

CLASS NOTES -- EXODUS

INTRODUCTION

As Genesis is the book of **beginnings**, the book of Exodus is the book of **redemption**. It opens with the history leading up to that redemption: the description of their bondage and the introduction of the man who would be the human instrument for their deliverance. The introduction of Jehovah and a mighty demonstration of His power is brought to both Israel and Pharaoh in the plagues.

The redemption itself is in two phases. First there is redemption, for those who believed God, from the judgment all deserved because of their sin. It was redemption by the **payment of a price**, the blood of the Passover lamb, and the price was paid to **God**.

The second phase was redemption by **power** from the tyranny of **Pharaoh** -- the Israelites experienced this redeeming power of God at the Red Sea.

All this is typical of spiritual redemption through Christ. In His first coming He was the Lamb of God, paying the price of redemption from sin. At His Second Coming He will display His power to redeem believing men from the tyranny of Satan and his hosts. Israel's leaders failed to realize the need for the Passover Lamb before they could have their King. When Christ refused to be their King until after the redemption was procured at the Cross they rejected Him (John 6:15).

This same failure to distinguish between the two comings, and their redemptive purposes, caused even the disciples to reject the idea that Christ would die (Matt. 16:21, 22). Even after the Cross, but before they were aware of His resurrection, two disciples were discouraged and sad because He had died as a felon instead of ascending David's throne and delivering them from Roman domination. He gently rebuked them with the words, "Ought not Christ to have **suffered these things**, and to [later] **enter into His glory?**" See the Class Notes on Luke twenty four.

After the redemption is complete in both phases, Exodus continues with the events leading to Mount Sinai, the giving of the Law, and further instructions preparing them for entrance into Canaan. Leviticus is further teaching concerning the Law, preparing them to serve the Lord when they have arrived in the land. The book of Numbers records the journey to Canaan. A march that should have lasted only eleven days (Deut. 1:2) was stretched into thirty eight years by their tragic rebellion at Kadesh Barnea. Deuteronomy contains the final instructions to those of the new generation who were not held accountable for Kadesh Barnea, and who will enter the land.

A thorough knowledge of Exodus will serve as a very helpful background for studying the book of Romans, a book of **spiritual** redemption.

NOTES:

2:2. Moses was not the eldest in the family, for Aaron was three years older, and his sister, Miriam, was several years older than Aaron.

2:3. Moses' parents obeyed Pharaoh's law and cast him into the river. But, being "wise as serpents," and guided by God, they put an ark between him and the water. So, earlier, there was an ark between Noah and the water of the flood. Christ, our Ark (typified by the Ark of the

Covenant), stands between judgment and us.

2:5. *Queen Hat-shep-sut, who reigned from 1504 to 1497 bc was Egypt's first female Pharaoh, and one of the first great women rulers of history. Young, brilliant, beautiful, and deeply religious, she was "worshipped by the multitudes and adored by the great." According to the reckoning of many conservative scholars, this fits fairly well into biblical chronology as given in 1 Kings 6:1. She was that "daughter of Pharaoh" who rescued Moses from the bulrushes in the backwaters of the Nile, adopted him, and had him trained in "all the learning of Egypt" (Ex. 2:5 - 10). Other scholars object to this on insufficient grounds. "Archeology and the Bible" -- by G. Fredrick Owen (Revell publishers) page 224. (Further references to this book will be noted as simply "A & B").*

2:9. Pharaoh intended to frustrate God's plan to deliver Israel. In effect, he said, "Kill Moses." God answered, "I will spare him and send you the bill for his room and board and his education."

2:14, 15. My note at Heb. 11:27 reads: *"By faith he [Moses] forsook Egypt, not fearing the wrath of the king: for he endured, as seeing him who is invisible." This must refer to the second time he left Egypt -- at the Exodus. In Exodus 2:14, 15 it says that Moses feared and fled at his first departure from Egypt. The second time he did not try to work on behalf of Israel in Egypt, but led them out -- facing the angry king over and over without flinching."*

2:16. It is interesting to see the part played by wells in Scripture. See Gen. 24:11; 26:15 - 33; 29:2 - 10; John 4:6 - 42.

3:2 - 6. See Heb. 12:29.

3:7 - 10. God knew of their oppression, their sorrow and their cry for help. He also knew both how good the land was and the problems posed by the presence of Canaanites in the land. How very little Israel needed to send spies into the land at Kadesh Barnea. They just needed to trust the One who knew all about the land and the people there (for He had already spied out the land -- Ezek. 20:6) and was able to bring them in. Faith inspires courage while knowledge alone **may** inspire terror. Compare Num. 14:30 with Num. 14:31 - 33.

3:8, 17. For a more complete description of the land see Deut. 8:7 - 9.

3:11. Objections of Moses # 1. (See 4:1 for the second one). God's ultimate answer is, "It doesn't matter who **you** are -- **I AM.**" Compare "who is the Lord?" in 5:2.

3:12. "When" -- not "If."

3:14. "I am who I am and what I am, and I will be what I will be" -- Amplified Bible. We do not see this exact name again until we come to John's Gospel. There, Christ uses it concerning Himself several times. See John 8:24, 28, 58, 59; 13:19; 18:5, 6 -- and also the "I AM"s of John (I am the Good Shepherd, Light of the World, etc.). See Psa. 68:4

3:19. God not only knew of the presence of the giants in the land (see note at Ex. 3:7 - 10) but He knew the problem posed by Pharaoh's hard heart.¹ He also knew the problems that would come due to the reticence of Moses to assume a place of leadership (next chapter) and the great problem of the unbelief, ingratitude and rebelliousness of the very people He was seeking to take into the land. But He had first determined that He could finish the thing before He ever started it. See Luke 14:28; Phil. 1:6.

3:22. The items of jewelry mentioned here (at least part of them) were later used in making the Tabernacle, priest's garments, etc.

4:1. Objections of Moses # 2 (see 4:10).

4:2 - 5. As the rod became a serpent, Christ was made to be **sin** for us (2 Cor. 5:21). As the rod was cast down, Christ was cast down in death at the Cross. When the rod was picked up it became the symbol of power (Ex. 4:20) and was used both for the good of Israel and the judgment of her enemies. So Christ was picked up in resurrection (sin having been put away) and, in resurrection, has power both to redeem and to judge.

Whatever is in our hand (our abilities, possessions, etc.) must be thrown down at **His** command, yielded up to Him that we might see the evil inherent in it. Then, if He calls upon us to pick it up again, it becomes **God's** gift to us to use for **Him, God's** rod (v. 20) in **our** hand.

4:10. Objections of Moses #3 (See 4:13).

4:13. Objections of Moses # 4 (See 6:12). God was not angry when Moses asked, admitting his own shortcomings, "Who am I?" This he needed to face. Nor was He angry when he brought up the unbelief of Israel. This, too, was a legitimate concern. It was when he said, "**Send someone else**" that God became angry.

4:15, 16. Aaron was Moses' "prophet." See 7:1. This relationship between Moses and Aaron illustrates the relationship between God and **His** prophets.

4:20. Before, it was **Moses'** rod, now it is the "rod of **God**." (See 14:16 however) See also the note at 17:5, 11. See Ex. 7:9, 10, 12, 15, 17, 19, 20; 8:5, 16, 17; 9:23; 10:13.

4:22, 23. Here is the basis for the Passover and the associated tenth plague. See 12:29.

4:24. My note at Joshua 5:13 reads: *Compare Ex. 4:24 where the Lord had a sword in His hand (evidently -- for He "sought to kill him") intended for Moses (or the son of Moses??). Moses was saved through the circumcision of his son. Here [at Joshua 5:13], right after the circumcising of Israel, the sword is against their enemies! Notice that, in answer to the question of Joshua, the answer is not, "For you" or "For your enemies" but, in effect, "For the LORD." The sword may be used either way -- depending on their relationship to the Lord (as symbolized by the circumcision).*

¹ See Class Notes on Romans -- chapter nine.

5:1. "-- Amenhotep II (1447 - 1425), whom many regard as the 'Pharaoh of the Exodus.'" From A & B, page 216.

5:2. Part of the purpose of the plagues was to teach Pharaoh just who Jehovah was.

Chapters 5 through twelve. See Psa. 105:23 - 38.

5:21. The Lord must first make them fully know the brutality of their masters, and bring them to totally realize the seriousness and hopelessness of their bondage, before He can deliver them. So when God begins to deal with a man it first brings bitterness to his soul. As he comes under conviction, and sees more deeply than ever the bondage of sin and the helplessness of his situation, there will be a greater longing for deliverance, and eventually a complete abandonment (in despair) of self effort. Only then can the soul **really** turn to the **Lord alone** for redemption.

6:3. The name "Jehovah" **IS** used in Genesis and in the earlier chapters of Exodus. Is it possible that all through Genesis it is used by Moses (the human author of Genesis) only after the name had been revealed here, -- or is it that they did not know the full **significance** of this name?

6:6. Redemption is by the **payment of a price** and by **power**. The price is paid to **God**, the power is used against **Satan** (the price here is the Passover lamb's blood: the power is the crossing of the Red Sea and the destruction of Pharaoh's army).

In the Old Testament there are many passages which speak of redemption by power. See, for instance, Deut. 7:8; 9:26; Neh. 1:10; Psa. 77:15; 106:10; Jer. 15:21; Micah 4:10; etc..

Among the many New Testament verses that have this idea in view, Luke 21:28 and 24:21 stand out. Redemption by payment of a **price** (the blood of Christ) is linked to His **first** coming while redemption by **power**, finding its **base** in His first coming (with the resurrection in view) is **accomplished** at His **second** coming. See Isa. 52:9, 10; 63:4 (and following); 59:20 and context.. Isaiah 59 seems to have both in view: by blood (v. 21), by power (vs. 16 - 18).

In Eph. 1:13, 14 the two are brought together for us. "-- The **redemption** [in the future] of the **purchased** [at the Cross] possession."

6:12 Objections of Moses # 5 (See 6:30).

6:14, 15. In this passage, where the family is brought before us as background for the ministries of Moses and Aaron, why the mention of Reuben and Simeon -- when none of the other tribes (apart from Levi) are referred to? Evidently because the passage has to do particularly with the family of Levi, the ancestor of both Moses and Aaron. Levi was the third son of Jacob, and only the older sons of Jacob need be mentioned here.

6:26, 27. Evidently parents were naming their children after Aaron and Moses (though I know of no others in Scripture by these names) and it was necessary to designate which Aaron and Moses is in view.

6:30. Objections of Moses # 6 (his final objection).

7:1. Compare 4:15, 16.

7:3. Compare 11:9.

7:3 - 5. Some reasons why God hardened Pharaoh's heart:

- To make the Israelites more aware of their slavery, so they would be willing to leave Egypt.
- To demonstrate to Israel the power of God (Ex. 10:2; Deut. 4:33 - 35).
- To establish Moses as the appointed and empowered leader of his people.
- To weld the Israelites into a nation -- willing and ready to act together.
- To make it impossible for them to turn back once they had left Egypt.
- To bring judgment on the Egyptians for the way they had treated Israel (Ex. 4:22, 23).
- To judge the gods of Egypt (Ex. 12:12; 18:11; Num. 33:4).
- To demonstrate to Pharaoh (Ex. 5:20), his magicians (Ex. 8:18, 19), the rest of the Egyptians, and all the earth (Ex. 9:14, 16), the existence and power of the one true God (Ex. 7:5; 8:10, 22; 9:20, 29; 10:1, 7; 14:4, 18, 25). **According to some archeologists and historians there was a revival of monotheism in Egypt following the Exodus.**
- Possibly, to bring about the salvation of some Egyptians. Were at least some of the "mixed multitude," which went with them, Egyptians who had become proselytes?
- To make it impossible for the Egyptians to go after them and fight them in the desert, or to come to the aid of the Palestinians later. See note at Ex. 14:4, 28.
- To weaken the nations in the land by news of what God had done in bringing Israel out of Egypt (Ex. 15:14; Josh. 2:9 - 11; I Sam. 4:8).

Some of the plagues affected Israel also. (For plagues where the Israelites were specifically protected see Ex. 8:22; 9:4, 20, 26; 10:23; 11:7) My note at Ezekiel 20:7, 8 reads: ***This was while they were still in Egypt. This may explain why some of the plagues affected Israel as much as the Egyptians. See Acts 7:42, 43.***

Concerning the hardening of Pharaoh's heart the following will be helpful.

"Calvin is wrong when he reads into these verses [Rom. 9:14 - 22] election either to salvation or damnation in the eternal sense. ... [Pharaoh's] will was already set. The heart was already hard. God overruled Pharaoh's will, but did not over-ride it. The hardening process developed inasmuch as the plagues forced Pharaoh to an issue which crystallized his sin ... God foreknows everything that every man will do; but He does not predetermine everything that every man does. Nay, that would make God the author of sin! ... God foreknew that Esau would despise his birthright; that Pharaoh would be wicked; that Moses would sin at Meribah; that the Israelites would rebel at Kadesh Barnea; that Judas would betray our Lord; that the Jews would crucify their Messiah: but not one of these things did God predetermine. ... Let us say two things emphatically of Pharaoh in particular: (1) God did not create him to be a wicked man; (2) God did not create him to be a damned soul. And, with mental relief, let us further say that God could never create any man either to be wicked or to be eternally damned. 'Is there unrighteousness with God? God forbid!'" "Explore the Book" by J. Sidlow Baxter
-- Volume 6, pages 86 through 90.

Seven times it tells us that Pharaoh hardened his **own** heart (3:19; 5:2; 7:24; 8:15, 32; 9:34; 10:1). Ten times **God** hardened it (4:21; 7:3; 9:12; 10:1, 20, 27; 11:10; 14:4; 14:8, 17).

God did not make Pharaoh's heart hard initially. Pharaoh didn't get his hard heart from God, he got it from Adam. Before ever the contest between Moses and Pharaoh began, Pharaoh's heart was already so hard that the Israelites were crying, groaning and sighing because

of their bondage (Ex. 2:23, 24; 3:7, etc.). God chose a man who had a hard heart and raised him up to a place of authority in Egypt so He could use that hard heart to accomplish His purpose.

In what sense did God harden his heart? As Pharaoh rejected the revelation of God's power, hardening his heart against Him, God revealed more and more of His power so that Pharaoh had to harden his heart more and more to resist it. When a river begins to rise, you may build a dike to keep it from flooding your house. As the water rises higher and higher you are forced to build the protective wall higher also. In a sense **you** are building up the dike, but in another sense the **river** is doing it -- for if the river did not rise you would be content with the protection you had already built up.

Pharaoh set the direction he would take, and God pushed him on. It is not the wind, alone, which sends the ship into the rocks, it is also the set of the sails. (See Class Notes on Romans chapter nine)

7:6. Compare 8:13. When Moses did according to the word of the Lord, then the Lord "did according to the word of Moses."

7:9. See 4:20. Is this the rod of Moses in the hands of Aaron? Or is Aaron's rod being used by him as the "prophet" of Moses (see v. 15)? See the note at 17:5.

7:11, 12. The magicians # 1 (See v. 22). Notice that when Moses picked up his serpent and it became a rod again the sorcerers lost their rods! (v. 15)

Compare Rev. 13:13, 14. There Satan is counterfeiting the powers shown by the two witnesses (Rev. 11:5, 6). Compare also 2 Thess. 2:9. Satan does have miraculous powers -- but God's power is greater than his.

7:14 - 25. The first plague -- waters turned to blood.

7:17, 20. See 4:20; 17:5.

7:22. The magicians # 2 (see 8:7).

8:1 - 15. The second plague -- frogs.

8:5. See 4:20.

8:7. The magicians # 3 (see 8:18).

8:9. "Glory over" (K.J.V.) should be translated "command."

8:16 - 19. The third plague -- lice.

8:18, 19. The magicians # 4 (see 9:11). Up until now the magicians have been able to duplicate the miracles (on a small scale) but have **NOT** been able to remove the plagues. Now they cannot even duplicate the miracle. They finally admit that God's hand is in it all.

8:20 - 32. The fourth plague -- flies.

8:22. Ways in which God proved the plagues were from Him and not just a series of coincidences:

- The "multiplying" of them. One plague might be a coincidence, but not ten of them!
- The time element. The miracles happened on predicted days (8:9, 10, 29; 9:5, 6, 18).
- Most of them were beyond the power of the magicians to duplicate (8:18, 19; 9:11).
- They reached into the very home of Pharaoh. All his authority could not deliver him (8:4; 11:5; 12:29, 30).
- In some a predicted difference was put between the Egyptians and the Israelites. If they "just happened" why do the Israelites escape? (8:22, 23; 9:4, 6, 7, 26; 10:23; 11:7; 12:13, 40, 41).
- The conclusive and total end to most of the plagues at the command of Moses. He was not just taking advantage of natural disasters or he could not **stop** them!
- Notice who in Egypt became convinced that the hand of God was in all this: the magicians (8:19); Pharaoh's servants (9:20; 10:7; 11:3); the people (11:8).

8:25. Pharaoh's compromises # 1 (see v. 28).

8:28. Pharaoh's compromises # 2 (see 10:11).

9:1 - 7. The fifth plague -- murrain on the cattle. "Murrain" is translated "plague" in the Amplified Bible.

9:8 - 12. The sixth plague -- blains (sores).

9:11. The magicians # 5 (see 10:7). The magicians may have been among the servants.

9:13 - 35. The seventh plague -- hail.

9:16. See Rom. 9:17.

9:19. Pharaoh and his servants are given a chance to escape the impending death. Pharaoh, of course, was not in the field -- but his cattle (probably bought, or taken, from the Israelites -- v. 7) were.

9:20, 21. Several times God made a difference between Israelites and the Egyptians. Here He makes a difference between those (whether Israelites or Egyptians) who believe and those who do not.

10:1 - 20. The eighth plague -- locusts. It appears (in v. 6) that the Israelites were exempt here -- but it does not say so. V. 15 seems to indicate this plague was universal.

10:7. The magicians (?) # 6.

10:11. Pharaoh's compromises # 3 (see 10:24).

10:21 - 29. The ninth plague -- darkness.

10:24. Pharaoh's compromises # 4.

11:1 -- 12:30. The tenth plague - death of the firstborn.

11:2. "Borrow" should be "ask." See note at 12:35, 36.

12:1. The "*Israel stele* [written] *during the fifth year of king Merenptah's reign or about 1229 bc ... tends to confirm the biblical dating of approximately 1446 bc as the approximate date for their entry into Palestine.*" A & B page 221.

12:3, 4. See 1 Cor. 5:7. Notice it does not mention the possibility that the **lamb** would be too little for the **house**.

There was to be a lamb for an **individual** (Gen. 4:40), a lamb for a **house** (here), a lamb for a **nation** (the slain goat -- Lev. 16) and a Lamb for the **world** (John 1:29). The world needs the Lamb, the nation needs the Lamb, the home needs the Lamb, and the individual needs the Lamb!

12:9. "The purtenance thereof" (KJV) is translated "its inner parts" in the Amplified Bible.

12:12. Each plague was directed against one of Egypt's gods. For instance, they worshipped the Nile, frogs, the sun, etc. See 18:11 & Num. 33:4.

12:14. The Passover was a once-only sacrifice. The "Passovers" in the years following were memorials of it. So Christ "our Passover" was a once for all sacrifice and the Lord's table is not a **sacrifice**, as Catholicism teaches, but a **memorial**. I Cor. 5:7; 11:26.

12:16. If the "seventh day" was a Saturday, the "first day" was a **Sunday** -- and both of them were "Sabbaths."

12:25. Were they to wait until they entered the land before they began celebrating the Passover -- or is the thought here that **when they come into the land** they are to **continue** it? See 13:5. See Num. 9:1 - 5 where, in the second year after the Exodus, they **did** keep the Passover. Num. 9:10 stipulates that even if they are far off from the land they shall keep the Passover.

My note at Lev. 23:40 reads: *It would be difficult, if not impossible, for them to find the materials for this [the materials needed for the feast of booths] while they were in the desert. Perhaps these instructions are for them after they are in the land? See Exodus 13:5. They would have been in the land in a few months, and could have followed these instructions, if they had not rebelled at Kadesh Barnea. See note at Ex. 12:25.*

12:29. See 4:22, 23.

12:31 - 33, 37. Compare 1 Sam. 4:8; 6:6.

12:35, 36. "Borrowed" should be "asked" and "lent" should be "gave." Here they got the materials (gold, silver & jewels) later needed for the Tabernacle and the priest's garments.

12:40. According to Josephus *it was 430 years after Abraham came to Canaan, not after Jacob came to Egypt. It was 215 years after Jacob came into Egypt.*² -- But what about Gen. 15:13 & Acts 7:6?

12:43, 44. The feast accompanying the Lord's Table could not be the Passover, nor could 1 Cor. 5:8 refer to us keeping a literal Passover feast -- for we (like the Corinthians) are not circumcised. Gal. 5:2.

Those born in the wilderness could not have taken part in the Passover, for they were not circumcised (Josh. 5:5).

Also "unleavened bread" was not available in the wilderness -- all they had was manna.

13:17. The short way is not always the best way. Although it was God who led them by the long way -- costing them extra time, perhaps months, for the journey, -- it was their own unbelieving rebellion at Kadesh Barnea which cost them the most time -- **thirty eight years!**

13:18. "Harnessed" is translated "in martial array" in the NASB.

13:19. See Gen. 50:24, 25 and Heb. 11:22.

14:4. Here God is seeing to it that Pharaoh's army is destroyed. Archeologists have found an ancient letter to Egypt from Palestine asking for help against invading hosts (evidently the Israelites). Pharaoh could not help them as He could have if he still had his army. See 14:28.

14:6. Was Pharaoh personally leading his army into the fray? If so, it seems to have cost him his life. See v. 28 and 15:19.

14:12. They were saying, to compare it to a cry of many in the U.S. during the "cold war," "Better to be '**red**' than **dead!**"

14:13, 15. Compare Ex. 17:9, 10 where they were to fight while Moses prayed. Here it is a part of their redemption and the work is wholly God's. In 17:9, 10 it is the warfare of those already redeemed.

14:20. What came between Pharaoh and the Israelites was not a swirling fire, as is depicted in the movie "The Ten Commandments." It seems to have been more like a miraculous dense localized fog to the Egyptians. To the Israelites it **was** a source of light. So the word of God can be frustrating darkness to the unbeliever while shedding glorious light on the path of the saint.

14:22. See Psa. 78:13.

² Antiquities of the Jews, Whiston edition, chapter XV, paragraph 2 & footnote by the translator.

15:2. "I will prepare him an habitation" probably refers here to the building of the Tabernacle -- but we, today, are a "habitation of God through the Spirit" (Eph. 2:22).

15:4. The utter defeat of Pharaoh here pictures the defeat of Satan as God accomplishes redemption by **power**. My note at Isa. 51:9 reads: *"Rahab" is Egypt. If Egypt is symbolic of the world, then the dragon surely speaks of Satan (as typified by Pharaoh in Egypt). Verse ten ties this down to the time of the Exodus.*

15:8. Were the waters miraculously frozen ("congealed") in place? No need for a logical explanation, however, for it was a **miracle!**

15:9. Perhaps one reason they were so anxious to overtake them was the recovery of the gold, silver, jewels, etc., that they had with them from their spoiling of the Egyptians.

15:10. Notice the details of this miracle. The waters were congealed (v. 9), and stood up like a wall on both sides of them (14:29). They were a flood (v. 8), "mighty waters" (v. 10) and deep enough to drown an army in its depths (vs. 4, 5). There is no possibility that this was just a shallow bog that had been dried out by a hot wind -- as some have tried to "explain."

15:13. Moses speaks, in verse 2, of making a habitation for God -- here God makes a habitation for Israel.

15:14 - 16. This prophecy was literally fulfilled. Even when the Israelites were trembling for fear at Kadesh Barnea, the inhabitants of the land were trembling for fear of **them**. See Joshua 2:9 - 11. Even **many years later** the people of Canaan still remembered what God did in the Exodus and feared Israel's God (1 Sam. 4:8). See also Joshua 9:3, 9.

15:20, 21. This was not an exuberant and sensual dance of a pretty young woman and her companions. Miriam is older than Moses and is near ninety years of age at this time.

15:22. How often a "dry" time follows closely a great experience of God's power in us or on our behalf. It soon becomes evident whether we are trusting in the **experience** or in the **Lord**.

15:26. God's "Medicare" program. Even today, if men would live for the Lord, the following causes of suffering would be eliminated: casualties of aggressive war and crime; both sickness and accidents resulting from drinking, smoking, drugs, etc.; all venereal diseases; much mental break-down; all suicides, murders, beatings, etc. See 23:25, 26; Deut. 7:15.

The healing ministry of Christ, wonderful as it was, will seem but a "band aid" compared to the situation in the Millennium when both the prevention noted here, and the cure illustrated by Christ's miracles during His ministry, will be available.

It would be interesting to know what percentage of the nation's health bill would be eliminated -- to say nothing of its crime bill and its military budget -- if verse 26 were followed carefully in our land!

"Commandments ... statutes" -- Is this anticipating the law given later, or is this passage

using these terms as they are used in Gen. 26:5? **See Appendix # 1 -- "Law & Grace."**

16:4. Here they are told what they are to eat! See note at v. 15.

My note at Psa. 78:24, 25 reads: *Is "angel's food" just a figure of speech, or do angels eat food in heaven? They can eat even man's food, for in Gen. 18:8; 19:3 they did so.*

16:15. The word "manna" means "What is it?" God told them over and over that it was **bread from heaven**, but they continued, in unbelief, to call it "manna." See v. 31. God only called it "manna" when the unbelief and disobedience of Israel was in view.

16:18. In 2 Cor. 8:15 Paul suggests that the reason for this was that those who gathered much shared with those who gathered little. Or is he just referring to this passage to indicate that each should have what he **needs**, i.e. there should be "equality" in the provision? At least it didn't do them any good to hoard it! (See v. 20)

16:23. While the Sabbath is **mentioned** here, it was not revealed to Israel as an **obligation to observe** until **Sinai**. See Neh. 9:14.

16:28, 29. Here is a passage that seems to be strongly telling us that Israel was already under the Sabbath commandment before the giving of the Law in chapter 20. Does the "hath" of v. 29 (KJV) refer back to the day before (v. 23)? (There are no tenses in Hebrew verbs, so v. 29 **could** be rendered "**giveth**"). See note at 15:26.

16:32. This sample was kept in the Ark of the Covenant in a gold pot (Heb. 9:4). It is probably what is in view in Rev. 2:17 when it speaks of the "hidden manna." The people despised it and called it "manna." To God it was precious, put in a pot of gold and hidden in the Ark.

So Christ, the true bread from heaven (John 6:48 - 51) was despised, and His being "bread from heaven" was questioned and denied (John 6:42). To the Father He is precious (pictured by the manna in the golden bowl). See 1 Peter 2:4. The promise in Rev. 2:17 is that the overcomer will one-day enjoy **God's** appreciation of Christ. See the whole section in John six (vs. 32 - 51).

17:1 - 7. Compare Num. 20:7 - 13 and see the note there in Class Notes on Numbers.

17:3. Why didn't they tell themselves, "We were hungry and He worked a miracle to feed us -- surely He will also meet our need for water"?

17:5. Here it is **Moses' Rod**. In v. 9 it is the rod of **God**. See notes at 4:20 and 14:16. So Gideon's sword was called "The sword of the Lord and of Gideon" (Judges 7:18). It was the sword of the Lord in Gideon's hand. Also Paul's message was not merely **his** word (he was but the channel of truth) but **God's** word (the source of it). See Eph. 6:17; 1 Thess. 2:13.

17:6. See Psa. 78:15, 16, 20.

17:9, 10, 12. See 31:2; 35:30 & following.

17:11. Not his hands (plural) here, as in v. 5. The hand (singular) with the Rod of God in it speaks of authority. The hands speak of intercession. Others could share in the intercession (v. 12), but not in the authority.

17:14. The Mosaic authorship of (at least, here, part of) the Pentateuch is declared.

18:11. See note at 12:12.

18:16. There were laws (principles of right and wrong) before Israel was put under **the** Law (the covenant of chapters 19, 20). See v. 20.

18:19. We cannot count on God blessing a plan which is from man. Not "God bless **our** way" (as is so often seen in the Philippines as a motto in the buses and the jeepnies), but "God show us **Your** way!"

18:23. At least Jethro adds a phrase similar to "the Lord willing" to his advice.

18:27. Evidently his wife and his sons stayed with him. His father in law had given them protection and guidance for the trip and now leaves them and returns home.

CHAPTERS NINETEEN AND TWENTY

See Appendix # 1

LAW AND GRACE

(Adapted from the book "Help in Hard Places" by W. P. Heath)

19:4. That is, He **had been** dealing with them in **GRACE!**

19:5. See Matt. 13:44.

19:6. See 1 Pet. 2:9.

19:8. Israel did not know the truth of Rom. 8:7, 8 and it was to demonstrate to them what was in their hearts, that God gave them the Law. Compare 2 Chron. 32:31. Compare Deut. 5:25 - 29. They must do **all** His commandments **always** -- and God knew, at the very outset, they could not do this. He knew the weakness of the Law -- their inability to keep it -- and the necessity for a new covenant and a new heart. See Jer. 31:31 - 34; Heb. 7:18, 19; Rom. 8:3; 7:14.

19:16 - 20. Contrast the "last trump" mentioned in 1 Cor. 15:52. Here it **introduces** the dispensation of **Law**, and **Moses** "went up" (v. 20) to meet with God, while the people were left behind in **terror** (v. 18). 1 Cor. 15:52 announces the **close** of the dispensation of **grace** and **every believer** will go up in the **rapture of joy!** The unbelievers will be left behind in terror.

19:22, 24. At this time the only priests were the heads of families. The head of a family acted as its priest before the establishing of the formal priesthood under the Law. See

Job 1:5.

20:1. This message was delivered through Moses verbally before he went up into the mount to receive it in written form (19:25).

20:3. Out of the Ten Commandments eight of them were negative -- "thou shalt **not**." Only the fourth and the fifth were positive -- and even the fourth involved a negative, "thou shalt **not** do any work."

20:3 - 17. When Adam and Eve were first created, most of the commandments given here would have been meaningless. With the intimate face to face relationship they had with God, the first three would be quite unnecessary. They had no father or mother to honor, there were no neighbors to kill, rob, lie about, or whose possessions they could covet. There were no other men or women with whom they could have committed adultery. They had not been told to keep the Sabbath, only that it was sanctified. Thus there must be a special law given to test their obedience -- and they were given such a law. With no "old nature" to deal with, and an ideal environment, etc., they could have been justified according to Rom. 2:7, 13 if they had kept it.

20:8. My note at Deut. 5:15 reads: ***This verse [Deut. 5:15] proves that Israel did not have the Sabbath commandment before they left Egypt. While the Sabbath was based on the day of rest in Eden, the occasion of, and reason for, giving it to Israel was their deliverance from slavery at the Exodus. This is most interesting! The "rest" (looking back to a finished creation originally) was based on redemption. They could rest in what God had done! The redemption was from physical bondage and the rest was a physical rest. We look back to redemption from spiritual bondage and our rest is a spiritual rest! See Heb. 4:10.***

20:17. This is the only commandment which did not involve outward proof of the keeping or breaking, the only one which involved the thought of the heart and mind only. When the rest of the commandments were carefully followed (Luke 18: 20, 21), this one remained to convict the honest heart.

Thus it was this commandment which became "death" to Paul (after his heart had been softened through his conversion), and made him realize godliness could not come by the Law any more than salvation could. See Rom. 7:7 and following -- where "**the** commandment" he mentions is the tenth one.

After the account of the giving of the Ten Commandments in Deuteronomy we have an added comment. "These words the Lord spake unto all your assembly in the mount out of the midst of the fire, of the cloud, and of the thick darkness, with a great voice: and **HE ADDED NO MORE.** And He wrote them in two tables of stone, and delivered them unto me" (Deut. 5:22). This sets the Ten Commandments apart from all of the rules and regulations following Exodus 20. "**THE** Law" -- in the very strictest sense -- is contained in these principles. They underlie all of the other laws, and they, in turn, rest on "Thou shalt love the lord thy God ... and thy neighbor as thyself (Deut. 6:5; Lev. 19:18; Matt. 22:36 - 40).

20:18, 19 The Law did not bring access to God as grace does (Rom. 5:2), nor can it bring the peace which we experience (Rom. 5:1).

20:25. Immediately after the giving of the Law, God makes it very clear that access to Him was **not** to be through works -- works would pollute the altar.

20:26. Man was not to try to bridge the gap between a holy God and sinful man. If he tried it (climbing the steps to the altar) he would find himself unable to do so (the nakedness refers to seeing himself a sinner, devoid of righteousness -- see Gen. 2:25; 3:7; 2 Chron. 28:19; Rev. 3:17).

God Himself would bridge that chasm by coming down to man (Phil. 2:6 - 8) to meet man where he is -- in all of his sin (Rom. 5:6 - 10). Notice that in the parable of the Good Samaritan the victim was helpless. The Samaritan, unlike the priest and the Levite, came to him **where he was** -- and did all the work, making provision for him **until he returned!**

21:2 - 6. It is significant that this provision for the slave is the first thing mentioned after the giving of the Law and the assurance that it is not meant to be the means of access to God. While it is a kind provision for the slave without setting aside the property rights of the master, it seems to look forward to Christ in His relationship to the Father in our redemption.

Psalms forty is a Messianic psalm as is shown by its use in Heb. 10:5. Psa. 40:6 may be translated "mine ear hast Thou **pierced**" (NASB -- margin). In Heb. 10:5 Christ quotes this verse, making an interpretive change. He says, "Sacrifice and offering Thou wouldst not, but a **body Thou hast prepared me.**" When the slave in Exodus twenty-one was moved with love for his wife and his children -- and plainly declared his love for his master -- he was taken to the doorpost of his master's house and his body was "nailed" to the master's house. He was saying, I give my very body in love to my master and on behalf of those I love.

When Christ came into the world his father prepared him a body (the incarnation) which Christ was willing to give (nailed to the cross on Calvary) because He loved His Father, and because He loved me and did not want to be separated from me. Now He calls upon me to give **my body to Him** as a **living sacrifice -- because I love Him and the souls of men for whom He died** (Rom. 12:1).

21:10. This would severely limit polygamy if strictly adhered to. It would really have kept Solomon busy!

21:12. Notice the oft recurring stipulation, "shall surely be put to death," "that he may die," etc. See 21:14, 15, 16, 17, 22, 29; 22:3, 18, 19, 20, 24. It is immediately clear that the Law written and engraven in stone is to be a "**ministration of death**" (2 Cor. 3:7).

21:14. See 1 Kings 2:28 - 34.

21:16. This would have applied to the brothers of Joseph if they had been under the Law.

21:17. This condemns Absalom to death for how he treated David. See 2 Sam. 17:2, 4.

21:22, 23. It is interesting that a miscarriage is looked at as a **loss**, while the death of the mother is treated as **murder**. This does not indicate that the unborn child is not yet looked upon

as a living **person**, but only that the fetus was killed indirectly and inadvertently while the mother was the direct object of the attack.

The life of the mother is put above the life of the fetus -- which seems to indicate that a decision to abort the child to save the mother's life may be sanctioned here.

21:24. Here the instructions are to the **judge** in the case. He has no right to forgive the offender for he was not the one wronged. He is only to administer **justice**, not mercy. In Matt. 5:38, 39 it is the **victim** who is addressed. **He** has the right to **forgive and show mercy**, for he was the one wronged. Today too many of our judges are being merciful to the criminal and not enough victims are willing to forgive.

21:28. The owner of the ox is not **punished**, but he does suffer **loss**, for he cannot even use the ox as food.

21:29. This is a case of "criminal negligence" because the owner knew of the danger and did not take precautions to protect people from his ox.

21:1 - 15. The thief was not put into prison, but he had to make restitution -- restoring much more than he stole. Very practical! If this were enforced today our prisons would be much less congested and theft would surely decrease.

22:2, 3. A man caught in the act of "breaking and entering" may be slain -- for it is defense of one's home and family. It is not known that he is only a thief, he may be intending rape or murder. If he is caught later, when danger to family is past and it is known he is only a thief, he is not to pay with his life, but he is to make restitution. Killing him at this time would be dealt with as murder.

22:12. That is, if they find that the one keeping the animal for his neighbor is, himself, the thief (see verse 11 and the NASB translation).

22:25. They were not to charge interest to their fellow Israelites. However they were allowed to charge interest to the Gentiles around them.

22:28. The Amplified Bible translates this verse, "You shall not revile god [the judges, His agents] or esteem lightly or curse a ruler of your people."

22:29. "Liquors" (KJV) is translated "vintage" by the NASB.

23:2. That is, do not be a part of a "mob," or use the excuse, "Everyone is doing it." Judgment is not to be by "Majority rule." A "mob" has been described as "a great and terrible monster with many **heads** and no **brains**."

23:3. That is, the poor is not right in his cause just because he is poor. Decisions are not to be based on mere sympathy. ("Countenance" is "be partial to" in NASB) Neither is he to be treated unjustly in his cause just because he is poor. "You shall not pervert the justice due to your needy brother in his dispute" (v. 6 -- NASB).

23:5. See Rom. 12:20, 21.

23:7. Contrast Rom. 3:26; 4:4, 5. The Law had full recognition of righteousness, but no grace for the guilty. However grace does not merely **call** the wicked "just" -- it **makes** him righteous on the basis of what Christ did to satisfy the Law for him (Rom. 3:23 - 26).

23:16. The feast of harvest is the feast known later as the feast of Pentecost.

23:25. This is God's "Medicare" plan for Israel

23:29, 30. God would only give them the land as they had need for it, & could take care of it.

23:31. At Kadesh Barnea they would not believe this promise. See Num. 14:11.

24:4. This verse supports the Mosaic authorship of this book.

24:10, 11. It was not only Moses who saw God, but Aaron, Nadab and Abihu, and the Elders. Compare John 1:18; 14:7 - 9; 2 Cor. 4:6; Col. 1:15; 1 Tim. 6:16; Heb. 1:3.

THE TABERNACLE -- See Appendix # 2 -- The Tabernacle. It is suggested that a good book on the Tabernacle be consulted also, since the subject is too vast for these notes.

25:20. Compare Ezek. 28:14. Was Satan originally (before he fell and became Satan) one of the cherubim that are symbolized here? If so, how very close to God he was! The Greek word "archangel" means "chief angel" -- and Satan's original place of prominence, shown in Ezek. 28:12, 13, 17, would constitute him an "archangel." Were there originally two archangels, Michael and Lucifer, two cherubim covering and guarding the very throne of God as symbolized here? Was one of them cast down from his high position when he rebelled and become Satan? If so, then it is possible that Gabriel took the place as archangel³ vacated by Satan.

25:31. "Knop" is translated "calyx" in the Berkeley translation. A calyx is composed of the small green leaves that form the base of the flower. It protects the bud, but the leaves spread apart when the flower opens.

26:6. "Taches" is translated "clasps" in Berkeley.

26:19. The Tabernacle itself stood upon silver sockets, but the fence stood upon brass (or bronze) sockets (27:10). God's righteousness (the white linen fence) touches the earth with judgment (brass) while His gracious presence in the heart of the camp is based upon redemption (silver).

³ The only angel specifically called an "archangel" is Michael (Jude 9). However, since the word "archangel" means "chief angel," it is probable that Gabriel is an archangel also, though not referred to by this title as far as I know.

27:10. "Fillets" is translated "bands" in the NASB.

28:10. Since the twelve tribes are listed differently in various circumstances (two tribes for Joseph, with Levi excluded, etc.) the names here are said to be according to their **birth**. So Levi would be included and so would Dan (who is omitted in Rev. 7:4 - 8). Joseph would have only one tribe -- one name -- here.

28:13. "Ouches" is "filigree settings" in NASB.

28:21. The high priest bore Israel upon his shoulders (the place of **power**). There **they** were lumped together -- six on each side. But when they were borne upon his heart (the place of **love**) each one had his own individual place! (See v. 12)

Compare Isa. 49:16 where the whole nation of Israel is engraved on the palms of His hands (Christ's hands -- the anti-type of the high priest). **His** work of **redemption** is for them **all**.

28:28. "Curious girdle" is translated "skillfully woven band" in the NASB.

28:32. Compare Christ's outer garment at the crucifixion (John 9:23, 24; Psa. 22:18)

28:32. "Habergeon" is translated "coat of mail" in the NASB.

29:20. Their ears, their hands and their feet were purchased by blood. They were to hear His word with their ears, do His will with their hands, and walk in His ways with their feet.

Christ often said, "He that hath an ear, let him hear." When Malchus lost his ear, Christ performed the last miracle before the Cross and gave him an ear -- and it was the **right** ear (John 18:10). This final miracle emphasizes the importance of having an ear to hear His word -- and points up the wonderful truth that if we do not have such an ear, He will give us one.

29:27. Here it is specifically said that one offering was waved (from side to side) and one was "heaved up" (a vertical motion). The two together formed an Old Testament "sign of the Cross." They had a **sign** of the Cross -- looking forward to Calvary. We have the **Christ** of the Cross -- looking back. To use a sign of the Cross today is to go back to Moses.

30:12. This explains why the judgment fell on Israel in David's day (2 Sam. 24:1 - 4).

31:6. Is God saying that the wisdom of the wise hearted was given to them by Him? Or does He mean that those who are already wise (wise enough to know their need for wisdom, and to ask for it) will be given **additional** wisdom? See 1 Kings 3:12; 2 Chron. 1:10 - 12; Dan. 1:17; James 1:5.

31:17. The basis for the Sabbath goes back to Gen. 2:1, 2 -- but it does not become a **sign** until there is an **Israel!** And it is a sign **only to Israel**.

32:1. If one sees only **man** in the past, it is easy to follow gods of man's making in the

future!

Compare the impatience of Abram and Sarai (Gen. 16:2) and of Saul (1 Sam. 13:8 - 12). How much sorrow we could avoid if we would just "wait on the Lord"! See note at v. 22.

32:2. Gold God had provided for building the Tabernacle was used to make an idol!

32:4. Aaron **knew** what "they" said was not true, but he was afraid to stand against popular opinion (v. 22).

32:5. Here he is not only engaging in idolatry (breaking the first and second commandments) but, by calling the idol by God's name, he is taking God's name in vain (breaking the third commandment as well).

32:8. Their promise, "All the words which the Lord hath said will we do" (24:3) was one they were unable to keep even for a short time. Rom. 8:7, 8.

32:11. Compare verse 19. God wants a mediator so He may respond to him and do in grace what His loving heart longs to do (Isa. 59:16). God has provided a Mediator for us, His own Son, the Lord Jesus Christ (1 Tim. 2:5; 1 John 2:1).

Compare verse 22 where Aaron says almost the same thing about the anger of Moses. However Moses was seeking to **justify God**, while Aaron was seeking to **condone** and **excuse** the **people** (and himself).

When Moses saw in the camp what God had seen from the mountaintop, he was angry also. We do well not to question God's wrath against sinners, for when **we** see sin as **God** sees it, we will have **His** anger against it and cry out, "Even so, Lord God Almighty, true and righteous are Thy judgments" (Rev. 16:7).

32:12. That is, if He who had begun the work didn't perform it (Phil. 1:6) the Egyptians would ridicule God, as the one who began to build before he had determined he could finish it is ridiculed in Luke 14:28 - 30. See also Num. 14:12 - 16; Deut. 9:28.

If one who is saved by His infinite grace

Can ever, forever, be lost --

Then **God** is the One who started to build

Before He had counted the cost! --- W.P.H.

Twice God proposed slaying Israel in the wilderness -- here, when they made the golden calf, and in Numbers 14 at Kadesh Barnea. Both times are noted by Ezekiel (Ezek. 20:13, 14, 21, 22). Both times it was the intercession of Moses which prompted God to spare them (Ex. 32:11 - 14; Num. 14:13 - 20).

32:14. Moses calls upon God to "repent," in verse 12. It was not God, but the people, who needed to repent! What grace that God **did** repent -- though in this "repentance" it was not **God** who changed but, with an intercessor present, the **situation** changed, enabling Him to deal with these people in grace.

32:16. The first tables were the work of God, the second were the work of Moses (34:1). The finger of God (31:18) inscribed both.

32:18. A lively "singspiration," good as it may be in its place, does not take the place of true faith and obedience!

32:19. See note at v. 11. The first tables were broken, just as the people had broken the laws written on them. The second tables were **kept** (in a wooden box later placed, box and all, in the Ark of the Covenant -- Deut. 10:1, 5) as the law itself was **kept -- by Christ only** (typified by the golden Ark) -- in His **humanity** (typified by the wooden box).

32:22. Aaron acted out of fear of men's faces -- a fatal error!

32:22 - 24. A good sermon could be preached on the various excuses used by biblical characters for not doing the will of God. Gen. 3:12, 13; 20:11, 12; 1 Sam. 13:8 -14; 15:21; etc.

32:24. This was but a half truth. In v. 4 it tells us that he "fashioned it with a graving tool" -- so it didn't just miraculously come out of the fire a calf (as Aaron seems to intimate here). He had to fashion it into that form with an engraving tool.

32:27, 28. Now the Law which they have promised to keep (19:8) has been broken, and it is found to be, indeed, the "ministration of death" (2 Cor. 3:7).

32:30. Moses took no lamb with him (cp. Gen. 22:7). Perhaps he intended to be the atoning sacrifice himself (v. 32). Compare Jonah's willingness to sacrifice himself and his ministry to save Israel from the Ninevites. See also Rom. 9:3.

32:32. Verses which are related to the "Book of Life." -- Psa. 69:28 seems to indicate **two** books. One contains the names of all who will have **physical** life, and out of which the name is blotted when physical death comes. The names of those who obtain **everlasting** life are inscribed in the other -- and those names will **not** be blotted out (Rev. 3:5).

Verses which seem to refer to the book of **physical** life are: Ex. 32:10, 32, 33; Deut. 25:19; 29:20; 2 Kings 14:27; Psa. 109:13; Isa. 4:13.

Those evidently related to **eternal** life are: Dan. 12:1; Phil. 4:3; Rev. 3:5; 13:8; 17:8; 20:12, 15; 21:27.

The "book" in Deut. 29:20 refers to the book of Deuteronomy (however another "book" is **implied** in regard to the blotting out), and the one in Rev. 22:19 to the book of Revelation.

33:1. This is not "The journey resumed" as the Scofield heading indicates. This is only pointing out what their destination will be. The journey was not resumed until the Tabernacle was completed.

33:3. This is the situation before the Tabernacle was completed, with its safeguards (see the note at v. 7). His **presence** (the Shekinah Glory) could go with them once He had taken up His place over the Mercy Seat (see v. 14).

33:7. The tabernacle of the congregation was just a tent set up as a temporary meeting place until the Tabernacle described in the previous chapters was completed. This one was

outside the camp, the permanent one was the very heart of the encampment. Moses went into the former one (vs.8, 9) while only the priests could enter into the latter (Moses was of the tribe of Levi but he was not a priest).

It was only possible for the Tabernacle of Witness (38:21; Acts 7:44) to be in the center of the camp because of the safeguards put around it. The fence and the veils, the silver of redemption, and the atoning blood poured out at the Brazen Altar protected God from the defilement of the sinful people, and the people from the judgment of God..

33:8. The people are deeply concerned as to the outcome of this meeting between God and Moses -- as well they should be in light of v. 5.

33:11. When he was a young man, Joshua loved the place of communion "**outside** the camp." Years later he led his people **inside** the land.

The "Israel of God" (Gal. 6:16), after Calvary, was told to go "**outside** the camp" of Judaism to share the reproach of Christ -- who had been taken **outside** the camp, in rejection, to be crucified (Heb. 13:12 - 14). Yet in their fellowship with God they had **access inside** the veil, into the very presence of God, at the Throne of Grace (Heb. 4:16; 10:19 - 22). We have access also, as Paul tells us in Rom. 5:2, "By whom we have **access by faith into this grace in which we stand**, and rejoice in hope of the glory of God."

33:13. "That I may know Thee" -- compare Phil. 3:10.

33:14. In view of the great sin of chapter 32 this is grace indeed -- grace **in a dispensation**. In verses 12 - 17 the word "grace" occurs five times (five is the number of grace). In v. 19 the word "gracious" is added twice to raise the number to seven (the number of spiritual perfection). See the note at 34:9.

While there was **grace** in other dispensations, even in the dispensation of Law, only this present age is the **dispensation** of grace.

33:18, 19. His **goodness** and His **grace** are His **glory!**

33:20. Compare v. 11. It seems clear that the expression "face to face" has to do with the completeness and openness of the revelation ("as a man speaketh with his friend"), not with actually **seeing** another's face. See 1 Cor. 13:12. For us, we see the glory of God "in the face of Jesus Christ" (2 Cor. 4:6).

34:6, 7. Here is at least a partial list of God's moral attributes. See Psa. 139, also, for some of His attributes.

34:7. The **consequences** of sin, not its **penalty**, are in view in the last part of this verse. As to the penalty, it was forbidden for the son to bear the punishment for the father (Deut. 24:16). It is refreshing to see that while the evil consequences of a man's sins follow unto the **third** and to the **fourth** generation, the blessings resulting from a godly man's relationship with God follow to a **thousand** generations! (Deut. 7:9).

The "thousand generations" is, necessarily, a figure of speech. There were 72 generations from Adam to Christ according to Luke three. There will be at least 3000 years from Christ to

the end of the Millennium. At three generations to a century this adds 90 more. Thus there will be only about 160 or so generations from Adam to the end of the Millennium. We use this same figure of speech when we sometimes tell our children, "I have told you a **thousand times** not to do that!" It is a figure of speech intended for emphasis, and not to be taken literally.

34:9. Here is "grace" again (see note at 33:14). This makes a total of eight -- the number for a new beginning (based on the revelation given in verses 5 - 7).

34:23, 24. With all the men gone to Jerusalem for the feasts, what an opportunity their enemies would have to attack! So God promised His protection while they are away.

34:28. Moses lived without **water** for 40 days and **nights** (no fasting all day and feasting all night as the Moslems do), in the heat of the desert -- truly a great miracle.

34:33 - 35. In light of 2 Cor. 3:13 this should read, "when" instead of "till." It is translated this way in the NASB. Moses covered his face so the people could not see that the glory was **fading**.

Evidently his face was "charged up" when he went before the Lord and again began to shine. He must have let the people see it each time before he covered it again. Perhaps this was a temporary provision (while the tent of meeting was outside the camp -- 33:7) to let those in the camp see God's glory. Compare 2 Cor. 3:18! Later the "Tabernacle of Witness" was in the heart of the camp to accomplish this.

35:5 & following. The offering:

- It was voluntary (vs. 5, 21, 22, 29; 36:3 -- cp. 2 Cor. 8:21, 22).
- It was from the heart (vs. 5, 21, 22, 25, 29 -- cp. 2 Cor. 9:7).
- God stirred them up to give -- through His working in their hearts and spirits (vs. 21, 26, 29 -- cp. 2 Cor. 9:8).
- They brought what they had (vs. 23, 24 -- cp. 2 Cor. 8:12).
- They brought what they could make (vs. 25, 26).
- They gave their skills (vs. 30 - 35; 36:1, 2).
- They gave repeatedly (36:3 -- cp. Phil. 4:16).
- The offering was more than enough (36:5, 7).
- When the need was met they restrained them from giving -- they didn't just look for another project to finance (36:6).
- Notice the words "all" and "every" and "every one" in vs. 10, 21, 22 - 26, 29 and in 36:1, 2, 4. Everyone participated, both men and women (vs. 22, 29). Also the rulers took part (v. 27).

35:30. Bezaleel was the grandson of Hur, one of the men who held up Moses' hands in 17:10, 12. Bezaleel was not only a very talented workman himself, but God put it into his heart to teach others also (v. 34). Compare 2 Tim. 2:2. They were all filled with wisdom of heart (v. 35) which is linked with the work of the Spirit of God (v. 31).

36:24. The Tabernacle itself did not touch the ground. Between it & the ground were the silver "sockets." Silver speaks of redemption (Ex 38:25 - 27), & God could **only** dwell on

earth among sinful men on the basis of **redemption**.

38:8. The Laver was made of the melted up brass (or bronze) mirrors of the women. See James 1:22, 23; 2 Cor. 3:18. The word of God is both a **mirror** to show us our uncleanness and a **Laver** where it can be cleansed away (Eph. 5:26; Titus 3:5).

38:10. The white linen represents the righteousness of God, shutting men **OUT** from His presence. Those **inside** -- the priests -- were there by the right of birth, being born as Levites, and were shut **IN**. So the believer today is on the **INSIDE** by right of birth, being born of God, and is shut **IN** by the very righteousness that once shut him **OUT**. The fence was set in **brass** sockets. Brass speaks of judgment. Thus the righteousness of God requires judgment on sin. But we can be safe on the **inside** because that judgment was poured out on Christ at the Cross (which was pictured by the **Brazen** Altar that dominated the only entrance to the court of the Tabernacle).

39:35. Both the Ark of the Covenant and the Tabernacle as a whole were a "testimony" (a giant "object lesson") to Israel -- and to us. See 38:21; Acts 7:44.

40:2. There have been two Tabernacles and two Temples (excluding the reconstruction temple and Herod's temple, which were reconstructions of Solomon's temple, and the millennial temple which is still future).

Israel rejected the first Tabernacle. This resulted in the building of the Temple of Solomon.

The second Tabernacle (Christ Himself -- "the Word ... **tabernacled** among us" -- John 1:14, Greek) was rejected by Israel (John 1:11; Acts 7:44 - 52; 1 Thess. 2:14 - 16) and, as a result, God is building a second temple (1 Cor. 3:16; Eph. 2:19 - 22). The General Epistles do not refer to believers as a temple, but as priests. 1 Pet. 2:15 is a case in point. The "house" is not a temple, but a priesthood. According to Paul's epistles the believers are a temple, but they are never called priests.

Neither the first nor the second temples were the subject of previous revelation -- yet God saw fit to dwell in both (1 Kings 8:10, 11; 1 Cor. 3:16; Eph. 2:22; 2 Cor. 4:6, 7; etc.).

There is to be a third, future, Tabernacle Israel will experience -- the risen, glorified (but still incarnate) Christ.

There is to be a third, future, temple in Israel's national history -- the Millennial Temple described in Ezekiel.

40:26, 27. Here it is Moses, not Aaron, who first offers incense in the Tabernacle. After the glory filled the Tabernacle he was no longer able to enter it. Aaron must take over. See v. 35.

--- William P Heath

< My Documents\Class Notes\Old Testament\Exodus-1 > on Microsoft Word.

(< Amipro\docs\clasnot\oltestmt\esodusa.sam >)