks of His sovereignty over nations.

2) That He did not take them the short way. and there was a reason! They were not

to return

ready for the conflict their test would bring.
See even 14:11, 12.

Cf. 1 Cor. 10:13.

← (13:18) 3) He led them the long way. A work needed to be done in them as well as for them.

(13:19) Cf. Gen. 50:25, 26; Heb. 11:22.

This expresses Joseph's faith in:

- 1) The promises of God.
- 2) The future of Israel.
- 3) The resurrection of the dead.

Note this assurance: "God will surely visit you." Cf. Ex. ^{3:16;} 4:31. "Surely visit" — TPP: TPP. It means "to visit with kindness, to look after, to take care of." (Gen., 861). AND IT IS STATED AS AN ABSOLUTE CERTAINTY. Joseph knew the Lord would care for His people. Cf. 1 Pet. 5:7.

(13:20) "Etham" "was where Egypt ends and the desert of Arabia begins" (K + D, II, 39).

(13:21) Now we have some further points on guidance, continuing from 13:18.

- 4) A repetition of the fact that "the Lord" (instead of "God" in vv. 17, 18) was doing the guiding.
- 5) "The Lord went before them." Cf. 14:19; John 10:4; Psa. 23:2, 3; Isa. 48:17.

NOTHING EVER GETS TO US WITHOUT GETTING BY.

- 6) HIM FIRST!
He guided them by day - when they might not feel that
they needed guidance.
- 7) He guided them at night - when they could not see. There was "a pillar of fire."

Summary: The Lord was making His people

Jehovah

completely dependent upon him. This is the mark of spiritual maturity.

11/21/72 CHAPTER 14 - CROSSING THE RED SEA.

(14:1) She now familiar reminter to the instructions which follow were from "the Lord."

(14:2) These places are now very difficult to locate, if not impossible, with the exception of "Pi Shihah," or Lake Hachmonim, "Pi" being the Egyptian article, the. It was to the north of Succoth as near the Israelites were actually leading away from their final major destination, but, on pain. On going this way they were "not only out of the way" but were "a very foolish way," according to human judgment" (R&D, II, 43).

(14:3) She leads reason you leading the children of Israel thus way now becomes clear. HE IS PREPARING TO BRING JUDGMENT UPON PHARAOH AND THE EGYPTIANS. The Israelites had gone into a natural trap formed by mountains and by the Red Sea.

"Entangled" - □□□, a naphal mass. pl. past. from 7:1, to perplex, to confuse, to turn a person around and around. Cf. Gen. 118. "And . . . in" - □□□, sit back dead upon them" (Exo., 7:2). This is the same and which is much when God took Adam sit and closed up the flesh. THEY ACTUALLY WERE TRAPPED!

THIS IS WHAT PHARAOH WOULD THINK AND SAY -

not knowing that the and his men were the ones who were in trouble.

11/28/72 (14:4) Now we see what God will do, and why!

We come back to two expressions which we had in the earlier part of Exodus:

1) "And I will harden Pharaoh's heart.

2) "That the Egyptians may know that I am the Lord.

On the first, cf. 4:21 where the same verb is used: פָּתַח, to strengthen, i.e., Pharaoh was strengthened not to do God's will, as a judgment from God. (A diff. verb is in 7:3.)

On the second, cf. 7:5. The same principle and purpose is in Ezek. 25:17. GOD IS STILL DETERMINED:

1) TO GLORIFY HIMSELF.

2) TO EVANGELIZE THE EGYPTIANS.

"I will be honored" - הִנֵּה. This speaks of God being mighty, great, glorified. Cf. Isa. 66:5. THIS IS A RESULT.

God speaks with prophetic certainty.

(14:5) now the scene shifts back to Egypt.

MILES AWAY PHARAOH IS DOING JUST WHAT GOD SAID HE WOULD DO.

Note: "the heart of Pharaoh." ~~for~~ ^{is} ~~ever~~ says that "he had been convinced, but not converted" (I, 325). What a man does in a time of crisis is not, ^{necessarily} a good indication of what he really is. And see how even Pharaoh's servants seem to be a paradox. On the other hand, contrast this with what they said back in 10:7.

(14:6) "Made ready" = yoked, i.e., had the horses hitched to the chariots.

(14:7) There was quite an amazing array of

military personnel:

- 1) See the distinction here between "chosen chariots" and "all the chariots." This could mean that the 600 were all, or that there were 600 special, crack chariooteers + many, many more.
- 2) In 14:9 we have a ref. to "his horsemen" and his army.

This gives us three military groups:

- a) chariots, b) cavalry, c) infantry.

Josephus says Pharaoh had:

- a) 600 chariots.
- b) 50,000 horsemen.
- c) 200,000 infantry men.

Sometimes there were two (driver + fighter) in a chariot; sometimes three (driver + 2 fighters).

SO THIS WAS AN OMINOUS FORCE WHICH WAS BEING BROUGHT AGAINST ISRAEL - THE FIRST SUCH INSTANCE IN THE BIBLE, BUT NOT THE LAST! Contrast Abraham's battle in Gen. 14.

14:8 HOW IMPORTANT IT IS TO BE ABLE TO LOOK.

BEHIND THE HUMAN ACTION IN ANY SITUATION TO SEE THE DIVINE. This is the second of 3 refs. to God hardening Pharaoh's heart, ^{or the Egyptians} Cf. vv. 4 and 17. "The Lord hardened the heart of Pharaoh."

"An high hand," not Israel's, but the Lord's. Cf. 3:20; 7:4,5; Isa. 26:11; Num. 33:3,4.

14:9 (For some details on this verse, see 2) above.)

The success of the Egyptians here seems assured. They "overtook them," i.e., the Egyptians overtook the Israelites - AND THE

ISRAELITES WERE NO MATCH FOR THEM.

This was not like the 6-day war.

Israel had no nations to depend upon — ONLY THE LORD! But that would prove to be enough. THE ISRAELITES THOUGHT THAT THEY WERE IN TROUBLE, BUT THE EGYPTIANS WERE INSTEAD!

(14:10) This is exactly the same kind of a situation that Moses had been in at the end of chapter 5! We see how our experiences enable us to help others.

Hemmmed in by mountains and by the sea, their situation, humanly speaking was hopeless! It is little wonder that "they were in great fear." Resistance was impossible!

They "cried out unto the Lord" — NOT IN FAITH, BUT IN BITTERNESS AND RESENTMENT, AS THE FOLLOWING VERSES SHOW.

(14:11) They expect the worst: DEATH. And they blame Moses for it all!

We can be defeated by ourselves, by our circumstances, by our fears, when we would never be defeated by our enemies.

ONE DIFFICULTY WITH THE ISRAELITES WAS THAT THEY WERE NOT LOOKING AT THE GREATER PURPOSES OF GOD, i.e.,

- 1) What the Lord was doing with Pharaoh and with the Egyptians.
- 2) What He was trying to teach His own people, i.e., them!

(14:12) This is an I-told-you-so verse. There are times when a child of God feels that bondage would be better than redemption.

14:13 How did Moses know this?
See v. 4.

Faith rests only on the Word of God.
What excellent advice is here!

- 1) Get your heart at peace. "Fear not." Cf. Phil. 4:6,7; Isa. 26:3,4; John 14:27.
- 2) When you do not know what to do, or when there is nothing you can do, don't do anything! "Stand still" - 173:5f. Remember that you are doing something when you are standing, waiting. Cf. Eph. 6:10,11,13,14; Isa. 40:31.
- 3) Look to see what the Lord will do. Cf. 2 Chron. 20:15-17 where the Lord says everything that Moses says here. "Salvation" here = deliverance. Cf. v. 30.
- 4) Go to the promises of God: "for the Egyptians..."

The Lord waits only to act at the right time.

The promise carries over to...

14:14 Cf. Ex. 14:24,25.

The Lord would fight; they will no longer complain no more. HE IS JEHOVAH!

ALL THAT WE HAVE IN vv. 13,14 GIVES US WHAT IS PERHAPS THE GREATEST OF ALL LESSONS FOR THE CHILD OF GOD. And it is a lesson which we continue to learn in ever-increasing ways.

MOSES KNEW THIS FOR TWO REASONS:

- 1) BY THE WORD OF GOD - 14:1-4.
- 2) BY PERSONAL EXPERIENCE. Moses had been in circumstances like this before.
crying to the Lord.

Cf. v. 10, "Therefore cried...?" Moses had obviously been praying!

The Lord had not indicated any change at all in their guidance, and so there was no reason to cry to the Lord for additional guidance. The cloud was still there! Although it looked impossible, the children of Israel were to "go forward."

(14:16) In our walk with the Lord, our judgments are usually based upon what we have seen the Lord do before; the Lord was constantly teaching us that He is the God who delights to do the impossible!

"They had," i.e., the shepherd staff which had already been used so many times where God had displayed His power. See Heb. 7:14. See via translated "staff" in Psal. 23:5. ITS USE BY MOSES EXPRESSED:

1) HIS FAITH IN

2) GOD'S POWER.

Note the order:

- 1) What Moses had to do. This was THE KEY and had to come FIRST. Simplify for leaders.
- 2) What the children of Israel were to do. This was a promise from God - TO BE BELIEVED!

(14:17) 3) What the Egyptians will do in response to the powerful work of God. Note: "I will" and they shall."

4) What God will do.

This verse is a repetition of v. 4 - killing now! "I will" for God means HE WILL BE GLORIFIED - the primary reason for which He does all that He does.

This is also a verse of promises.

(14:18) If we refuse to recognize the Lord by His gracious acts and lesser judgments, then we will By SEVERE AND FINAL JUDGMENTS.

This is always behind what God does: "And the Egyptians shall know that I am the Lord," i.e. Jehovah. Cf. 7:5; 14:4.

Re: Pharaoh - ~~7~~; 7:17; 8:22; 9:14 (Pharaoh + Egyptian)

9:29; 11:7

note: "when."

(14:19) "The angel of (lit., the) God" - probably the same as the angel of the Lord, in which case it would be our Lord Jesus Christ - a theophany. Cf. John 1:18; Gen. 16:7-13; Gen. 22:11, 12.

Also we have the statement definitely pointing to the Lord in 13:21.

It is a pre-incarnate appearance of Christ. On going behind, cf. Isa. 58:8; 52:12. The Lord was their defense.

(14:20) What provides "light" to the people of God will also provide "darkness" to those who are not! Cf. even our testimony - 2 Cor. 2:15, 16.

The darkness was so great for the Egyptians that they could not move! DID THIS REMIND ANY OF THEM OF 10:21-23?

(14:21) The obedience of Moses, and the faithfulness of God. Then (14:22) the children of Israel were able to do what they never could have done on their own.

See: The boy who heard this story in S.S., & then went home and told his mother.

(14:23) The Egyptians did this because ~~God~~^{Is God} had hardened their hearts.

(14:24) "In the morning watch" - "between three and six o'clock" (K+D, II, 47).

Jesusinus says that "among the ancient Hebrews there were only three night-watches" (p. 96). These are military watches. The Romans in the NT had four.

The three are mentioned in:

- 1) First - Sam. 2:19.
- 2) Second - Judges 7:19
- 3) Third - here, and 1 Sam. 11:11.

"The Lord looked" - as bending down and stretching out His neck to see. The Lord never takes His eyes off of us. He knows about the dangers and the actions of men before we do. Note: "through the pillar of fire and of the cloud." THAT WHICH OBSTRUCTS MAN'S VIEW DOES NOT OBSTRUCT GOD'S!

Cf. Psa. 14:2. God is far-sighted! See also Psa. 102:19.

"Shambled" - שָׁמַל, from שָׁמַל. He put them in motion (see Ies., p. 256). They became nervous, restless, agitated, worried, apprehensive. They sensed that things were not going to go right. The Lord did this!

(14:25) "Dook off" = "made the wheels of his... chariots give way, and made, that the... drove in difficulty" (K+D, II, 48).

They wanted to go back, but could not.

They recognized what was happening as the Lord indicated that they would: "the Lord fighteth for them against the Egyptians."

(14:26) Again, the Lord tell Moses what to do — and why!

(14:27) Moses does it, and then the Lord works THIS WAS JUST AS MUCH OF A MIRACLE AS THE FIRST. "And the Lord overthrew the Egyptians in the midst of the sea." It is lit. that He shook them out into the midst of the sea — ~~had~~ [Exo., 6:19, under 7:1]. He cast them away.

(14:28) This is how He did it.

RESULTS
1) The results: "There remained not so much as one of them." THIS IS THE WAY THE LORD FIGHTS. And it is a miracle.

2) (14:29) By way of contrast.

(14:30) The summary. Note the emphasis: "the Lord."

The victory was final. The Egyptians troubled the Israelites no more.

(14:31) Not only did Israel see (in v. 30), but they saw it as that "which the Lord did upon the Egyptians." It is the same Heb. verb in both instances — ~~had~~ [Exo. 7:1]. This is the common word, to see, but Hindlestone (p. 241) says that this is sometimes used "of... spiritual insight" like a prophet would have. And so see = know.

"Heared" in the sense of trembling.

"Believed" — ~~had~~ [Exo. 7:1]. Cf. 4:1, 5, ^{18, 9} 31. They did not continue to believe after ch. 4, but the Lord brought them back to it — believing "the Lord and His servant Moses." THIS IS THE WAY

MOSES SPEAKS OF HIMSELF, descriptive of his relationship to God and of his life + work.

Moses was set free, but a servant of God.

Cf. Rom. 1:1; also 2 Cor. 4:5. / Num. 12:7, 8

On "his servant Moses," cf. ^{Exodus} 3:24; ^{Exodus} 34:5

and many times in the book of Joshua.

Cf. Heb. 3:5

Also Phil. 2:7.

12/19/72

EXODUS 14:1-21 - THE SONG OF MOSES

This is really the first Psalm of the Bible.

From it we learn the place which music is to have among the Lord's people. Some general observations:

- 1) It is primarily a psalm of praise.
- 2) It is sung "unto the Lord."
- 3) It speaks of what the Lord had done, and would do. Note the emphasis all the way through. (Only 3x does Moses say, "I will" (vv. 1, 2).) ^(Moses does NOT even mention himself once!)
- 4) It was the outgrowth, or result, of their experience.

Note: Compare this with the kind of church music we have today - its lack of true doctrine, its focus upon man, its commercialization and its pattern follows the world's music.

Outline: (note that Moses sings about the Lord, then to the Lord, and, finally, in v. 18, about the Lord again.)

I. A survey of what the Lord had done (vv. 1-5). Here Moses sings about the Lord.

II. A description of the works of the Lord (vv. 6-17). Here Moses sings to the Lord.

A. What He had done to ~~Israel~~ ^{Egypt} (vv. 6-12)

B. What He had done for Israel (v. 13).

C. What this would mean to the nations (vv. 14-16).

D. What ~~the~~ Lord would yet do for Israel (v. 17).

III. The concluding doxology (v. 18). The Psalm ends with this verse. Here, as at the beginning, Moses sings about the Lord. The importance of this psalm is seen, not only in the fact that it is the first one but, because it is also the ~~last~~ (or gives us the pattern for the last). Cf. Rev. 15:3,4. See also Ex. 12. Appendix (vv. 19-21). In v. 19 we have a re-statement of the reason for the psalm. In vv. 20, 21 we learn that the main singers were men, and that Miriam led the women who responded to the men antiphonally.

(15:1) They sing not only ~~* of~~ the Lord, but to Him.

"He hath triumphed gloriously" = He hath exalted Himself. This is true of all that the Lord does. never is man to be glorified - only the Lord.

He had glorified Himself by displaying that His power was greater than the might of Egypt. Cf. Dan. 2:21; 4:17, 25, 32.

(15:2) Here Moses and the people of Israel witness to their relationship to this mighty "Lord" and "God." note: "my" 4x.

"my strength" - יְמִינֵי. "To give strength to anyone" is "to make secure, to protect" (Gen. 7:16). Thus, this is a psalm of assurance.

"My song" - שָׁׁלֹחַ. The Lord is the joy of His people, and He gives joy to them. This is a song sung to the accompaniment of musical instruments. Cf. v. 20.

"The Lord" here is תְּהִלָּה, a poetic form for שָׁׁלֹחַ. Thus, the emphasis is upon what

He is, has been, and always will be.

"I will prepare Him an habitation" is better, "And I will praise Him" (NASB).

THUS, THE LAST FOUR PHRASES FORM THE FAMILIAR PARALLELISM OF HEB. POETRY.

"My God ... my father's God. This is the God of might and power, greater than all men or any nation."

"My father's God" refers esp. to Abraham, but also to all of the patriarchs. It goes back to Moses' call. Cf. 3:6, 13, 15, 16.

15:3 "A man of war." This is what Saul called Goliath in speaking to David in 1 Sam. 17:33. It means an experienced soldier with many victories to his credit.

"The Lord," Jehovah, "is His Name."

15:4 As Jamieson (I, 33) says,

"This song, therefore, was sung in celebration, not of what God had enabled His people to achieve, but of what He had done for them."

The best in Egypt's army were no match for Jehovah.

15:5 Moses indicates in this verse that the victory of the Lord was final.

They would never again have to worry about the Egyptians. "They sank into the bottom as a stone" "which never appears again" (K+D, II, 52).

Up to this point Moses has been singing about the Lord; from v. 6 on, to Him.

Cf. 14:14.
This is a
rule of
God we
often forget.

(15:6) As Moses begins to speak to the Lord, he speaks of the Lord's "right hand." This is the symbol of:

- 1) His power.
- 2) His favor upon Israel.

The first part of the verse speaks of how God has been glorified; the second part, of how Egypt has been "dashed in pieces."

(15:7) The thought continues here to be that of complete destruction.

We see Egypt's worthlessness in themselves: "stubble."

Their destruction: "consumed." This would be as with fire.

Cf. Isa. 5:24; 47:14

(15:8) This describes what had happened to the Red Sea. "The blast of thy nostrils" This is the "strong east wind" of 14:21.

It seems that the flow of the sea was stopped, the waters stood as a wall, and "the depths were congealed," i.e., they became like a solid mass — ALL OF THIS WAS OBVIOUSLY MIRACULOUS.

(15:9) The I wills of Egypt!

These short statements are to indicate Egypt's confidence.

But their confidence is short-lived.

(15:10) Just as the Lord had opened the sea, so He closed it. Again, Egypt's complete defeat: "They sank as lead in the mighty waters."

(15:11) This leads Moses to be "lost in wonder, love, and praise."

Note Moses' original question: Ex. 3:11.

There is no God like our God! Cf. Psa. 86:8-10.

Moses says three things about the Lord:

- 1) "Glorious in holiness." He is holy in all that He is and does. His ways are holy. There is never any unrighteousness in Him. His destruction of Egypt's forces was a holy thing!
- 2) "Fearful in praises." "It is only with fear and trembling that man can sing songs of praise worthy of His wondrous works" (K + D, II, 54).
- 3) "Doing wonders." His miracles cause men to wonder at Him + His mighty power.

Next, in quick succession, we have:

- 1) What this meant to Egypt (v. 12)
- 2) " " " " " Israel (v. 13)
- 3) " " it would mean: the Gentile nations (vv. 14-16a).
- 4) The results for Israel (vv. 16b, 17).

(15:12) "Thy right hand" - cf. v. 6.

Again, complete destruction.

(15:13) Present deliverances give assurance of future fulfillment of promises.

Therefore, the future ("Thou hast guided them in Thy strength unto Thy holy habitation") can be spoken of as an accomplished fact.

Note: It is God's "mercy."
God's "strength."

WHAT A WONDERFUL PICTURE THIS IS OF OUR SALVATION! WE SHOULD SEE THROUGHOUT THE PSALM PARALLELS OF OUR DELIVERANCE FROM THE ETERNAL JUDGMENT OF GOD.

1/9/73 (15:14) Now we come to WHAT THIS WOULD MEAN TO THE NATIONS (vv. 14-16).

If Egypt falls, what hope do the lesser nations have?

The first to be mentioned by Moses are "the inhabitants of Palestine," or Philistia. While they occupied the south western part of the land, they were the mighty ones of Canaan and, as such, represented "the people" of the land.

Cf. 13:17.

"The people shall hear" - cf. Josh. 2:8-11; 9:9. And it was not through any publicity by the Israelites.

"Sorrow" = "Trembling" (K + D, II, 54).

(15:15) "Edom" - ^{see} south of Dead Sea. "Moab" - east of the Dead Sea. The former were descendants of Esau; the latter, of Lot.

Confusion and despair are the results among these people. All hope for their own safety is gone.

(15:16) Both vv. 16, 17 look ahead to the future.

Although Israel was to have trouble with the Edomites and the Moabites, the promise here is of ultimate victory for Israel.

"Still as a stone," or "dumb... as stones." This speaks of how they are petrified with fear.

Just as with our service today, in our experience it is not completed. But the end is so certain that we can speak of it as completed. So with Israel.

Cf. Rom. 8:28-30; Phil. 1:6; Heb. 7:25; 1 Jn. 3:1, 2; Jude 24, 25.

No nation could successfully resist the plan and purpose of God.

In v. 17 the emphasis turns to WHAT THE LORD WOULD YET DO FOR ISRAEL.

(15:17) Note: The place where the Lord is taking them is the place of the Lord's "inheritance," the place where He was going to dwell.

Cf. Ex. 25:8; 29:45, 46.

The Lord was to be where His people are and He wants us where He is.

If "But where I am, there ye may be also" (Jn. 14:3). Also, Jn. 17:24; 1 Th. 4:17, "and so shall we ever be with the Lord."

(16:18) THE CONCLUDING DOXOLOGY.

If the Lord has done and will do all that has been indicated, then it is simple to see that the words of this verse will be fulfilled, too.

What the Lord does with His people is the foundation for and in preparation of what He will do throughout the earth. It

is obvious that He was singing then, but it will continue to be so that the Lord is in sovereign control throughout history, and that ultimately it will be crystal-clear when He becomes King of kings, and Lord of lords.

(15:19) This does not seem to be a part of the Psalm (although some feel that it is), but rather a recapitulation of the events which led to the writing of the Psalm.

It indicates that Pharaoh was among those who died. Archaeological findings of inscriptions in stones confirm this.

(15:20) Now Moses refers to the antiphonal singing of the women as they "answered them" (v. 21).

"Miriam" evidently had some prophetic gift because here she is called, "the prophetess."

"With timbrels" - [שְׂרִירָה]. This was "a wooden frame covered with a membrane, and hung around with brass bells or rattles" (Gen., 11:41). Sometimes it was called a drum or a tabret. Its primary use was for dancing women.

This seems to have established a custom in Israel when the people celebrated a victory. Cf. 1 Sam. 18:6,7. But note how different the words of the singing in David's time was from Moses' time!

(15:21) That this was antiphonal singing can be seen by comparing this v. with v. 1.

(15:22) THE JOURNEY RESUMED FROM 14:31.

We are about to see, not only the Lord's ability to provide but, His variety in His provision.

This provides a fresh test for Israel's faith.

"The wilderness of Shur" - the desert which separates Egypt and Israel.

The people evidently carried a supply of water. After three days of travel (following the cloud), they "found no water."

(15:23) Evidently "Marah" was reached on about the 3rd day. Here there was water, but it was "bitter" - □ ? N. This is the word from which "Marah" is taken. It means that:

- 1) It smelled bad.
- 2) It tasted bad.
- 3) Probably it was poisonous.

(15:24) Forgetting all that the Lord had already done, and all of His promises, the people were so disappointed and now in despair regarding the prospect of finding water that they "murmured against Moses." The verb is זָרַע, a niphel 3 pers. pl. from זָרַע. They were rebelling against his leadership.

There was just one thing they wanted to know: "What shall we drink?"

THE ISRAELITES WERE TO FIND THAT, IN WALKING WITH THE LORD, THINGS ARE NOT ALWAYS TIMED PERFECTLY FROM OUR POINT-OF-VIEW. And they were also to find that their faith was

1/16/73

often more in circumstances than in the Lord when all provisions failed.

(15:25) Troubles in the work will be used by the Lord to make the worker a man of prayer. "And he cried unto the Lord." See verb is PSY, a common word for imploring God to do something. Cf. 8:8; 14:15.

What followed can only be taken as a miracle! No wood is known in the area which has such water-purifying power.

THEREFORE, THE LORD WAS USING A ^{SUPER}NATURAL MEANS TO MAKE A PROVISION FOR HIS PEOPLE.

When Moses put the wood into the water, "the waters were made sweet." In other words, it was purified, and the need of the people was met.

The explanation for this is twofold:

1) "He made them a statute and an ordinance." "a statute" - P:17. This is a law or a principle which God is appointing for His people as a basis upon which He will deal with them. "An ordinance" - U:34:13. This is a judgment. It indicates that which will be considered right in God's sight, and, again therefore, the basis upon which the Lord would deal with them.

2) "There he tested them." See verb: 17:0].

This is a Qiel, 3 sing. from 17:0]. To put a person to the test. Cf. Ism. 22:1; Ex.

20:20. It is not to tempt man to sin, but to show what is in man - usually for man's benefit. Cf. John 2:23-25.

THEREFORE, TRIALS ARE THE PROVING GROUND FOR OUR FAITH - as to whether or not we will trust the Lord.

The first "statute and ... ordinance" is given in v. 26.

N.B. (15:26) The BIG "IF" in our walk with the Lord is not, If God, but, If we.

The principle upon which blessing would come to the Israelites is the principle of obedience. Faith in and love for God are manifested by our obedience to His will.

Note: IT IS STATED 2X in this verse to emphasize its importance:

- 1) "Hearken... do."
- 2) "Give ear... keep!"

Man always wants to do his own way. The child of God has to learn to distrust himself and always have his ear and heart open to God.

Cf. in Rev. 2,3, "He that hath an ear let him hear what the Spirit saith unto the churches."

Note: It must be:

- 1) "The voice of the Lord thy God."
- 2) "That which is right in His sight."
- 3) "His commandments."
- 4) "His statutes." See the word, "all."

For "statutes," see notes under v. 25

"Commandments" - § 73. These are words from God which must not be broken.

"None of these diseases." Cf. 23:25; Deut. 7:15; 28:59-62. This is physical disease, but it can be a plague, anything that hurts or wounds or afflicts. It describes the 10 plagues

in Egypt and shows how really unnecessary they all were. The diseases in this case were due to an unwillingness to obey God.

The Heb reads: "all ~~these~~ disease which I put upon the Egyptians I will not put upon thee . . . " for I (^{emphatic}) (am) the Lord who health thee."

Note the implications:

- 1) The Israelites were ^{just as} capable of displeasing the Lord as the Egyptians had been.
- 2) It was the Lord who made the difference. "The Lord who health thee" - ^{בָּרוּךְ יְהוָה} הַלְלוּ. He pews up our wounds + so heals. Cf. Psa. 103:3. NOT ALL SICKNESS IS DUE TO SIN. Cf. John 9:2,3. BUT SOME IS! Cf Isa. 1:5,6.

(15:27) God often has delightful surprises for us

K+D (II, 60) remark,

"One fact alone is beyond all doubt, namely, that at Elim, this lovely oasis in a barren desert, Israel was to learn how the Lord could make His people lie down in green pastures, and lead them beside still waters, even in the barren desert of this life (Pss. xxiii. 2)."

One well for every tribe, and one tree for each of the 70 chief elders. Cf 24:9.

Note the variety.

Note the abundance:

- 1) Water.
- 2) Shade, + therefore, rest.
- 3) Food. They were date-palms.

} See the review
of God's faithfulness
in Deut. 33.

1/23/73

CHAPTER 16 - GOD'S PROVISION FOR THEIR DAILY NEED.

After learning how God provided water, we are now to learn how He Lord provided bread (manna) and meat (quail).

One of the chief reasons for the importance of this chapter is that it gives us wonderful instruction regarding our daily fellowship with the Lord.

16:1 The exact pathway of Israel's journey is not known except that they headed south and east toward Sinai, + that "between Elim and Sinai" there was a vast area called "the wilderness of Sin" - פֶּרַעַת סִן. "Sin" does not mean evil; it is simply a transliteration from the Hebrew, סִן.

Cf. Ex. 13:17; Num. 33:9-11. This latter passage seems to indicate the stopping-places they had from Egypt to Sinai.
It is just a month since they left Egypt.

16:2 Similar to 14:10-12; 15:24.

Notice how this murmuring is described in vv. 7, 8.

Evidently the people had lived for a month on what they had brought out from Egypt, now that supply was gone, + they thought they would starve to death.

Note the seriousness: "the whole congregation of the children of Israel murmured . . ."

16:3 How quickly they forget God's miraculous dealing with them after the Exodus and before!

How tied to food they were!

They had been accustomed to living by sight; the Lord was seeking to teach them to live by faith. Note how "by faith he" (referring to Moses) changes to "by faith they" in Heb. 11: 27-29.

Cf. also the practical importance of Ex. 16: 2, 3 for us today: 1 Cor. 10: 10-13.

They assume that they are going to die, + feel that sudden death in the plagues would have been better than slow starvation.

And they accuse God of doing all of this "to kill" them. WHAT A FLAGRANT DENIAL OF THE LOVE OF GOD, AS WELL AS HIS POWER.

(16:4) Note: God would provide for them IN A WAY THAT WAS ABSOLUTELY NEW! We often get into trouble spiritually because we get tied down to what we have seen God do before. He is continually doing "new thing"s. Cf. Isa. 43: 19.

The manner of God's provision was designed to teach the people OBEDIENCE TO GOD AND HIS WORD.

"I will rain bread from heaven for you."

Then the people were to do something.

"The people shall go out and gather a certain rate every day," i.e., just enough for that day's needs.

The test was this: "Whether they will walk in my law, or not."

THE LAW HAS BEEN MENTIONED ONLY 2X BEFORE IN THE BIBLE: EX. 12: 49; 13: 9. In Heb.: מִנְחָה. The mosaic Law had not yet been given, so

this word refer to any word, or revelation from God which called for obedience from the people: the obedience of faith - no more, no less, nothing else!

"Walk" - not just an act, but a way of life.
FROM THE VERY FIRST GOD WAS TEACHING HIS PEOPLE OBEDIENCE.

Note this emphasis in Deut. 8:1-3.

See also Isa. 48:18.

THEREFORE, WE CAN LOOK UPON THIS CHAPTER AS GIVING US INSTRUCTION CONCERNING OUR DAILY QUIET TIME.

We learn here three important things:

- 1) The Lord has a provision for us each day.
- 2) We must gather it in daily.
- 3) The purpose is strengthening that we may obey. Reading the Word alone will not bring blessing UNLESS it is followed by OBEDIENCE.

16:5 There was to be variety in their gathering, BUT NOT IN THEIR EATING - which was to be daily!

"On the sixth day... it shall be twice as much as they gather daily." The reason is given in v. 23-30. None was to be gathered on the Sabbath! The Sabbath was to be a day of rest - cf. v. 30.

So it looked like this: Sunday - 1

Monday - 1

Tuesday - 1

Wednesday - 1

Thursday - 1

Friday - 2

Saturday - 0

This is THE PRESENCE OF THE LORD. "... before
God supplies our wants; He shows us that His
presence had been near, and He reveals His glory"
(Ederheim, I, 95).

(16:6) vv. 6,7 go together with:

- 1) "At evening" (v. 6).
- 2) "In the morning" (v. 7).

Note also: "know" in v. 6 = "see" in v. 7.

What God provided for them in the "evening" would be PROOF "that the Lord" (not any man) had brought them "out from the land of Egypt."

And (16:7) "in the morning, then ye shall see the glory of the Lord" - not as in the cloud, but God would glorify Himself in the provision.

1/30/73

We have evidence here of GOD'S GRACE: "because He heareth your murmurings against the Lord."

"And what are we . . . ?" Moses and Aaron were simply carrying out the will of God. Therefore, the children of Israel needed to know that their murmurings ("grumblings" - NASB) were "against the Lord."

(16:8) "This shall be" (to stand), or "will happen" (NASB), i.e., that you will know (v. 6) and see (v. 7).

AND SO THIS VERSE RE-STATES AND EMPHASIZES vv. 6,7. This makes it more certain.

(16:9) This and (16:10) clearly indicate that the people did not believe that the Lord was with them. For this reason, God who condescends to meet the needs of His own people manifested Himself: "And, behold, the glory of the Lord appeared in the cloud." What a marvelous display this must have been!

(16:11,12) For the third time the Lord gives the

providence, and states the reason behind this daily, miraculous provision: "And ye shall know that I am the Lord your God."

b:13 The provision - as the Lord said it would be - and which would continue for 40 years!

b:14 Our attention is now directed to the manna.

Note:

- 1) It was "a small round thing."
- 2) It was "as small as the hoar frost on the ground." This was a white-greyish frost which covered the ground. Heb: 11:32

The Hebrew verb for cover is, יָסַךְ.

b:15 It was named, "manna," because the people, who had never seen such a thing before, asked, קַנֵּת יְהוָה, what is it?

Again it is referred to as "bread."

If Psa. 78:24, 25; Num. 21:5; 1 Cor. 10:3. In these verses we have various descriptions of the manna. It is called "spiritual food" in 1 Cor. 10:3 because:

- 1) It was provided by God, but
- 2) Because it had spiritual significance, pointing to:
 - a) The Word of God - Deut. 8:3.
 - b) Christ - cf. John 6:30-35.

FROM THIS IT WOULD SEEM THAT WE ARE RIGHT IN SEEING HOW THIS POINTS TO THE WAY WE ARE TO FEED ON THE WORD AND ON CHRIST DAILY.

Cf. Job 23:12.

Several significances are seen in the

verses which follow which point to our daily time with the Lord and His Word.

(16:16) First, it had to be gathered. GOD PROVIDES IT, BUT WE GATHER IT.

How?

- 1) By reading, and reading, AND READING!
- 2) By meditation.
- 3) By memorization.
- 4) By hearing it read or taught.
- 5) By study.

Second, we "gathered every man according to his eating."

"An omer" - 7 N.I. This is different from the homer which is much more in quantity. It took about 100 omers to make 1 homer.

Cf. Ex. 16:22,36. Gesenius says it was about $3\frac{1}{2}$ quarts. K+D speak of it as "a bowl" (II, 67). Third -

Note: "Every man for those who are in his tents." The father was responsible to see that there was enough for his family.

(16:17,18) Fourth, they all "gathered, some more, some less," but when they put it all together, no one was lacking. This speaks of their fellowship in the Word.
How important it is to share with others what the Lord has given us!

(16:19,20) Fifth: One day's provision could not be kept over for the next day. Today's spiritual food will not suffice for tomorrow. If we try to use it, it gets wormy and becomes "fool" (NASB).

(16:21) Do not: You could wait too long to go after it.

How important the morning times are!

Cf. Psa. 5:3; 55:17; 63:1,2; 88:13; Mark 1:35. The morning hours are the best of the day to be with the Lord.

(16:22) Eighth: From this verse down through
(16:26) we learn that on one day, the sixth (Friday), they gathered 2x as much as on other days.

ninth: On the Sabbath they gathered none. It was a day of rest.

Tenth: BUT THEY ATE EVERY DAY! Cf. Jer. 15:16.

All of this was a test of obedience - as is our reading of + feeding upon the Word.

Cf. Deut. 8:2, 3.

Two times in the chapter Moses speaks of their disobedience:

1) Ex. 16:20

2) Ex. (16:27)

(16:28) The Lord's rebuke of their disobedience.

(16:29) Note: "given" 2x.

(16:30) "So the people rested on the seventh day."

(16:31) Cf. v. 15

The manna was: Cf. Num. 11:7. On bethius, cf. Gen. 2:12.
There were small grayish-white
1) Like "coriander seed." used with ghee in Egypt & Israel. Cf. v. 14.
2) Like "wafers made with honey." Cf. Psa. 19:10; 119:103.

It was like these, but it was not exactly the same. It was better; it was from God.

(16:32-36) How wonderful of the Lord to do this.

Cf. Heb. 9:4. It is in type a picture
of the abiding character of the Word.

Cf. Ps. 119:89,90, "Forever, O Lord..."

Mt. 5:18, "Till heaven and earth pass, one
jot or one tittle..."

Mt. 24:35, "Heaven and earth shall pass away,
but my words shall not pass away."

1 Pet. 1:23-25; Isa. 40:6 &c.

We have this in two ways:

- 1) The pot, or bowl, of manna preserved in the ark of the covenant.
- 2) God's provision for His people for the 40 yrs.

The primary purpose of all in ch. 16 is seen
in v. 4.

CHAPTER 17 - Two things:

- 1) Water out of the rock (vv. 1-7).
- 2) Victory over Amalek (vv. 8-16).

(17:1) On this journey, cf. Num. 33:12-14.

They arose from sea level to about 1500
feet above sea level. "Rephidim" was a huge
plain surrounded by majestic rocks,
mountainous rocks, one of which Moses
was to strike for water, & one upon which
he was to stand for the battle with the
Amalekites. Cf. 17:10.

But note: "according to the commandment
of the Lord." THEY WERE THERE BY THE WILL OF
GOD.

And yet, "there was no water for the people
to drink."

They had been in such a predicament

Cf. 15:22.

before. They could know that He would provide; the question was, WOULD HE DO IT THE SAME WAY.

17:2 But, instead of trusting the Lord, the people "did chide," or "strive" (NSRB), or "quarreled" (NASB) "with Moses."

Gesenius says that "the primary idea of יָרַד is 'to seize each other by the hair'" (p. 977). However, this does not mean that they attack Moses physically - just verbally!

But the seriousness of the situation is seen in v. 4 where Moses tells the Lord, "They are almost ready to stone me."

Moses asks them TWO QUESTIONS:

1) "Why chide ye with me?"

2) "Wherefore do ye tempt the Lord?" or, "put the Lord to the test" (NSRB). The Heb. is, יְתִיר. It is a Piel, 2 pl., from תִּיר, to try, in this case, the patience of God.

We can prove God with our faith, OR we can try Him with our unbelief.

The one leads to a provision; the second provokes Him to judgment.

BUT GOD WILL NOT JUDGE THEM AT THIS TIME.

17:3 The test continued and so did their verbal attacks on Moses.

NOTE: "Why hast thou . . . ?" when we have read in v. 1, "according to the commandment of the Lord."

Moses had not brought them here; God tell!

Cf. 14:11, 12.

How comforting to KNOW that you are in the will of God.

The Israelites always expected the worst.
GOD WANTS US TO EXPECT THE BEST.

(17:4) But problems can be a means of blessing for a leader. THIS DROVE MOSES TO THE LORD IN PRAYER. He did not have water, and he did not know where he would get it.

But he had been in situations like this before. Cf. 5:22, 23.

"They are almost ready" = a little more, or a very little more.

The Israelites:

- 1) Showed ingratitude.
 - 2) Were questioning their guidance.
 - 3) Doubted God.
+ Doubted His presence (v.7b).
- How THIS MUST HAVE GRIEVED THE HEART OF GOD!

(17:5) The Lord's answer.

The key to Israel's blessing was the obedience of Moses.

"Thy rod" - which represented God's power.

(17:6) "Behold, I will stand before thee here."

It is not Moses who will provide, but the Lord.

"Show shall smite the rock" - Moses' part.

"AND THERE SHALL COME WATER OUT OF IT."

Cf. Psa. 114.

This was God's promise.

*Note: see
verses of
work get
provided. It
over now
want no
accept no
will never
with the
River!*

"And Moses did so in the sight of the elders of Israel." These are the witnesses. The people evidently were in the plain below. The abundance must have been a giant waterfall!

(17:7) The Lord does not let us forget our sins because He does not want them to be repeated.

How wise for Moses to name them:

1) "massah" - "because they tested the Lord." Cf. Psa. 95:7-11, esp. v. 8; Deut. 6:16.

*say it this way
say good
say we
among
not?*

We can prove Him with our faith, but we are not to tempt Him by our unbelief, i.e., tempt Him to judge us.

2) "meribah" - "because of the striving of the children of Israel."

ON THE SPIRITUAL SIGNIFICANCE OF THIS, CF.

1 COR. 10:4. On "spiritual rock" - 1) Provided by God.

^{NOTE} also the water: 2) Having spiritual significance.

1) John 4:13, 14.

2) Isa. 12:3

3) Jer. 32:13.

On being smitten: Isa. 53:4, 5. The people should have been smitten, but, instead, the rock was!

2/20/73 CHAPTER 17 - PART TWO: VICTORY OVER AMALEK (17:8-16).

(17:8) "Then came Amalek," i.e., the Amalekites, as "Israel" here = Israelites.

Amalek was the grandson of Esau. Cf. Gen. 36:9-12, 16: Esau

|
Edom
|
Amalek

*grammatical
note: Gen.
36:9-12
some
see
scriptures
Lamech's
(17:8)*

Note: Israel had no choice but to fight because "Amalek... fought with Israel in Rephidim." Amalek may have been fighting

for pasture lands.

THE IMPORTANT THING IS TO NOTE THAT WE HAVE THE FIRST OF MANY ATTEMPTS, FROM AN OUTSIDE POWER TO DESTROY GOD'S PEOPLE, AND GOD'S PURPOSES ALONG WITH THEM.

But it also seems that AMALEK IS A TYPE OF THE FLESH (our old sinful nature) FOR THE FOLLOWING REASONS:

- 1) He was a grandson of Esau, a man motivated by fleshly desires, who stands by comparison with Jacob. But also, RELATED TO JACOB.
- 2) He was "the first of the nations" (Num. 24:20), i. e., the first to attack Israel after they had crossed the Red Sea; the first nation they had to fight.
- 3) He met Israel "by the way" (Deut. 25:17). This means that their attack was unprovoked, cold-blooded, sudden, unexpected, vicious beyond description. Cf. Gamierin, I, 682.
- 4) He struck from behind, where they were weak. cf. Deut. 25:18.
- 5) He struck when they were "faint and weary" (Deut. 25:18).
- 6) He "feared not God" (Deut. 25:18).
- 7) He ultimately would be blotted out - even his remembrance (cf. Deut. 25:19; Num. 24:20). Also see Ex. 17:14.
- 8) Until that time, "the Lord will have war with Amalek from generation to generation" (Ex. 17:16). The flesh is unchanged and unchanged. cf. Rom. 8:7.
- 9) The victory was through "Joshua" whose very name suggests that he was a type of Christ.
- 10) The means of victory was twofold:
 - a) The uplifted arms of Moses - PRAYER.
 - b) By "the edge of the sword" - THE WORD.

We have
and
enemies:
1) THE WORLD
and the people
who are a part
of it.
2) THE FLESH-
which we
wield at
salvation, and
unchanged.
3) THE DEVIL

17:9 "Joshua" - appears for the first time here. His name is the equivalent of Jesus. It means Jehovah is salvation.

Again, Moses uses "the rod of God." This had been the symbol of God's power all through the Exodus. IT TEACHES US THAT, THE VICTORIES OF THE PEOPLE OF GOD COME, NOT THROUGH THEIR OWN POWER, BUT FROM GOD! Cf. Zech. 4:6.

17:10 We see now that there are two important factors in the battle with Amalek:

- 1) Joshua + his men on the field of battle,
- 2) Moses + Aaron + Hur in the mount with the rod of God.

Aaron we know, the elder brother of Moses, three years older than Moses. Cf. 4:14; 7:7.

→ What about "Hur"?

He was the great, ^{great} grandson of Judah.

Caleb was his ~~grand~~^{great} father.

Benzel was his grandson (Ex 31:2; ↓
Perez)

Cf. 1 Chron. 2:3-9, 18-20 ↓
35:30
38:22). Hengam

↓
Caleb

↓
Hur

↓
Miriam

↓
Benzel

Jewish tradition says that Hur was also Miriam's husband, which would make him a brother-in-law of Moses and Aaron. But this is not indicated in scripture. See the position he held in Ex. 24:14.

Although he is mentioned in the Chronicles, he is not mentioned historically except in Exodus. He may have died shortly after.

(17:11) "Hand" becomes "hands" in v. 12, indicating that MOSES HELD THE ROD WITH BOTH HANDS, not just one. He did not extend it with one hand as a sceptre, but held it crossways above his head.

THIS POSITION SPEAKS OF PRAYER. Cf. 1 Tim.

2:8,

"I will, therefore, that men pray everywhere, lifting up holy hands, without wrath and doubting."

Also Psa. 134:2,

"Lift up your hands in the sanctuary, and bless the Lord."

Cf. Isa. 1:15,

"And when ye spread forth your hands, I will hide mine eyes from you; yea, when ye make many prayers, I will not hear. Your hands are full of blood."

This brings to mind Psa. 24:3, 4,

"Who shall ascend into the hill of the Lord? Or who shall stand in His holy place? He who hath clean hands, and a pure heart, who hath not lifted up his soul unto vanity, nor sworn deceitfully."

Also, Jas. 4:8,

"Draw near to God, and he will draw near to you. Cleanse your hands, ye sinners; and purify your hearts, ye double-minded."

Three ideas are here:

1) Dependence upon God.

2) Acceptance from God.

3) Showing God clean hands.

"It was a sign to Jehovah, carrying up, as it were, to God the wishes and prayers of Moses, and bringing down from God victorious power for Israel" (K+D, II, 80).

NOTE: The battle was being determined by prayer. "When Moses held up his hands (with the rod of God) . . . Israel prevailed; and when he let down his hand, Amalek prevailed." WHEN WE REALIZE THIS, WHAT A DIFFERENCE IT WILL MAKE IN THE PLACE WE GIVE TO PRAYER.

Some can do more to secure the victory by praying than by engaging in conflict on the field of battle. In fact "strength for victory could only be procured through the incessant lifting up of its "(Israel's)" hands in prayer" (K+D, II, 81).

(17:12) Aaron and Hur holding up Moses' hand is a picture of our fellowship in prayer.

2/26/73

(17:13) "And Joshua discomfited" - וַיִּנְצֹחַ. It means "to overtake ... to triumph over" (Gen. 32:2). How?

"With the edge of the sword" - cf. Eph. 6:17; Heb. 4:12. Note in both of these passages how the Word of God and prayer are brought together. Cf. Acts 6:4.

Cf. Rev. 1:16; 19:15.

(17:14) Here we see the importance of this conflict. This is one part of Israel's experiences which Moses is commanded to "Write . . . for a memorial in a ~~book~~ book."

"Rehearse" = place, i.e., place it in the ears of Joshua.

The promise: "I will utterly put out the remembrance of Amalek from under heaven."

If Num. 24:20. Think how this applies to the flesh.

(17:15) This is the first mention of an altar in Exodus, in the life of Moses.

The altar in Genesis:

1) Noah's altar (Gen. 8:20).

2) Abraham's altars (Gen. 12:7, 8; 13:4

" 13:18

" 22:9).

3) Isaac's altar (Gen. 26:25).

4) Jacob's altars (Gen. 33:20

" 35:1, 3, 7).

Obviously this is worship of God,

praise,

commemoration of His blessing.

Moses named it, "Jehovah-nissi" - יְהוָה נִסֵּי;

This is one of the many combinations with "Jehovah" in the Bible. (In the Heb. Bible I

- N.B. brought in Jerusalem, they translate יְהוָה, Adonai - p. 158.)

"Banner" = sign, standard, token, signal.

This was proof that (17:16) "the Lord" would be their defense against Amalek, the first attack them, and so against all others.

Cf. Ex. 15:26 - "the Lord that health thee" - the Lord who preserves and cures His people with respect to the evils that could be theirs through disobedience + sin. The word sometimes carries the idea of forgiveness.

3/5/73

CHAPTER 18 - MOSES AND JETHRO

For the background on this chapter, cf. 2:16-22; 4:18-20, 24-26

(18:1) As noted in 2:18, "Reuel" seems to have been his name; "Jethro" his title.

"Priest of Midian." Midian was a son of Abraham by Keturah (cf. Gen. 25:1, 2). So he may have had some knowledge of the Lord. "Reuel" means friend of God (although this does not necessarily prove that he knew the Lord). This chapter throws more light on that subject.

Note what he had heard:

1) "All that God had done for Moses and for Israel His people."

2) "That the Lord had brought Israel out of Egypt.

(18:2) This is the first time we learn that Moses had sent Tipporah back with

their sons to live with her father. We assume that the plan was for them to rejoin Moses when he got back to Horeb. Cf. 3:12. Moses knew he would be back.

Why he had sent zipporah + his sons (4:20) back, we can only speculate.

18:3 "Gershom" was mentioned in 2:22.

18:4 "Eliezer" is mentioned first here by name - although he was born before Moses went back to Egypt. Cf. 4:20. THIS WAS ALSO THE NAME OF ABRAHAM'S SERVANT. Cf. Gen. 15:2. The name means, my God is my helper.

PERHAPS THE LIFE OF ABRAHAM HAD STRENGTHENED MOSES' FAITH.

18:5 "The mount of God" - cf. 3:1,12.

Mountains have been the site of some of the greatest experiences that men have had with God. Such probably is one reason why this is so called.

18:6 Jethro sent word to Moses that he was coming with Moses' family.

18:7 Jethro and Moses greet each other.

18:8 MOSES RECOUNTS THE WHOLE STORY FOR JETHRO. Note his emphasis, like 15:1-18: "the Lord . . . the Lord"; "The travail" = that which had visited them is the power of extinction!

18:9 JETHRO'S RESPONSE REFLECTS MOSES' EMPHASIS. "Goodness" - Jethro rejoices because

If. 1 Chron.
23:14-17; 26:24-28
neither
servant,
slaves, nor
servants are
ever mentioned
again during
the life of
Moses.

The Lord had been good to them.

Cf. Psa. 34:8, 10; 73:1; 84:11; 100:5; 106:1; 107:1; 145:9

Psa. 34:8 "O taste and see that the Lord is good: blessed is the man that trusteth in him."

Psa. 34:10 "... they that seek the Lord shall not want any good thing."

Psa. 73:1 "Truly God is good to Israel, even to such as are of a clean heart."

Psa. 84:11, "For the Lord is a sun and shield: the Lord will give grace and glory: no good thing will he withhold from them that walk uprightly."

Psa. 100:5 "For the Lord is good; his mercy is everlasting; and his truth endureth to all generations."

Psa. 106:1 "Praise ye the Lord. O give thanks unto the Lord; for he is good: for his mercy endureth for ever."

Psa. 107:1 "O give thanks unto the Lord, for he is good: for his mercy endureth for ever."

Psa. 145:9 "The Lord is good to all: and his tender mercies are over all his works."

The Lord had been good in spite of their rebellion and unbelief!

8:10 This leads to PRAISE.

"Blessed" - from 7:7. The primary idea in the verb is to bend the knee, or to kneel. This is one form we take when we pray. The idea is that we are humbling ourselves before God to show reverence and homage for Him.

18:11 This is Jethro's confession of faith:

"now I know..."

The latter part of this verse reads in the NASB: "Indeed, it was proven when they dealt proudly against ~~these~~ people." "They" = Egypt; "the people" = Israel.

18:12 Now we have THE PROOF of Jethro's salvation.

The only basis upon which we can approach God, even to praise Him, is that of the sacrifices - ALL OF WHICH POINT TO CHRIST!

"A burnt offering" - only mentioned before

in Gen. 8:20 - Noah.

Gen. 22:2,3,6-8,13 - Abraham and Isaac.

Ex. 10:25,26 - Moses.

This was a peace feast. It pictures fellowship with God and with our fellow-believers.

IF JETHRO HAD NOT BEEN A BELIEVER, THIS WOULD ALL HAVE BEEN BLASPHEMY, AND WOULD HAVE COME UNDER THE JUDGMENT OF GOD.

All of the above has really been in preparation for that which follows.

(18:13) The next day...

"moses sat to judge the people." The verb is עָשָׂה. Cf. Ex. 2:14. He is a person who sets things right.

Imagine the problems there would be among 1,500,000 to 2,000,000 people!

(18:14) Jethro is amazed, and so asks Moses about it.

(18:15,16) MOSES ANSWER.

He is to be commended for his willingness to help people.

They were coming to him "to enquire of God." They were seeking the will of God - and they believed that Moses could help them.

How was he doing it?

"I do make them know the statutes of God, and his laws."

1) "Statutes" - P. T. Cf. Ex. 12:43 where it is translated, "ordinance". In Gen. 47:26, "law."

~~statutes and the applications of them~~

2) "Laws" - specific commandments which

were given by God.

"Every decision was based upon some law" (K + D, II, 86).

The statutes may have been the detailed applications of the laws - but the distinction between "statutes of God, and his laws" is not clear. PERHAPS IT WAS DOCTRINE FOLLOWED BY PRACTICAL APPLICATIONS OF THE DOCTRINE.

It is interesting to consider how much the people had at this time.

If Joseph with respect to adultery, etc.

WHAT MOSES WAS TEACHING THEM WAS THE WORD OF GOD! that was good!

18:17 But the way he was going about it was not good! And Jethro told him so.

This word טוֹב "signifies that which is agreeable or pleasing, whether to God or men" (Hindlestone, 93). 18 indicates that it was not good for Moses (he would soon tire of this and the work would become a burden), and the people would not really make progress under such a scheme. He was too much with man, and too little with God.

3/13/73 18:19 Jethro's advice.

"I will give thee counsel" - יְצַוֶּךָ. This is the 2nd of יְצִוָּה. There are times when leaders need counsel. This was one of them.

"God shall be with thee," or God be with thee. This is expressed almost as a prayer: God "help thee to carry out this advice" (K + D, II, 86).

HOW IMPORTANT THIS IS FOR THOSE WHO KNOW THE

LORD. The best advice, even the truths of the Word, will not permanently help us UNLESS IT IS THE LORD WHO IS ENABLING US AND STRENGTHENING US TO DO IT.

Cf. Eph. 2:10; Phil. 2:13; John 15:4,5; 1 Cor. 12:6; 15:10; 2 Cor. 3:5; 1 Cor. 13:20,21. (On the last verse the NASB has, "equip you in every good thing to do His will".)

★ Point #1: "Be thou for the people to Godward, that thou mayest bring the causes unto God."

Sir, it is, Be thou for the people in the presence of God. Why? Because He needed to bring "the causes", i.e., the thing, the problem, the subject which is causing difficulty in their lives.

THE MOST TRAGIC THING ABOUT MOSES WAS THAT HE WAS A PRAYERLESS TEACHER.

Cf. Acts 6:4.

The curse of the ministry today is the prayerlessness of the preachers.

This is the curse of the home - the prayerlessness of parents.

This is the curse of the Church - the prayerlessness of S. S. teachers, of deacons and elders, etc.

It reflects our depravity
our pride

our spiritual immaturity,
and is the great cause for our ineffectiveness

I MUST COME TO THE PLACE WHERE I BELIEVE THAT IT IS MORE IMPORTANT FOR ME TO TALK TO GOD ABOUT MY PEOPLE THAN IT IS FOR ME TO TALK TO MY PEOPLE ABOUT GOD!

Would Jethro have said the same thing to me, to you?

* 18:20 Point #2: "And thou shalt teach them." The NASB says, "Then teach them . . ." Pray first, and then teach. Again, Acts 6:4. "Teach", from ~~7173~~ which basically means to make something brighter up, or shine; to enlighten.

This is the idea in Isa. 9:2

Also cf. Psa. 119:105, "Thy word is a lamp . . ."

Psa. 119:130, "The entrance of thy word giveth light . . ."

Prov. 6:23, "For the commandment is a lamp, and the law is a light and reproofs of instruction are the way of life."

John 3:19, "I am the light . . ."

Teach what?

Three things:

1) DOCTRINE, FOLLOWED BY PRACTICAL INSTRUCTION.

Peter said, "Ordinances and laws", or "statutes and laws" (NASB).

"Ordinances" is the same word which is translated "statutes" in v. 16. "Laws" is also the same.

Probably the best way to take these words is doctrine followed by practice.

Moses teaching had been right (see v. 16), but he had things in the wrong order.

2) "Show them the way wherein they must walk."

"Show" is from NT. This is a part of the teaching. It means to be taught by experience (Isa., 38:1). Moses was not only to tell them with his lips, but to illustrate it by the life he was

living. Cf. 1 Tim. 4:12. Contrast Matt. 23:3,
 "all, therefore, whatever they did you
 observe, that observe and do, but do not
 after their works, for they say, and do not."

"The way" - from יְדָא, this is the way
 in which one lives, his manner of life.

"They must walk" - יָמַד, a third pers pl.
 also from יָמַד, which indicates that the
 people were to pattern their lives after the
 life of Moses. The verb, יָמַד, or יָמַד, means
to live, to walk in a certain way.

"The work" - תִּיעֲשֵׂה

Work follows: 1) The Word.

also in the O.T., e.g. 2) The walk.

Cf. Col. 1:9, 10. This, in itself, must be a
 matter for prayer.

Cf. also 2 Tim. 3:16, 17.

* 18:21 Point #3.

"Thou shalt provide" - יְמַלֵּח, the 2nd sing.,
 "to choose, select", p. 304, Gesenius.

The men were to have the following charac-
 teristics:

- 1) "Able men." The adj. is יָתֵר, "more strength,
 good quality, integrity, virtue" (Gen., 31).
- 2) ~~men who fear God~~ "such as fear God" - an
 expression which means men who love
 the Lord and who are ~~obeying~~ the Lord by
 being obedient to the Word.
- 3) "Men of truth" - "truth" is יְמִימָה, faithful
men, stable, men whose word is dependable.
- 4) "Hating covetousness" - This has to do
 with unjust gain, robbery - עֲבֹדֶת. It is a
 person who is greedy for gain, looking
 out for his own profit. Cf. 1 Tim. 6:10.

3/20/73 "Rulers of thousands... hundreds... fifties... tens." This seems to have had to do with tribal and family divisions. Cf. Num. 31:14. We will not in numbers, also, leave the children of Israel were positioned around the Tabernacle by tribes.

- 1) SERVICE, or MINISTRY, ^{PLAYS} A TREMENDOUS PART IN ALL THAT THE LORD IS DOING IN THE LIFE OF EACH BELIEVER - PROVIDING EVERYTHING ELSE IS IN ITS PROPER PLACE, i.e., there were men who were prayed for, taught, walking, etc.
- 2) Not everyone is capable of accepting the same amount of responsibility.

(18:22) "judge" - as in v. 16, וּשְׁפֵט.

"Every great matter... every small matter" - "questions which there was no definite law to decide were great or hard; whereas, on the other hand, those which could easily be decided from existing laws or general principles of equity were simple or small" - K+D, II, pp. 87, 88.

Example: the man who was gathering sticks on the Sabbath - a great matter cf. num. 15:32-36.
a small matter - Num. 15:30, 31.

Note: THE LEADER DOES NOT WORK HIMSELF OUT OF A JOB. SOMEONE ELSE MAY TAKE HIS PLACE, BUT SOMEONE HAS TO BE THE LEADER.

(18:23) Here is another important principle: Moses, as the leader, should take the advice to the Lord, i.e., to the Word (in our case), TO MAKE SURE THAT THIS IS WHAT THE LORD'S WILL IS.

Pastors, church leaders, missionaries,

etc., can be very gullible when it comes to principles of leadership. Just because it works in the world, is no sign that it is the will of God. The tragedy of any generation is immature leaders.

Cf. the judgment indicated in Isa. 3:4
 "So endure" - TINY, to live. Nothing in the Word indicates that we are to till ourselves with work.

N.B.

"Go to their place in peace," i.e., peaceably. Cf Gen 15:15. This does not mean just to Canaan, but to death.

Peace is not accidental; there are certain specific causes for it. THIS STATEMENT SHOWS THE MAIN BENEFIT OF JETHRO'S ADVICE. Sometimes the advice that the Lord's people get is not good advice. Sometimes our teaching makes rebels out of the Lord's people. Our ultimate goal, beyond the glory of God, is to see that the people of God walk right into heaven enjoying the peace of God!

(18:24) We can assume that Moses did pray for guidance.

How wonderful it is to see a man in his 80's still open to correction and to the leading of the Lord!

Cf Deut. 1:9-18.

(18:25) The fact that he did this (cf. v. 21) would indicate that he first did according to Jethro's advice in vv. 19, 20. Note: "He chose."

(18:26) Cf. v. 22.

(18:27) Jethro leaves and we hear no more about him - his work regarding Moses had been accomplished!

3/27/73 CHAPTER 19

We come here to the third and final section of Exodus: chs. 19-40, the longest one.

Here we are concerned with three things:

- 1) The Law.
- 2) The Tabernacle.
- 3) The priesthood.

Up to this point, everything has been narrative in form; from here on, very little is.

From Ex 19:1 - Num. 10:10 they are in the wilderness of Sinai. The time is given by comparing Ex 19:1 with Num. 10:11.

JUST ABOUT A WEEK LESS THAN A YEAR! But since the first date is not specific as to ~~the~~ day, it is perhaps more accurate to say about 11 months later they moved on.

So time is not the major factor in proportioning out the revelation of God, as we have seen in the time that is allotted in Exodus to the three periods of Moses' life.

Chapters 3,
13, 14 emph.
SANCTIFICATION

(19:1) Concerning the use of "Sinai" and Horob as referring to the same place, K + D have the following comment:

"..... wherever the intention of the writer is to give a precise and geographical description of the place where the law was given, the name Sinai is employed, leads to the conclusion that the term

Horeb is more general and comprehensive than that of Sinai; in other words, that Horeb was the range of which Sinai was one particular mountain, which only came prominently out to view when Israel had arrived at the mount of legislation" (II, 90).

(19:2) "Replisim" was approx 10 miles north of Sinai. It was where the events of Ex. 17, 18 took place.

(19:3) "moses went up unto God."

The emphasis seems to be, not that the Lord called him (although that may have been the case) but, that moses went up of his own accord, and then "the Lord called unto him out of the mountain."

Is this a parallel with Ex 3:4 and Acts 10:19?

also - is this moses acting upon what jethro told him to do in 18:19?

Before moses had prayed in a crisis like 17:8-16; now it seems more like a habit of life.

Note the change from "God" to "Lord."

Note also:

- 1) "The house of Jacob"
- 2) "The children of Israel" - lit., the sons...
The emphasis was upon what they originally were in Jacob, as compared with what they had become by the grace of God: Israel.

moses is given a message for the people. It concerns three things:

- 1) A reminder of what God had done for them - they were a redeemed people (v. 4).
- 2) A simple statement concerning what God wanted them to do (v. 5a).
- 3) The results they would experience (vv. 5b, 6).

cf. also
Ex. 3:12
where
perceiv
means to
worship
new to have
fellowship
with no
receive no
done etc.

(19:4) God had worked in two ways:

1) Against the Egyptians - "What I did unto the Egyptians." note: not Moses, or anyone else, BUT THE LORD. That was always to be a witness to Israel that there was nothing too hard for Him.

2) For the Israelites. Again, two things:

a) "Now I bore you on eagles' wings."

This is the first mention of the eagle in the Bible.

It was an unclean bird - cf. Lev. 11:13; Deut. 14:12. BUT HOW OFTEN THE LORD IN GRACE HAS TAKEN THE UNCLEAN TO PORTRAY HIMSELF. Cf. John 3:14.

But notice also:

(1) In judgment the Lord would "bring a nation against thee from far, from the end of the earth, as swift as the eagle flieth" (Deut. 28:49).

(2) Deut. 32:9-14, esp. v. 11.

(3) For the people of God: Isa 40:31; Isa. 103:5.

See also Rev. 12:14

The eagle is known for:

(1) Its power. It can stay in the air for long periods of time, and almost seem to stand still.

(2) Its solitude; it does not flock.

Cf. ISBE, II, 885.

(3) Its care for its young. It swoops under them "lest they

should fall upon the rocks,
and be injured or destroyed"
(K + D, II, 96).

Israel owed everything to the Lord.

b) "And brought you unto myself."

THIS IS WHAT SALVATION REALLY IS,

the Lord bringing us unto Himself.

The ultimate in this is Jn 14:3;
1 Th. 4:17.

Cf. Psa. 65:4; 27:4, 5.

This is the foundation of all
sin - when we turn from Him:

Isa. 1:4.

4/3/73 19:5 V. 4 deals with the PAST.

V. 5a " " " PRESENT.

Vv. 5b, 6 deal " " FUTURE.

The key to all blessing is the result of
obedience from the heart to the Word of God.

"Obey my voice" - Obedience is not doing
what we think the Lord wants us to do, but
responding to what He has revealed.

"Keep my covenant" - שְׁמִינִי קֹדֶשׁ בְּרִיתִי. To
"keep" is to do or observe, but it means to
preserve and protect them through obedience.
The people of God are the guardians ~~holders~~ of
the Word of God - guarded through obedience!

"Covenant" - cf. Gen. 15:8; 17:2, 4, 7, 9, 10, 11, 13, 14, 19, 21.
Also Ex. 2:24; 6:4, 5.

Cf. Heb. 9:5, 18; Gal. 3:19.

Also, see Ex. 24:7, 8.

There was no if in God's covenant with
Abraham. There is in His covenant with
Moses. The two are related, the second
growing out of the first BUT HAVING SPECIAL

REFERENCE TO ISRAEL. The Law was given through Moses to Israel. Their place in the blessing of God was dependent upon their obedience. The special difference between:

- 1) what God said to Abraham, as compared with
 - 2) what God said to Moses, was...
- 1) The Lord spoke to Abraham about what He would do;
 - 2) He spoke to Moses about what the people should do.

Note: "Now then, if... then..."

1) "Ye shall be a peculiar treasure unto me," or, "you shall be my own possession among all the peoples." "Peculiar treasure" - 1770. This means "valuable property" which is being saved like "a treasure of silver and gold" (K+D, II, 96). They were God's "private property" (Ex., 7:2) - very valuable. Cf. 1 Chron. 29:3; 2 Chron. 2:8.

Cf. Sir. 2:14; 1 Pet. 2:9 - where the term is used of the Church also.

(19:6) They would also be:

2) "A kingdom of priests" - "as the priestly order was set apart from the common mass, so the Israelites, compared with other people, were to sustain the same near relationship to God."

Cf. 1 Pet. 2:9.

This is really set apart from the "ye shall be" of v. 5. Here in v. 6 the Lord is speaking of destiny - a kingdom over which He rules in which every person has equal access to God. This also shows the temporary nature of the Dispensation of Law. It was to be a proving time which would lead to greater things.

*see next page
for 3)
This is the first
order of God.
This is the Kingdom
of God.*

3) "An holy nation." K+D (II, 99) say:

"But it cannot be shown that WITP, even means 'separated': . . . the primary meaning of the word is, 'to be splendid, pure, un-tarnished'."

Cf. "holy" so far in Exodus: 3:5; 12:16; 15:13; 16:23.

Since God is holy, His people must also be holy.

Practical holiness comes through obedience.

N.B. The Law was to keep the nation Israel from sin. Sin and holiness are direct opposites.

The word "holy" speaks of that which is bright, or light. That is the reason that light and glory are evidences of the holiness of God. Cf. 1 John 1:5-2:2.

We are not in the practical sense, holy,
but we are being made holy - as the Lord
intended Israel to become.

"These are the words . . ." It was not Moses idea, nor were they Moses' words - BUT THE WORDS OF GOD WHICH HE WAS COMMANDED TO SPEAK TO THE PEOPLE

*These must
be "able"
in v. 14:5.*
 19:7 Moses told the elders, and it would seem that the elders told the people. This is how the communication was handled.

19:8 THE RESPONSE OF THE PEOPLE: "All that the Lord hath spoken, we will do." Cf. 24:3,7.

What ignorance this displays! Cf. Peter in what self-confidence!

The people show that they do not know the forces that were at work to keep them sinning,

nor how much the Lord would ^{have to} do to make them "holy."

(19:9) Down through v. 15 we have ¹⁾ the promise of and 2) the preparation for the appearance of the Lord to the people in "a thick cloud."

BECAUSE OF THE EXTREME IMPORTANCE OF WHAT THE LORD WAS GIVING THROUGH MOSES, IT WAS ABSOLUTELY NECESSARY THAT MOSES HAVE PUBLIC CONFIRMATION. "The chosen mediator should receive special credentials" (K + D, II, 101).

The Lord does confirm the work of His servants. Cf. John 3:1, 2 - even of our Lord.

"And Moses returned the works of the people unto the Lord."

Moses stands as a mediator.

He is just as faithful toward men as he is toward God.

HOW WONDERFUL IT IS TO SEE HIM FULFILLING JETHRO'S SUGGESTIONS IN 18:19.

(19:10) How gracious of the Lord not to rebuke!

He "knows our frame; He ~~remembers~~ ^{knows} that we are dust" (Psa 103:14) - even though we are inclined to forget it.

* In many respects, with its emphasis on SANCTIFICATION, Chapter 19 is like ch. 13.

THE PEOPLE HAD TO BE PREPARED TO SEE THIS MANIFESTATION OF GOD'S PRESENCE.

They were prepared in the following ways:

- 1) They had to wash themselves.
- 2) They had to wash their clothes.
- 3) They could not even touch the mount.
- 4) They were not to "come...near" to their wives.

"Sanctify" is related to "holy" in v. 6.
 This cleansing pictures moral cleansing through the Word - not through baptism, as many say.

Cf. Psa. 119:9; John 15:3; 17:17; Eph. 5:26.

We are not fit to stand as we are before God; there is need for personal cleansing.

They had 2 days to do this; the Lord would come down on "the third day" 19:11.

19:12 They did not have free access to the presence of God. They were NOT:

- 1) to go ~~up~~ into the mount.
- 2) to touch it.

The people could not tell at this point how they would feel when the Lord appeared, but there needed to be a sense of awe in God's presence.

THE DEATH PENALTY WOULD BE IMPOSED FOR A VIOLATION - as was the case with many things in the Law.

19:13 The sound of the trumpet indicates when they were to approach the mount, but only Moses could go into it. Cf. v. 24.

This ends the preparation.

19:14 NOW WE ARE TO LEARN WHAT HAPPENED.

V. 14 goes with v. 10.

19:15 They were told ~~again~~ about "the third day," with the added restriction, "come not near your wives."

19:16 Now THE LORD DOES WHAT HE SAID HE WOULD DO.

The result: "all the people that were in the camp trembled." From THEN, they were terrified!

4/10/13

(19:17) The time had come for the people "to meet with God."

(19:18) Obviously, the Lord was seeking to instill in the hearts of the people a fear of Himself. "Fire" is not only a symbol which represents God, but Heb. 12:29 says, "Our God is a consuming fire."

Even creation trembles at His presence: "the whole mount quaked greatly." Cf. 20:18-20. ~~DEATH~~

(19:19) as the trumpet continued, and grew louder, "Moses spoke, and God answered him by a voice."

Cf. the last three verses of Deut.: 34:10-12.

(19:20) Moses goes up into the mountain at this point.

(19:21) "This repeated reinforcement of the command not to touch the mountain, and the special extension of it even to the priests, were intended to awaken in the people a consciousness of their own unholiness quite as much as of the unapproachable holiness of Jehovah" (K+D, II, 103 - italics mine).

(19:22) Even the priests were not fit for God's presence at a distance without sanctification.

(19:23) Moses indicates that he understood what the Lord wanted.

(19:24) Repetition always means emphasis.

These commands MUST be obeyed!

"Lest He break forth upon them" - the verb is V 73 - actually V 73:73. Cf. v. 22.

This would mean the destruction of the people. Illustration: Lev. 10:1-3, Nadab + Abihu.

Cf. Ex. 33:20. Not even Moses was able to see the fulness of God in His glory. It probably means that, if such a thing were possible, God would not let such a man live.

THE SAME APPLIES HERE TO THIS LIMITED REVELATION OF GOD

(19:25) From God's presence, Moses goes down to minister to the people. He is the mediator.

4/17/73 CHAPTERS 20-24. These, with ch. 19, form the ~~first~~^{first} part of the last major division of Exodus (19-40). The major revelations in these chapters are called:

- 1) "All the words of the Lord" (24:3). These would be note also 20:11. the 10 commandments
- 2) "All the ordinances" (NRSV), or, "judgments" (KJV).

This word is used in 21:1 and must apply to all that follows, esp. until the break in 24:1.

However, "all the words of the Lord" may also apply, as used in 24:4, to both the commandments and the ordinances.

The Ten commandments are also called in 24:12, "a law, and commandments." But again, "law" may refer to all that God revealed through

Moses, the basis and heart of which were the "commandments."

That there was special importance to the beginning 10 commandments is evident from such passages as Ex. 34:28^b,

"and he wrote upon the tables the words of the covenant, the ten commandments."

Do we have two additional titles for what is found in Ex. 20:1-17:

- 1) "The words of the covenant."
- 2) "The ten commandments."

In Deut. 4:13 they are called:

- 1) "His covenant."
- 2) "Ten commandments."

Cf. Deut. 10:4, "the ten commandments."

When our Lord was asked for "the first commandment of all," He quoted Deut. 6:4-5. The second, Lev. 19:18. Cf. Mark 12:28-31.

But when He was asked what the rich young ruler might do to "inherit eternal life," He said,

"Thou knowest the commandments..."

(Mark 10:19)

So we conclude:

- 1) There were many commandments, but there were also the commandments, i.e., the ten - the basic, foundational ones. All the remainder of the Law (revelations given through Ex., Lev., Num., + Deut. were a commentary on the ten).
- 2) From Mark 12:28-31 we can see that the ten really have a twofold emphasis:
 - a) Those that have to do with the Lord, + which were to be evidence of their love for Him.
 - b) Those that had to do with men, + which

were to be an expression of their love for men.

3) Therefore we will call the first commandments, "the Ten commandments," to set them apart from all the others. Chapters 21-24 will be referred to as, judgments.

(20:1) Preliminary remarks on this chapter:

1) why was the Law given?

a) Negatively - IT WAS NOT GIVEN AS A WAY OF SALVATION.

b) Positively:

(1) It was given to reveal the nature of God - His holiness - so as to fear Him. His jealousy for His people. His authority over His people.

Cf. Ex 20:2, 5, 6, 19; Deut. 4:7-13; Rom. 7:12

(2) It was given to reveal the true nature of SIN.

Cf. Rom. 7:7-14, esp. v. 13

(3) It was given as that which the people of Israel were to live by.

Not anyone kept it perfectly, but they were all to live by it.

Paul uses the illustration in Gal. 3:

19 - 4:7.

(20:2) It is the remembrance of what the Lord has done for us that is to:

1) Cause us to love Him.

2) Cause us to express our love through obedience to His Word.

AND WE MUST REMEMBER THAT IT WAS THE SAME LOVE AND GRACE WHICH CAUSED GOD TO REDEEM ISRAEL (AND US), WHICH ALSO CAUSED HIM TO GIVE THE LAW AND ALL THAT WENT WITH IT.

(20:3) On the general character and arrangement of the commandments, note:

- 1) 8 are negative; only 2 are positive. "They presuppose ~~the~~ the existence of sin and evil desires in the human heart" (K+D, II, 114).

*never pay back
is a kind that
negative
sin makes it
expensive. See
all the hundreds
of negative
commandments
we start
it all over OT.*

Since God's law was really an expression of His love for Israel (Deut. 33:1-3), He knew that He must keep them from doing according to the evil that was in their hearts. WE NEED THEM.

- 2) The first 4 commandments have to do with MAN'S RELATIONSHIP TO GOD; the last 6 have to do with MAN'S RELATIONSHIP TO MAN.

Both are important.

But MAN'S RELATIONSHIP TO GOD must always come first. It is foundational to all human relationships.

- 3) They are expressed as commands to show GOD'S AUTHORITY OVER MEN, ESP. HIS OWN PEOPLE. That authority is reasonable because:

- 1) He is our Creator.
2) He is our Redeemer.

Genesis 3 (and hundreds of other passages teach that man is easily deceived (Eve) and perverse (Adam). Therefore, we need (and Israel needed) specific commandments from God as to what we should do and not do!

This authority of God is brought out in the first commandment: "Thou shalt have no other gods before me."

"God" is the familiar ELOTHIM! It speaks of Deity (as compared with humanity), and of His power and authority because He is Deity.

"Before me" - > before you. K+D (I, 114) say that it

means: beyond me, or in addition to me, or, quoting Luther, by the side of me.

This is a negative way of stating that God was to be their only God.

It eliminated idolatry.

It eliminated polytheism.

men have many different gods:

1) Money.

2) Career.

3) Pleasure.

4) People, esp. family.

5) Etc.

NOTHING IS TO BE PERMITTED TO TAKE THE PLACE THAT BELONGS TO GOD.

Cf. Deut. 5:7; 6:4, 5, 14, 15

Cf. Mt. 4:10

Cf. 1 Cor. 8:4 ff. - a passage which has the first commandment as its foundation.

Cf. Eph. 5:5 + note how the first commandment and the tenth bind the Law together on this one point.

Also see Phil. 3:19, "whose god is their belly," or appetite (NSRB).

and the end of 1 Jn 5 (vv. 20, 21).

Cf. Luke 14:26 and 16:13.

Positively this is stated in Deut. 6:4-5

(20:4) This is really an elaboration of #1.

"Thou shalt not make unto thee any carved image . . ."

5/1/73

Idolatry is forbidden. This includes anything that represents:

- | | | |
|------------|--------------------------|------------|
| 1) God. | 4) Men - living or dead. | 7) Even |
| 2) Angels. | 5) Animals + all living | creatures. |
| 3) Demons. | 6) Fish | things |

(20:5) This is the reason both

- 1) Worship and
- 2) Service

are excluded - "for I, the Lord thy God, am a jealous God." The Heb. KJV basically means, "to become very red," in this case, in the face (Ex. 9:29). It means God will permit "no rival," and that He is "the severe avenger of defection from himself" (Ex. 9:30).

"Visiting" - TJD, lit., striking out at a person in judgment because of his "iniquity."

HOW WONDERFUL IT WOULD BE IF WE COULD LOOK UPON ALL FAILURE TO LOVE THE LORD AS SIN!

And so serious is this that "the third and fourth generation" feel the effect of this.

We need to walk with the Lord, not only for our own blessing, but also so that our children will be blessed.

(20:6) BUT THE OPPOSITE is also TRUE!

note: The contrast between "hate" in v. 5 and "love" here in v. 6.

Love is proven by our walk, not by our talk.

Cf. Luke 14:26.

(20:7) Taking "the name of the Lord thy God in vain" involves every improper use of the Lord's name. He is revealed by His name, ^{not by images}. Therefore, profanity, or any other improper use of His name is absolutely forbidden.

Cf. Mt. 1:21-23.

This may have been one of the things which made the Jews not wear the names, gebraichen .

"(20:8) "The sabbath day" is the seventh day,
 Saturday - not Sunday!
 Remember "Holy" = 1) Different from other days, separated.
 2) used for other purposes, not for
 such as "sacrifice".
 "rest" further

(20:9) In these days restrictions had to be
 placed on their work; today we are trying
 to cut down on our work as much as possible.

(20:10) " Sabbath" - שַׁבָּת . It means a rest.
 Cf. Ex. 16:30 and all of the instructions
 that were given for that day.
 It was a sabbath, i.e., to on for the Lord.
 There rest was to be a time off worship,
 when they stopped in a special way to
 remember Him. It did not have anything
 merit, but was a time to glorify the One
 who had redeemed them. See v. 2.

(20:11) THIS VERSE GIVES US PROOF ^{THAT} THE DAYS OF
 CREATION WERE 24-HOUR DAYS.
 See Galatians looks back to original
 creation & to the first creation Day. Remembrance is a
 last Adam + the next creation.

(20:12) All that comes here falls under
 Gen. 19:18.

The foundation of all human relations
 has bound up in our relationship with
 our parents. You FIND A PERSON WHO HONORS

HIS PARENTS AND GENERALLY YOU WILL FIND A PERSON WHO IS RESPONSIVE TO ALL AUTHORITY, AND A PERSON WHO CAN BE TRUSTED.

"Honor" means to give the person the respect that is due ~~to him~~ because of the position ~~he~~ holds. Involved in this is OBEDIENCE.

See Paul's interpretation in Eph. 6:1-3.

Cf. Rom. 13:7 for an enlarged meaning, expanding this to other authorities.

See also: Ps. 34:11-16 where David calls the "saints" (v. 9) his "children."

Prov. 1:8, 10, 15; 2:1, etc. Solomon was not just writing for his family, but for all of the people of God.

Gen. 45:8 - God had made Joseph a father to Pharaoh.

Judges 5:1 - Deborah, the prophetess, was a mother in Israel.

2 K. 2:12 - Elijah was a father to Elisha.

Heb. 13:17

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"That thy days . . ." - which Paul states gives this command the distinction of being "the first commandment with promise" (Eph 6:2).

THIS, IN A SENSE, APPLIED TO ALL THE COMMANDMENTS. Cf. Deut 6:2; 1 K. 3:14. See also Dt. 22:6, 7.

This does not necessarily mean that a short life is a judgment from God, but often we see in Scripture the lives of men cut short in judgment.

K + D add ~~to~~ this significant word regarding the relationship of this commandment to

all that follow:

"as the majesty of God was thus to be honoured and feared in parents, so the image of God was to be kept sacred in all men. This thought forms the transition to the rest of the commandments"

(II, 123).

20:13 "Thou shalt not kill," or, better, "murder" (NASB).

This prohibits:

- 1) Taking another person's life.
- 2) Taking one's own life. Suicide is murder.

BUT THE FACT THAT THIS DOES NOT APPLY TO THE DEATH PENALTY IS EVIDENT FROM OTHER PASSAGES:

Ex. 21:12, 14, 15, 16, 17, 28, 29.

This was one of the first evidences of man's alienation from God: the murder of Abel by Cain (Gen. 4).

It is often related to ~~envy~~ Cf. Gal. 5:21. Rom. 1:29; Cf. 1 P. 4:15, "But let none of you suffer as a murderer..." King David was a murderer.

Also see 1 Jn. 3:15.

One man does not have the right to take another man's life, but governments do. ANY GOVERNMENT WHICH FAILS TO PUNISH CRIME OPENS THE DOOR FOR THE REPEATED VIOLATION OF THIS SIXTH COM.

20:14 "Thou shalt not commit adultery."

If all that is involved in this according to Lev. 20:10-16.

anything that violates the marriage relationship was punishable by death.

Cf. Mt. 5:32. It is not that the thought is as bad as the act, but that the thought leads

To the act. Since idolatry is spiritual adultery, a society which disregards God will also disregard each other. Cf. Jer. 3:6,9; 5:7;

20:15 "Thou shalt not steal." This is a natural inclination of the human heart - to take whatever belongs to someone else.

This prohibited:

- 1) Taking property.
- 2) Damaging property, i.e., vandalism.
- 3) Retaining something which was not a person's own possession.

Cf. Ex. 21:33-36.

20:16 "Thou shalt not bear false witness against thy neighbor."

Cf. Ex. 23:1.

See how this was violated even in the case of our Lord (Matt. 26:59, 60) - as was THE SIXTH COMMANDMENT.

Cf. Eph. 4:25; Col. 3:9,10.

20:17 "Thou shalt not covet..." The Heb. is

תִּזְבַּח. It means to desire. It goes to the very feelings which lead to adultery, stealing, etc.

It is to set one's heart on something which his neighbor has.

Cf. Prov. 23:7, "As a man thinketh in his heart . . ."

Cf. Prov. 16:3, "Commit thy works unto the Lord, and thy thoughts shall be established."

The previous commandments
set with the
natural at-
tis, will
be inward
thoughts

TO UNDERSTAND THE ABOVE COMMANDMENTS IS TO GO A LONG WAY TOWARD UNDERSTANDING THE HUMAN HEART. MAN BY NATURE IS:

- 1) Religious.
- 2) Ritualistic.
- 3) Rebellious.
- 4) Vicious.
- 5) Carnal, sensual.
- 6) Dissident.
- 7) Sly.
- 8) Materialistic.

(20:18) Cf. the fuller report in Deut. 5:23-27.

Evidently the demonstration on the mount continued so long that the people did not think that they would be able to live through it **(20:19)**.

(20:20) HERE WE SEE GOD'S PURPOSE IN THE LAW:

"God is come to test you... that ye sin not."

"Fear not... that his fear" - the same root in the original, but obviously with different meanings.

They were not to be terrified by the Lord, but they were to realize who He was and be fearful of the consequences of disobedience.
"To test" - i.e., to know the true state of their hearts.

"That ye sin not." HERE WE HAVE A DEFINITION OF SIN. It is anything which we do, or fail to do, which is contrary to the will of God as made known through His Word.

Thus, the moral standards of the Word of God:

- 1) Originate with God.
- 2) Are absolute.
- 3) Are always consistent with God's character.

The Law was given not only to reveal sin, but to prevent sin!

(20:21) Cf. the last three verses of Deut. (34:10-12). Moses evidently drew near to receive additional instructions from the Lord.

(20:22) Contrast "heaven" here with "earth" in v. 24.
Moral standards do not originate ^{on earth but} in heaven).

(20:23) Not even the costliest materials on earth were a fit representation of God. "make with me" = "by the side of, or on a par with me" (K+D, II, 127).

(20:24) Even the altar on which the offerings were made was not to be ornate. They were to be, either:

- 1) "Of earth," or
- 2) Of unhewn stone (20:25)

(20:26) This is the final prohibition regarding their sacrifices. Most of the prohibitions seem to have been built upon the errors of heathen worship.

Three things are here:

- 1) They were not to make their altars high - evidently with the idea that the closer they were to heaven, the more acceptable they were.
- 2) They were not to go up by steps, i.e., to engage in extended, meaningless ritual.
- 3) Heathen worship was often characterized

by prostitution. Such was not to be the case with Israel.

OBVIOUSLY, MAN'S WORSHIP WAS ALL WRONG!

5/15/73 CHAPTER 21:1 - 23:13

From 21:1 - 23:13 we have "the ordinances" - מִשְׁנָתֶן. The word can also be translated, the judgments.

The word is found in 21:1 and 24:3.

They describe what is right or lawful as an interpretation, or application, of the Law.

It has been called the civil law (as ch. 20 deals with the moral law, and Leviticus, esp., deals with the ceremonial law).

The Lord is doing three things here: (and through 23:13):

- 1) He is protecting the people from each other.
- 2) He is specifying things that are wrong.
- 3) He indicates the punishment which is to be measured out.

WE ARE NOT CONCERNED HERE WITH THE RIGHTS OF THE OFFENDER, BUT WITH THE RIGHTS OF THE OFFENDED.

THE LORD IS NOT CONCERNED ABOUT WHY A PERSON HAS DONE WHAT HE HAS DONE; HE IS JUST CONCERNED WITH WHAT! Certain crimes carried certain punishments, regardless of the reason. Things were not to be done according to the majority vote of the people, or its leaders, but according to the will of God.

The following is a general outline of 21:1 - 23:13:

- 1) The heading (21:1).
- 2) Judgments regarding servants (21:1-11).
- 3) Judgments regarding bodily injury (21:12-27).

This deals with crimes for which the death penalty was to be applied.

- 4) judgments regarding trouble involving animals (21:28-36).
- 5) judgments regarding thieves (22:1-9).
- 6) judgments regarding personal property (22:10-27).
- 7) judgments regarding the Lord (22:28-31).
- 8) judgments regarding honesty (23:1-9).
- 9) judgments regarding the ~~observance of~~ sabbaths - the Year and the Day (23:10-12).
- 10) The conclusion (23:13).

23:14-33

~~THESE ANNUAL FEASTS~~. This section deals with THE RELATIONSHIP BETWEEN THE PEOPLE AND THE LORD.

Note: The judgments are given in practically the opposite order of the Law which has the Lord first, then man. In the judgments we have the lowest order of men, ^{socially} first, and then it all concludes with the Lord.

Here there are:

- 1) more commandments to obey.
- 2) Warnings to be heeded.
- 3) Promises to believe.

actually Moses deals with

- 1) The Feasts - three to be observed annually. Cf. 23:14-19.
- 2) The Angel of the Lord (23:20-23)
- 3) Warnings and promises (23:24-33).

OBEDIENCE TO GOD IS ALWAYS FOLLOWED WITH THE BLESSING OF GOD. This is the meaning of the promises).

(Left margin notes: "Keep" = observe; while these solemnities were to be observed, there was to be no levity or irreverence.)

23:14 Think of this as both a privilege as well as a command. ONLY THE LORD'S OWN HAVE SUCH SACRED RIGHTS! It means, not only fellowship with God, but with each other.

The "three times" are specified in vv. 15, 16.

23:15 The first was "the feast of unleavened bread", which, of course, would include **THE PASSOVER**.

It was to be a memorial of their REDEMPTION from Egypt. Cf. 12:14-17. Note: "for in it thou comest out of Egypt."

"none shall appear before me empty," i.e., without sacrificial offerings" (JFB, I, 373). Cf. Deut. 16:16, 17.

23:16 The other two were:

2) "The feast of harvest, the first fruits of thy labors."

It points to the resurrection of Christ. Cf. 1 Cor. 15:20, 23.

3) "The feast of ingathering," also known as The Feast of Tabernacles. Cf. Lev. 23:39.

This anticipates the coming of the Lord and Israel's regathering from all of the nations. It gets its name from the booths they were living in — a reminder that they were "strangers and pilgrims on the earth" (Heb 11:13).

HOW IMPORTANT IT IS TO KEEP THE COMING OF THE LORD BEFORE US!

23:17 "your males" — note the emphasis upon the MEN. On the basis of 1 Sam. 1:3 and

Ex 2:41 This did not exclude the women,
BUT IT WAS IMPERATIVE FOR THE MEN TO BE THERE.

(23:18) In this and the next verse we have
FOUR RULES.

The two in this verse must refer to the
Passover.

- 1) The first insists on the ~~part~~ of the UNleavened bread - picturing as it does the moral perfection and glory of our Lord. We have His absolute perfection. "Thou shalt not offer the blood of my sacrifice with leavened bread."
- 2) The word for "sacrifice" here is NOT the same as that in the first part of the verse. Here it should be translated "feast" because it refers, nor to the offering of the sacrifice, but to the time when it was eaten.

"The fat of my feast" would not, therefore, refer to the animal fat (which would be burned when the sacrifice was burned on the Passover night), but to the tasty part of the roasted lamb. IT WAS ALL TO BE EATEN THEN - picturing that we immediately partake of ALL that Christ is when we trust Him as our Savior. WE WILL NEVER HAVE MORE OF CHRIST THAN WE DO THE MOMENT WE RECEIVE HIM.

(23:19) 3) This obviously refers to the second feast. "The first of the first fruits" means the best, the choicest. They were not required to bring all

that was harvested first, but just a part. HOWEVER, THAT HAD TO BE THE ~~BEST~~

This, too, points to our Lord. Regardless of how many wonderful people God has, the Lord Jesus Christ will always be the choicest of all.

- 4) This fourth command seems to be out of place. "Thou shalt not boil a kid in his mother's milk."

"A kid" is a young lamb. It was a favorite food among all the people of that area. The Arabs even today cook lamb in sour milk. This was supposed to improve the flavor.

BUT WHY THIS RESTRICTION?

If the same in Deut. 14:21 b.

The restriction was not against boiling a lamb in milk, but "in his mother's milk." To do this would show

"a contempt of the relation which God has established and sanctified between parent and young, and thus subverting the divine ordinances (K + D, II, 151).

IT IS AMAZING HOW OUR RELATIONSHIPS TO MEN AND EVEN TO ANIMALS CAN HAVE THEIR EFFECT UPON OUR RELATIONSHIP TO THE LORD. AND VICE VERSA.

23:20 The angel of the Lord (vv. 20-33).

In identifying this "angel," it is important to remember that, in the past, such an angel has been identified with Deity, i.e., a theophany, a pre-incarnate appearance

of the Lord Jesus Christ.

Is not the case here?

~~These are promises~~ Note in v. 21, "my name is in him" - meaning that God in His very nature was revealed by him. This certainly supports the idea of Deity.

The guidance is similar to what we have seen before. The angel of the Lord will do three things:

- 1) He would go "before" the children of Israel.
- 2) He would "keep" them "in the way."
- 3) He would "bring" them "into the place which" He had "prepared."

THERE IS REALLY NOTHING ELSE THAT IS NEEDED.

(23:21) "Beware of him." from יְהִי, to keep, it means to keep oneself from doing anything that displeases the other person concerned.

"Obey" is sit, hear, but it means

- 1) To hear so as to understand.
- 2) To hear so as to obey.

"Provoke him not" - from יְאַבֵּב (where we get the word, Marah). It means "to resist, to oppose, to rebel" (Ges., p. 1615).

The Law made no provision for deliberate, willful sin.

"my name is in him." See under v. 20.

(23:22) Now, elaborating on v. 20, the Lord begins to spell out in detail the meaning of His promises

OBEEDIENCE WOULD BRING DELIVERANCE FROM

THEIR ENEMIES. He would fight their battles, which He did many, many times.

(23:23) The extent of their victories is mentioned here.

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The Lord guides, prepares the way, overcomes the enemy.

(23:24) BUT THERE ARE ALWAYS DANGERS ASSOCIATED WITH VICTORIES. "Thou shalt not bow down to their gods."

A certain way of life follows the worship of any God. "Nor do after their works."

Cf. the same emphasis in vv. 32, 33.

(23:25) By way of contrast with v. 24, THIS IS WHAT THEY WERE SUPPOSED TO DO. "Serve" from T_IX includes doing THE WILL OF GOD as well as THE WORK OF GOD.

If they would "serve" Him, the Lord would bless them:

- 1) In providing for their daily needs: "He shall bless thy bread, and thy water."
- 2) In keeping them well: "I will take sickness away from the midst of thee."
- 3) In making them fruitful: "There shall nothing cast their young, nor be broken, in thy land."
- 4) In enabling them to live out their lives: "the number of thy days I will fulfill."
- 5) In giving them victory over their enemies:

THIS THOUGHT CONTINUES DOWN THROUGH V. 31.

NOTICE HOW MUCH WAS DEPENDENT UPON THEIR OBEDIENCE TO THE LORD. Everything in the

(23:26)

passage seems to lead up to this last point. The ultimate was their conquest over their enemies!

"I will send my fear before thee" Rahab is an illustration. Cf. Joshua 2:11.

Moses sang about this. Cf. Ex. 15:14-16.
See also Deut. 2:25.

not only this, but THE LORD WOULD FIGHT THEIR BATTLES, CAUSING THEIR ENEMIES TO FLEE.

(23:28) "Hornets," "a very large species of wasp, they were greatly dreaded both by man and beast on account of the acuteness of its sting" (K + D, II, 153), have been known to drive nations away.

Cf. Deut. 7:20; Josh. 24:12.

There does not seem to be any reason not to take this literally (although K + D take it figuratively). However, it is obvious that THE LORD INTENDED TO CONVEY TO HIS PEOPLE THE IDEA THAT HE WOULD BE THE ONE WHO WOULD CONQUER THEIR ENEMIES.

(23:29, 30) These two verses go together.

Although the Lord will drive them out, He will not do it all at once. Note:

- 1) v. 29 - "not . . . in one year."
- 2) v. 30 - "by little and little."

The Lord did not want the conquered territory to get to be more than they could care for. Instead He would wait, as He said, "Until though be increased," i.e., the multiplication of their numbers, "and inherit the land."

THE LESSON IS VERY OBVIOUS HERE: Victory

in the life of a child of God is always related to growth!

(23:32, 33) For repetition - the only thing that could hinder the blessing was the sin of disobedience. Therefore, they were to guard against idolatry and idolatrous people.

CHAPTER 24 -

It seems that Moses had been up in the mount 3x, and the 3rd time he received the judgments. Cf.:

- 1) 19:3 "And Moses went up."
- 19:14 "And Moses went ~~down~~ down."
- 2) 19:20 b "And Moses went up."
- 19:25 "So Moses went down."
- 3) 20:21 b "Moses drew near unto the thick darkness where God was."
- 24:3 "And Moses came and told the people all the words of the Lord, and all the ordinances.
- 4) 24,9 "Then went up Moses," and v. 15, "And Moses went up into the mount..."

It seems that:

- 1) On the 2nd time Moses was given the Law.
- 2) On the 3rd time, the judgments.
- 3) On the 4th time, the instructions regarding the Tabernacle and the priesthood. On this ~~4th~~ time also he was to receive the Law written on "tables of stone" (cf. 24:12).

So - as chapter 24 begins (vv. 1, 2) Moses is still in the mount for the 3rd time. In v. 3 he goes down.

(24:1,2) A KEY PASSAGE - The leaders must take the lead in worshiping the Lord; no one should exceed the leaders in:

- 1) Their devotion to the Lord.
- 2) Their fellowship with the Lord
- 3) Their nearness to Him.

What an unspeakable privilege was it extended to Moses: "Moses alone shall come near to the Lord." This refers to the 4th time.

(24:3-8) THIS IS WHERE THE COVENANT OF THE LAW WAS ESTABLISHED BETWEEN THE LORD AND THE PEOPLE - BY BLOOD.

(24:3) Moses gives the people all that the Lord had given him in chs. 20-23: "all the words... all the ordinances."

The people agree to accept it: "All the words which the Lord hath said we will do."

(24:4) So, to give it permanent form, "Moses wrote all the words of the Lord."

THE WORD COMES FIRST.

THEN THE ALTAR.

"Twelve pillars... twelve tribes. All were to be represented."

(24:5,6) On the sacrifices and the altar, cf. 20:24. It represented two things:

- 1) The presence of the Lord.
- 2) The blessing of the Lord.

The two offerings are very important:

- 1) "Burnt offerings" - offered to God for His satisfaction. It spoke of complete dedication.

to Him.

2) "Peace offerings" - the which is the means of our peace with God.

(24:7) After the sacrifices comes "the book of the covenant."

It was read.

The people responded the same way.

(24:8) Then the blood was applied to the people. It was only on the basis of the sacrifice that the people could enter into such a covenant of God.

IT SHOWS THEIR NATURAL UNWORTHINESS.

(24:9) "Then went up Moses" - such as was commanded in 24:1.

(24:10) "And they saw the God of Israel." On the basis of John 1:18, this has to be CHRIST - called here, "the God of Israel."

And they see Him IN HIS GLORY. Cf. vv. 16,17.

(24:11) "Upon the nobles . . . He laid not His hand," i.e., in judgment. This speaks of MERCY and GRACE. His favor was upon them.

"They saw God, and did eat and drink." Here we have FELLOWSHIP.

(24:12) Moses is now singled out again. He is to receive

1) "Tables of stone."

2) Additional revelation given in chs. 25 ff.
And Moses' responsibility was to "teach."

(24:13) Note: the absence of Moses.

"His servant, Joshua" - what a connection. Joshua has only been mentioned before in 17:9, 10, 13, 14. He is not mentioned again until 32:17, + only after that in the book in 33:11.

(24:14) Here is evidence that Moses had applied Jethro's advice in 18:22.

(24:15, 16) Moses was with the Lord for 6 days in the cloud. It is doubtful if Joshua was there. Cf. Deut 34:10,
"And there arose not a prophet since in Israel like unto Moses, whom the Lord knew face to face."

(24:17) Here we learn what "the children of Israel" said ~~at~~ from the bottom of the mount.

(24:18) Moses was in the mount "forty days and forty nights." During this time he "neither did eat bread nor drink water" (Deut. 9:9 b).

In Ex 34 this experience was repeated. Cf. 34:28.

The same period of time is also mentioned of:

1) Our Lord Elijah (1 K. 19:8).

2) Our Lord (Mt. 4:2; Luke 4:2).

Elijah went for 40 days on the strength he received from food provided by an angel of the Lord.

"In all these cases the number refers to a period of temptation, of the trial of faith,

as well as to a period of the strengthening
of faith through the miraculous support
bestowed by God" (K + D, II, 161).

End of Second Year

EXODUS - REVIEW AND PREVIEW

(Beginning third year - 9/11/73)

- 1 - The book of Exodus is the first of 4 books dealing with the life and ministry of Moses.
- 2 - Moses lived about 1500 B.C. This gives an approximate date for the book.
- 3 - The life of Moses - 120 years, divided into 3 forty-year periods. Cf. Acts 7: 23, 30, 36; Deut. 34:7
- 4 - Ex. 1, 2 are all we have concerning the first 80 years; the last 40, Ex. 3 - Lev. - Num. - Deut. 34.
- 5 - Obviously the work of God during this time was tied in with Moses. So, since Moses was the writer, this amounts to an autobiography. From the standpoint of OT revelation, no one is any more important than Moses. The spiritual truths learned from the life of Moses constitute one of the greatest treasures in all of the Word of God.

We saw this again as we completed Ex. 24 last Spring.

- 6 - But we have the emergence of another great line of truth in Exodus: the nation, Israel.

In Genesis we have the people of God as a family - Abraham, Isaac, Jacob, and Joseph; in Exodus, as a nation.

- 1 - The unfolding of the story in Exodus gives us our first major type, or picture, of salvation in the Bible. This is the most complete. Nothing before or after in the OT compares with it as a revelation of salvation.
- 2 - This picture is seen in the following ways:
- a - The bondage of Israel in chs. 1-11 with its suffering misery } a picture of helplessness } man without God, "the servant of sin."
- b - The deliverance by ^{the} blood of the Passover Lamb in Ex. 12. Cf. 1 Cor. 5:7; John 1:29; 1 Pet. 1:18, 19.
Everything in Ex 1-11 leads up to ch. 12; everything in Ex 13-40 follows from ch. 12.
- c - The book concludes from 13 to 40 by showing us God's ways with His redeemed people. All of it must be considered as a part of the great doctrine of salvation.
This would include:
- 1) Dedication to God - Ex. 13. Compares with Rom. 12:1, 2.
 - 2) Deliverance from the Egyptians, representing the world. Pharaoh stands as a type of Satan, the prince of this world. Cf. Ex. 14.
 - 3) Thanksgiving (Ex. 15) - the response of the people for God's mighty

Exodus - Review and
Preview - 3

deliverance. Praise is established as a key part of man's relationship to God. This first Psalm sets the tone for praise.

- 4) God's provision for His people - Ex. 16. Here we find tremendous lessons in the manna and the quail. This extends into ch. 17, vv. 1-7 with the water.
- 5) Amalek, a type of the flesh, in Ex. 17: 8-16.
- 6) The leadership of the people by Moses - ch. 18.

d - Chapters 19-40 stand by themselves with a threefold emphasis:

- 1) The Law.
- 2) The Tabernacle.
- 3) The Priesthood.

The emphasis is thus threefold:

- 1) The necessity for obedience.
- 2) Worship - seen in the Tabernacle as God's dwelling place. Cf. Ex. 25:8.

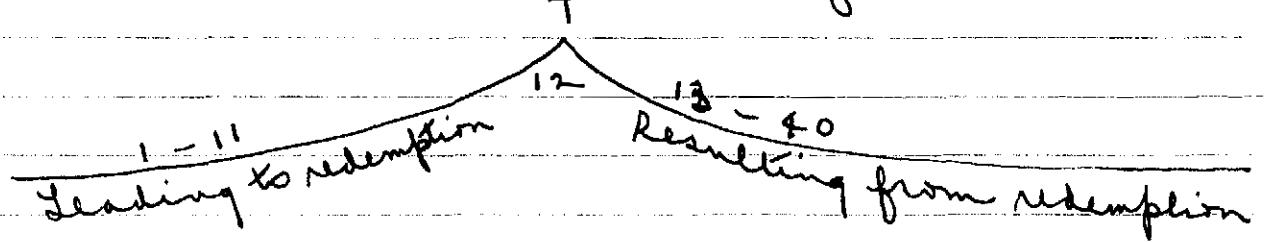
Why is the information given twice - first in 25-31; then in 35-40 (both the Tabernacle and the priesthood)?

- (a) The first: "and they shall make" (25:10) - what God told them to do.
- (b) The second: "and he made" (36:4)
- 3) The priesthood points to intercession - prayer, both with

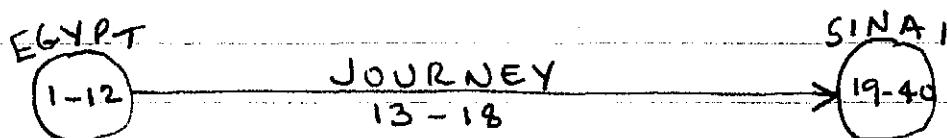
Exodus - Review and
Preview - 4

respect to Christ, our Great
High priest, and to us: believe
priests.

We have used two diagrams:



The book:



- I. The children of Israel in Egypt (1-12).
- II. The journey from Egypt to Sinai (13-18).
- III. The children of Israel at Sinai (19-40).

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CHAPTER 25 - Review of outline:

- I. The Children of Israel in Egypt (1-12).
- II. The Journey from Egypt to Sinai (13-18).
- III. The Children of Israel at Sinai (19-40)
 - A. The Giving of The Law (19-24).
 - B. The Instructions concerning the Tabernacle and the Priesthood (~~25~~²⁵-31).
 - 1. The Tabernacle - Part I (25-27)
 - 2. The Priesthood (28, 29).
 - a. The garments (28)
 - b. The consecration (29)
 - 3. The Tabernacle - Part II (30, 31).
 - c. Historical Interlude: the idolatry of Israel (32-34).
 - D. The Construction of the Tabernacle (35-38)
 - E. The Making of the Priestly Garments (39)
 - F. The Erection of the Tabernacle (40).

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(25:1) Moses uses this expression repeatedly so that Israel would know, and that we would know, that what follows is from God, and not from him!

(25:2) Before the work could begin, an offering had to be taken.

Note:

- 1) The offering was to be given by "the children of Israel," i.e., by the Lord's people.

THE WORK OF GOD IS NOT TO BE DONE, NOR IS IT TO BE SUPPORTED BY THE PEOPLE OF THE WORLD.

2) The "offering" was to be brought to the Lord.

Cf. Heb. 6:10; Phil. 4:18.

all of our giving is to be to the Lord.

3) It was "an offering" - אֹלֶה. Gen. (p. 114b) makes a point that the main idea is of that which is given, not that which is taken away.

"The Lord loveth a cheerful giver"

(2 Cor. 9:7b)

4) It was to be, therefore, "willingly with his heart." The giver must be motivated from within.

"Willingly" - speaks of being driven or impelled with the heart. He is to be moved by his heart so that he cannot refrain from giving.

What a difference it would make if our giving were on this basis!

25:3-7 The people were told what to bring before they were told how they were to use their offering.

Note ~~that~~ the offering was for both

- 1) The Tabernacle
- 2) The priestly garments,
thus linking them together.

25:8 HERE THE LORD GIVES EXPRESSION TO THE PRIMARY PURPOSE FOR THE TABERNACLE: "that I may dwell among them."

Here we see the condescension of God in His love for His people. He wants to be where they are and He wants them

where He is.
John 17:23, 24
Cf. Eph. 2:19-22
John 14:23

~~God~~ + 1 Cor. 6:19, 20.

"Sanctuary" - WTPD. This is a holy place because it is the dwelling place of a holy God. It is set apart for God and was to be kept free from everything that would defile.

(25:9) THIS IS A VERY IMPORTANT VERSE.

nothing was left up to the Israelites or to Moses. The Lord was the Designer and it was all ^{to be} according to His plan.

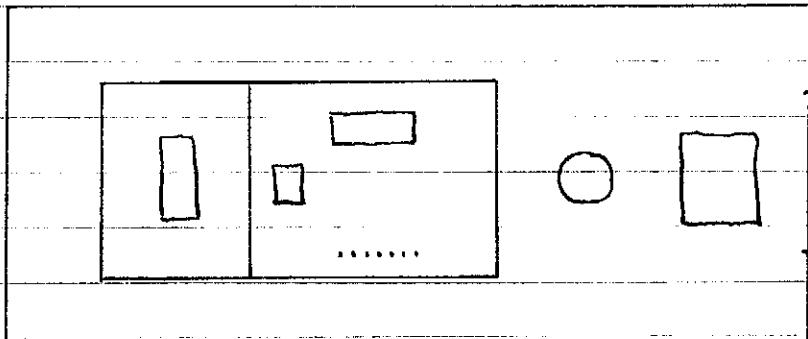
"The pattern" - לְמִזְבֵּחַ. Cf. Heb. 9:23, 24.

The pattern given by God itself was only a pattern of the heavenly sanctuary. So all of this points ahead and must be followed in every detail.

"The Tabernacle" - מִזְבֵּחַ. This means a habitation or dwelling, from מִזְבֵּחַ, to abide, to dwell.

(25:10-22) THE ARK OF THE COVENANT Cf. Ex. 37:1-9.

The layout of the Tabernacle was as follows:



Gold typifies glory,
Deity ↑

Wood - from the
Cf. Gen. 53:2 earth, humanity
The two natures of
our Lord.

Why start with the ark of the covenant first? Exodus 25:22 gives us our answer.

Cf. John 1:14 - lit., tabernacled among us.

25:10-15 The ark itself is described. "a cubit" = c. 18 inches.

Thus $2\frac{1}{2}$ cubits long = approx 45" long.
And $1\frac{1}{2}$ cubits broad and high = approx. 27"
both ways.

25:16 On what was put in it, note "the testimony." See also v. 21. It became (v. 22) "the ark of the testimony."

See also Heb. 9:4. It is called "the ark of the covenant," and emphasizes the relationship which was based upon obedience to the Mosaic Law.

25:17-22 The mercy seat. It was so called because it speaks of having satisfied God with respect to sin. God has been offended; all that enters into the Tabernacle ministry has satisfied Him.

"mercy seat" - Τὸν ἄστριπον, lit., a covering.

Cf. Heb. 9:5 - Τὸν ἄστριπον. It is a place where sins are forgiven. It is the place of expiation, the propitiatory - the place where God's wrath is satisfied.

In 1 John 2:2 John uses the cognate, ἄσπευδος. See also 1 John 4:10.

Here we have the great doctrine of propitiation - that God is satisfied and is turned with favor to those who seek forgiveness through the sacrifice of His Son.

25:18 "Two cherubim" - The only time they are mentioned before is in Gen.

3:24. The Heb. □ Τὰ δύο speaks of heavenly,

or angelic beings. They guard the righteousness of God.

Ezek. 28:14, which we believe speaks of Satan, calls him "the anointed cherub." His sin was seen in his violation of God's righteousness.)

25:22 Here we have additional information regarding Cherubim. They have to do with God's revelation to man. This may be another evidence of what we have in Gal. 3:19; Acts 7:53; Heb. 2:2.

Here again is where Satan failed.

Cf. Psa. 80:1.

It is also the place from which He reigns over all the earth - a picture of His sovereignty. Cf. Psa. 99:1. See Isa. 37:16 in Hezekiah's prayer.

In Heb. 9:6 it says that the Cherubim were "shadowing the mercy seat." The Gk is ΚΑΤΑΦΚΙΑΖΟΥΤΑ, which conveys the idea of covering, or protecting, or guarding. This is their work in Gen 3:24.

"Meet" - מֵלֵא, from לִי, "to present one's self to a person at an appointed place."

"Commune" - מְלַאֲכָה. This is the Heb. verb, to speak.

~~This meant that the ark of the covenant became the throne of God from which He signed over Israel.~~

So it was a place of fellowship and revelation.

9/25/13

25:23-30

THE TABLE OF SHEWBREAD (or showbread).
 Lit., the bread of the face, or the presence. Heb.: שְׁבֵדָה. The bread was so-called "because they were to lie before the face of Jehovah as a meat-offering presented by the children of Israel" (K + D, II, 171).

Cf. Lev. 24:5-9.

Spiritually it points to Christ as the Bread of Life. See John 6:32-35, 44-51.

As the priests were to eat the loaves of showbread, so we as believer priests are to continue to feed on Him.

10/9/13

25:23

The table of showbread was shorter } than the ark
narrower } narrower

- 3 ft long, 18" wide.

The height for the two was the same: 2'3".
 It was made of acacia wood. (ark + table)

25:24

... overlaid "with pure gold."

25:29

"... it may be inferred, although not affirmed either here or in any other passage, that wine was placed on the table, which was probably made use of by the priests at the same time as the bread." (JFB, I, 387).

25:30

Lev. 24:5-9 tells us that there were 12 loaves - obviously related to the 12 tribes.

Frankincense was also used on them (cf. Lev. 24). This speaks of the fragrance

of Christ. Cf. 2 Cor. 2:15, 16.

The bread was made every sabbath (1 Chron. 9:32).

"Before me" - This phrase explains why it is called the bread of the presence.

The NT term for showbread is ΤΙΡΟΘΕΣΙΣ ΤΩΝ ἀΠΤΩΝ, Presentation of the Loaves. Cf. Heb. 9:5.²

"Always."

The picture is here of Christ as the One through whom we have our approach to God, + here esp. as the One who sustains and meets the needs of His own.

He is our salvation.

He also meets our needs day by day.

25:31-40 THE GOLDEN LAMPSTAND. Cf Ex 31:17-24.

25:31 It was made "of pure gold."

27:37 Made very ornately, the lampstand had "seven lamps."

Seven seems in scripture to be the number of completion. Cf. creation.

AS THE LIGHT OF THE WORLD,

- 1) Revealing God, and
- 2) Showing men the way, + before that his need,

Christ is all we need. Cf. John 8:12

Other details:

- 1) Ex. 27:20, 21.
- 2) Ex. 30:8.
- 3) Lev. 24:1-4.

John 9:5; 1:4-9;
3:19

Heb. 1:3

John 1:1, 14; also
vv. 4-9

Col. 1:15, 19; 2:9, 10.

10/16/13

25:40 a repetition of 25:9. See also 26:30.
 "Pattern" - פְּתַת, from פָּתַח, in
 turn from פָּתַח, to build. The word means a
model. The Lord gave Moses the details
 right down to the last item.

Moses was to obey implicitly; no decision
 was left up to him or anyone else.

26:1-14 THE COVERINGS FOR THE TABERNACLE.

There were 4 of them. See vv. 1, 7, 14.

26:1) The first covering on the Tabernacle
 was made of linen. Cf. Rev. 19:8. Here
 it would picture the righteousness of Christ.

There were three colors:

1) "Blue" - the color of the heavens, and
 generally thought to represent the heavenly
 origin of our Lord, His Deity.

2) "Purple" - royalty. It indicates that
 Israel was to have a King.

3) "Scarlet" - סָרֶת. This is a crimson
 color. It was the color used in Rabah's
 "thread" and also the color mentioned in
 Isa. 1:18. It points both to sacrifice
 and sin.

Also we have the "cherubim." (See notes
 on pp. 182, 183.) Here the thought of guarding
 and protection enters in.

There were to be "ten curtains," five
 coupled together, + the other five coupled
 together, joined by 50 loops. Cf. **26:3, 5**

0 curtains
 28 x 4 cubits
 each
 50 loops
 50 gold
 clasps

26:7

The SECOND COVERING was of spun "goats' hair." Cf. 35:26. In other words, it was a cloth. Bedouin Arabs still make their tents in this way.

The goat was a sacrificial animal, and the idea of a covering through a sacrifice is here.

11 curtains: 5 + 6 30x4
Bronze clasps - 50 cubits
Loops - 50 each

26:14

THE UPPERMOST COVERINGS:

- 1) "Rams skins dyed red."
- 2) "Badgers' skins."

Obviously sacrificer were made for both of these.

The ram was used in:

- 1) Sealing the covenant with Abraham (cf. Gen. 15:9).
- 2) The substitute for Isaac when Abraham was offering his son.
- 3) It was used also for the trespass offering - Lev. 5:15, 18.

"Badgers' skins" could refer to either badgers or seals. NASB: "porpoise."

They are not mentioned before or after, except in this connection.

Obviously again we have sacrifice.

The primary reason for the choice was protection of the Tabernacle. These skins seem to have been especially useful against lightning. cf. Gen., p. 1127.

10/23/73

26:15-30 THE BOARDS AND BARS.

26:16 Each board: 10 cu. long - 15'

1½ cu. wide - 2' 3"

26:17 "Two tenons for each board."

26:18 "Twenty boards for the south side. Thus
the length was26:19 "Forty sockets of silver" - two for the
two tenons in each board.26:20, 21) The same was done for the ~~north~~
side: 20 boards
40 sockets

26:22 On the west end - the rear: 6 boards

26:23 2 boards for each corner, making
8 boards on the west end.26:24 The meaning here is difficult.
They were ~~solidly~~ double for
strength so as to give greater stability.
It evidently means that a ring was
placed in the corner  so as to receive
the bar which passed
down the side ± across the back, thus
giving it more stability.26:25 This confirms that there were 8
boards and 16 sockets across the
back, the west side.

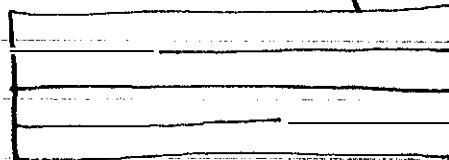
(26:26,27) The bars:

- 1) 5 for the south side.
- 2) 5 for the north side.
- 3) 5 for the west side - which obviously were shorter.

(26:28) The bars evidently were in 3 rows: 1 through the center
2 at the top
2 at the bottom.

(26:29) The bars went through gold rings.
We are not told:

- 1) How long the bars were.
- 2) How many rings there were, although it would seem that there must have been three in each. The upper + lower bars supposedly went only half way. It is possible that the upper and lower bars were not the same in separate length. Perhaps they were like this:



These details ^{perhaps} were obvious to the builder so that the details were unnecessary.
THE TABERNACLE WAS VERY STURDY!

Both the acacia wood boards and bars were overlaid with gold.

(26:31-37) THE VEIL AND THE CURTAIN AT THE DOOR.

(26:31) This describes THE VEIL, made of the same materials and colors as

The first covering over the Tabernacle:

- 1) Linen with blue
purple
scarlet

2) And in it was the design of a "cherubim."

26:32 It was held up by "four pillars," overlaid with gold.

"Their hooks" for the veil were of "gold."

26:33 This tells where the veil was to go - inside, to divide between "the holy place and the holy of holies."

26:34 The ARK and the MERCY SEAT were all that went into the Holy of Holies.

26:35 In the Holy Place went:

- 1) The lampstand on the south
- 2) The Table on the north.

(These three [see vv. 34, 35] were all that have been described so far.)

26:36 The screen was like the veil, BUT THERE WAS NO CHERUBIM.

26:37 The veil had 4 pillars (see v. 32). The curtain, or screen, had 5.

The hooks were bronze instead of gold as with the veil. The pillars were covered with gold.

Remember: the clasps for the first covering were gold; for the second, bronze.

Observations:

- 1) The Holy of Holies was for God; the Holy Place for the people (represented by the priests).
- 2) The Veil represents the body of Christ.

Cf. Heb. 10:20 Cf. vv. 19-22

- X now
* 33 many
feel bear
be most holy
out they place
were equal
or be same
they were
respectively
3) Also, cf. Heb. 9:6-12 Cf. esp. v. 8.

- 4) Prominent are:

a) Linen - righteousness (Rev. 19:8).

b) Blue - heavenly

c) Purple - royalty

d) Scarlet - sacrifice + sin

e) Cherubim - guardians Atonement

f) Wood - Redemption - Ex 30:11-16
→ Dedication, Sanctification - Ex.

g) Gold - cf. Lev. 26:19 - judgment
Silver - 1 Pet. 1:18, 19²⁷

gff) Bronze - the brazen serpent, Num. 21:9.

- 5) Thoughts from F. B. Meyer, Vol. II, pp. 92 ff.,
re: the Tabernacle:

a) God's condescension - to dwell with man.

The comfort and joy of having Him with them.

b) His unity.

c) His nature: "God is a spirit."

d) His holiness.

10/30/72 CHAPTER 21 - THE ALTAR OF BURNT OFFERING

AND THE OUTER COURT [The other

two remaining articles are in ch. 30: the
altar of incense (30:1-10), and the laver
(30:17-21).]

* 27:1-8 THE ALTAR OF BURNT OFFERING.

27:1 The "altar" was made of wood, overlaid with "bronze" (v. 2).

It was 5 cu. x 5 cu. x 3 cu = $7\frac{1}{2}'' \times 7\frac{1}{2}'' \times 4\frac{1}{2}''$

27:2 It had 4 "horns" - "the projecting

points, like horns ... which were to be smeared with ^{the} blood of the victim" (Gen., 9:4). Cf. 29:12.

(27:3) All of the utensils were of "bronze."

(27:4) There was "a grate ... of bronze." Also there were "four bronze rings," one in each corner, to carry the altar. Cf. v.7. These rings were in the grate, extending through the sides of the altar.

(27:5) "The compass" - I⁷7². Cf. 38:4. The NASB calls it a "ledge."

There ~~are~~ ^{were} different ideas as to what this meant.

Whether this ledge were on the inside or outside is not clear, but the grate went under it, half-way up on the sides of the altar. It seems most likely that "the compass" was on the inside.

(27:6) "The staves" for carrying the altar.

(27:8) "Hollow" speaks of the center. It had four sides, no top, no bottom, only the grate in the center.

Note: where it was,

and what it was used for - Ex 40:29.



27:9-19 THE OUTER COURT - RIGHTEOUSNESS (LINEN)
PREDOMINANT WITH JUDGMENT (BRONZE)

(27:9) The length of the outer court was 100 cubits, or 150 ft.

"The hangings" were linen.

(27:10) There were 20 pillars.

They had sockets of bronze.

The hooks (to hold the curtains) and the
the bands (holding the hooks) were of
silver.

This applied to the south side.

(27:11) The north side was identical with
the south.

(27:12) At the rear on the ~~the~~ west side:

- 1) 50 cubits, or 75 feet
- 2) 10 pillars

(27:13) On the front, the east side:

- 1) 50 cubits or 75 feet

(27:14) 2) 15 cubits of curtain on each side
of the gate, hanging on 3 pillars.

(27:15) Describes the side opposite the one
mentioned in v. 14.

(27:16) 3) The gate

a) 20 cubits

b) The curtain: linen with blue,
purple, and scarlet.

c) Four pillars + four sockets

11/6/73 (27:17) A repetition of the details given in v. 10.

(27:18) Another recapitulation. Cf. vv. 9, 12. This
is the first time that the height on the
outer court is given - "five cubits."

(27:19) This must refer to the vessels on the

outside, i.e., that they were of "bronze," since, e.g., the vessels for the Table of Showbread were of gold.

27: 20, 21 OIL FOR THE LAMP.

27: 20 The light in the Holy Place was to burn continuously - speaking of Christ as the revelation of God

The "pure olive oil" was to be provided by the people of God, "the children of Israel."

The NSRB, p. 106:

"It is not a ^{question of} testimony in and to the world, but of our worship and communion as believer-priests..."

27: 21 Aaron and his sons were to trim the lampstand, "from evening to morning before the Lord."

Oil surely seems to represent the Holy Spirit. Cf. Exo 3: 21, 22; 4: 1, 14, 16-21^a.

On Christ as the Light, cf. John 1: 4, 5, 6-9
John 3: 19-21

^a John 1: 5-7

Related passages: Mt. 5: 14-16. } Concerning believers.
Eph. 5: 8-13. }

John 15: 26, 27 } Concerning the
" 16: 14, 15 } Holy Spirit

Looking back over the details for FIRST THINGS:

- 1) for the people to do (Ex. 25: 1, 2).
- 2) for God to do (Ex. 25: 8, 22)
- 3) for the priests to do (with the provision made by the people) (Ex. 25: 20, 21). They

were to "order it," i.e., "keep it in order" (NASB).

11/13/73 CHAPTERS 28, 29

- 1) The garments of the priests (ch. 28).
- 2) The consecration of the priests (ch. 29)

In ch. 28:

- a) The garments of the high priest (vv. 1-39).
- b) The garments for the high priest and the other priests (vv. 40-43).

The high priest - a type of our Lord, but primarily a type of the believer-priest.

Cf. how Aaron and Christ are contrasted in Hebrews:

- 1) Heb. 7:11-14.
 - 2) Heb. 7:23-28.
 - 3) Heb. 9:11-14.
 - 4) Heb. 9:23-26.
 - 5) Heb. 10:11-13.
- Christ's sacrifice:
- 1) Eph. 5:2
 - 2) 1 Cor. 5:7

The believer-priest:

- 1) Heb. 10:19-25.
- 3) 1 Pet. 2:1-5, esp. v. 5, "spiritual sacrifices,
acceptable to God by
Jesus Christ"
- 4) 1 Pet. 2:9.
- 5) Rev. 1:4-6, esp. v. 6.

The OT priest basically offered 5 sacrifices:

- 1) The burnt offering (Lev. 1).
- 2) The meal offering (Lev. 2).
- 3) The peace offering (Lev. 3).
- 4) The sin offering (Lev. 4).
- 5) The trespass offering (Lev. 5).

Our sacrifices today are as follows:

- 1) Our bodies, i. e., ourselves (Rom. 12:1, 2).
- 2) Our praise (Heb. 13:15). Rom. 15:16
- 3) Our works (Heb. 13:16a; Phil. 2:17). Eph. 5:2
- 4) Our gifts (Heb. 13:16 mid.). Phil. 4:18

11/19/73

(28:1) GOD'S SOVEREIGN CHOICE OF AARON (v. 1).

"Take thou" - תְּקַרֵּב, means "to cause or command to approach" (Yer., 940). Aaron did not volunteer; he was called! No one had the right to be resentful against Aaron because this was the will of God. THIS EVEN EXCLUDED MOSES. Jamison (I, 392) feels that Moses may have previously served as a priest according to Psa. 99:6.

"That he may minister unto me in the priest's office." Cf. this here, in v. 3, + in v. 4. Also v. 41; 29:1, 44; 30:30; 40:13, 15.

"Minister" - מִנְדָּב. Actually the whole phrase above is a translation of these two words.

This describes the ministry of the priest. Compare with 25:2, 8, 22 where the Lord is placed in the central place. It is all for Him!

(28:2) "Holy garments" - which set Aaron apart from all others in Israel. His work was holy and so were his garments because they had to do with a Holy God!

Lit. it was a covering. The priest could not approach God unless he was covered.

"For glory" - תְּהִלָּה. It was to show how he had been honored.

"For beauty" - תְּאַתֶּרֶת. Again the idea is of honor with beauty also indicated.

The people were to see by the attire of the priest how he had been honored of God.

(28:3) Even those who were to make them were "wisehearted... filled with the Spirit of wisdom."

The double emphasis on wisdom points to "practical intelligence in the affairs of life" (K + D, II, 192). Since "the Spirit" was the One who "filled" them, this indicates an ability surpassing what they would normally have.

Cf. 31:3.

Ex 28:3 is the first mention of spirit-filled people. "The primary idea" of בָּרֶךְ "seems to be that of abundance, overflow" (Isr., 567).

"To consecrate him" - iWTP. This is the same root as "holy" in v. 2. It speaks of cleanness, purity. K + D point out that sanctification involves two things:

- 1) The removal of sin
- 2) "The transformation of the natural into the glory of God" (II, 193).

Theologically it points to imputed righteousness. ONLY WHEN CLOTHED IN THESE GARMENTS COULD HE "minister unto me in the priest's office" - again 2 words.

(28:4) The various parts of the ^{high} priest's garments are mentioned. Six are mentioned:

- 1) "a breastplate"
- 2) "an ephod"
- 3) "a robe"
- 4) "an embroidered coat"
- 5) "a miter"
- 6) "a girdle"

And for the third time we have,
 "that he may minister unto me in the
 priest's office."

28:5 This verse is especially significant because here we note the very colors and some of the materials which were used in the Tabernacle. THIS UNQUESTIONABLY RELATES THE GARMENTS OF THE PRIEST TO CHRIST. Only as we are clothed in the righteousness of Christ can we minister unto God as priests.

28:6 - 14 THE EPHOD.

"The breast plate" is mentioned first in v. 4, but not discussed until v. 15. "The ephod" comes first in the description.

Cf. Ex. 39:2-7.

28:6 Cf. Ex. 39:3 to see how the gold was worked in with the other colors.

28:7 The ephod was made of two parts: a front and a back, reaching down over the hips (^{six inches} according to the Rabbis), and they were joined together by "two shoulderpieces".

28:8 Around the waist of the priest, binding the front and back of the ephod, was "the beautifully woven girdle of the ephod" - a band or belt, tied in front, made in the same way as the ephod itself.

28:9 NOW WE ARE TO LEARN THE MAIN PURPOSE OF THE EPHOD APART FROM THE FACT THAT

11/20/73 IT PROVIDED A COVERING FOR THE ^{HIGH} PRIEST.

"Two onyx stones" - obviously precious, a gem. And its value would be increased because in v. 11 we learn, "Thou shalt make them to be set in settings of gold."

"Grave," or, "engrave," so that "the names of the children of Israel" would be there permanently.

(28:10) "Six names"; the oldest six, were listed in order of birth on the right shoulder stone; the other "six names" would be listed in order of birth on the left shoulder stone. Josephus gives us the point regarding the right and left stones.

The names would be:

1) Right:

Ruben
Simeon
Judah
Dan
Naphthali
Gal

2) Left:

Asher
Issachar
Zebulun
Benjamin
Manasseh
Ephraim

(28:11) The names were cut into the stones, and the stones were placed in settings of gold.

(28:12) The two stones were mounted on the two shoulder pieces of the ephod.

On "the shoulders," cf. Isa. 9:6; 22:22. It signifies authority, or strength. Cf. Luke 15:5.

An illustration would be in the way our military officers bear their insignia on their shoulders.

"memorial" - 2x. Heb: 17?). This was so they would be remembered, + not forgotten.

But the special place of remembrance is seen in the words, "And Aaron shall bear their names before the Lord..."

28:13,14 Two braided golden chains were to be fastened to the golden settings.

WHAT WAS THE SIGNIFICANCE OF THE ONYX STONES?

- 1) They represented the people of God.
- 2) They indicated how precious they are to God, and how precious they are to the people of God.
- 3) They picture their equally precious character. In this sense, none is greater than another.
- 4) They typify their future glory.
- 5) The garments show the priest covered with the glory seen in the Tabernacle, i.e., of CHRIST.

28:15 - 29] THE BREASTPLATE

28:15 "Breastplate of judgment" - בְּגִימָנָה יְמִינָה.

It is so-called because it was beautifully adorned, or, as Jamieson says (I, 393), "a very splendid and richly embroidered piece of brocade."

The idea of "judgment" points to the rightful treatment which God would give His people as a result of the priest's ministry in their behalf.

It was made as the ephod was made, i.e., out of the same materials.

(28:16) The breastplate was square, "a span," about 9 inches, or $\frac{1}{2}$ cubit square. And it was "doubled" so as to bear the weight of the stones.

(28:17-20) Here, in contrast with the ephod and its stones,

- 1) Each tribe is represented by a precious stone.
- 2) Each stone is different.

The lines probably went across, with the first row at the top, etc.

Each of them was "set in gold in their enclosings."

(28:21) Each stone had the name of one of the 12 tribes engraved in it.

11/26/73 (28:22) The breastplate was to be worn on the ephod and so had to be attached to the ephod.

This was done at the top with two golden chains; at the bottom with "a lace of blue" (v. 28).

The golden chains were mentioned earlier in v. 14. Cf. also 39:15.

(28:23) To attach the breastplate at the top, a ring of gold was placed in the two upper corners of the breastplate.

(28:24) The two golden chains, or braided cords (NASB), were then places through these two rings and (28:25) they, the cords, were then attached to the settings on each shoulder of the ephod which held the onyx stones.

* "The heart, according to the biblical view, is the centre of the spiritual life,-- not merely of the willing, desiring, thinking life, but of the emotional life, as the seat of the feelings and affections . . . Hence to bear upon the heart does not merely mean to bear in mind, but denotes 'that personal intertwining with the life of another, by virtue of which the high priest . . . stood in the deepest sympathy with those for whom he interceded'" (K & D, II, 199, 200).

28:26 Next, the breastplate had to be attached at the bottom. So again two gold rings were made and put under the breastplate at the bottom corner.

28:27 A third set of golden rings was attached to the front of the ephod, just above the girdle, or the woven band (NASB), in positions which would parallel the two rings at the bottom of the breastplate.

28:28 The rings on the breastplate and the ephod were joined with "a blue cord" (NASB), one on each side, to hold the breastplate firmly in place over the ephod.

28:29 HERE WE SEE THE SIGNIFICANCE OF "THE BREASTPLATE OF JUDGMENT."

It was:

- 1) "Upon his heart" i.e., Aaron's heart, a ministry of love.
- 2) "For a memorial" - תְּמִזְבֵּחַ, i.e., so that the people will not be forgotten either by the priest or by the Lord.

Cf. 28:12 for the same emphasis regarding the stones on the ephod.

- 3) "Before the Lord" - בְּפָנָי, before the face of the Lord (lit.), i.e., in His presence.
- 4) "Continually" - תְּבֻלָּת, "without interruption" (Gen., p. 1134). This would mean, of course, whenever the priest went into the Sanctuary, or Holy Place.

28:30 URIM and THUMMIM, meaning "lights and perfections" (NASB, mg.).

cf. Gen 49:16.
"and he placed
upon his hands:
of my hands."

just what they were we do not know. But cf. Num. 28:15-23, esp. v. 21.

Here it seems clear that the Urim and Thummim were for guidance to protect the rights ("breastplate of judgment," or right) of the people. It was a supernatural provision for the people, either with flashing lights, or the appearance of a steady stream of brilliant light when the will of God was sought.

" . . . we can draw no other conclusion, than that the Urim and Thummim are to be regarded as a certain medium, given by the Lord to His people, through which, whenever the congregation required divine illumination to guide its actions, that illumination was guaranteed, and by means of which the rights of Israel, when called in question or endangered, were to be restored, and that this medium was boun up with the official dress of the high priest, though its precise character can no longer be determined." Cf. K & D, II, p. 199.

It is only mentioned in the following passages:

- 1) Ex. 28:30.
- 2) Lev. 8:8.
- 3) Num. 27:21.
- 4) Deut. 33:8.
- 5) 1 Sam. 28:6.
- 6) Ezra 2:63.
- 7) Neh. 7:65.

In our text, instead of "bear the names" as in 28:29, we have "bear the judgment" - בְּנֵי יִשְׁעָה . . . כְּפָרָת. He was to bear as a burden that which was "just, lawful, conformable to law" for the people of Israel. IT IS EVIDENT THAT THE BLESSINGS OF GOD, HIS WILL, HIS GUIDANCE WERE ALL TO BE IN CONFORMITY TO HIS WORD.

Note: 1) The assurance of guidance which this gives.

2) The fact that this was a major concern of the priest in his work.

We can understand why our understanding of this is veiled because of the ridiculous things which people would do if they knew how to duplicate it today.

12/4/73 (28:31) THE ROBE OF THE EPHOD.

Yes. (p. 596) says that this went "under
the ephod."

Its color was "blue," or possibly purple.
Gen. prefers blue. Blue is distinguished
from purple in v. 33.

28:32 The robe was evidently made of one piece + had an opening for the head which had a strong hem around it to prevent tearing, i. e., "a binding of woven work."

28:33 We again have the "blue, and... purple, and... scarlet" in the "pomegranates" which were "round about the hem" on the lower hem.

"Pomegranates" - > [?] This was a round fruit with a hard shell and filled with seeds. The Israelites liked them. Cf. Num. 20:5.

From 39:24 these were made of twined
linen in these colors.

It is hard to determine whether each "pomegranate" was a solid color, or whether each one had three colors. The latter seems more likely.

There were also "bells of gold" around the lower hem.

28:34 The arrangement of the bills and

pomegranates was "a golden bell and a pomegranate, a golden bell and a pomegranate," etc., etc.

28:35) Aaron was never to go before the Lord to minister without wearing his robe. Cf. "that he die not."

For the ^{possible} meaning of this, cf. Num. 15:38,39.
Cf. Mt. 23:5

These may refer to the Word of God:

- 1) The pomegranates - "pleasant spiritual food, that enlivens the soul and refreshes the heart" (K+D, II, 202).
- 2) The bells - "the sounding... or... proclamation of the word" (Op. cit., p. 203).

There must also be the idea here of beauty, adornment, and joy in the priest's ministry

28:36-38) THE GOLDEN PLATE ON THE MITER,
OR TURBAN (NASB).

28:36) Another characteristic of the priest's work is seen in the golden plate, and esp. in its engraving: "HOLINESS TO THE LORD" - קדש ליהו. Cf. 39:30. This, perhaps more than anything else characterized the priestly ministry. All had to be holy to the Lord.

28:37) It was mounted on the miter of linen (see v. 39).

It was attached with a blue cord to the turban.

(24:38) The purpose of the priest's work: ^{high}
to "bear the iniquity of the holy things."

"Bear" - [בָּרַא] The word here speaks of bearing away, and so to expiate, to cause sin to be forgiven, or forgiven.
So Ges., p. 696.

Cf. 34:3^o,
the crown
"The iniquity" - [בְּרִית].

"The holy things"; i.e., the offerings which the people bring.

"Guilt cleaves even to their offerings... he had, if not exactly to supplement, yet to complete, the whole abundance of the expiatory offerings of the children of Israel, to cleanse them from the stain of guilt (the negative guilt of deficiency, and the positive guilt of wrong-doing) which cleaves to them" (Lange, I, 122).

So the priest was to bear away the sins from even the sacrifice so that they were gone.

Our sins were placed on God's Son, but they are there no longer. THEY ARE PUT AWAY BY THE SACRIFICE OF CHRIST.

Cf. Isa. 53:6 - our sins laid upon Him.

Gal. 3:13 - a curse

2 Cor. 5:21 - made sin.

But are they still on Him?

Is He still a curse?

Is He still sin for us?

No!

Cf. Heb. 9:26b - 28, "to put away sin."

"without sin" (v. 28).

Notice that it was the holiness of the priest which made his ministry acceptable.

12/10/73

28:39 The last garments of the high priest were:

- 1) "The coat of fine linen."
- 2) "The mitre."
- 3) "The girdle."
- 4) "Linen breeches" (v. 42).

Thus, the emphasis continues of the one righteousness.

"needle work" has ref. to blue, purple, scarlet.

These are not discussed because the emphasis was elsewhere in the breastplate, ephod, etc.

28:40 Note: "for Aaron's sons."

The garments of the regular priests were not as elaborate as the high priest's, but they were also "for glory and for beauty."

Cf. 28:2.

28:41 The garments were to be placed upon Aaron and his sons, and then 3 things were to be done:

- 1) "Anoint them" - תַּמְינֵנָה . We get the word messiah from this. It speaks of authority. In Isa. 61:1 it is used of the Holy Spirit.
- 2) "Consecrate them," or "ordain them" (NASB) - תִּתְקַדְּשׁוּ . It is used again in 29:9.
Sir., it is to fill the hand. The responsibility was theirs. They were invested "with the requisite sacrificial gifts." Cf K+D, II, 205.
- 3) "Sanctify them" - תִּרְבֹּרְךָ . This is the same root from which we get "HOLINESS" in v. 36. He is set apart from all others and from all else unto the Lord.

How this was
to be done is
described in
Ch. 29.

"That they may minister . . ." - cf. v. 1, 3, 4.

28:42 "Linen breeches" - not a part of the glory and beauty, but "to cover their nakedness."

Cf. Rev. 3:17, 18

"Because thou sayest, I am rich, and increased with goods, and have need of nothing, and knowest not that thou art wretched, and miserable, and poor, and blind, and naked,
 "I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed,
and that the shame of thy nakedness do not appear; and anoint thine eyes with salve, that thou mayest see."

It is only as we stand before God in Christ's righteousness, imputed and imparted, that our ministry can be accepted.

28:43 This still continues to speak of the "linen breeches" of v. 42.

The reason: "that they bear not mighty, and die."

Nowhere are the impurities of man more represented than in this area of the body. They were covered, but they were still there. What a picture of the sinner covered by God's righteousness in Christ.

It was suicide for a man to minister without these.

CHAPTER 29 - THE CONSECRATION OF THE HIGH PRIEST AND THE OTHER PRIESTS.

On this chapter, cf. Lev. 8. Also Ex 40:12-15.

According to Lev. 8:3 all of the congregation was to be gathered together for this.

It consisted of two main things:

1) The consecration of the priests

2) Their induction into the office of the priesthood.

(29:1) The heading for the chapter.

"To hallow them" - ~~to~~ ^{to} ~~six~~ ^{the} WTP. This is to sanctify, to set them apart. They had to be clothed, but other things had to be done, too.

The sacrificial animals are taken:

- 1) "One young bullock," or "bull" (NASB).
- 2) "Two rams"

"The act of inaugurating the priests was accompanied by ceremonial solemnities well calculated not only to lead the people to entertain exalted views of the office, but to impress those functionaries themselves with a profound sense of its magnitude and importance. In short, they are taught to know that the service was for them as well as for the people; and every time they engaged in a new performance of their duties they were reminded of their personal interest in the worship, by being obliged to offer for themselves before they were qualified to offer as the representatives of the people" (JFB, I, 396, 397).

"Without blemish" - picturing the sinlessness of Christ. Cf. 1 P. 1:18, 19.

(29:2) In addition we have bloodless offerings:

the meal offering. Note the prominence of the word, "unleavened."

Leaven is always a type of evil in scripture. Therefore, "unleavened bread" pictures Christ as does the animal "without blemish," saints and perfect.

Note also the prominence of the "oil." Because of the "anointing" (see also v.7) we have an emphasis upon the Holy Spirit. Cf. Isa. 61:1.

The Holy Spirit upon the Lord Jesus is present especially in Luke 3, 4.

(29:3) The fact that they were to be put into

"one basket" not only shows how they were to be carried, but that they were to be used together, as v. 23 indicates.

(29:4) Aaron and his sons - "wash them with water."

Cf. Ex. 13:3-10; John 15:3; 17:17; Ps. 119:9.
and so this pictures the daily cleansing
the believer needs through the Word.

(29:5) Next, the garments of ch. 28 were to be placed on Aaron.

Cf. Col. 3:5-14. To put on obviously implies putting off what we have had on before. This was the case with Aaron and his sons. To be a priest unto God implies that we cannot be dressed like others.

(29:6) The emphasis upon the "holy crown" brings HOLINESS into view again - set apart for God's through the imparted righteousness of Christ.

(29:7) "The anointing oil" - now upon the priest: The Holy Spirit. Cf. 1 John 2:27; John 14:26; 15:26; 16:12-15.

This speaks of His teaching.
What does He teach us?
Christ.

How?

Through the Word of God! Thus, for the second time we are brought to the Word. (See v. 4 above: "water.")

(29:8,9) Aaron first, then his sons.

Cf. the same principle with Noah:
Gen. 7:1, 7, 9; 8:16, 18.

We first, then our families.

"Consecrate" - i.e., fill the hands, like

"consecrate" in 28:41. NASB: "ordain." They were henceforth invested with the re-
sponsibility "for a perpetual decree," an
everlasting statute - ⁱⁿ ~~is~~ 57:17. This was a
permanent rule, declared, fixed, established,
FOREVER! (By dict., Webster's Collegiate, p. 913).

12/17/73

(29:10) Now begins the section dealing with the three sacrifices by which the priest was consecrated:

- 1) The bullock (vv. 10 - 14): "a sin offering" (v. 14).
- 2) One ram (vv. 15 - 18): "a burnt offering" (v. 18).
- 3) The other ram (vv. 19 - 28): "a ram of consecration (v. 22). It is called "an heave offering . . . of the sacrifice of their peace offerings" (v. 28).

"The bullock" - "the highest kind of sacrificial animal, which corresponded to the position to be occupied by the priests in the Israelitish kingdom of God" (K + D, II, 338).

"Their hands upon the head of the bullock" - identification for substitution. The priests were:

- 1) Acknowledging guilt.
- 2) Transferring that guilt to the bullock.

(29:11) "The wages of sin is death." The sinner must die, or a substitute must die in his place. Thus, we have here the substitutionary death of Christ in type for the guilty sinner.

"Without the shedding of blood there is no remission," or forgiveness (Heb. 9:22).

(29:12) As in the case of the Passover Lamb, the blood was applied...

"Upon the horns of the altar" - to remove iniquity from the holy things, as in 28:38. The altar was defiled by the priests just as we defile the things we touch because of our own sinfulness. See also v. 36.

THIS IS THE ALTAR OF BURNED OFFERING.

Sometimes
called an official
animal
figuring
out
be sent
as
we serve

a male
animal

The rest was poured out "beside the bottom of the altar." Since "the life of the flesh is in the blood," this speaks of the reality and actuality of the bullock's death.

29:13 The main idea in the sin offering seems to be an offering for the sin nature, as compared with the trespass offering which was for sins. This is Jukes' view.

The emphasis here is upon the inwardness of sin's origin. Man is a sinner by nature before he is a sinner by act. He needs regeneration, not reformation.

"The inwards" picture the sinless nature of our Lord, offered for men who are sinners by nature.

29:14 The body, as such, "the flesh, his skin, and his dung," picturing the outward aspects of sin were REMOVED "outside the camp."

Cf. Psa. 103:12.

Cf. Heb. 13:10-13. AN IMPORTANT PASSAGE. It shows the reproach of Christ by which we as priests unto God are sanctified.

a male sheep
although
deer were
also called
this.

29:15 FIRST THE RAM - A BURNT OFFERING (through v. 18)

The idea here is the same as in v. 10 b.

29:16 The blood was used again to consecrate the place where the sacrifice would be made.

29:17 After being cut in pieces the ram's

body was "washed."

Cf. John 17:19.

29:18 The distinctive thing about "a burnt offering" is that it was offered completely to the Lord.

And as such, it is "a sweet savour, an offering made by fire unto the Lord."

Since all of this represents the priest, we must have:

- 1) First, the removal of sin.
- 2) Second, the dedication to the Lord. He cannot and will not accept that which is covered with sin.

THE BURNT OFFERING: ROM. 12:1,2.

29:19 THE SECOND RAM. Cf. 29:1,15. This is A PEACE OFFERING.

This speaks of peace with God and the fellowship which results from it. E.g., the breast of the ram (v.26) was used as food for the priest.

As in the two previous sacrifices, identification and substitution.

29:20 Also, as in the two previous sacrifices,

- 1) The ram is slain.
- 2) The blood is used.

The blood was used:

- 1) "Upon the tip of the right ear" - the ear used for hearing the Word of God.
- 2) "Upon the thumb of their right hand" - the hand to be used in serving the Lord, i.e., the work of God.
- 3) "Upon the great toe of their right foot" -

Keep in
mind that
this whole
chapter
indicates
but being
ministered
to precess
to ministering

the foot to be used in walking
according to the will of God.

Thus, we have an emphasis upon:

- 1) The Word: the ear.
- 2) The Work: the hand.
- 3) The Walk: the foot.

Cf. Ex. 18:20; Col. 1:9,10; 2 Tim. 3:16,17.

Then, as in past sacrifices, the blood is
used on "the altar."

(29:21) First, in v. 20, the priest as a person
is consecrated.

Second, he is consecrated in his garments by:

- 1) "~~Blood~~" "Blood." Points to the sacrifice of Christ.
- 2) "Oil." Points to the anointing of the Spirit.

(29:22) THE PART OF THE OFFERING WHICH IS PRESERVED TO THE LORD. (Vv. 22-25). This
is a burnt offering.

On the meaning of
"fat"; cf. Ex.
45:18.

Note the prominence of "the fat" -
indicating abundance, that which is in
Christ.

(29:23) Now we have the bread mentioned
which was prepared in v. 2.

This speaks of Christ:

- 1) In His heavenly nature, the true Bread from heaven.
- 2) In His anointing by the Spirit - the second mention of oil in connection with this sacrifice. Cf. v. 21.
- 3) In His sinless nature: "the unleavened bread."

(29:24) The waving signifies that it is

- being offered to the Lord. The offering is coming from the priests.

NOTE HOW THIS EMPHASIZES THE PRIESTS' PERSONAL RELATIONSHIP TO GOD.

29:25 And then it is offered as "a burnt offering" to the Lord as though the Lord were feeling upon it, accepting it as the basis of fellowship with the priests.

29:26 THE PART OF THE OFFERING WHICH WAS FOR THE PRIESTS - to v. 28.

The "wave offering" - נַדְבָּדֶל is first mentioned in 29:24. It was presented by "a motion from side to side" (Gen., 659).

↓
29:27 "The heave offering" - נַדְבָּדֶל is first mentioned here. It was "presented with ~~a motion~~ up and down" (Gen., 659).

(Perhaps in actual fact there may have been little diff. between the two. The distinctions are somewhat uncertain.)

Note, however, "the wave offering, which is waved, and which is heaved."

Even that which the priests ate was presented to the Lord first.

The two parts:

1) "The breast of the wave offering" - affection.

← 2) "The shoulder of the heave offering" - authority. A better translation: thigh. These two aspects of Christ are extremely important for the priest's ministry.

29:28 This was to be Aaron's and his sons' "by a statute forever from the children

PW - Yes
P. 104 cels.
it "shoulder"

of Israel."

"Peace offerings" - the part of this offering which belonged to the priest.

PEACE = LOVE + AUTHORITY.

When we feed on the love of Christ and the authority (sovereignty) of Christ, there is PEACE.

1/14/74

29:29 Aaron's garments were to pass on successively to the son who was high priest after him.

Note: the high priesthood was limited to Aaron's sons.

PARENTALICAN

29:30 The "seven days" here evidently refers to the seven days mentioned again in vv. 35, 37 - the days of the high priest's consecration (NASB: "ordination").

29:31 The flesh of the second ram is now "boiled."

29:32 Here we see:

- 1) The communion of the priests with God in sharing the same sacrifice.
 - 2) The manner in which the priests appropriated the sacrifice, by which it became their very life through eating.
- Note: The bread was eaten too.

29:33 The food was exclusively for the priests. A "stranger" is a non-priest, or a "layman" (NASB).

29:34 That which was not eaten by the priest was not to be saved; it was

burned with fire.

Note the repetition in vv. 33, 34 (at the end of each verse):

- 1) "Because they are holy"
- 2) "Because it is holy."

These statements explain why the things mentioned in these two verses were done. The Lord wanted to impress on priest + people the holiness of this whole ceremony.

29:35 IN ADDITION TO THE THREE ANIMALS MENTIONED UP TO THIS POINT, THERE ~~WERE~~ ^{29:36} "SEVEN DAYS" ~~MORE~~ IN WHICH ON EACH DAY ^{29:36} A BULLOCK (OR, BULL) FOR A SIN OFFERING WAS OFFERED FOR AN "ATONEMENT," SEVEN ~~MORE~~ BULLS IN ALL.

Seven seems from the seven days of creation to be the number of perfection or completeness.

Both v. 36 and **29:37** indicate that this atonement was "cleanse the altar." Thus, it was purified after the priest was consecrated.

Note: "And it shall be an altar most holy."

N.B.

K + D (II, 344):

"These words clearly imply that the whole ceremony, in all its details, was to be repeated for seven days..."

This repetition of the act of consecration is to be regarded as intensifying the consecration itself; and the limitation of it to seven days is to be accounted for from the signification and holiness of the number seven as the sign of the completion of the works of God."

29:38-46 THE CONTINUAL BURNT OFFERING WITH ITS PROMISED BLESSINGS.

Cf. ^{29:11-14}

This shows the primary purpose of what is recorded in chs. 28, 29 - daily fellowship with God through the burnt offering.

As Ex. 16 gave us many practical suggestions for our daily time with the Lord, so we have more here.

29:38 Two one year old lambs were to be offered daily.

29:39 One lamb was offered in the morning; the other in the evening.

In v. 42 it is called "a continual burnt offering," and here we have the people of Israel offering themselves to God forever: "throughout your generations" (v. 42).

N.B. { Cf. Rom. 12:1, 2. See how these verses tie in with Ex. 29:38-46.

29:40 Along with the Burnt Offering was a MEAL OFFERING and a DRINK OFFERING (see v. 41).

And all of this was **29:41** "for a sweet savour, an offering made by fire unto the Lord."

In the BURNT OFFERING we see Christ sacrificed for us - all to God, satisfying to Him. Cf. Gen. 22:2.

In the MEAL OFFERING we see Christ in His humiliation - satisfying us.

In the DRINK OFFERING (first mentioned in Gen. 35:14), this offering which was always "poured out; never drunk" (NSRB, 51) we have a picture of Christ being poured out in death unto God. Cf. Isa. 22:18; Isa. 53:12.

But we see that the people were represented

also by these offerings.

"A tenth of flour" probably means $\frac{1}{10}$ of an ephah which was about 1.9 bushels. A bushel = 8 gallons. So this would be a little less than a gallon of flour, or roughly 3 quarts, according to the Living Bible. Berkeley Version says ~~6~~⁶ pints, a quart and a half. ~~A little over a pint.~~ Both say $2\frac{1}{2}$ pints for the oil and wine.

Both the ephah and the hin seem to have been Egyptian measurements.

FOR THE DAY TO BEGIN AND END IN THIS WAY MEANT THAT ALL OF EVERY DAY WAS TO BE THE LORD'S. OR BETTER, THE PEOPLE WERE TO BE THE LORD'S.

29:42 Now we come to THE RESULTS of these daily sacrifices:

1) FELLOWSHIP: "where I will meet you." Heb: To meet together at an appointed time and place. It is DAILY!

God's sets the place and time.

What is that place in my life?

What is that time?

2) KNOWLEDGE: "to speak there unto thee." This is the most important part of our devotional time - not when we speak to Him (in prayer), but when He speaks to us (through the Word). It is a time for us to listen and to learn.

29:43 "meet" is the same verb as in v. 42.

3) REVELATION: "the Tabernacle shall be sanctified by my glory." God would appear to them in His glory.
(See #4 in v. 44.)

Note all
1 points to

29:44

4) PREPARATION FOR SERVICE: "I will sanctify also both Aaron and his sons, to minister to me in the priest's office."

How tragic that we try to serve the Lord without meeting daily, even twice daily, with the Lord.

29:45

5) HIS ABIDING PRESENCE: "And I will dwell among the children of Israel.

If we meet with Him, He will dwell with us.

It is wonderful to have those times of fellowship; it is even more wonderful to live lives of fellowship.

"We not only need to have devotional times, but we need to live devotional lives" (Tom Raley).

6) HIS SOVEREIGN CARE: "And will be their GOD."

Cf. Gen. 17:8. It means the fulfillment of His purposes and His promises. Note Gen. 17:1, 7.

Cf. Ex. 6:1a; ^{3:6} Lev. 26:12; ^{16, 45} 2 Cor. 6:16 quoting Ex. 37:26, 27. Also Deut. 25:38.

29:46

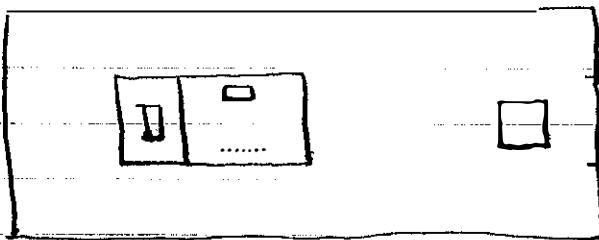
7) ASSURANCE: "And they shall know that I am the Lord their God, who brought them forth out of the land of Egypt (assurance of salvation) that I may dwell among them (assurance of fellowship): I am the Lord their God (assurance of relationship).

HOW IMPORTANT THE CONTINUAL BURNT OFFERING WAS! And how important is our time with the Lord. Nothing could emphasize more

clearly than this that the Lord wants us for Himself.

CHAPTER 30 - After completing the garments of the priests (Ex. 28) and for the consecration of the priests, we return to THE TABERNACLE.

So far we have had:



We still have not had instructions for:

- 1) The altar of incense.
- 2) The laver.

30:1-10 THE ALTAR OF INCENSE.

Just before ch. 29 (in 28:20,21) we have the first mention of work that the priests had to do daily - morning and evening. See also 30:7,8 regarding the lamps.

Then we had the continual burnt offering (29:38-46). Again, "in the morning ... at evening" (29:39).

Now we have the third thing to be done daily: the burning of the incense.

Practically all three can be tied together for us:

- 1) Oil - the Holy Spirit's witness of Christ.
- 2) The offering of themselves to the Lord.
- 3) Prayer - but again related to Christ.

(30:1) See "altar" is described as to its purpose. "Incense" was first men-

covered in 25:6, "spices... for sweet incense." It was made "of acacia wood."

30:2 The dimensions: 1 cu. x 1 cu. x 2 cu. (high).

It also had "horns," and these also were of acacia wood. It symbolized strength probably as imitations of the horns of an animal - we do not know for sure.

30:3 The whole altar was covered with "pure gold," and "a rim of gold" went around the top.

30:4 There were "two golden rings" - one on each side. Through these the "staves" were placed to carry the altar. The "rings" were placed on the corners.

30:5 "The staves" were made like the altar itself: acacia wood overlaid with gold.

30:6 Its place was just before the veil which separated the Holy Place from the Holy of Holies.

Note its relationship with "the ark of the testimony, where I will meet with thee."

The relationship was so vital that we should note Heb. 9:3,4. See also Lev. 16:12,13.

30:7 Incense was to be burned every morning and **30:8** every evening.

The significance: 2 Cor. 2:15,16; Psa. 141:2; Rev. 5:8; 8:3,4.

THE PRIEST WAS TO BE A MAN OF PRAYER -

TO PRAY TWO TIMES DAILY!

But notice the words: "There shall be perpetual incense before the Lord throughout your generations."

30:9 See prohibitions.

- 1) "No strange incense" - i.e., only that required by the Lord. No substitute were allowed.
- 2) No "burnt sacrifice, nor meal offering, neither . . . drink offering" - which all belonged to the altar of burnt offering and did not need to be repeated. The altar of incense had its own distinct purpose.

30:10 "Once in a year" the altar had to be cleansed because of "the uncleanness of the children of Israel" (Lev. 16:19; see vv. 15-19 in Lev. 16). This was on the national day of atonement: yom kippur. This was done by "the sin offering of atonement."

"Atonement" - from cover, means to cover or hide, and so to do away with, resulting in forgiveness.

The reason: "It is most holy unto the Lord." This expression in Hebrew is intensive - pointing to the extreme importance this had in the eyes of the Lord. Cf. Ex. 26:33, 34; 29:31; 30:29, 36; 40:10. They include:

- 1) The most holy place.
- 2) The altar of burnt offering
- 3) All the vessels after they were anointed.
- 4) Incense itself.

1/28/74

30:11-16 ATONEMENT MONEY.

In 25:1-10 an offering was taken for the building of the Tabernacle; now we learn (at least in part) how the Tabernacle was to be maintained.

¹²
30:11, "Takest the sum" - cf. Num. 1:2-4.

These were the men who could go to war. Atonement for sin even was important in this.

"Ransom" - ἔργον, or atonement. The thought is "that the object for which expiation was made was thereby withdrawn from the view of the person to be won or reconciled" (K+D, II, 210).

Note that it was individual: "every man." And the "ransom" was to be given "unto the Lord." He is the offended One, and only He can forgive.

The purpose: "that there be no plague among them."

30:13 The actual offering was not great (perhaps about 50 cents), but it had to be given by all (30:14) who were 20+ over. This was a permanent reminder:

- 1) That they were sinners.
- 2) That they must have forgiveness.
- 3) That only God could forgive.
- 4) That forgiveness was a personal matter.
- 5) That there was a cost involved. It was actually a re-demption.

30:15 Note: There was only one price, the same for all. "The rich shall not give more, and the poor shall not give less."

ALL MEN WERE EQUALLY CONDEMNED. PAYMENT

WAS NOT DETERMINED BY WHAT MEN COULD GIVE, BUT BY WHAT GOD REQUIRED.

30:16 The fact that this entered into the building of the Tabernacle seems clear from Ex. 38:25-26. Many feel that this census is the one described more in detail in Num. 1 because of the similarity of the totals.

"that it may be a memorial" - a reminder of their sinfulness, of their alienation from God, of their hopeless condition apart from the redemptive grace of God!

30:17-21 THE LAVER. With this the discussion of the furniture of the Tabernacle is completed.

2/11/74

30:17 The source and authority for what Moses said to the people: "And the Lord spoke unto Moses, saying."

30:18 Cf. 38:8.

"Laver" - יְלָבֵן. This actually means "a basin ... from its form" (Gen., 464).

"Its foot" - יְלָבֵן. From יָד (Gen., 475) it means its base, stand, or pedestal.

"Bronze" - as we have seen in Lev. 26:19 and Num. 21:9 with John 3:14 all point to judgment.

"To wash", or "for washing" (NASB). At the end of the verse: "Show shalt put water therein".

Ex. 38:8 gives an additional detail: "of the looking glasses of the women serving, who served at the door of the Tabernacle"

of the congregation."

30:19 Here is the specific purpose of the law. Aaron and his sons were to "wash"

1) "their hands" - service.

2) "and their feet thereof" - walk.

"This washing symbolizes a purification from the daily (even unconscious) defilements" (Lange, I, 127).

30:20 There were two times when they were to wash:

1) "when they go into the Tabernacle of the congregation."

2) "when they come near to the altar (of burnt offering) to minister." The verb שִׁבְעַת, to minister, "differs from שָׁבֵךְ, in that it implies the more honourable duty or function of a free attendant; while שָׁבֵךְ pertains rather to the condition of a servant" (Ges., 1112).

THE REASON: "that they die not."

"For touching holy things with unclean hands, and treading upon the floor of the sanctuary with dirty feet, would have been a sin against Jehovah, the Holy One of Israel, deserving of death" (K+D, II, 214).

30:21 These requirements were permanent.

THE MEANING:

• We have two types here which point to the Work of God:

a) Water. Cf. Eph. 5:26; John 15:3; 17:7;

Psa. 119:9. It is through the Word that we are cleansed and kept clean.

- 4) Mirrors: Jas. 1:22-25. To hear the Word is like looking into a mirror.

Cf. also 2 Cor. 3:18.

The special emphasis concerning the mirrors has to do with the women who served, like Anna in Luke 2:37.

Hengstenberg points out that the women were to give that which had been used for the adorning of the flesh, & it was henceforth to be used to determine their fitness to serve the Lord.

Cf. 1 Pet. 3:1-4.

- 2) The "bronze" speaks of the judging effect of the Word of God. It is when we are judged and cleansed by the Word that we are prepared to serve the Lord.

- 3) The cleansing had to do only with hands + feet. Cf. "Clean hands" in Psa. 24:3, 4; 15:1 ff.

Also Jas 4:8,

"Draw near to God, and He will draw near to you. Cleanse your hands, ye sinners; and purify your hearts, ye double-minded."

Cf. our Lord in John 13:2-17.

See what our Lord said to the scribes and Pharisees in Mt. 15:1-20. It is the spiritual meaning not the ritual that is important.

- 4) The cleansing had to take place as often as the priest did the two things

Cf. Dr. 24:1-2^{v3}

mentioned in Ex. 30:20 - which sometimes would mean more than once a day. Cf., Heb. 9:6; 10:11.

Remember the continual burnt offering, and the trimming of the lamps, and the burning of the incense.

5) Death was the penalty for not washing. What could emphasize the need more than this?

6) all through any priest's life and all through every future generations the requirements would be the same.

Sin is not eradicated; it has to be cleansed!

3/12/74 [30:22-33] THE HOLY ANOINTING OIL.

"The anointing oil" was mentioned in 25:6 and 29:²¹. The word "anointing" links it immediately with the ministry of the Holy Spirit. See 2 Cor. 1:21, 22; 1 Jn. 2:20, 27.

30:22 Again, the authority back of what Moses did was God - His will revealed through His Word.

30:23 Four of the "principal spices," or the best, finest, chief spices, were to be mixed with oil to prepare this "holy anointing oil. K+D translate "spices," perfumes.

"Pure myrrh," or flowing myrrh, i.e., liquid.

"Five hundred shekels" indicates weight.

K+D (II, 215) say this was about 14 $\frac{1}{2}$ lbs.

There was half of this quantity of:

- 1) "Cinnamon" = 7 lbs.
- 2) "Calamus" = 7 lbs.
- 3) "Cassia" = 7 lbs.

30:24

all of this was combined with "an hin" of olive oil - probably about 5 quarts (K+D, II, 25).

30:25

K+D give a possible explanation of, "And thou shalt make it."

"These proportions preclude the supposition, that the spices were pulverized and mixed with the oil and myrrh in their natural condition, for the result would have been a thick mess. They rather favour the statement of the Rabbins, that the dry spices were softened in water and boiled, to extract their essence, which was then mixed with oil and myrrh, and boiled again until all the watery part had evaporated" (Ibid.).

Obviously the means of preparation would have been well-known to the people so the details are not given.

It does not seem possible to determine the meaning of each spice. THE MAIN POINT IS:

- 1) The fragrance - to God first and then to man. It was pleasing, delightful to both.
- 2) The application to the Holy Spirit.

30:26

Its uses:

- 1) For the Tabernacle and its furniture (vv. 26-29)
 - a) "The tabernacle."
 - b) "The ark of the testimony."

THE HOLY OF HOLIES

30:27

- c) "The table"
 - d) "The lampstand"
 - e) "The altar of incense"
- } THE HOLY PLACE

30:28

- f) "The altar of burnt offering." THE OUTER COURT
- g) "The laver"

30:29

"Sanctify" and "holy" (ex) are from the same root: WT.P. By this anointing they were set apart as being "most holy" - DWT.P. WT.P.

This also meant that they were purified, cleansed, and thus prepared for the service of God.

"Whatsoever toucheth them shall be holy."

Just as it defiled men to touch something unclean, so it sanctified them (the priests) to touch that which was clean. This probably applied also to the Levites who moved it.

NOTE THE CONNECTION BETWEEN ALL OF THIS AND THE HOLY SPIRIT.

30:30

2) For "Aaron and his sons." (see 1)
under v. 26.)

This anointing for the priests was absolutely essential before they could minister to the Lord.

On the significance, cf. Zech. 4:6; Acts 1:8; Isa. 61:1, 2.

30:31

The anointing oil was to serve the same purpose in every generation.

30:32

Two prohibitions:

- 1) It was not to be put "upon man's flesh." Cf. 29:7, 29. The garments were to be anointed. See also Psa. 133. Since the garments speak of what we are in Christ, and the "flesh" (Physical) represents our

old stone - what we are in ourselves - we have an emphasis upon the Spirit of God imparting new life. The flesh remains unchanged and is unchangeable.

2) "neither shall ye make any other like it" - There are no substitutes for the ministry of the Spirit. The oil was "holy" to God, and it was to be "holy unto you". So I suppose was this that 30:33 offenders were to be put to death.

30:34-38 The chapter began with the altar of incense; it ends with the incense.

30:34 Four spices were to be taken in equal portions.

This points, as we have seen in vv. 1-10, to the prayers of the saints.

The four spices were:

- 1) "Stacte." Probably from the sap or gum of a tree.
- 2) "Onycha." The shell of a shell fish.
- 3) "Galbanum." Also a resin with a disagreeable odor.
- 4) "Frankincense". A very pleasant smelling resin.

They were in equal parts.

30:35 The result was a lovely perfume.

"Tempered together" = "seasoned with salt." Cf. Col. 4:6. If this is necessary in our words with men, how much more important is it in our words with God.

"Pure" - טהו. It was to be clean in the sense of not being mixed with anything else.

"Holy" - קדש, the common word for holy.

Some
times there
is bitterness
in prayer.

. It was set apart for divine use. Cf. v. 37b.

(30:36) not all was burned at one time.

It was pulverized and then burned. Only a portion was used of the was prepared. The rest would be used later.

"Before the testimony in the tabernacle of the congregation" shows the location of the altar of incense.

PRAYER PREPARES THE WAY INTO THE PRESENCE OF THE LORD: "where I will meet with thee."

"^{most} Holy" ~~is~~ ~~in~~ ~~the~~ ~~tabernacle~~. It emphasizes its use in v. 35.

(30:37) It was not to be copied for any other use. See on the oil in v. 33.

(30:38) The penalty for copying it: DEATH.

"To smell thereof" "is making worship a mere pleasure" (NSRB, 113) - an end in itself.

CHAPTER 31 - This chapter gives us WORK in the first part (vv. 1-11) and REST (the Sabbath) in the second part (vv. 12-18). Then in v. 18 the tables are given to Moses containing the Law.

3/26/73 We might also say that:

In v.v. 1-11 we have THE APPOINTMENT OF THE WORKERS AND THEIR ASSIGNMENT. Cf. 35:30-36:3.

(31:1) The now familiar statement of authority.

(31:2) "See" - 17⁸⁷. This is similar to, Behold. It points to something very important.

"I have called by name." Note the emphasis

- on God's sovereign choice of Bezalel.
- He is being called to a specific place of service, and he is called as a very special person. THE LORD DID NOT JUST WANT A PERSON TO FILL THIS POSITION; HE WANTED BEZALEL. This is what "called by name" means.

Cf. Isa. 43:1; 45:3,4.

N.B. { God's call is not general, but is divine and specific.

"Me" is mentioned for the first time here. Cf. also 35:30; 38:22.

"Him" has been mentioned before. Cf. 17:10¹²; 24:14. "Bezalel" had a good background.

31:3 "I have filled him with the Spirit of God" - first mentioned in 28:3. Yes. says that "the primary idea seems to be that of abundance, overflow" (2.567).

For Bezalel it meant:

- 1) "Wisdom" - חָכְמָה. This is what God gave Solomon (cf. 1 K. 3:16). It meant to be never at a loss to know what to do. Cf. Yes., p. 313.
- 2) "Understanding" - יָقֹנֶן. From יִ-לְאַנְסֵן, this means the ability to discern, to mark, to understand, all which depend on the power of separating, distinguishing, discriminating" (Yes., 125).
- 3) "Knowledge" - יָדֵי. This describes one who has the ability to learn and one who knows a great deal. He learns, he perceives, he has insight.

IT IS INTERESTING TO SEE THE FILLING OF THE SPIRIT WITH THIS EMPHASIS. Cf. John 14:26; 16:12-15; Eph. 1:17-23.

4) "And in all manner of workmanship." This means that the parts which were not detailed, wisdom was given to Bezalel to know how to ~~to~~ make them. This all speaks of more than natural ability.

4/2/74 (31:4) This ability included:

- 1) "Gold."
- 2) "Silver."
- 3) "Bronze."
- (31:5) 4) "Stones."
- 5) "Wood."

(31:6) Bezalel was not the only worker. He from "Judah" (v. 2) was from the greatest; "Oholiab" was from one of the least: "Dan".

"Wisehearted" and "wisdom" - חָכָם are from the same root. It is the same in v. 3.

The idea is two-fold:

- 1) The Lord was the source of all of their wisdom.
- 2) Those to whom He had previously given wisdom He gave more for this specific task.

THE LORD DOES NOT OVERLOOK HOW WE HAVE BEEN WALKING WITH HIM. TO THOSE WHO HAVE BEEN GIVEN HE GIVES MORE. Cf. Mt. 13:12; 25:29.

Their work: "that they may make all that I have commanded thee." Repeated in v. 11.

And so we have definitely emphasized THE ABSOLUTE NECESSITY FOR THE MINISTRY OF THE HOLY SPIRIT. The Spirit does two things:

- 1) Enables us to understand the Word.
- 2) Enlightens us as to the application of the Word.

(31:7) "The tabernacle" proper and "the ark ... and the mercy seat" where the Lord would meet with them are mentioned first. "The ark" - in the Holy of Holies.

(31:8) next - that which was in the Holy Place:

- 1) "The table."
- 2) "The pure lampstand."
- 3) "The altar of incense."

(31:8) next - the Outer Court:

- 1) "The altar of burnt offering."
- 2) "The laver."

(31:10) The priestly garments.

(31:11) Finally, as we have at the end of ch. 30:

- 1) "The anointing oil."
- 2) "Sweet incense."

Thus we have THE PEOPLE OF GOD OBEYING THE WORD OF GOD BY THE SPIRIT OF GOD.

Two things stand out in the work:

- 1) The sovereign call of God.
- 2) The necessity for the filling of the spirit.

31:12-18 THE SABBATH. With work there must be rest. (Previous references: Gen. 2:1-3; 5:16; 23-30; 20:8-11. See also 35:1-3. Also Isa. 58:13,14)

Neb. 4:9.

(31:12) Cf. v. 1 - authority!

(31:13) "The repetition and further development of this command, which was included already in the decalogue, is quite proper place here,"

inasmuch as the thought might easily have occurred, that it was allowable to omit the keeping of the Sabbath, when the execution of so great a work in honour of Jehovah had been commanded" (K & D, II, 218).

The commandments of God are not in conflict with each other nor does one commandment release us from any other.

See again in 35:1-3; 20:8-11.

The observance of "my Sabbath," i. e., the Sabbath says (not the other Sabbaths) was to be "a sign between me and you." "Sign" - 518. It was the people's way of remembering the Covenant of Law and their obligation to keep the Law. Thus, it was to emphasize obedience - along with God's promises of blessing, or for cursing if they were disobedient. See "sign" again in v. 17.

Note the primary emphasis: "Between Me and you" - not basically for the world.

The objective: "that ye may know." K + D use "learn." This is consistent with what we have seen of God's purposes from the time they were in Egypt.

"Lord" = Jehovah "I" is emphatic.

"Sanctify" - The Lord had set Israel apart as His own, to meet with them, etc. It is God who had chosen them. Grace is evident even in Law.

31:14 That which was holy to God was to be "holy" to them.

The penalty for violation: "death . . . cut off." Note how one expression defines another.

31:15 The commandment + penalty are repeated here for emphasis with "a sabbath of rest" - 35:20; 51:10. It seems

- To emphasize a complete rest, a "complete abandonment of all business" (Lange, I, 128). Cf. Gen., pp. 1034, 5.

The parallel is in Heb. 4 - not a day, but a rest which belongs to the people of God.

Note: In v. 14, holy to the people.

In v. 15, holy to the Lord.

(31:16) The covenant is "perpetual" - διά.

This is the common word for eternal. The "covenant" and "the sabbath"

N.B. go together.

(31:17) Note how the Sabbath is linked

to creation as in Ex. 20:11. God's rest was ~~proof~~ ^{rest} after His creative work was finished.
"Rest" = stopped.

"Was refreshed" -- υπέβαλε. From υπέβαλλον, this means to take a breath, or be refreshed (Gen., 6:8).

(31:18) The stones and the engraving both suggest permanence.

Cf. 24:12.

Their authority: "Written with the finger of God."

The "two tables" went into the ark of the covenant, so they had to be less than $1\frac{1}{2} \times 2$ cubits. K + D suggest that $1\frac{1}{2} \times 1$ would have given room for the 172 words found in 20:1-17.

^{PURPOSES}
At this point in scripture we are thinking about the Law as governing the lives of the Lord's people. The parallel is in Gal. 3:19-4:7. The other purpose: ^{Rom.} 3:19.

here the
pig is
seen as a
proof of a
finished work
that
it anticipates
see "per" 8
Heb. 4:9.

CHAPTERS 32-34 - Historical narrative.

Ch. 35 comes from ch. 31. This is "a change from the Tabernacle," parenthetical in many respects,⁽²⁾ a contrast from what has preceded and from what is to follow. We have had

- a revelation of God's holiness;
- now we are to have
- a revelation of Israel's (main) sinfulness.

Chs. 32-34 could also be looked upon as following ch. 19.

Related passages: Deut. 9:7-21.

Acts 7:39-41.

Psa. 106:19-23.

THESE PASSAGES HELP US TO UNDERSTAND THAT THE IDOLATRY WE HAVE HERE WAS NOT AN ATTEMPT TO WORSHIP GOD IN THIS WAY, BUT IT WAS A TURNING FROM HIM. This shows that Jamieson's view in JFB, I, 405 is wrong.

[32:1-14] ISRAEL'S IDOLATRY. Ex. 32:1-14 took place while Moses was still on the mount as mentioned in 24:12-18.

(32:1) Moses had told the people to go to Aaron and Hur if they had any problems.

Several things are of interest here:

- 1) The delay was a test of Israel's faith
- 2) note how quickly they forgot what God had already done for them.
- 3) In this time of testing they easily turned back to what they had left in Egypt.
- 4) Cf. Acts 7:39. See the progression of their sin:

- a) Disobedience. Neglect and rejection of the revealed will of God.
- b) a turning from the Lord Himself.
- c) a return in heart of Egypt - a type of the world.
- d) Idolatry (Acts 17:40). When men turn from a God they cannot see they must have one they can see. CHM says,

"It is only faith that can "endure as seeing Him who is invisible" (Pint, 316).

Cf. Heb. 11:27; 2 Cor. 4:18; 5:7

"When the people said..." Cf. Gen. 3:6.

Our Lord is spoken of in Isa. 11:3 as One who "shall not judge after the sight of his eyes."

Note too how the disobedience and impatience of Israel caused them:

- 1) To reject their leader. Cf. "this Moses."
- 2) To consider all that had been done to Moses as his idea.
- 3) To take matters into their own hands.

WHAT "REPROOF" (2 Tim 3:16) WE HAVE IN THIS ONE VERSE!

(32:2) We can see now why God did not choose Aaron. He was not strong enough to stand up under the pressure the people brought on him. He missed an excellent opportunity for ministry to them. He could have encouraged them to trust the Lord for the present and future, remembering all that He had done in the past.

There is no basis for saying that Aaron was trying to turn the people around by

demanding a great sacrifice from them.

What we can say is that this gold was a part of what should have been given to the Lord.

(32:3) Note the readiness of the people to sacrifice for an idol.

(32:4) "Calf" - בָּקָר. This is what Aaron made, probably a bull calf like the Egyptians worshiped.

This is a perversion of Ex. 31:1-6. Cf. Ps. 106:19-21; Rom. 1:21-25.

Their light has become darkness. Cf. Mt. 6:1-6+ 6:23.

And it is to this idol that they give the glory for their deliverance.

(32:5) One thing leads to another. "An altar" is built and the next day is set

for sacrifices.

Now they take the name "Lord," or Jehovah. The very name of God is desecrated. See in v. 8 what the Lord says they had done.

(32:6) NOW THEY DESECRATE THE SACRIFICES WHICH WERE TO BE OFFERED TO GOD ALONE.

Note: No sin offerings. Cf. Ex. 20:24-26.

"sat down to eat and to drink, and rose up to play." This was not like Ex. 15:20, 21, but it was patterned after the Egyptian's feast of Apis (K+D, II, 222).

"To play" - P. 757. This includes singing and dancing - and perhaps leaping. Cf. 32:17-19. It was anything but what God desired from His people.

(32:7) From here to the end of the chapter we are concerned with DIVINE JUDGMENT.

NOTHING THAT THE CHILDREN OF ISRAEL HAVE DONE BY WAY OF SIN HAS BEEN THIS SERIOUS.

In **32:7-10** we have God's pronouncement of judgment. Note: This is stated TO MOSES.

"It is not known below what is taking place upon the mountain; but on the mountain it is well known) what is going on below"

(Lange, I, 132).

Nothing is hidden from God. Cf. Heb. 4:13.

The Lord is recognizing the significance of what the people were doing:

- 1) "They people"
- 2) "Whom thou (Moses) broughtest out of the land of Egypt." Cf. v. 1, and then v. 4.

"Corrupted" - οὐτοι. It means to destroy, to overthrow, to cast down, to lay waste. Cf. Gen., p. 1052.

(32:8) "They have turned aside quickly," or "hurriedly" (K+D, II, 223). They seemed to be waiting for the opportunity - which made their sin even worse.

Note: When they turn away from they were turning away to.

The depravity of their hearts is seen

- 1) first, in what they made.
- 2) second, in what they did with what they made
- 3) third, in what they said about what they made.

32:9 "I have seen", meaning He knows exactly what they have done and what they are.

THE REASON FOR WHAT THEY DID IS STATED HERE: "Behold, it is a stiff-necked people." Cf. Ex. 33:3, 5; 34:9; Deut. 9:6, 13; Acts 7:51. It pictures an unruly animal which will not obey its master. The people were self-willed. They resisted the Word of God and divine guidance, and they refused to be subdued by God. Lit. it means a people hard of neck. THIS IS BASICALLY THE REASON FOR MOST OF OUR DIFFICULTIES.

32:10 "Let me alone" speaks of the fact that Moses had been praying for the people and that he would continue to pray for them. GOD NOT ONLY KNEW THE PEOPLE, BUT HE KNEW THE HEART OF MOSES.

Cf. Jesus's advice in Ex. 18:19.

The test of our love for the Lord's people can be seen in what their judgment will mean to us.

HERE MOSES STANDS ON SIMILAR GROUND TO THAT UPON WHICH ABRAHAM STOOD IN GEN. 18.

We must note also the connection here with PRAYER.

32:11-13 MOSES' FIRST PRAYER. Cf Deut. 9:7-29.

32:11 "Besought" is lit. to put or stroke the face of Jehovah. Cf. Ges., p. 315, under תִּשְׁאַל. Cf. 1 Sam. 13:12; 1 K. 13:6; 2 K. 13:4; Dan. 9:13 where the expression is the same.

NOTE HOW MOSES TURNS BACK WHAT GOD SAID TO HIM IN v.7. It means several things:

- 1) Their deliverance was God's plan.
- 2) Their deliverance was by God's power.
- 3) The Lord knew what He was delivering.
Cf. Psa. 103:14, "For He knoweth our frame..."

32:12 Moses was jealous for the glory of God.

~~He had used this argument before.~~

This was the kind of argument the people had used against Moses. What a pity they had not used it with God. Cf. 14:10-12.

32:13 Then Moses does two things:

- 1) He reminds ^{God} of His servants who were involved in this.
- 2) He reminds God of His ^{other and His} promises.

Cf. Gen. 22:15-18; 13:14-17.

32:14 Do not struggle with the Word.

Believe it as it is.

Cf. Jas. 5:16 b; 1 Jn. 5:14, 15

There had to be judgment. God could have used resurrection as Abraham believed the might. Cf. Heb. 11:17-19.

Cf. Psa. 106:45.

"Repented" - from ~~for~~ it means to have pity, or to show compassion.

"Evil" here is not sin, but judgment.

So ends the first episode in this

4/23/74 sad chapter. ALL OF THE ABOVE (from 32:1 to 14) TOOK PLACE BEFORE MOSES CAME DOWN FROM THE MOUNT - INCLUDING MOSES' PRAYER.

32:15-29 GOD'S JUDGMENT UPON ISRAEL. Sin
bring judgment.

(32:15) Cf. 31:18.

The two tables of stone (the size is not given) were written on front and back and, according to K + D (II, 220) had the 172 words of Ex. 20:2-17 written on them.

(32:16) Three things are told us here:

- 1) God had prepared the tables.
- 2) God had written the words.
- 3) The words had been engraved upon the stones.

Thus, it was a work of God, a revelation from God, & intended by God to be permanent. Neither Moses nor Joshua nor anyone else was to change it.

(32:17) "Joshua" - cf. 24:13. But also see 24:2. Moses evidently had not told ^{Joshua} Moses. He thought the people were at war.

(32:18) These are Moses' words:

- 1) "It is not the voice of them who shout for mastery," i.e., of those who are victorious in battle. NASB: "the cry of triumph."
- 2) "neither is it the voice of them who cry for being overcome," i.e., of those who are defeated in battle. NASB: "the cry of defeat."
- 3) "But the noise of them who sing do I hear." This probably was antiphonal singing like 15:21, but is an elaboration of 32:6 b.

(32:19) Moses now SEES what he had heard in 32:8.

Moses became angry and broke the tables of stone - evidence that the people had already broken the covenant.

Cf. Jas. 2:10, 11.

Also Rom. 7:7-13.

THE LAW CONDEMNS THE SINNER. IT CANNOT HELP HIM.

32:20 What a lesson on how to deal with sin! There was no gradual breaking away, BUT IMMEDIATE AND COMPLETE DESTRUCTION OF THE IDOL.

Cf. Deut. 9:21.

"And made the children (lit., sons) of Israel drink of it."

NOTE THE STRENGTH OF MOSES (AS COMPARED WITH THE WEAKNESS OF AARON) IN MAKING THE PEOPLE DRINK.

Perhaps there is some connection between this and Num. 5:24.

It does mean several things:

- 1) That this god was nothing. He could be overcome, & destroyed.
- 2) That after the god was destroyed the effects remained.
- 3) That the effects of sin are:
 - a) Individual.
 - b) Inward.

32:21 Moses (like God in the garden of Eden) asks Aaron a question, calling him to give account.

THE PEOPLE MAY HAVE PUT HIM UNDER PRESSURE, BUT HE IS RESPONSIBLE.

Cf. Deut. 9:20. Moses' prayer for Aaron is not recorded.

· Sin among leaders is especially serious in God's sight.

32:22 Aaron is as weak in his answer as he had been in his sin. AND REMEMBER THAT THIS MAN WAS DESTINED TO BE THE HIGH PRIEST OF ISRAEL! Remember how Moses had killed the Egyptian! never put the servants of the Lord upon a pedestal. They are marked out for special temptation and can easily fall.
PRAY FOR THEM!

He blames the people: "They are set on mischief." NASB: "They are prone to evil." Heb. 8:17 v. 7, 8. K+D (II, 226): "It is wickedness." He meant that they had a tendency to do that which was displeasing in their sight, not recognizing that he had the same tendency.

ANY MAN'S SIN SHOULD BE A WARNING TO US.

Cf. 1 Cor. 10:6-15. (Read.)

4/30/74 The way Aaron blames the people sounds like Adam and Eve in Eden!

32:23 This was true. See v. 1.

32:24 The first part of this is also true. The latter part, however, shows again the weakness of Aaron, "as if the image had come out of its own accord, without his intention or will" (K+D, II, 226).

THUS, AARON DENIES RESPONSIBILITY. THERE IS NO REPENTANCE. If Moses had not interceded for Aaron, he would have died. Cf. Deut. 9:20.

32:25 Cf. Rev. 3:18.

Their nakedness was real - another carry over from Egypt. Cf. Ex. 20:26; 28:42,43.

Idolatry is humiliating in its effect. Aaron was also responsible for this.

"Unto their shame" - 1750 47. The main reason for Israel's defeats was internal, not external. This gave Israel's enemies an opportunity to rejoice as Israel came under divine judgment. This was "a jeering, mocking, whispering derision" (Gen. 10:88).

32:26 Elijah later said a similar word in connection with the worship of Baal. Cf. 1 K. 18:21.

Also Joshua - Joshua 24:14,15.

Moses goes to the people and asks those who are "for the Lord" (NASB), or who "(belong) to the Lord" (K+D, II, 221) to "(come) unto me."

The response from the tribe of Levi was overwhelming.

32:27 As with the golden calf, Moses' action in judging sin is severe and immediate.

The courage and faith of Moses and the Levites overwhelmed the majority who seemed to be still unrepentant.

32:28 Even in judgment God remembers mercy. Cf. Hab. 3:2. Only 3,000 out of 600,000 died.

32:29 "Consecrate" = fill your hand. Notice:

"For Moses had said." Thus, what they had done was in response to this in v. 29 which had been spoken friendly.

To fill the hand has to do with obedience to God's will - here, in putting away their sin.

In doing so they were not to respect even the closest blood relatives: "son" or "brother." If it meant acting against them because of their disobedience, it must be done. Only in this way could God's "blessing" be restored.

This is an OT version of Mt. 10:34-39.
Also Luke 14:25-27.

32:30 FOR THE SECOND TIME IN THIS CHAPTER WE HAVE MOSES INTERCEDING FOR THE PEOPLE OF ISRAEL.

Note how Moses continues to emphasize the sin of the people: "Ye have sinned a great sin" — "great" in the sense of being immense in its evil character.

^{Degrees?} "And now." The Lord is the only One who can forgive sin. Moses is not sure what can be done about "atonement," i.e., forgiveness.

32:31 Moses says to God what he has said to the people. Note how specific he is. Relate this to ὁμολογέω in the N.T. Confession has to mean that we say the same thing that God says.

32:32 There is no sacrifice for such a sin. ALL MOSES CAN DO IS TO CAST HIMSELF UPON THE MERCY OF GOD - as David

dis. Cf. Psa. 51:16.

Moses sounds like Paul here. Cf. Rom. 9:1-3.

To be blotted "out of thy book which thou hast written" would mean the loss permanently of any relationship with God - the loss of ^{the possibility of} salvation. Cf. Psa. 69:28

Dan. 12:1

Exil. 4:3

Rev. 3:5

" 13:8

" 20:11-15

Moses knew that God was keeping books. Potentially every person's name is in the book. Christ died for all. Cf. 1 John 2:1,2; John 3:16. Failure to receive Christ, or, as in this case, some grievous sin, causes the name to be blotted out.

32:33 No man can take another's place.

Neither can one man be judged for another man's sin.

32:34 As far as "the people," i.e., the nation, are concerned. God's purpose still stands. Cf. 2 Tim. 2:13; Rom. 11:29; Prov. 19:21.

The second promise: He will guide thee: "mine angel shall go before thee." Cf. 33:2,3 for the limitation suggested by this - a change from 13:21,22.

Cf. Psa. 99:8.

The warning: Judgment would come in the future. Cf. Rom. 2:3-6.

32:35 "Plagued" - 72:1. From 72:1, to smite.

5/7/74

This may be just a reiteration of what took place in v. 28.

CHAPTER 33 - MOSES' INTERCESSION REGARDING THE PRESENCE OF THE LORD.

In ch. 32 the nation is spared because of Moses' intercession. But in 32:34 the Lord ~~said~~ ^{commanded} that an angel (which here cannot be Christ), not He, would lead them. In 33:1-3 we have an elaboration on this change. The chapter tells how Moses as Mediator was able to get the people reinstated in the favor of God.

Note: God's purposes will be accomplished but God's presence will not necessarily be manifested as they are fulfilled.

(33:1) The command of God to the people indicates that God will carry out His purpose.

"I promise" indicates that His promise was irrevocable.

(33:2) This is the statement regarding "an angel" which caused the people to murmur in v. 3. ONCE YOU HAVE ENJOYED THE PRESENCE OF THE LORD, YOU CANNOT BE SATISFIED WITH "AN ANGEL."

Note: Even if angels are used, God does the work: "I will drive out the Canaanite . . ."

(33:3) They came "out of the land of Egypt" (v. 1) "into a land flowing with milk and honey." Cf. 3:8 - where the Lord first spoke to Moses about the land. It was a land rich in

natural resources.

NOW THE DISTRESSING NEWS: "I will not go up in the midst of thee."

This has nothing to do with God's omnipresence. That never changes. WHAT HE IS INDICATING IS THAT HIS BLESSING WOULD BE WITHHELD.

Cf. Gen. 28:15; 26:3; Joshua 1:5, "as I was with Moses, so I will be with thee."

"stiff-necked" - cf. 32:9; 33:5. They thought that they had been and they would continue to be - so if the Lord went with them He would "consume" them "in the way." This speaks of their utter destruction. THEIR MAIN PROBLEM WAS REBELLION - A REFUSAL TO SUBMIT TO THE WILL OF GOD AND HIS DISCIPLINE.

(33:4) This news distressed the people.

As a result they did that which expressed their grief and their repentance: "no man did put on him his ornaments."

The reason for their doing this is given in v. 5.

(33:5) Note: "For the Lord had said . . ."

The middle part of the verse should read, "If I go a moment in the midst of thee, I destroy thee" (K+D, II, 233).

The Lord wanted them to put off their ornaments until He had decided what to do about them.

(33:6) Realizing the anger of the Lord, they did as Moses commanded them.

(33:7-11) This passage combines what Moses and the people did continuously

when anyone "sought the Lord"; and this was the procedure which Moses followed now.

(33:7) "The tabernacle" mentioned here is not the one described in chs. 25 ff., but an earlier tent which was used for meeting with the Lord. Jamison believes that the removal of the Tab. was done at this time to impress upon the people the Lord's withdrawal from them.

(33:8) This is what Moses did, and what the people did. Note their great concern.

(33:9) This is what the Lord did. God's presence continues to be manifested in "the cloudy pillar."

"And the Lord talked with Moses." Cf. v. 11.

(33:10) The people again - their worship.

(33:11) Cf. Num. 12:6-8; Deut. 34:10-12 (end of book). This means a direct communication. Joshua's action indicated his great concern for the people, even though he was "a young man."

5/14/74 [33:12-23] MOSES' THIRD & LAST PRAYER in this chapter - IN THREE PARTS: cf. v. 12-13, 15-16, 18.

(33:12) Coupled with the two prayers of ch. 32, we have an example here of importunate, persistent, shameless prayer. Cf. Gen. 32:27.

From Moses' point of view it seemed that God was being inconsistent. Moses mentions three things about himself in his

relationship with God:

- 1) God had called him to lead the people.
- 2) God had known Moses by name. Cf. 3:4.
This speaks of the unique fellowship
that Moses had had with the Lord.
- 3) God had exercised "grace" toward Moses
- probably in the answers to Moses'
prayers in ch. 32. (mentioned 2x in v. 13.)

THE ONE THING WHICH GOD HAD NOT DONE:

"Show me now that you have not known whom You will
send with me."

Note: The dependence of Moses.

Cf. the basis on which Moses had
accepted + continued with the call: cf.
3:13; 6:1-8.

(33:13) Now for Moses' petition. "I pray thee"
shows his submission and his
earnest desire. Heb.: אַתְּ "now" - לָמָד
points to the present as compared with
the past.

Past grace does not meet present needs.
We need God's mercies which are new
every morning (cf. Lam 3:22, 23 - "It is
because of the Lord's mercies...")

Note:

- 1) The past: "If (or, since) I have found
grace in thy sight."
- 2) The present: "that I may find grace in
thy sight."

How would the Lord exercise His grace
here?

"Show me now (the second time אַתְּ is used
in this verse - see above) thy way." He wanted
to know what God was going to do - but with
a purpose: "that I may know Thee." **ONE WAY**

WE GET TO KNOW THE LORD IN A DEEPER RELATIONSHIP IS THROUGH HIS WAYS.

Cf. Isa. 55: 8,9.

Psa. 103:7

" 18:30

" 25:4

" 27:11

" 51:13

" 145:17

"Consider" - פָּנָא. It means to see, know, and/or understand. Cf. Gen., 9:1.

(33:14) God's answer. THERE WILL BE A COMPLETE RESTORATION OF THE COVENANT RELATIONSHIP:

- 1) The Lord will go with them. Lit., my face. This means the Lord Himself in contrast with some angel.
- 2) "And I will give thee rest, from the verb, פָּנָא. Cf. Dt. 3:20, ~~etc.~~; Josh. 1:13, Ps. This is rest from enemies, from travel, from their works - in the land.

(33:15) Moses' prayer continues with its emphasis on the presence of the Lord. Note the similarity in emphasis between this and 32:32.

(33:16) The proof of God's presence was, ⁱⁿ the evidence manifestation of His blessing - a thing which distinguished Israel from all other nations. Cf. Num. 14:13, 14.

(33:17) Again, the Lord's reassuring answer, and the Lord uses the words of Moses' prayer.

(33:18) The last part of Moses' prayer.

Here are "show me" it diff. from v. 13.

- Here it was, let me know.
- Here it is, let me see.

God's "glory" is the manifestation of His presence. Moses was praying for a greater revelation of God than he or anyone else had ever had - "without any figure, and without a veil" (K + D, II, 236) - even greater than what we had in v. 11.

Cf. 2 Cor. 3:18; John 1:14; 2 P. 1:16-18
4:6
4:16-18.

33:19 From here to the end of ch. 33 we have the final part of God's answer. "Goodness" is from ΚΙΔΩ. Basically this speaks of that which is good or desirable in God.

"It is to be seen in:

- 1) His grace - "to show favour" } Hirstlestone
 - 2) His mercy - "a tender feeling of pity" } '07
- "Gracious" - to exercise His unmerited favor. "mercy" - expresses a deep and tender feeling of compassion, such as is aroused by the sight of weakness or suffering in those that are dear to us or need our help" (Hirstlestone, 108).

The first word is ΚΙΔΩ; the second ΚΙΔΩ.

33:20 No man has, and no man can, see God! ... a full disclosure of the Divine glory is incompatible with the present condition of humanity... (JFB, I, 414).

33:21-23) The Lord condescends to reveal Himself to Moses.

As glorious as this must have been, the revelation of God had to be limited. But this is the very heart of what God desires for us - that our greatest desire be that

probably used here as a sign for "goodness"

we see Him and know Him. Cf. 1 Jn. 3:1,2.

CHAPTER 34 - This chapter deals with the manner in which the Lord again gave the tables with the Law to Moses. Cf. 32:19.

(34:1) In the first three verses we have God's command to Moses; in v. 4 we see Moses' obedience.

In principle here we see that when fellowship is restored, God brings us back to the Word!

Note that the Lord takes the initiative.

The Lord prepared the first stones (cf. 31:18); Moses is to prepare the second.

(34:2) There is to be no delay: "Come up in the morning unto mount Sinai."

Note: "Present thyself there to me." From [S], he is to place himself before the Lord.

(34:3) Here we are back to 19:12, 13.

This obviously would have ^{made} a great impression on:

1) the people.

2) Moses, and the way in which the Lord was again honoring him. It set him apart from all others in the nation.

(34:4) The complete obedience of Moses.

- 1) He made what God told him to make.
- 2) He went where God told him to go.
- 3) He went when God told him to go.

(34:5) See here an illustration of Jas. 4:8 -

"Draw nigh to God..."

The word translated "stand" here is בָּאֵד, the word which is translated "present" in v. 2.

N.B.

"And proclaimed the name of the Lord" may have Moses as its subject and be better translated, And he called upon the name of Jehovah. Cf. the NASB. THIS IS WHAT GOD HAD PROMISED TO DO IN 33:19. It means to praise Him or to worship Him with a desire to know Him more fully.

34:6 Luther called vv. 6,7 the "sermon on the name of the Lord" (K+D, II, 240). Here we see the two sides of His nature:

1) His love - 1 John 4:8,16.

2) His righteousness - 1 John 1:5; 2:29.

Note that John begins with righteousness; here God begins with love - to reassure the people.

"The Lord" = Jehovah, the unchanging One. Cf. 6:2,3.

"The Lord God" = Jehovah El. The emphasis here is upon His power, His unchanging power.

"merciful" - דִּילַל. Cf. Psa. 103:13. This is how a parent feels toward a child - "pitith." It means to soothe, to be fond, to cherish. See verb is דִּילַל.

"Gracious" - רְחִים. Another word for grace. It is to be favorably disposed toward anyone. God is a God of grace who acts graciously toward His people. What a good word this was - and is.

"Longsuffering" - lit., slow to anger: רְדִסֶּת. He is patient.

DOCTRINE
OF GOD

"Abundant" - יְלִיל. It is multiplied, vast, one continuous supply manifested in many different ways. Here in two ways:

- Abraham's servant uses these words for Gen. 18:19.*
- 1) "In goodness" - תִּדְבֹּר, lit., mercy. This shows His zeal to be good to His people. He is kind. He does good things for us.
 - 2) "In truth" - טְהָרֶת. The Lord is firm, constant, faithful. He keeps His promises and is faithful to His Word and to His people.

(34:7) "Keeping mercy" - the same word as "goodness" in v. 6. The verb קַיְמֵן means to hold in reserve, to preserve.

"For thousands," i.e., generations, but the thought is of unlimited mercy. Cf. Lam 3:22, 23.

"Forgiving" - סְלִימָנָה. It lit. means to lift up and take to one's self. Like John 1:29. See also Isa. 53:12, "He bore the sin of many."

1) "Iniquity" - עַמְלָה. It is from עֲמָל, to be crooked, distorted, perverse. It is to go out of the way. Cf. Yes., pp. 757, 760.

2) "Transgression" - עַמְלָה. It speaks of rebellion. It means to break away, to defect.

3) "Sin" - עַמְלָה. This is like ἀπάτια, to miss the mark, like an archer or a slinger.

BUT THEN THE OTHER SIDE NEEDS TO BE EMPHASIZED, TOO.

"Who will by no means clear (the guilty)." Yes. (p. 692) and NASB render it, "Yet He will by no means leave the guilty unpunished." Others feel that it should be taken with the following part

of the verse so that it would mean, I will not utterly destroy thee even though I visit the iniquity . . . etc.

"Visiting" - T.P.D., means to visit with punishment, to strike a person, or against a person - to light upon someone (cf. Gen., 46:1).

Cf. 20:5.

"Iniquity" is the first of the three words for sin used earlier in the verse, the first in this case comprehending them all.

OBVIOUSLY THE GREATEST HERITAGE WE CAN LEAVE OUR CHILDREN IS A HOLY LIFE.

(34:8) Moses' reaction.

First, WORSHIP.

(34:9) Second, INTERCESSION (#4).

"Grace" - 仁慈. The same root as "gracious" in v. 6. God was favorably disposed toward Moses. It could be translated, since.

"Go among us" - a repetition from #3 & * prayer. This is a lesson in importunate prayer.

"Stiff-necked" - cf. 32:9; 33:3,5. Moses is confessing here - saying what God says about His people. Cf. Ex. 4:10,13 where Moses was being stiff-necked - and here he calls the Lord, Adonai.

"Pardon" - 諒恕. Again we have the idea of lifting up and taking away. It is to be pardoned.

"Iniquity" and "sin" as in v. 7.

"Take us for thine inheritance." K+D say (pp. 241, 242) that this "does not mean to lead a person into the inheritance, but to

"Lord" -
"יְהוָה"
master,
owner,
possessor,
ruler,
governor.
It expresses
reverent
submission.

WHAT GOD IS
WHAT GOD DOES

The essential things are:

- 1) The revelation of God Himself (34:6,7).
- 2) The promise of God (34:10,11).
- 3) The people of God (34:12-26).
 - a) Separation - from their religion (34:12-17). from their people
 - b) ~~Fellowship~~ and Dedication (34:18-20).
 - c) Rest (34:21).
 - d) Worship (34:22-26)

make a person into an inheritance."

34:10 The Lord's answer begins here and goes through v. 27.

5/28/74 **34:11** "Covenant" - cf. v. 27; 24:27. This is a renewal of the Law.

Note the uniqueness of God's work - "such as have not been done..."

N. B.

34:11 much from here on to v. 26 is a repetition of that which we have had before.

Here - cf. 23:20 ff.

34:12-17 An enlargement upon 23:24. This is where the Israelites had had trouble - with idolatry.

34:18-20 Cf. 13:1-13. Unleavened Bread + the consecration of the firstborn.

34:21 Cf. 16:26-30 }
20:8-11 }
31:12-17 } The Sabbath

34:22-26 Cf. 23:14-19. SEE OPPOSITE PAGE

34:27 The permanence of the relationship is indicated by the word, "Write." THESE WORDS SUMMARIZE THE MAIN FEATURES WHICH ~~WE HAVE HAD BEFORE~~ MADE UP THE LAW - A RENEWAL.

34:28 The same period of ~~#~~ time that Moses had been with the Lord the first time. Cf. 24:18.

34:29-35 Cf. 2 Cor. 3

"Moses knew not . . ."

The chapter closes with GLORY. Cf. 2 Cor. 3:18; 1 Jn 3:2.

The mirror = the Word - Jas. 1: 22-25.

34:30 The reaction of Aaron and the people.

34:31,32 Again - the faithfulness of Moses.

"He gave them in commandment all that the Lord spoken with him in mount Sinai."

34:33 "A veil" was required when Moses spoke to the people. It was removed with Moses "went in before the Lord" **(34:34)**. When he came out from the Lord he did two things:

- 1) He put the veil back on.
- 2) He "spoke unto the children of Israel that which he was commanded."

THIS, THE GLORY AND THE WORD CONTINUE TO REFLECT MOSES' FELLOWSHIP WITH THE LORD.

34:35 Tells in reverse order what is mentioned in v. 34.

CHAPTER 35 -

REVIEW - See notes following p. 178.

EMPHASIZE READING.

As with all other books of the Bible, in Exodus we need to be concerned with WHAT GOD IS DOING! WHAT ARE HIS PURPOSES AS INDICATED IN THE BOOK? This can only be

determined by reading and re-reading.

We see it in the following:

I. God's Purpose with respect to His promises.

This ties Exodus to Genesis.

It brings us to the main theme:
REDEMPTION.

We have, esp. in ch. 12 the greatest picture, or type, of salvation to be found in the OT.

Note it in ~~God's call to Moses~~ Ex. 3: the revelation given in Ex. 2:23-25 — esp. in the words, "and God remembered his covenant with Abraham, with Isaac, and with Jacob."

See also Moses' call: Ex. 3:4-10.

Thus, Exodus helps us to understand God's faithfulness.

II. God's purpose with respect to His Person, i.e., God Himself.

Three names are emphasized in Exodus

A. "I am," "Jehovah." Cf. first 3:13-15, then 6:1-8.

B. "The Lord God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob" (Ex. 3:15). Cf. 6:3 where we see that, among other things, this meant He was "God Almighty."

C. "Jealous" (Ex. 34:14). See also Ex. 20:5.

III. God's purpose with respect to His people.

Note: Both points above must be included here, but we must go on to recognize other things.

A. He wanted them to teach them about His power. That is the reason He let things get so bad — in Egypt, crossed Red Sea.

"And ye shall know that I am the Lord your God." (Ex. 6:7).

B. He wanted to teach them of His provision. Here faith is being developed.

~~He gives~~ guides - pillar of cloud and fire.

He provides - manna and quail.

He protects - Egyptians and Amalek.

C. He wanted to teach them of His presence.

We see this esp in the Law with its ordinances, but also in the instructions given for the Tabernacle and priesthood.

D. He wanted to teach them to be holy.

and so they were to fear the Lord by: (See the parades in 20:120).

1. Their obedience - The Law
2. Their worship - Tab + priesthood.

CHAPTERS 35-40 - THE CONSTRUCTION OF THE TABERNACLE AND THE MAKING OF THE PRIESTLY GARMENTS

In more detail we have:

- 1) The preparation for the work (35:1-36:7).
- 2) The building of the Tabernacle (36:8-38:31).
- 3) The priests' garments made (39:1-31).
- 4) The ^{finished} work presented to Moses (39:32-43).
- 5) The Tabernacle set up and prepared for use (40:1-33).
- 6) The cloud of God's glory upon the Tabernacle (40:34-38).

A. The preparation for the work (35:1-36:7).

1. The Law regarding the Sabbath repeated (35:1-3).

(of the other passages where this is mentioned:

This was the
main purpose
for the building
of the Tab. cf.
Ex. 25:8.

- a) Ex. 12:15,16 } or the end of unleavened Bread
 b) Ex. 13:6
 c) Ex. 16:22-30 - re: the manna.
 d) Ex. 20:8-11
 e) Ex. 31:12-17
 f) Ex. 34:21
 g) Ex. 35:1-3. Picks up where 31:12-17 left off

The Sabbath means rest, rest from their work, a day for the Lord. IN ALL OF THEIR WORK THEY WERE NOT TO FORGET THE LORD NOR TO NEGLECT THEIR FELLOWSHIP WITH HIM.

It is significant that this comes first.
 Although we do not observe the Day, we do need the principle, as Heb. 4 shows.

(35:1) Notice the nature of the Word of God here: "the words which the Lord hath comandeth."

In many respects this is the best section of Exodus for the people because of their obedience.

(35:2) The importance of the day.

The penalty for violating it: "death."

This seems to have been a measuring rod for the people's relationship to God. If they were faithful here, they would be faithful elsewhere.
 Cf. Luke 16:10-12.

(35:3) I. e., no cooking - just eating.

A. The preparation . . . (continued - 35:1-36:7).

2. The offering described (35:4-9). Cf. 25:1-9.

In this case the Lord required "whoever is of a willing heart."

It was to be brought to the Lord (25:2).

Also see 35:5.

A. The prep... (35:1-36:7),

3. The work itemized (35:10-19).

Note the emphasis here is in v. 10 upon the "wisehearted."

It is WISE to do God's will.

It takes WISDOM to do God's will.

4. The offering brought (35:20-29).

Note the repeated emphasis upon the hearts of the people: vv. 21, 22, 25, 26, 29.

Cf. Eph. 6:6 - vv. 5-7 (read). These are Paul's instructions to "servants."

Outward obedience does not satisfy God;
IT MUST COME FROM THE HEART.

5. The workers appointed (35:30-36:7). Cf.
Ex. 31:1-11.

Several things are important here:

1) Bezalel and Oholiab were sovereignly chosen by God - not elected by the people. See 35:30, 34; 38:22, 23.

2) The spirit of God "filled" them with an abundant supply of wisdom, etc. Cf. 36:1, "in whom the Lord put for the work. wisdom..."

He also made them teachers. See v. 34.

3) The work had been laid out by the Lord. The plan was God-given, in great detail - as 25:1-40:38 shows. Note 36:1, "according to all that the Lord had commanded."

4) They had enough people to do the work.

5) They had a sufficient offering - which continued to come every day (36:3.b). And finally the people had to be restrained from giving because they gave "too much."

On the NT teaching regarding giving
see 2 Cor 8,9, esp. 8:12-15 (v.15 as a
quotation from Ex. 16:18); 9:7. Also see
Phil 4:10-19; Heb. 13:16.

B. The building of the Tabernacle (36:8-38:31).

1. The Tabernacle itself (36:8-38).
 - a. The coverings (36:8-19).
 - 1) The first covering - the linen (36:8-13; cf. 26:1-6).
 - 2) The second covering - of spun goats' hair (36:14-18; cf. 26:7-13; 35:26).
 - 3) The third covering - rams' skins dyed red (36:19a; cf. 26:14a).
 - 4) The fourth covering - badgers' skins (36:19b; cf. 26:14b).
 - b. The boards, sockets, and bars (36:20-34; cf. 26:15-30).
 - c. The veil (36:35,36; cf. 26:31-35)
 - d. The hanging for the entrance (36:37,38; cf. 26:36,37)

2. The furniture inside the Tabernacle (37:1-28)

- a. The ark of the covenant (37:1-9; cf. 25:10-22).
 - b. The table of showbread (37:10-16; cf. 25:
^{23:30})
 - c. The lampstand (37:17-24; cf. 25:31-40).
 - d. The altar of incense (37:25-28; cf. 30:1-10)
3. The anointing oil (37:25; cf. 30:22-33).
 4. The Outer Court and its furniture (38:1-20).
 - a. The altar of burnt offering (38:1-7; cf. 27:1-8).
 - b. The laver (38:8; cf. 30:17-21).
 - c. The outer court (^{southern} 38:9-20); cf. 21:9-19).
 - 1) The hangings, pillars, and hooks (38:9-17; cf. 27:9-15).

Furniture
inside -
concerned with
the Person of
Christ.

Furniture
outside -
concerned with
the Person of Christ.

2) The gate (38:18-20; cf. 27:16-19)

5. Summary - men and material (38:21-31).
- A summary statement regarding the men and what they did (38:21-23)
 - A summary of the ^{total of} gold, silver, and brass - and how they were used (38:24-31).

C. The priests' garments made (39:1-31). Cf. 28:1-43

1. Introductory statement (39:1).

2. The work described (39:2-31):

a. The ephod (39:2-7); 28:6-14).

b. The breastplate (39:8-21; cf. 28:15-29).

c. The robe of the ephod (39:22-26; cf. 28:31-35).

d. The coats - for Aaron's sons as well as for Aaron (39:27; cf. 28:39a).

e. The mitre (for Aaron) - (39:28a; cf. 28:39 mid.).

f. The turbans - for Aaron's sons (39:28 mid; cf. 28:~~38~~ 40 b).

g. The linen breeches (39:28 b; cf. 28:42).

h. The girdle (39:29; cf. 28:39 b, 40 mid.).

i. The golden plate (39:30,31; cf. 28:36-38).

D. The work finished and presented to Moses (39:32-43).

1. THE WORK FINISHED (39:32).

2. The work presented to Moses (39:33-42).

a. The Tabernacle (39:33-39).

b. The Outer Court (39:40).

c. The priests' garments (39:41).

d. The summary statement (39:42).

3. The work approved by Moses (39:43).

THE PARTS OF
THE TAB. AND THE
PRIESTS' GARMENTS
ARE MENTIONED SIXEN
TIMES IN EXODUS!

1) EX. 25:30.

2) EX. 31:6-11.

- 3) EX. 35:10-19.

) EX. 36:1-34:32.

) EX. 38:33-43.

) EX. 40:1-16.

) EX. 40:17-33.

E. The Tabernacle set up and prepared for use (40:1-33).

1. The instructions given by the Lord to Moses for the erection of the Tabernacle (40:1-15)

Once again, as in chs 25-31, we have, "And thou shalt..."

a. Regarding the Tabernacle and the Outer Court (40:1-5):

1) The Tabernacle to be set up (40:1,2).

2) The furniture to be put in place (40:3-7):

a) Inside the Tabernacle (40:3-5)

b) Outside the Tabernacle (40:6,7).

3) The Outer Court to be set up (40:8)

4) The Tabernacle and all its furniture to be anointed with oil (40:9-11).

b. Regarding the priests' and their garments (40:12-15):

1) The priests to be washed (40:12)

2) The priests to be clothed (40:13,14)

3) The priests to be anointed (40:15)

2. The obedience of Moses (40:16-33).

Note how the emphasis is on what Moses did - beginning with v. 16^a and ending with v. 33: "Thus did Moses... so Moses finished the work." In between these two verses we have, "and Moses" did something, or, "and he" (referring to Moses, 14x). If "he" were used with every verb, it could be used, there would be at least 13 more!

a. A summary statement (40:16). Note:

"according to all that the Lord commanded him" Then note "as the Lord commanded Moses" in vv. 19, 21, 23, 25, 27, 29, 32

b. ⚡ The Tabernacle set up (40:17-19).

c. ⚡ The furniture placed in the Tabernacle (40:20-27). Bread was put on the Table, the lamps are lighted,

and incense is burned. All that Moses could do, & was commanded to do, he did!

- d. ⇒ The furniture placed in the outer court (40:28-32). Again, as inside the Tabernacle, he did with the furniture all that he could do - offering sacrifices and washing at the laver.
- e. ⇒ The Outer Court set up (40:33)

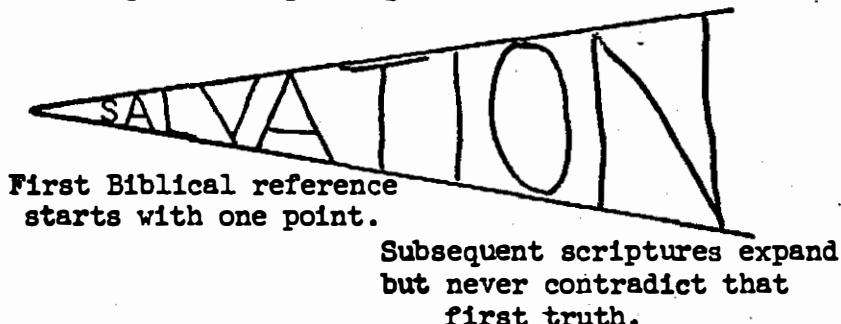
F. The Cloud of God's Glory (40:34-38). After the people obeyed, then God displayed His glory.

1. Its fulness (40:34, 35)
2. Its purpose (40:36, 37) Cf. 13:21, 22. The Lord was with them, guiding them.
3. Its permanence (40:38)

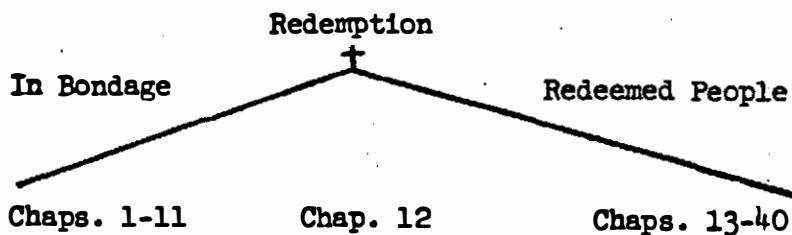
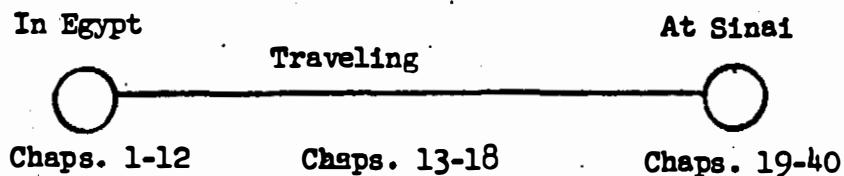
Note the word, "Then," in 40:34. Cf. Jn. 14:21, 23. The glory of God's presence does not come with knowledge alone, but with knowledge and obedience.

DIAGRAMS USED IN EXODUS SERIES

Diagram of expanding revelation of a truth.



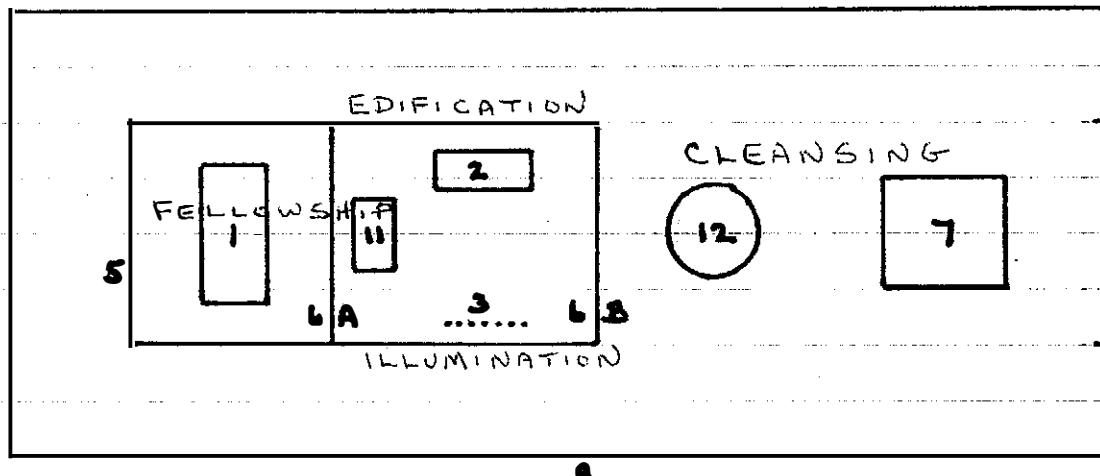
Diagrams of the Book of Exodus.



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CHRIST IN EXODUS:

6. THE TABERNACLE. CF. JOHN 1:14.
7. THE PRIESTHOOD. Cf. HEB 9:11. ALSO A TYPE OF THE BELIEVER'S PRIESTHOOD.



4 - COVERINGS

5 - BOARDS AND BARS

6 - VEILS A + B

8 - OUTER COURT

9 - GATE

10 - OIL FOR THE LAMP

INSTRUCTION - 5
CONSTRUCTION - 28-31

CONSTRUCTION - 35-40

PRIESTHOOD - 28, 29

39

HAS TO DO WITH FELLOWSHIP. SHOWS THE VITAL PLACE CHRIST HAS.

1. SACRIFICE - ONLY ONE

2. CLEANSING - WATER

JN. 15:3

3. LIGHT - JOHN 8:12; 1:14, 18

4. BREAD - JN. 6:35

5. THE PRESENCE - GLORY
2 COR. 3:18.

CHRIST, OUR PRIEST (HE IS ALSO THE SACRIFICE, AS LEVITICUS SHOWS)

1. MEDIATOR - 1 TIM 2:5; 1 JN. 2:1, 2.

2. INTERCESSOR - SHOULDERS
BREASTPLATE

CF. HEB. 7:25; 1:3;

8:1;

10:12;

12:2