

EXODUS

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The Hebrew-speaking Jews have always designated the five books of the Pentateuch by their initial word or words; and as they called the first book Bereshith, "In the beginning," and the third Vayyikra, "And he called," so they denominated the second Veelehshemoth, "And these are the names." The title "Exodus" was first applied to the book by the Hellenistic, or Greek speaking, Jews, who translated the Hebrew Bible into Greek at Alexandria in the third and second centuries B.C. Exodus means "departure" or "outgoing". The earliest Latin translation of the Old Testament, which was made from the Greek, retained the Greek title untranslated; and hence it passed into the Vulgate of Jerome and into the language of modern Europe.

The authorship of Exodus has long been attributed to Moses. Although there are those that would dispute that claim, there is ample evidence to support Moses as being the author of Exodus.

Exodus 17:14 – "And the LORD said unto Moses, Write this for a memorial in a book..."

Exodus 24:4 - "And Moses wrote all the words of the LORD..."

Joshua 1:1-8 – "...the LORD spake unto Joshua...saying...observe to do according to all the law, which Moses my servant commanded thee... This book of the law..."

First Kings 2:3 – "...it is written in the law of Moses..."

Daniel 9:11 & 13 – "...the oath that is written in the law of Moses the servant of God..." & "...it is written in the law of Moses..."

Ezra 6:18 – "...as it is written in the book of Moses."

Malachi 4:4 & Third Nephi 11:25 – "...the law of Moses my servant, which I commanded unto him..." (KJV)

Romans 10:5 – "For Moses describeth the righteousness which is of the law..."

First Nephi 1:158-159 – "...the records...did contain the five books of Moses..."

Second Nephi 11:45 – "...we keep the law of Moses..."

The most compelling argument is found in the words of Christ himself when He says that the commandments of God were received through Moses and then related by Moses:

Mark 7:9-10 – "...ye reject the commandment of God...For Moses said..."
(Exodus 20:12)

The date for the Exodus of Israel out of Egypt is greatly disputed. Dates range from 1632 B.C. to 1100 B.C.. The three most popular dates that scholars seem to present are 1447 B.C., 1290 B.C. and 1225 B.C.. Of these three dates, the one that is most compatible with other events recorded in the scriptures is the earlier date of 1447 B.C.. The later dates are all dependant upon there being errors in dates and events recorded in the scriptures, but the proponents of these dates claim archeological evidence that the events could not have occurred as recorded in the scripture. For the purpose of this study, we shall assume the accuracy of the scriptures and use the date of approximately 1447 B.C. for the time of the Exodus.

We can establish this by first referring to First Kings 6:1. Here it is recorded that Solomon began to build the temple 480 years after the children of Israel came out of Egypt and that this occurred in the fourth year of his reign. According to First Kings 11:42, Solomon reigned for forty years and most sources put the division of the kingdom at 931 B.C.. If this date is accurate, then Solomon reign would have begun forty years earlier in 971 B.C.. Therefore the fourth year of his reign would have been 967 B.C.. 480 years prior to this date would give us the date of 1447 B.C. for the time of the Exodus.

Other scriptures also indicate the accuracy of this earlier date. In Acts 13:17-20 the Apostle Paul gives a time frame from the Exodus until Samuel the prophet. In verse 20, scholars seem to agree that in the original text, the four hundred and fifty years preceded the reference to the prophets. The verse would therefore read as "After these things [namely, the events spanning the 450 years in verses 17-19] God gave them judges until Samuel the prophet."

Samuel the prophet preceded David's capture of Jerusalem which is believed to have occurred at approximately 1000 B.C.. 450 years prior would have given a date of approximately 1450 B.C.. Because we do not know exactly the date that David captured Jerusalem or exactly how many years prior to that Samuel was called to be a prophet of the Lord (the text would seem to indicate a few years at most), this is an approximate date, but does support the earlier date of 1447 B.C. rather than the later date that some scholars advocate.

Additionally in Judges 11:26 Jephthah reminds the Ammorite invaders that the Israelites have been too long in possession of the contested land of Gilead for the Ammorites to challenge their legal right to hold it. The time period is given as three hundred years before Jephthah's day. Most scholars put this date as approximately 1100 B.C.. If they had been in possession of the land for 300 years and then add the 40 years wandering in the wilderness that would give us a date of 1440 B.C. for the time of the Exodus. This would still support the earlier date of 1447 B.C..

If we use the date of 1447 B.C. for the date of the Exodus we can establish some other dates. From Exodus 12:40 we know that from the time that Jacob entered Egypt to the Exodus was 430 years. We also see in Exodus that Moses was 40 years old when he fled into Midian and then remained there for 40 years before returning. Using this we can establish the following timeline:

<u>1877 B.C.</u>	Jacob and his family enter Egypt
<u>1800 B.C.</u>	Joseph dies
<u>1527 B.C.</u>	Moses born
<u>1487 B.C.</u>	Moses flees into exile
<u>1447 B.C.</u>	Moses' return and the Exodus

VERSES 1-5 – The Book of Exodus begins the same as Genesis 46:8. It emphasizes that Exodus is not a separate record, but rather is a continuation of the Book of Genesis.

Verses 2 thru 4 it lists the eleven sons of Jacob that went with him into Egypt. In verse 5 it explains that Joseph, the twelfth son was already in Egypt and therefore would not be counted with those that went into Egypt with Jacob. Acts 7:8 refers to the twelve sons of Jacob as patriarchs. Webster's Dictionary defines patriarch as "the father and ruler of a family or tribe..." The original Greek word used in Acts is listed as Strong's number 3966, meaning progenitor, which is defined in Webster's Dictionary as meaning "an ancestor in the direct line; a forefather."

It is interesting to note that Jacob's sons are not listed by birth order. Reuben, Simeon, Levi and Judah were the first four sons of Jacob. Issachar and Zebulun were the ninth and tenth in birth order, but all six are sons by Jacob's first wife Leah. Benjamin is listed next and was the son by Jacob's favorite wife Rachel. Next are Dan and Naphtali who from Rachel's handmaid Bilhah and then Gad and Asher who were from Leah's handmaid Zilpah.

Verse 5 tells us that the total offspring from Jacob is seventy. This is confirmed in Genesis 46:8-26 where Jacob, his twelve sons and their sons are recorded. In Genesis 46:26 we are told that the total number that went "with" Jacob into Egypt was sixty-six. Add to that number Joseph and his two sons that Genesis 46:27 tells us were born in Egypt and Jacob and that gives us the number of seventy that Genesis 46:27 gives as the total of "...all the souls of the house of Jacob, which came into Egypt..." (Note: a score = 20).

Critics commonly point out the inaccuracy of including Jacob in the count of "...the souls that came out of the loins of Jacob..." (Exodus 1:5). George Rawlinson counters this criticism on page two of his exposition on Exodus as follows: "The inaccuracy by which Jacob is counted among his own descendants, is thoroughly Oriental and Hebraistic, however opposed to Western habits of thought."

Additional criticism comes from the fact that in the Septuagint the number is recorded as seventy-five rather than seventy as we find in the King James Version of the Holy Bible. This is not really a criticism due to the fact that in the same record they list the five children of Ephraim and Manasseh as to how they come up with the total of seventy-five. This would appear to be more of an inconsistency than the KJV, due to the fact that none of Jacob's other great-grandchildren are included in the total.

The Septuagint is a Greek translation of the Old Testament dating around the Third Century B.C. Apparently Stephen was familiar with one of these Greek translations when he spoke in Acts 7:14 and referred to the number as seventy-five.

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VERSE 6 – Having rehearsed events that we find recorded in Genesis, Exodus now rapidly moves us forward, stating in this verse that Joseph has died. All of his brothers have died and in fact the whole generation has passed away.

VERSE 7 – The children of Israel are said to have increased abundantly and multiplied. At the time of the exodus in verse 12:37, it is recorded that the children of Israel numbered 600,000 men. As this number does not include women and it is the Hebrew custom to not include males under the age of 30 in totals of "men", adding these omissions could conservatively bring the total number to over 2,000,000.

It has long been a criticism of the validity of the story of Exodus that it would have been impossible for them to have increased from the "seventy souls" of verse 5 to over two million in the time indicated.

It must first be noted that critics usually refer to the Septuagint version of Exodus 12:40 that says that the children of Israel were in Egypt for 215 years rather than the 430 years recorded in the KJV. First we will look at the "seventy souls" that went into Egypt. Only the twelve sons of Jacob are listed and their male offspring. Verse 1 clearly states that every man went with his "household". Just adding wives would more than double the number (Jacob had two wives and two concubines) and then add any female offspring and servants and the number would be considerably larger than the 70 that we read about.

In Genesis 14:14 we read that when Abram's brother was taken captive, he took of his house and servants 318 to pursue after the captors. If this trait continued, then the households of those that went into Egypt could have been very large. The total number of the "seventy souls" could have easily surpassed two-thousand.

"According to Malthus, population tends to double itself, if there is no artificial check restraining it, every twenty-five years. At this rate, 2000 persons would expand into 2,048,000 in 250 years, 1000 would reach the same amount

in 275 years and 500 in 300 years..." (Exodus by George Rawlinson p.9) Therefore even using a conservative figure for the total of the "households" of 500, they would have multiplied to over 2,000,000 in 300 years, 130 years prior to the exodus!

Another criticism of the story of the exodus is that such a longer number of Hebrew persons living in Egypt is not found recorded in Egyptian records. In response to this: "Now it is admitted on all hands that, about the time of the Hebrew sojourn, there was in Egypt a subject race, often employed as forced labours, called Aperu or Aperiu, and it seems impossible to deny that this word is a very fair Egyptian equivalent for the Biblical אֲשֵׁרִי, 'Hebrews.' We are forced, therefore, either to suppose that there were in Egypt, at one and the same time, two subject races with names almost identical, or to admit the identification of the Aperu with the descendants of Jacob." (Exodus by George Rawlinson p.9)

Dr Brugsch calculates in "History of Egypt" vol. II p.100 that although the exact number of the Aperu are nowhere mentioned, that under Ramses II, a little before the Exodus, the foreign races in Egypt, of whom the Aperu were beyond all doubt the chief, "amounted certainly to a third, and probably still more," of the entire population. Dr. Brugsch further estimates the population of Egypt at that time as being between 7,000,000 and 8,000,000. One-third of these numbers would give us between 2,300,000 and 2,600,000 for the population of these foreigners in Egypt.

Regardless of the exact number, God had created a nation. The promises that had begun with individuals, first with Abraham and then Isaac and Jacob, now went to a people and a nation.

It is the fulfilling of God's promise to Abraham in Genesis 12:2, Genesis 17:2,6, Genesis 22:17 and to Isaac in Genesis 26:4 and to Jacob in Genesis 46:3.

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VERSES 8-11 – Here we are told that there “arose a new king over Egypt, who knew not Joseph”. Joseph was loved the most by his father Israel (Jacob) and because of this, his brothers hated him (Genesis 37:3-4). Because of this, his brothers sold Joseph to the Midianites (Genesis 37:28) and the Midianites sold Joseph into Egypt (Genesis 37:36).

When Pharaoh has a dream, only Joseph is able to interpret it and Joseph interprets the dream as a warning to Pharaoh that Egypt will have seven years of abundance followed by seven years of famine (Genesis 41:1-36). Because of this, Egypt is able to store provisions during the years of abundance to carry them through the years of famine. As a result, the Pharaoh puts Joseph in a position in Egypt second only to his self (Genesis 41:39-44).

Now a ruler comes to Egypt that has no knowledge of these events and fears that the children of Israel will join with their enemies and overpower them. This would be consistent with the timeline that we are using because Egypt had been ruled by foreigners known as the Hyksos from 1725 B.C. to 1570 B.C.. They were expelled by Ahmose I who ruled Egypt from 1570 B.C. to 1545 B.C.. He was followed by his son, Amenhotep I who ruled from 1545 B.C. to 1525 B.C.. During both of their reigns, Egypt was plagued with wars to the west and the south. It would therefore be very likely that a new ruler after this foreign occupation would have no knowledge of the agreements made prior to the occupation and would be very wary of any new threat when almost completely surrounded by warring nations.

Additionally verse 10 ends “...and so get them up out of the land” which tends to sound like a desire that they would be removed from the land. According to George Rawlinson in his Exposition on Exodus a more accurate translation of this would be “and go up out of the land” and expresses a concern that they would leave the land. In other words the Pharaoh is fearful of the children of Israel becoming too numerous, but recognizes their value as peaceful and industrious servants and does not want to lose them completely. This philosophy is supported by Josephus in his The Antiquities of the Jews 2.9.1 where records that they were of great wealth to the Egyptians. In Records of the Past Volume IV, pg 30 it notes that when Ramses II made a treaty with the Hittites it included a provision that any Egyptian subjects that had transferred to the dominion of the Hittite king would be returned to Egypt.

Thutmose I then reigned from 1525 B.C. to 1508 B.C.. He was known for a very aggressive building program and for building an extensive canal system in Egypt. This sounds much like the Pharaoh that Josephus describes in The Antiquities of the Jews 2.9.1 where he describes part of their labors as having “...to cut a great number of channels for the river...”

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Israel	Egypt
1877 B.C. – Jacob and family enter Egypt	
1800 B.C. – Joseph dies	1725-1570 B.C. – Hyksos rule Egypt
	3 inscriptions found referring to Zaphnath-Paaneah (Genesis 41:45)
	1570-1545 B.C. – Hyksos expelled, Ahmose I rules, at war
	1545-1525 B.C. – Amenhotep I rules, at war
1527 B.C. – Moses born	1525-1508 B.C. – Thutmose I rules, surrounded by war, begins building
1487 B.C. – Moses flees into exile	1508-1479 B.C. – Thutmose II rules, dies without direct male descendant to assume throne
1447 B.C. – Moses' return & Exodus	1479-1453 B.C. – Hatshepsut (woman) rules Egypt

Up to this point everything seems to correlate well until we read in verse 11 that the children of Israel built the city of Raamses. Critics use this reference to deny the earlier dates that we are using and cite that the city of Raamses was built during the reign of Ramses II, who reigned from 1304 B.C. to 1237 B.C. The truth however is that Seti I built these cities in tribute to his father and they were then "rebuilt" during the reign of Raamses II (Paradise to Prison: Studies in Genesis by John J. Davis p.291 & A Survey of Old Testament Introduction by Gleason Archer pp.227-230)

This still puts the date for the construction of these cities between 1318 B.C. and 1304 B.C.. How do we account for this discrepancy?

First let us look at the reigns that occurred during this time period. Ramses I ruled briefly from 1320 B.C. to 1318 B.C. He was followed by his son Seti I who was Pharaoh from 1318 B.C. to 1304 B.C. He was then succeeded by his son Ramses II who reigned from 1304 B.C. to 1237 B.C.

We have to remember the events recorded in Exodus that occurred to Pharaoh's household at the time of the Exodus. First we read in Exodus 12:29 that Pharaoh's first born son dies. Then in Exodus 14:5-8 & 14:27-28 we read that Pharaoh and his army die in the Red Sea.

Ramses II lived a long time and ruled for 67 years and had over 100 children. In fact he outlived his eleven eldest sons and was succeeded by his twelfth oldest son. This does not sound like the Pharaoh ruling during the time of the exodus.

The city of Ramses was begun by Seti I to honor his father, Ramses I. Ramses II then "rebuilt" the city and made it even grander. But neither of them began with a vacant piece of real estate. They simply improved and renamed an existing city as was the custom with succeeding rulers. The city of Ramses had been previously known as Tanis, Zoan and Avaris. It is my opinion (GAO) that centuries after the event, scribes were rewriting the records which used one of these earlier names which had by then become virtually unknown and they corrected the text to the current name for the city. Additional support to this theory is that when Jacob and his family went into Egypt, they received land "in the land of Ramses". This would have been some 430 years prior to the exodus.

It is therefore more likely that the Pharaoh at the time of the exodus would have been Thutmose II. He died without having a direct male heir to assume the throne. Additionally there appears to have been conflict about who his successor would be. Initially his wife, Hatsheput, ruled but apparently was not well received as Pharaoh and tried to appear as a man with male clothing and wearing a false beard. The conflict continued with Thutmose III assuming the throne from his aunt. He was the infant son of one of Thutmose II's lesser wives or concubines at the time of his father's death. History indicates he took the throne by force and then tried to destroy as many monuments as he could that bore Hatsheput's name or effigy. This sounds more like what we would expect if suddenly the Pharaoh and his first born son were to die.

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VERSES 12-14 - In verse 11 we are told that the Egyptians not only forced labor from the Israelites but also set taskmasters over them to "...afflict them with their burdens...". With the concern expressed in verse 9 that the Israelites were becoming more numerous and mightier than the Egyptians, the apparent attempt is to reduce their numbers through hardship.

Verse 12 tells us that this did not happen. The more that the Egyptians afflicted them, the more they grew in numbers. This "grieved" the Egyptians. The original Hebrew word that was translated here as "grieved" here actually means "loathed".

Verse 13 says that the Egyptians made the children of Israel to serve with "rigor". The original Hebrew word used here meant "to crush or to break into pieces". Clearly it shows here that with time the Egyptians grew to hate the children of Israel and desired to destroy them by whatever means they could inflict upon them.

Verse 14 identifies that the Israelites were forced into labor with mortar and brick as well as service in the field. Often in presentations of these verses, the children of Israel are shown building the pyramids. Using our time line, the great pyramids were built long before the time that the Israelites were in Egypt. Additionally the great pyramids were built of stone not brick. It is therefore more consistent with our timeline and the picture portrayed in the scriptures that they were building cities with buildings and smaller monuments and the canals for irrigation (ref. "canals" page 7 of our study)

This is fulfillment of God's promise to Abraham in Genesis 15:13. We may also assume from these verses that the children of Israel were peaceful and industrious during their stay in Egypt as the pharaoh had no reason to declare war against them. Rather he could only inflict burdensome labor upon them, a testimony to their obedience and industriousness.

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VERSES 15-22 The text does not give any indication of the amount of time that has passed, but one would expect at least several years. Regardless of how long, the effort to reduce and demoralize the Israelites has not succeeded. Now the pharaoh takes a more drastic step.

The pharaoh speaks to two of the "Hebrew midwives". It has been disputed whether these two were Hebrew women or Egyptians that tended to the Hebrews. The later seems more probable as it would seem unlikely that the pharaoh would expect Hebrew women to comply with his request to kill the male children that they delivered. Additionally when we consider the number of Hebrews in Egypt (ref. pages 5-6 of our study), it is unlikely that only two women

would serve as midwives. It is likely that these two women were superintendents of the midwives.

The phrase "see them upon the stools" refers to giving birth. In Egypt they had special stools or chairs for women to sit on while giving birth. "...two or three days before the expected time of delivery, the midwife conveys to the house the kursee elwiladeh, a chair of a peculiar form, upon which the patient is to be seated during the birth." (Modern Egyptians by Lane, vol. III, p. 142).

The pharaoh orders the midwives to kill any male Hebrew children that they help to deliver. It is difficult for us to imagine that there would be any possibility of success, due to the difficulty in finding people who could easily kill an infant child. However we must remember that the importance of children is a unique quality of Christianity, not shared in the ancient world.

"Children who were 'not wanted' were constantly exposed to be devoured by wild beasts or otherwise made away with..." (Jew and Gentile by Dollinger, vol II, p. 246). "In Syria and Carthage they [children] were constantly offered to idols. At Rome, unless the father interposed to save it, every child was killed." (Exodus by George Rawlinson, p.17)

The pharaoh's plan is foiled because the midwives feared God. If these were Egyptian midwives as we have supposed, then this is additional testimony of the lifestyles of the Hebrews in Egypt, because these midwives respected and feared their God. So much so, that they would disobey the pharaoh and risk death themselves. When questioned about it, the midwives tell the pharaoh that the Hebrew women are not like the Egyptian women, because they have already delivered their children before the midwives arrive. We cannot tell from the text if the midwives lie to the pharaoh or if they intentionally delay their arrival so the child will be born before their arrival so that they will not have to kill it if it is a male. In either case, the action is intentional because the midwives feared God.

Because the midwives did not kill the male children, God "dealt well with the midwives" and blessed them with houses. Houses means that God blessed their families and children of their own. God also continued to bless the Israelites and they multiplied and waxed mighty.

Because pharaoh's plan of rigorous labor and murder by the midwives have failed to reduce the Hebrew population, he now orders all his people to kill any newborn male Hebrews.

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EXODUS CHAPTER TWO

VERSE 1-2 - These verses are referring to the birth of Moses. In Exodus 6:20 and Numbers 26:59 we learn the names of Moses' parents. His father's name is Amram and his mother's name is Jochebed. We also are told that Aaron was Moses' brother.

The text tells us that both Amram and Jochebed were from the tribe of Levi. Although this tribe would later be responsible for the priestly rights for Israel, in Genesis 49:5-7 we see that Jacob left Levi under disgrace. In our study, we shall see that Moses is a type of Christ. It is therefore appropriate that Moses would come from a sinful lineage that would assume the priestly role, as Christ would come from the likeness of sinful flesh to become the final high priest.

Additionally, we learn in Exodus 7:7 that Aaron was three years older than Moses. Therefore at the time of Moses birth, Aaron would have been three years old and old enough to have predated the decree of Pharaoh to have been killed. Jochebed initially tries to hid Moses from the Egyptians so that he might not be killed, but is only able to do so for three months.

VERSES 3-4 - No longer able to hid her baby from the Egyptians, Jochebed builds a water tight vessel for her son and sets him in the river. Did the pharaoh's daughter regularly come to the location and she was hoping him to be found or was she just placing his fate to the unknown and God's will? From the text we cannot tell her motives for placing him in the river other than to spare him from the slaughter.

His sister waits to see what will happen to him. From Exodus 15:20 and Numbers 26:59 we learn that the name of Moses' sister is Miriam. Did she wait because of her own desire to know what happened to her brother or did her mother instruct her to wait there? From the scriptures we do not know which was the case. Which ever it was, it was according to God's plan.

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VERSES 5-10 - The daughter of Pharaoh finds him. According to our time line the Pharaoh at the time of Moses' birth would have been Thutmose I. If this is the case, history records that he had only one daughter and that would have been Hatshepsut who would later rule Egypt after the death of Thutmose II.

One of the arguments for the midwives of chapter one being Hebrew women is that any Egyptian women would surely carried out the Pharaoh's order to kill the male Hebrew infants, but here the very daughter of Pharaoh does not comply with the decree.

Alfred Edersheim's Bible History in his section on Exodus, page 36 states: "...of all the ancient Egyptian residences, Avaris or Zoan alone lay on an arm of the Nile which was not infested by crocodiles, and where the princess [pharaoh's daughter] therefore could bathe." This would put the events in the area in which the Israelites were compelled to build the city of Ramses, which had previously been known as Avaris and Zoan (page 9 of our study).

Josephus in The Antiquities of the Jews 2.9.5-7 gives the name of the daughter of pharaoh that finds Moses as "Thermuthis". Several people attribute this name to be Hatshepsut. Referring to Josephus' writings: "He does, however, mention the name of the princess who found Moses in the ark of bulrushes. He says it was 'Thermuthis,' in which we see an echo of the name Thotmes, or Tahutmes, which was borne by each of the three pharaohs in whose reigns Hatshepsut played such a leading part." (New Bible Evidence by Sir Charles Marston, pg. 162) This same thought of Thermuthis meaning Hatshepsut, is supported in chapter five of The Alpha and Omega by Jim A. Cornwell.

Once the pharaoh's daughter finds the infant Moses, she immediately recognizes him as "...one of the Hebrew's children." Perhaps she recognized him by his appearance or because of the circumstances, an Egyptian would have no reason to hide their infant. Which ever is the reason, she does not have him killed, but rather has compassion on him. Miriam intercedes and arranges for Jochebed to care for her own child without fear of him being taken by the Egyptians.

We can gather from these events that Miriam is at least old enough to be conversing and therefore we would expect her to be at least 7 or 8 years of age. Most scholars seem to believe that she was about 14 years of age at this time. Although we do not know her exact age we can be fairly certain that she was older than Aaron and therefore eldest of the three children.

Once Moses had grown, he was returned to the pharaoh's daughter. This probably means that when he was weaned at 2 or 3 years of age. Acts 7:20-22 informs us that Moses was learned in the wisdom of the Egyptians. At this time, Egypt was the most technologically advanced nation. Moses would therefore have benefited from instruction in this knowledge.

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VERSES 11-12 - We learn here that when Moses was “grown”, he “went out unto his brethren”. In Acts 7:23 we are told that Moses was forty years old when this happened. Additionally, George Rawlinson on page 35 of his exposition on Exodus states that the phrase “went out” in the original text is a very emphatic and passionate word implying that he was forfeiting or divorcing himself from his place in the Pharaoh’s household. These concept is supported in Hebrews 11:24-26 where we are told that Moses refused to be called the son Pharaoh’s daughter and instead went out unto his own brethren.

The text does not say if Moses intended to kill the Egyptian or if while intervening, a struggle ensued in which the Egyptian was killed, however it would seem that it was his intention to slay the Egyptian as the twelfth verse states that he looked to see if anyone was watching before he acted. Many belief that his burying the Egyptian in the sand is a premonition of Pharaoh and his soldiers being buried under the sands of the Red Sea under Moses’ hand forty years later.

VERSES 13-14 - The following day, Moses finds two Hebrews quarrelling with each other. Moses identifies the one that has done the wrong. As is human nature, the one in the wrong questions Moses’ authority to make any decision in the matter. Continuing with human nature, the accused now identifies fault in the accuser and asks Moses if he will kill him as he did the Egyptian the previous day. Moses now realizes that his actions of the previous day are known and fears because of it. Also see Acts 7:26-28.

VERSE 15 - Pharaoh learns of the event and seeks to have Moses slain for the murder of an Egyptian, but Moses has already fled. Moses flees to the land of Midian. The exact location for Midian is not known, because the Midianites were a nomadic population and lived in different areas.

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VERSES 16-22 - Here Moses is again the defender of the weak as he was when he slew the Egyptian and a defender of the righteous as when he chastised the Hebrew who was in the wrong. Now he defends the women who have drawn water for the flocks from the well only to have shepherds attempt to take the water.

Because of his actions he is invited into their home. He apparently has no plans to return to Egypt as he takes a wife, Zipporah and has his first son, Gershom.

VERSE 23 - The king of Egypt dies while Moses is in exile. Many scholars use this to support Ramses II as being the Pharaoh at the time of the Israelite oppression in Egypt. They assume that because there is no other death of a Pharaoh recorded in these verses that it has been the same Pharaoh. Because Ramses II ruled for 67 years, they believe that Ramses II would have been Pharaoh for the forty years that Moses was in Egypt and 27 years of his exile.

We must note that a great deal of time has elapsed and many events have occurred that were not recorded in the text. The death of a previous Pharaoh may well have been one of these events.

Until this point we have used median dates in history from which to estimate our dates for events, understanding that because of this the actual dates could be as much as thirty years in either direction. However, the information does support this time frame for events rather the later or earlier times presented by some scholars. If we were to make our dates a few years earlier than the median dates, we find that that would make Thutmose I the Pharaoh from which Moses fled and whose death is recorded here in this verse.

Reference page 9 of our study: the time from the Hyksos being expelled to the death of Thutmose II is 91 years (1570 B.C. to 1479 B.C.). We know that the oppression of Egypt began before the birth of Moses and that it was approximately 80 years from the birth of Moses to his return to Egypt and therefore consistent with our timeline of events.

VERSES 24-25 - God hears their cry and remembers His covenant. See last paragraph of page 6 of our study.

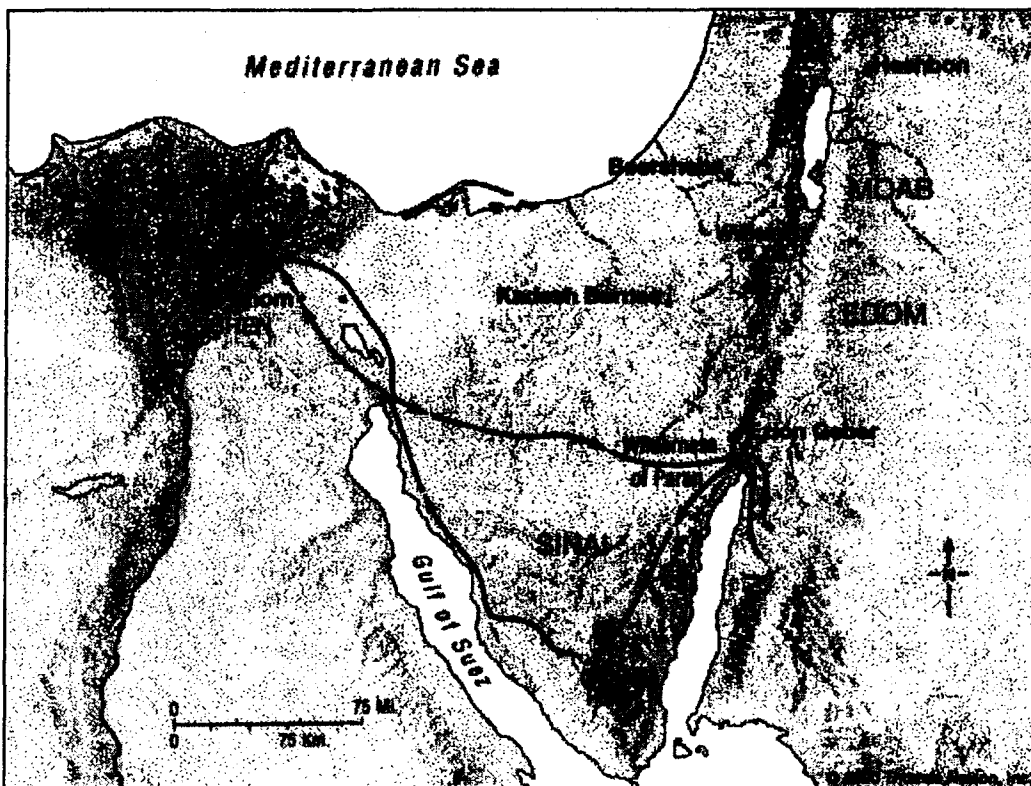
NOTES: (verses 24-25) Genesis 15:13-14, 46:3-4 _____

EXODUS CHAPTER THREE

VERSE 1 - Moses keeps the flocks of Jethro, his father-in-law. In 2:18 it states that the name of his father-in-law was Reuel, so why two different names? According to Unger's Bible Dictionary, Reuel means "friend of God" and was most likely his proper name and Jethro means "excellence" or "superiority" and was probably a rank or title within the tribe. Another possibility is that Jethro was not Moses' father-in-law, but rather a relative by marriage. According to Strong's, the original Hebrew word translated as father-in-law, means a relationship through marriage. This could include his father-in-law, but other "in-laws" as well.

Although educated and raised in the household of the pharaoh, he now leads the humble life of a shepherd. While doing so, he leads his flock by the mountain Horeb. Many believe that Horeb and Sinai are the same mountain, while others believe that Horeb is the name of the mountain range of which Sinai is a specific peak. In either case it is basically the same location.

Moses' Flight & Return to Egypt



VERSE 2 - Here we are told that the “angel of the LORD” appeared before Moses. In our previous study on angels, we learned that “angel” means messenger and although it is usually associated with a member of the heavenly host it can be used in scripture to refer to anyone functioning as a messenger, including a person or to Jesus Christ. In the scriptures there are three primary names of God: Elohim which is usually translated as God and is a plural word, Jehovah or Yahweh which is usually translated as LORD and Adonai which is usually translated as Lord. Here it states that the messenger of Jehovah (or Yahweh) has appeared before Moses. Although it is not implied here, in following verses we will find that this is referring to Christ.

He appears before Moses in the flame of a burning bush that is not consumed by the flame. According to Strong’s, the original Hebrew word meant more than just a bush, but indicated it had thorns and therefore is often referred to as a thorny bush. When Israel’s distant deliverance was promised to Abraham in Genesis 15:13-21 it was seen as a burning lamp. Now that the time is near, it is a fire. Many believe this to be symbolic of Israel, who is burning in the bondage of the brick-kilns of Egypt, but are not consumed because the Lord is in their midst.

VERSES 3-5 - Moses desires to see the bush. It is not until Moses looks at and approaches the bush that he is spoken to. The same is true with Israel, it was not until verses 23-25 of chapter 2 that Israel cried out to God because of their bondage that God heard their groanings. When the voice speaks in verse 4 we are told that God (Elohim) the plural spoke. Christ spoke for God the Father as well.

Because of the presence of the Lord, the area is holy and Moses should remove his shoes (most likely sandals). Holy means to be clean and pure and therefore Moses should remove his shoes so as not to track dirt and soil into the area.

VERSE 6 - When this messenger speaks, he identifies himself as “God”, i.e.; Elohim (plural). He identifies himself as the God of Abraham, Isaac and Jacob. In other scriptures this personage is identified as Jesus Christ.

- First Nephi 5:233-242 page 65
- Mosiah 5:28-31 & 43-45 pages 229-230
- Mormon 4:70-71 page 710
- Mosiah 1:102 page 216
- Third Nephi 4:44 page 628
- Colossians 1:16-17
- Hebrews 1:1-2
- Mosiah 8:28-31
- John 8:52-59

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VERSES 7-9 - Having identified Himself, He declares the reason for His appearance before Moses. He has seen the Israelite oppression, He has heard their pleas and is going to deliver them out of Egypt into a land currently occupied by others.

VERSES 10-12 - Moses is told that it is he that shall go before Pharaoh to demand the release of the Hebrews. Moses humbly asks "Who am I, that I should go unto Pharaoh?". How these forty years have humbled Moses. Before he fled Egypt, he resided in the household of Pharaoh. Forty years prior, he thought of himself as a deliverer when he left the Pharaoh's house to unto his brethren and there slew one of the Egyptians Acts 7:23-25.

Although Moses attempts to excuse himself from the task as unworthy, God says that He will be with him and be his strength, as the Apostle Paul stated in Second Corinthians 12:10.

VERSE 13 - Moses asks what is God's name on the pretext that the Israelites will ask him when he goes into Egypt. Interestingly, in the scriptures Moses is questioned about many things by the Hebrews, but it is not recorded that they ever asked him God's name. Perhaps being familiar with the Egyptians and their many Gods which each had a specific name, he supposed that it would be necessary to differentiate his God from the others in Egypt.

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VERSE 14 - He identifies Himself as "I AM THAT I AM". According to Strong's the original Hebrew words used here meant "exist". Simply stated He is saying that He is the One that exists. By implication, other "gods" do not exist but are from man's imagination and desires. It is from this response that the Hebrew name for God is derived, that being Jehovah which literally means self-existent. It is also the way in which Jesus Christ described Himself when questioned if He knew Abraham in John 8:57-58.

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VERSES 15-18 - Moses receives his instructions. He shall first go to the Israelites and inform them. He then shall gather the Elders together and instruct them. God tells Moses that they will listen to him.

VERSE 19 - Although the Israelites will listen to Moses, he is told that the king of Egypt will not listen to him. The Pharaoh will not even volunteer to a mighty hand (God's), much less to Moses.

VERSE 20 - Although pharaoh will oppose Moses, God tells Moses that He will be with him and that His people will be released.

VERSES 21-22 - God tells Moses that He will cause the Israelites to have favor in the sight of the Egyptians and that they will be able to borrow from the Egyptians for their long journey. Although no hospitality was extended to the Hebrews from Pharaoh or his army, apparently other Egyptians would wish them well when they began their journey. Having lived and worked for several hundred years in Egypt, it will be likely that the Hebrews had made at least some friends among the Egyptians.

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EXODUS CHAPTER FOUR

VERSE 1 - Moses does not believe that he will be believed. Considering that the Lord had not spoke to Israel for over 400 years and that Moses had been gone for forty years, it would seem a realistic concern.

VERSES 2-3 - There is dispute as to what type of "rod" this was. Some believe that because Moses was tending to the flocks, the "rod" was a shepherd's staff or crook. However, he probably would not have been permitted to bring such an item before Pharaoh as the Egyptians loathed shepherds, see Genesis 46:34. Others believe that it was a baton or long stick commonly carried by Egyptians of good position and especially by persons in authority. It is unlikely that this is the case as Moses having divorced Egypt and have been in Midian for forty years would most likely no longer possess such a reminder of Egypt and if he did still retain one, it would seem unlikely that he would take it to the fields with him to tend the flocks.

It is most likely a simple staff with which a man of advanced years would carry with which to support his self.

Many believe the "serpent" was a cobra. The original word is a generic word for any species of snake. However, as a shepherd, Moses would probably have been familiar with dealing with snakes and not easily startled by one. Because Moses fled it would seem that it was either venomous or else he was simply startled by the transformation. If it were a cobra, then it would be of very important significance before Pharaoh, because the Pharaohs wore images of Cobras on their headdresses as signs of sovereignty.

Additionally, the great serpent Apap held a high position in the Egyptian mythology and was believed to be powerful and able to destroy and punish. The Egyptians might be more apt to fear one who seemed able to create serpents at his pleasure.

VERSES 4-5 - Snake handlers pick up snakes just behind the head so that they cannot bite them. Here Moses is asked to demonstrate his faith in God by picking this one up by the tail.

VERSES 6-7 - "Leprosy in a developed form was regarded as absolutely incurable." (Rawlinson, Exposition on Exodus pg.86) "It begins with mealy crusts and scurfy scabs, originally not larger than a pin's point, a little depressed in the skin (Lev. xiii. 3, 30), and covered with white hairs (ib, 3, 20). These spots rapidly spread (ib. 8), and produce wild flesh (ib. 10, 14). The leprous symptoms appear most frequently on the hairy parts of the body, and also on members which have been ulcerously affected. When the leprosy has gained ground, the whole skin appears glossy white at the forehead, nose, etc., tuberculated, thickened, dry like leather, but smooth; sometimes it bursts, and ulcers become visible. The nails of the hands and feet fall; the eyelids bend backwards; the hair covers itself with fetid rind, or goes off entirely (Lev. xiii. 42). All external senses are weakened: the eyes lose their brightness, become very sensitive, and are

continually bleating; from the nostrils runs a fluid phlegm.” (Kalisch, Comment on Exodus pg. 50)

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VERSE 8-9 - The third sign of Moses taking water from the river (probably the Nile) and it becoming blood when it is poured out onto the land is symbolic of the death and destruction that will come upon the “land of Egypt” if they do heed the previous warnings given them and will be a sign to Israel that God will deliver them even to the shedding of their enemies blood upon the land.

VERSES 10-13 - Moses still resists and says that he is slow of speech and tongue. This is unlikely for one that was educated in the household of Pharaoh and contrary to how he is described in Acts 7:22, where he is described as “mighty in words and deeds”.

God makes it clear that He wants Moses for the task and will grant him the skills that he needs. God has just shown Moses two miracles that should have convinced Moses that if God was with him, he could accomplish whatever the Lord directed.

Moses flatly tells God to send someone else in verse 13.

VERSES 14-16 - The Lord’s anger is kindled against Moses and now Moses will have to share the role with his brother, Aaron who will be the spokesperson. The Lord makes clear that Aaron is a Levite (as is Moses) from whom would be the priesthood for Israel. In verse 27 we read that God instructed Aaron to go to his brother.

Because of Moses’ lack of faith he will now be the middleman between God and Aaron who will speak for him.

NOTES: It may be that Moses feels that he is slow of speech and tongue because he has been gone from Egypt so long that he is no longer fluent in Egyptian and Aaron would serve as an interpreter.

VERSES 17-18 - Having married and taken on responsibilities in Midian (shepherding the flocks), Moses must ask to be excused from these so that he might return to Egypt. His father-in-law grants his request.

VERSE 19 - God again commands Moses to return to Egypt. At first, it might seem a simple statement, but at a closer look we see that God informs Moses that all that sought his life are dead. Perhaps Moses again was procrastinating his departure and needing additional re-assurance.

VERSE 20 - Moses takes with him his wife, Zipporah and his "sons". We learned of his first son, Gershom, in Exodus 2:22. Here we learn that Moses has more than one son at this time, but we do not learn of his name until Exodus 18:2-4 and his name is Eliezer.

VERSE 21 - Here is where we read for the first time that God will "harden" the heart of Pharaoh (the phrase will re-occur in Exodus). This has caused a great deal of debate as it sounds like God will prevent Pharaoh from listening to Moses and Aaron. It most likely refers to the natural consequence of disobeying God that we read of in Romans 1:28-32 and Psalms 51:11. Throughout the scriptures we read that in order for the spirit of God to work in us, we must have a "broken heart and a contrite spirit".

VERSES 22-23 - This would be understood all too well by an Egyptian. The Pharaoh's first born son would assume the rule of Egypt upon the death of his father. Until that time he would receive constant favor and protection from his parent. God now claims this parental right for Israel. The Pharaohs believed themselves to be gods and here Moses is told that if he is challenged, God will demonstrate that He is the real God in that He will protect and deliver His "first born" that pharaoh will not be able to do with his first born. This is fulfilled in Exodus 12:29.

VERSES 24-26 - There is no historical record of any type of "inn" that we normally would associate with this word at this time of history and in this area. It most likely refers to a recognized halting place that travelers in the area would rest at before continuing their travels. Here it states that the Lord sought to kill Moses until his wife circumcises their son. The text here only records that Zipporah circumcised one son, inferring that the other was circumcised.

The traditional thought here is that at this resting place, Moses became very ill and was aware that the illness was due to his negligence in not circumcising his son. This covenant was required in Genesis 17:9-14. Moses first son, Gershom, had been circumcised. Zipporah gave birth to Eliezer just prior to their departure and may have been part of the reason that Moses delayed his departure and had to be instructed again by God in verse 19. Because of objections from Zipporah, they did not circumcise Eliezer on the eighth day as Moses knew he should. Due to the illness upon Moses he is unable to perform the circumcision and Zipporah must perform that which she objects to

and although she performs it, she voices her objections. God then releases Moses from the illness.

NOTES: (verse 21) Romans 9:14-18 _____

VERSES 27-28 - God instructs Aaron to go out and meet his brother. Although Aaron may never have known Moses other than when he was an infant, there is no mention made that he offered any objection, but readily did as the Lord directed him. It tells us that Aaron met Moses at the "mount of God" which undoubtedly refers to Mount Sinai. If this is the case, Aaron traveled most of the distance to Midian to find his brother (see map on page 16). There Moses tells Aaron of what has happened.

VERSES 29-31 - Again there is no indication that Aaron hesitates in any way, unlike his brother. Together Moses and Aaron gather the elders of Israel and relate what has happened and the elders believe as the Lord had said they would in Exodus 3:16-18.

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**EXODUS
CHAPTER FIVE**

VERSE 1 - Having been received by the elders of Israel, Moses and Aaron now go before Pharaoh. In accordance with the instructions Moses received in Exodus 3:18, they tell Pharaoh that God has instructed him to release the Hebrews to travel into the wilderness for a feast unto Him. In Exodus 8:25-27 we learn that the reason is that their sacrifices would be an abomination for the Egyptians and they would have to be outside of Egyptian law.

VERSE 2 - It is unlikely that Pharaoh was ignorant of the Hebrew God after their having lived in Egypt for over 400 years. The pharaohs believed that they were gods and here Moses and Aaron are claiming that there is another god that has authority in Egypt. Here Pharaoh asserts his belief that he is all powerful in Egypt and refuses to recognize the Lord.

VERSES 3 - At this point no threat is made to pharaoh, but rather the plea is that misfortune will come upon the Israelites if they do not perform the ordinances at the request of their God.

VERSES 4-5 - Pharaoh notes that despite the oppression of the Israelites for over 80 years, the Hebrews are still "many" and to release them from their duties for even a short time would not be acceptable.

VERSES 6-19 - Pharaoh decides that the Israelites have too much free time if they can meet and discuss their worship needs (verse 17). As a result he increases their burden that they now must also gather the straw that had previously been provided to them without any loss of production.

VERSE 20-23 - Both Israel and Moses question the Lord's plan because things now have become worse for them.

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EXODUS CHAPTER SIX

VERSE 1 – God now reassures Moses. In Exodus 3:19-20 God had told Moses that Pharaoh would not voluntarily release the Israelites and promised that He would force Pharaoh to release them. In Exodus 4:1-9, the Lord demonstrated His ability to accomplish the decree. Here He tells Moses "...Now shalt thou see."

So that there could be no mistake, God had allowed Moses and Aaron to see what they could accomplish before Pharaoh without His assistance. Now they shall witness what God can accomplish.

VERSES 2-3 – Prior to this, He had been the God of those that received Him, i.e., Abraham, Isaac and Jacob. Now He shall be known as JEHOVAH, which literally means self-existent (see page 18 of our study). Now JEHOVAH shall demonstrate His power to the non-believers and directly challenge the "gods" which man claims "exist".

VERSES 4-8 – God again reaffirms that He has remembered the covenants which He has made and will accomplish them. Reference Genesis 15:13-14 & 18-21, Genesis 17:7-8, Genesis 26:2-3 and Genesis 28:13. At a time when Pharaoh is in the height of pride and Israel in the depth of misery, God will make Himself evident, Psalms 12:5.

VERSES 9-13 – The Israelites are so burdened that they cannot even conceive anything else. God again instructs Moses to go before Pharaoh and again we find Moses demonstrating his weakness in having confidence in the Lord's instruction. In the past the Lord has asked Pharaoh to allow His people to travel three days into the wilderness, now that request becomes a demand that Pharaoh completely release the Hebrews from Egypt.

God's request and Pharaoh's denial demonstrate that the Israelites cannot worship God under these conditions and now He will create the conditions under which He can be their God and they can be His people.

VERSES 14-26 – Here is listed the genealogies of Moses and Aaron. We have previously established that Moses, Aaron and Miriam were brothers and sister, with Miriam being the eldest and Moses the youngest (where man usually honors the eldest son, God frequently chooses the youngest). Their parents were Amram and Jochebed. Moses married Zipporah and had two sons, Gershom and Eliezer.

Here in verse 23 we learn that Aaron married Elisheba and had four sons, Nadab, Abihu, Eleazer and Ithamar.

VERSES 27-30 – These verses summarize the preceding chapter. Using the previous genealogy, these verses identify that these are the Moses and Aaron which are being spoken of.

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EXODUS
CHAPTER SEVEN

VERSE 1 – Pharaoh has refused to hear God or believe that a god exists that has authority over him and therefore will believe that he is dealing with Moses. Therefore when God acts, Pharaoh will attribute those things to Moses and believe Moses to be a “god”. Note here that “god” is not capitalized. The Lord is not saying that Pharaoh has put Moses in the place of Jehovah, but rather will deal with Moses as one of the many “gods” of Egypt, each having their respective powers.

Moses is established as a type of Christ for the workings of the Lord with Israel in the future. With Moses in the role of god, he will deliver his word to Pharaoh through Aaron his prophet. In the generations to come, God will deliver His word to Israel through His prophets.

VERSE 2 – When Moses and Aaron first went before Pharaoh in chapter 5:1-3, they request to go into the wilderness to sacrifice to their Lord. In 6:11, the demand is that Pharaoh release the Hebrews from the land. Now we read that God shall make so that Pharaoh does not simply allows them to leave, but rather “sends” them out of the land. God shall make it so that Pharaoh orders the Hebrews out of Egypt.

VERSE 3 – (Reference pg. 22 of study, notes for verse 21) God will not “harden” pharaoh’s heart so that pharaoh will not believe, rather when God demonstrates His power and authority, the only way that pharaoh could deny the truth is to harden his heart. God will have to “multiply” His signs and wonders gives us an indication that it will take some time and many workings on the part of God to secure the release of the Israelites.

VERSES 4-5 – (Reference pg. 25 of study, notes for verses 2-3) God will make Himself known to the Egyptians. He shall no longer be known as only the God of the Hebrews, but shall demonstrate His authority over all mankind and nature.

VERSE 6 – The obedience of Moses and Aaron was perfect and continuous from this time forward until the Hebrews leave Egypt.

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VERSE 7 – Moses is 80 years old and Aaron 83 years old when they go before pharaoh in God’s power.

Pagan Egyptian Gods

Religion in ancient Egypt was characterized by a complex polytheism, as a wide variety of local deities and nature gods were worshiped by the people. Many gods were associated with fertility and agriculture, and the protection of virtually every aspect of life was ascribed to some deity. The ten plagues were direct challenges to the worship of Egyptian deities who were thought to protect Egyptian life and property. In this way the supremacy of Yahweh, the God of Israel, was vividly demonstrated.

Pagan Gods of Egypt

Name	Responsibility	Form or Sacred Animal
Aker	Earth-god • Helper of the dead	Two lion heads
Amon	Wind-god • God of Thebes • Helper of the pious	Human (ram and goose sacred)
Anubis	Glorifier of the dead	Jackal-headed, black-skinned
Apis	Ensures fertility	Bull
Aton	Sun-god	
Atum	Primordial creature-god	Serpent-human
Bes	Protection at birth • Dispenser of virility	Group of demons
Edjo	Goddess of Delta/Lower Egypt	Uraeus serpent
Geb	Earth-god • Consort of Nut • Begetter of Osiris	Human
Hathor	Sky-goddess • Goddess of love, dance, alcohol	Cow
Heket	Primordial goddess	Frog
Horus	Sky-god	Falcon
Isis	Goddess of healing • Daughter of Geb • Consort/sister of Osiris • Mother of Horus	Human
Khepri	Primordial god • Rising Sun	Scarabaeus
Khnum	Giver of the Nile • Creator of mankind	Human with ram's head
Khons	Moon-god	Human
Maat	Justice • Daughter of Ra	Human
Meskenet	Goddess protector of newborns and of destiny	
Min	God of virility and reproduction	
Mut	"Eye of the sun," consort of Amon	Vulture or human
Nekhbet	Goddess of Upper Egypt	
Nut	Sky-goddess • Consort of Geb • Mother of Osiris and Seth • Mother of heavenly bodies	
Osiris	Dead pharaohs • Ruler of dead, life, vegetation	
Ptah	Creator-god • Lord of artisans	
Ra	God of sun, earth and sky • Father of Meat • National god	Human with falcon head
Sekhmet	Goddess of war and sickness	Human with lion head
Selket	Guardian of life • Protector of dead	Scorpion
Seshat	Goddess of writing and books	
Seth	God of chaos, desert and storm, crops • Brother of Osiris	
Shu	God of air, bearer of heaven	
Sobek	Creator-god	Crocodile
Sothis	God of Nile floodwaters	
Thermuthis	Goddess of fertility and harvest, fate	Serpent
Thoth	God of wisdom, moon, chronology • Messenger of gods	Ibis or baboon
Thoueris	Goddess of fertility and women in labor	Hippopotamus

Thomas Nelson, Inc., Nelson's complete book of Bible maps and charts: Old and New Testament [computer file], electronic ed., Logos Library System, (Nashville: Thomas Nelson) 1997, c1996.

VERSES 8-10 – In Egyptian theology, the reigning pharaoh was believed to be a god. As such he would have interaction with the many other gods of their polytheistic beliefs and could ensure the needs of Egypt were met. Now begins a series of events in which the false Egyptian beliefs will be exposed and Jehovah will be made evident as the one that “exists”.

Egyptians of good position and especially those in a position of authority would carry a “baton” or type of staff as a sign of their position. Several serpents were representative of Egyptian gods. The cobra was frequently a prominent figure on the headdress of pharaohs as a sign of sovereignty.

Moses’ rod would symbolize his position of authority. When it became a serpent it would demonstrate his authority over the Egyptian gods of sovereignty. However, we do not know exactly what occurred here. In 4:3 when Moses’ rod turned into a serpent, the original Hebrew word translated as serpent was a generic word for snake. Here a different Hebrew word was used in the original text, but translated as serpent again. According to Strong’s the original Hebrew word translated here in the seventh chapter meant: “...a marine or land monster, i.e. sea-serpent or jackal;-dragon, sea-monster, serpent, whale.”

Whether Moses’ rod turned into a snake or some other creature we cannot determine from the text. The Jewish tradition recorded by Josephus supports Moses’ rod becoming a serpent, while he records the pharaoh’s magician’s rods as being dragons. “...he cast his rod down upon the ground, and commanded it to turn itself into a serpent. It obeyed him, and went all around, and devoured the rods of the Egyptians, which seemed to be dragons...” (The Antiquities of the Jews, Josephus 2.13.3).

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VERSES 11-12 – There are many theories as to how the magicians accomplished this act. One is the idea that it didn’t happen at all and was merely a Hebrew myth. Another is that Satan was demonstrating his mimicking powers of God and others believe that God acted to allow the magicians rods to turn into real snakes to demonstrate His power and the magicians were as equally surprised to see real snakes rather than the illusion they had planned.

Most believe that the magicians had knowledge used by snake charmers in which they cause the snake to stiffen. Doing this they brought in real snakes that appeared to be rods and then returned them to their natural state as snakes.

Tradition has it that the magicians of Egypt had long despised the Hebrews from the time in Genesis 41:8-36 when they could not interpret pharaoh's dream, but Joseph could and was raised into a position of authority over them.

Whatever exactly happened, God demonstrated His authority over the Egyptian powers when Moses' rod devoured the others.

VERSES 13-14 – Most agree that the original text does not indicate a change in pharaoh's heart, i.e. that it became "hardened", but rather describes the condition and would be more accurately translated as the pharaoh's heart was hard.

Because his magicians duplicated the feat with the rods, pharaoh does not see anything unique in the actions of Moses and Aaron. His own pride does not allow him to accept the indication of the Lord's authority demonstrated by Moses' rod swallowing the other rods, which would directly challenge his position as the god of Egypt.

VERSES 15-25 – Several things we must consider to fully realize the implications of these events:

1) The Egyptians worshipped the Nile River as a god. The river brought life to the otherwise dry desert.

2) The wildlife supported by the Nile River were also under control of various Egyptian gods.

3) The Egyptians were very dependant on fish from the Nile River for their food. Birsch, Egypt from the Earliest Times, p.45 and Numbers 11:5.

4) The Nile River had been previously stained with the blood of the infant children of the Hebrews (Exodus 1:22).

5) "The priests of Egypt held blood in abhorrence...." Robert Boyd, World's Bible Handbook, 1991, pg 65.

There are those that argue that the river only turned red in color from silt that came from some event upstream. This could not be true because of several points: first, it would not cause the river to stink; second, would not cause the fish to die; third, would not affect the water already stored.

Again we find that pharaoh has a hard heart and will not see the truth. He accepts it as a mere trick when his magicians duplicate it. He fails to see the indication of the supremacy of God demonstrated. As when Moses' rod devoured the magicians' rods, here although the magicians duplicate the act, they appear powerless to end an action that is devastating Egypt.

In many of the plagues that follow, it is noted that the Hebrews were spared from them. It is not directly stated here, but seems to be implied in verses 21 and 24 where it indicates that only the Egyptians could not find water. Tradition is that the stored water of the Hebrews was not affected.

Most scholars believe that the plagues took between nine and ten months to complete. Alfred Edersheim explains it this way: "In reference to the duration of these strokes, the interval between them, and the length of time occupied by all, we know that the first plague lasted seven days (Ex. vii. 25), and that the killing of the firstborn and the Passover occurred in the night of the fourteenth Abib (or Nisan), corresponding to about the beginning of April. In reference to the seventh plague (that of the hail), we have this statement to guide us as to its time (Ex. ix. 31,32): 'the flax and the barley was smitten: for the barley was in the ear, and the flax was balled (or in blossom). But the wheat and the rice (or rather the spelt) were not smitten: for they were not grown.' This would fix the time as about the end of January or beginning of February, giving an interval of at least eight weeks between the seventh and tenth stroke, or, if we might take this as an average, of more than two weeks between each plague. Computed at this rate, the first 'stroke' would have fallen in September or October, that is, after the cessation of the annual overflow of the Nile. But this seems unlikely, not only because the red colouring ordinarily appears in the river at the commencement of its increase, but because the expressions (vii. 19, 21) seem to imply that the river was then at its rise (and not on the decrease), and especially because just before this the Israelites are represented as gathering 'stubble' for their bricks, which must have been immediately after the harvest, or about the end of April. Hence it seems more likely (as most interpreters suppose) that the first 'stroke' fell upon Egypt about the middle of June, in which case from the first 'plague' an interval of about ten months would have elapsed prior to the slaying of the firstborn." (Alfred Edersheim, Bible History; Volume II, Chapter IV, pg 70)

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EXODUS CHAPTER EIGHT

The Plague of Frogs

To fully understand this plague we must first learn of the significance of frogs in Egyptian mythology. The frog was the symbol of the Egyptian goddess Heket (reference list on pg. 27 of study). Heket may also be found spelled as Heqet or Heka, but is still the same goddess of Egypt. Frogs lay many thousands of eggs that become tadpoles and then frogs. As tadpoles they are easy prey and the large numbers are necessary to ensure that a sufficient number survive to adulthood. Because of this Heket was the goddess of fertility and symbolized as a frog or a woman with a frog's head. Later Heket's role of fertility was expanded and included assistance with childbirth and is credited with raising Osiris from the dead and believed to be the goddess of resurrection.

Because of this, frogs were sacred emblems of life in Egypt and Egyptians were forbidden to harm them. The original word translated as frogs is believed to be of Egyptian origin and refer to that with the scientific name of *Rana Mosaica* and which more closely resembles a toad and crawls rather than leaps and croaks perpetually.

VERSES 1-6 - God instructs Moses to repeat His demand that pharaoh allow the Hebrews to depart from Egypt. If pharaoh refuses then the land shall be overrun with frogs. Many of the plagues record that the Israelites were spared from them, this plague does not record that they were spared from the frogs. Of course the Israelites would be able to kill any of the frogs in their dwelling, an act that was forbidden of the Egyptians.

That which was sacred to the Egyptians would now become their curse. These frogs would be everywhere, in their houses, in their beds, in their food, in their water and filling the streets. The Egyptian would not even be able to walk without trying to squeeze their feet between frogs that would then crawl over the top of the Egyptians' feet. The Lord demonstrates that it is He which is in control, not the gods of Egypt.

VERSE 7 – How or why the Magicians would do this is a mystery. If they had the power, why would they make a bad situation worse? Would they not remove the frogs? How could anyone differentiate between the frogs from the magicians and those from the Lord. It is most probable that realizing that they had met a superior force, but not wanting to concede, the magicians merely claimed that some of the many frogs were of their doing.

VERSES 8-11 - Pharaoh calls for Moses and Aaron and says that he will free the people. Moses allows Pharaoh to select the time for the plague of frogs to cease. In Egypt, Pharaoh's word was law. If Pharaoh refuses to release the Israelites after stating that he would, he would be guilty under Egyptian law and be worthy of the appropriate punishment (we will discuss this later). Pharaoh said that he did not know Jehovah in 5:2, but now calls for Moses to "entreat the Lord".

VERSES 12-14 – Egypt is not completely cleansed of the plague. The frogs do not just disappear, but rather die and must now be gathered and disposed of. The stench of the decomposing frogs lingers as a reminder. The symbol in Egypt of life, birth and resurrection now is stacked in piles of death, decay and stench. When the Lord makes a point, He makes it complete!

VERSE 15 – Despite what has occurred, pharaoh reverses his statement and refuses to allow the Hebrews to leave.

NOTES: Alma 16:70-72, Exodus 3:14, 6:?, 7:15 _____

The Plague of Lice

“The idolatries of Egypt were accompanied with rites, the most unclean, foul, and abominable, but were performed under the appearance of scrupulous external cleanliness, especially in respect to the priests. They were excessively cautious lest any lice should be found on their garments; so that by this plague their superstitious prejudices must have been distressingly shocked and the people with the priests overwhelmed with a common disgrace.” (Robert Boyd, World’s Bible Handbook, pg. 65)

VERSES 16-19 – Pharaoh has lied and not fulfilled his promise to release the Hebrews. As a result this plague is punishment and is inflicted on Egypt without warning or request of Egypt to prevent it.

Pharaoh’s word was law and to disobey Pharaoh’s decree could be punished by death. In Egypt, to have been dishonest and lied, the guilty would be deemed “unclean”. Once any legal or civil actions were resolved in regards to the deceit, the guilty party would have to be “cleansed” by the priests in a religious service.

Although there is dispute about these verses as to whether what is referred to here are lice, gnats or mosquitoes, the result is the same: they were everywhere in Egypt, on both man and beast.

The Lord makes apparent what Egyptian belief claimed. Pharaoh was “filthy” by his actions and deeds. Additionally, there is no one in Egypt by which he can be cleansed.

However the magicians had done their illusions previously, they are now prevented. In the previous incidents, the Lord was demonstrating His power and authority in contrast to the feeble copies attempted by the magicians. Here the Lord is inflicting punishment and they are helpless. Even the magicians concede that it is the work of “God”, but the pharaoh still refuses to submit.

NOTES: _____

Moses' and Aaron's appearances before pharaoh begins with a simple demonstration of God's power with Moses' rod turning into a serpent. It ends with the death of the first born of Egypt. In between, we have these nine plagues which seem to reoccur in cycles of three in increasing severity. The first three – blood, frogs and lice are an annoyance, but do not cause any lasting harm. The first three also have a sequence that it is repeated twice more. First, Moses and Aaron appear before pharaoh as he goes to the river and make God's demands and consequences known; second, they appear before pharaoh and pronounce a warning and the third in each sequence come unannounced. The second series of three plagues now come with lasting damage, rather than mere annoyances as the first three were.

The Plague of Flies

There is dispute as to whether this plague was literally "flies" as we think of or as many believe is implied here as "beetles". Either case would be an attack on the false beliefs of the Egyptians. The Egyptians had several gods which were supposed to protect them both in person and their crops from various insects. The Egyptian god Osiris had as one of his many authorities, the responsibility of guarding their crops and insuring a rich harvest.

Interestingly, if what are referred to here are in fact beetles: "As with the frogs, so with the beetles, it aggravated the infliction, that being sacred animals, they might not be destroyed or injured. Beetles were sacred to Ra, the sun-god; and one form of Ra, Cherpa, was ordinarily represented under the form of a beetle, or as a man with a beetle for his head." (George Rawlinson, Exposition on Exodus, pg. 192).

VERSES 20-21 – Like the plague of the blood, Moses is instructed to meet pharaoh at the water (Nile).

VERSE 22-23 – This time the Lord makes it clear that those in Goshen (the Israelites) will be spared from the swarms of insects. There will be a clear division between the Egyptians and the Israelites. The Egyptian gods will be unable to assist Egypt, while the Hebrews will be guarded by their God.

VERSE 24 – Unlike the prior plagues, there now is damage. The land is "corrupted", i.e., the crops and other vegetation are destroyed.

VERSE 25 – In verse 8, pharaoh says that he will let the people go and then recants. Having received the punishment, pharaoh now wants to see how little he can grant. Pharaoh says they may sacrifice “in the land” i.e., Egypt. He will allow them to make their sacrifices, but not leave.

VERSES 26-27 – Egypt had many animals that were deemed sacred and anyone who harmed or killed one of them would be punished, often killed. Moses makes it clear that some of their sacrifices would be in violation of Egyptian law.

“The Egyptians held many beasts in idolatrous veneration. The lion, wolf, dog, cat, ape, and goat were held sacred by them; but especially the ox, heifer, and ram. The soul of their god Osiris was believed to reside in the body of the bull Apis...” (Robert Boyd, World’s Bible Handbook, pg. 65)

“...recent researches seem to show that it was only white cows which it was absolutely unlawful to sacrifice.” (George Rawlinson, Exposition on Exodus, pg. 197)

The Israelites would have to travel “three days journey” to be outside of Egyptian presence to avoid any hostilities for their actions.

VERSES 28 – Pharaoh grants just a little more. They may go into the wilderness, but not very far away.

VERSES 29-31 – Moses agrees to petition the Lord to remove the flies on Pharaoh’s promise to allow the Israelites to sacrifice in the wilderness, but cautions pharaoh to not “deal deceitfully” as he had previously done.

VERSE 32 – Again pharaoh reverses his promise to Moses.

NOTES: _____

EXODUS
CHAPTER NINE

The Plague on the Cattle

Once again Egypt's religion is rebuked and ridiculed, because it included the worship of various animals such as the bull-gods Apis and Mnevis, the cow-god Hathor and the ram-god Khnum.

VERSES 1-7 – Moses had requested that the people be allowed to leave so as that the sacrifice of animals held sacred by the Egyptians would not offend the Egyptians. Because of pharaoh's deceit, this plague comes on the "cattle" which includes all livestock of the Egyptians and they all die. If the Egyptians would be offended by the sacrifice of a few animals, now they are all dead.

The Hebrew livestock is spared so that the power of their "God" is made evident.

The Plague of Boils

"The Egyptians had several medical divinities, to whom, on special occasions, they sacrificed human beings. They were burnt alive on a high altar, and their ashes were cast into the air, that with every scattered ash a blessing might descend." (Robert Boyd, World's Bible Handbook, pg. 65)

VERSES 8-12 - This sixth plague, like the third comes without warning. The first three plagues were annoyances. These second three cause harm, first to crops, then to livestock and now to the population of Egypt. Still Pharaoh will not submit to the will of God.

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The Plague of Hail

The Egyptians had numerous deities that controlled weather, crops and livestock. This plague would not only ridicule those beliefs, but would be the first to bring death to human life.

VERSE 13 – Like the first and fourth plagues, this plague begins with the Lord instructing Moses to meet Pharaoh early in the morning. Again the demand is that Pharaoh release God’s people so that they could worship Him.

VERSES 14-17 – The Lord makes it clear that the reason for these plagues are so that Pharaoh would recognize the Lord as God and cease to exalt himself.

VERSE 18 - Again the Pharaoh is warned of the coming plague, but this time not only the day, but also the time that it will begin is foretold: “tomorrow about this time”.

VERSES 19-21 – Apparently although Pharaoh continues to have a hard heart, there are Egyptians that are beginning to believe. In 8:19 we are told that the magicians realized these works were from the “finger of God”. Here, instructions are given that those of the Egyptians that believe may be spared from this next plague, if they will gather their cattle from the fields. According to verse 20, there were Egyptians that heeded that warning and brought their cattle in from the fields.

VERSE 22 – Once the warning is given, hail shall fall on everything unprotected in the fields; man, beast and herb.

VERSES 23-25 – This hail mixed with fire destroys everything unprotected: men, animals, vegetation and trees.

VERSE 26 – Like in the previous plagues, the children of Israel are protected. Their God will protect them for all the things that the Egyptian gods and Pharaoh will not be able to protect Egypt. However, the Egyptians that will listen to the Lord will also be granted that same protection.

VERSES 27-35 – For the first time Pharaoh admits that he has sinned and declares the Lord righteous. This time Moses states that he knows that as soon as the hail stops, Pharaoh will reverse his decision to allow the Israelites to go, but will stop that hail so that Pharaoh may see that the Lord is in complete control and able to stop as well as start the plagues. Although the magicians were able to duplicate some of the early acts of the Lord, they were never able to stop any of them. Again Pharaoh refuses to allow the Hebrew to leave once the hail stops.

Verses 31 and 32 give us an idea of the time of the year from the crops (see page 30 of our study).

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**EXODUS
CHAPTER TEN**

The Plague of Locust

VERSES 1-2 – Again the Lord makes it clear that all of this is to make evident that He is the Lord and that the truth would be passed on to their children.

VERSES 3-6 – The threat of locusts devouring the land is made if Pharaoh will not release God's people.

VERSE 7 – For the first time we find it recorded that the Egyptians are asking the Pharaoh to allow the Israelites to leave.

VERSES 8-11 – For the first time Pharaoh attempts to negotiate before the plague begins. Pharaoh wants to know how many will leave and Moses responds that everyone of the Hebrews and all their possessions will depart. Pharaoh says that he will allow only the adult men to depart, the women and children would have to remain.

VERSES 12-15 – The desolation of Egypt is complete. Anything left by the hail has now been destroyed.

VERSES 16-17 – Now Pharaoh takes another step. Not only does he confess his sin, but asks forgiveness. Additionally, he does not ask that the plague be removed, but that the "death" would end. Many had been killed by the hail and know with all the food devoured, famine and death would surely follow in Egypt.

VERSES 18-20 – Again once the plague is removed, Pharaoh recants and refuses to allow the Israelites to leave.

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The Plague of Darkness

One of the greatest gods in Egyptian theology was Ra , who was the god of the sun and therefore the caretaker of the sun, earth and sky.

VERSES 21-23 - Sand storms are not uncommon in Egypt and often last several days and block a good portion of the sunlight. Many believe that a sand storm is what occurred here and is therefore the darkness that could "be felt". If it is a sand storm, than

it was like no other if it so completely blocked the sun that the Egyptians could not see one another and remained in their households for three days.

From the text, we cannot learn what the source of this darkness is, but there are two important points. First this plague is directed at one of the greatest of the Egyptian gods, the sun god, and showing Ra's inability to provide sunlight to the Egyptians. Second, somehow the Israelites do have light in their own homes.

VERSE 24 – How Pharaoh was able to locate Moses in this darkness is not known, but he did. Now Pharaoh says that he will allow all the Israelites to leave, but they must leave their livestock behind. In 10:9, Moses had already told Pharaoh that they would leave and take all of their flocks and herds with them.

VERSES 25-26 – Moses tells Pharaoh that they must have their flocks and herds with them as they are going to sacrifice unto the Lord and do not at this time know which or how many will be required.

VERSES 27-28 – Pharaoh is outraged and commands Moses to leave and threatens death to Moses if he sees Moses again. Prophetic, in a way, because their next contact will result in the death of Pharaoh rather than Moses.

VERSE 29 – Moses concurs that Pharaoh shall see him no more.

NOTES: _____

EXODUS CHAPTER ELEVEN

VERSES 1-3 – Exodus 10:29 ends with Pharaoh threatening to have Moses killed if he ever sees him again and with Moses stating that he would not see Pharaoh again. It would seem that any contact between Pharaoh and Moses ended at Exodus 10:29, but in reality the scriptures tell us that it is not until Exodus 11:8 that Moses departs from before Pharaoh and therefore these following verses would have occurred while Moses was still before Pharaoh for the last time.

The original text for the opening verse of the eleventh chapter is in past tense and therefore should read that the “Lord had said to Moses”. Moses is therefore relating what had been made known to him of the Lord. First, there is no indication that at the start Moses had any idea of how many plagues would be necessary. Here he knows the end is near as there would be only one more plague upon Egypt. Second, following the final plague, Pharaoh will not only allow the Israelites to depart, but will actually compel them to leave. Third, the Hebrews must now be ready to depart.

In Exodus 3:21-22 the Lord had told Moses that He would cause the Hebrews to be favored in the sight of the Egyptians and that the Egyptians would give them provisions for their journey. Here it is reminded and in Exodus 12:35-36 it is fulfilled. Josephus records this: “They honored the Hebrews with gifts; some in order to get them to depart quickly, and others on account of their neighborhood, and the friendship they had with them.” (The Antiquities of the Jews, Josephus, 2.14.6)

As we have previously discussed, there were many in Egypt that were believing what Moses was saying. In Exodus 7:1 the Lord had said that He had made Moses “a god” to Pharaoh and here it is recorded that Moses had become “very great in the land”.

VERSES 4-10 – In the previous “plagues”, Moses and Aaron were commanded to some action that would initiate some act of nature. Here, Moses is to do no act and what follows is not an act of nature, which is controlled by the Lord, but the Lord himself: “About midnight will I go out in the midst of Egypt...” (verse 4).

In Exodus 4:22-23 the Lord had prophesied of the results of Pharaoh refusing to let His people go and that He would no relent even to the death of the first born of Pharaoh. The warning is that this last trial of Egypt will come at midnight, but not which day. Previous plagues came upon the “cattle”, which are described in Exodus 9:3 as being livestock. Much of the livestock being already dead, here the death comes unto the “beasts”. “Not the first-born of cattle only, but of all beasts. The Egyptians had pet animals in most houses, dogs, apes, monkeys, perhaps cats and ichneumons. Most temples had sacred animals, and in most districts of Egypt, some beasts were regarded as sacred, and might not be killed, their death being viewed as a calamity. The loss of so many animals would consequently be felt by the Egyptians as a sensible aggravation of the infliction. It would wound them both in their domestic and in their religious sensibilities.” (George Rawlinson, Exposition on Exodus pg.249)

The Lord will protect His first born, while the Egyptians will have no defense. There will be a great cry throughout Egypt, while there will not be so much as a dog barking among the Hebrews. Pharaoh’s first born son was believed to be a god and

the next reigning power of Egypt. With this plague came the death of the Egyptians next “god” that would represent their needs in the supernatural world.

Had Pharaoh agreed earlier, the Lord would not have been able to demonstrate his powers (verse 9).

NOTES: Genesis 15:14 _____

EXODUS CHAPTER TWELVE

Throughout Exodus there are several “types” that are presented. These “types” use persons and events to demonstrate a greater version of that “type” that will later occur. Some of these have their elements scattered throughout the Book of Exodus and we will discuss them later once we are more familiar with the elements involved. They include:

“TYPE”	EXAMPLE OF
Moses	Christ
Pharaoh	Satan
Israel	Christian Church
Egypt	Pagen World

However, this chapter includes a type that is introduced with great detail and we shall therefore discuss it in this section.

VERSES 1-2 – Prior to this they had begun their year in the fall on a date that corresponds with September or October on our current calendar. From this point on, the Passover was to commence and thereafter commemorate the beginning of the Jewish religious year. It comes in March or April, based on the moon’s phases (you may notice that the Church of Christ was restored on April 6). It is best to start the day, year and our lives with God.

VERSES 3-6 – It would appear that the plagues have brought and end of the Egyptian oppression of the Israelites and they have been allowed to gather together so that Moses might address the “congregation of Israel” as commanded of the Lord. A lamb was to be selected (this will be a “type” for the sacrifice of Christ) and observed for four days (from the tenth day of the month to the fourteenth) to insure that it was without blemish. Christ would enter Jerusalem four days before his crucifixion and there be questioned and tried, but none would be able to find fault with him. Reference: Matthew 21:23-27; 22:15-22, 33-46; Luke 23:14-15 and First Peter 1:19.

The passover lamb typified Christ First Corinthians 5:7. As it is required in verse 10 that the entire lamb be consumed, any family too small to consume an entire lamb, would join with another family.

Take note of the progression. In Genesis 4:4 the lamb was slain for the individual. Here it is for a family (house) and in Leviticus 16:1-34 it is for the nation. Later in John 1:29, the Lamb of God is slain for the sin of the world.

The lamb was to be a year old, i.e.; an adult but still in its prime. This was also fulfilled by Christ, who was crucified in the midst of his ministry.

NOTES: _____

VERSE 7 – According to Hebrews 9:22 there cannot be remission of sin without the shedding of blood. The Israelites could not be spared the judgment of God by merely killing the lamb, they had to apply the blood and it had to be properly applied. It had to be applied to the outside of the door frame, where it could be seen by all. It had to be applied to the lintel and the sideposts, but not to the threshold where it would be trampled underfoot Hebrews 10:29.

There is a back way to hell, but not to heaven. The blood of Christ to our lives must be evident to all who look upon us and it must be at the entrance to our heart and surround us above and to the sides. The blood protected the Israelites from the destroying judgment of God as the blood of Christ shields us from the damnation of hell Romans 8:1.

VERSES 8-11 – The lamb could not be eaten raw or boiled. Not raw as many idolatrous nations consumed their sacrifices. Also for this sacrifice, the meat of the sacrificial meal could not be boiled as was common practice for the Hebrews First Samuel 2:14-15. The passover lamb would have to be roasted so that it would be suspended from a spit as Christ would hang from the cross.

It had to be completely consumed. We must wholly embrace Christ, we cannot pick and choose which parts of the gospel we want for our lives. The bitter herbs were to remind the Israelites of their bondage in Egypt, as we must partake of the sacrifice of Christ with the bitterness of the sins in our lives.

As the Israelites were called to forsake Pharaoh and all that Egypt had to offer, for Christ we must forsake the world and all that it has to offer Hebrews 13:13-14. They had to consume it dressed, ready and in haste for they knew not when they would leave, as we must always be ready for we know not what tomorrow holds for us. Christ must be our nourishment for our journey John 6:53-58.

NOTES: _____

Passover
A "type" of Christ

<u>Characteristic</u>	<u>Passover</u>	<u>Christ</u>
Lamb	Exodus 12:3-6,	John 1:29 1 Nephi 3:127
Appointed by God	Exodus 12:3	John 1:29 Revelation 13:8
Subject to time of testing	Exodus 12:5-6	Luke 4:1-30
Observed for four days	Exodus 12:3 & 6	Matt 21:1-16, 23-27 Matt 22:15-46 Luke 23:44-45
Without blemish	Exodus 12:5	1 Peter 1:18-19 3 Nephi 5:92 Heb 7:26
Slain	Exodus 12:6	Luke 23:46 3 Nephi 5:14
No broken bones	Exodus 12:46	John 19:33-36
Its blood sprinkled	Exodus 12:7	Hebrews 9:21-23 3 Nephi 12:31-32
Roasted with fire and consumed	Exodus 12:8	John 6:53-54 Acts 2:23 3 Nephi 4:50
Slain in the evening	Exodus 12:6	Matt 27:45-50 Mark 15:33-37 Luke 23:44-46
Slain before the congregation	Exodus 12:6	Matt 27:22-25 Luke 23:20-25
Must be ready to travel	Exodus 12:11	Luke 12:40 Alma 16:228-230
Entrance is the only way	Exodus 12:7	Matt 7:13-14

<u>Characteristic</u>	<u>Passover</u>	<u>Christ</u>
Memorial – keep the feast	Exodus 12:14	1 Cor 5:6-8
Spared the judgment of God	Exodus 12:12-13	Romans 8:1
_____	_____	_____
_____	_____	_____
_____	_____	_____
_____	_____	_____

NOTES: Memorial – Hebrews 10:8, 3 Nephi 4:49, 3 Nephi 7:4-6
 Hyssop – John 19:28-30

VERSES 12-13 – Now the reason for God instituting this new ceremony is given. All will know that He is the Lord and has power over everything, including the “gods” of Egypt. To the faithful and obedient, He has devised a way for them to be spared His judgment.

“Against all the gods of Egypt I will execute judgment. These words are exegetical of the word ‘beast,’ which immediately precedes. Animal worship was an important part of the religion of the Egyptians. At four great cities, Memphis, Heliopolis, Hermonthis, a sort of Thebes, and Momemphis in the Western Delta, animals were maintained, which were viewed as actual incarnations of deity – the Apis Bull at Memphis, a bull called Mnevis at Heliopolis, one termed Bacis or Pacis at Hermonthis, and at Momemphis a White Cow. If any of these were at the time animals that had “opened the womb,” death must have fallen upon them. Thus would judgment have been executed, literally, upon Egyptian ‘gods.’ But, besides these, the whole country was filled with sacred animals, regarded as emblematic of certain particular deities, and as belonging to them. Sheep were sacred to Kneph, goats to Khem, cows to Athor, cats to Pasht, dogs and jackals to Anubis, lions to Horus, crocodiles to Set and Sabak, hippopotami to Taouris, cynocephalous apes to Thoth, frogs to Heka. A sudden mortality among the sacred animals would be felt by the Egyptians as a blow struck against the gods to whom they belonged, and as a judgment upon them.” (George Rawlinson, Exposition on Exodus, pg. 260)

The Lord states here that He will be the one that passes through Egypt and smites the first born. Only those that have followed the instructions for the Passover will be spared the judgment of Egypt.

VERSE 14 – Having given the instructions for the Passover sacrifice, the Lord now makes clear that this was not to be a one time event that was then forgotten. The Israelites were to have an annual memorial service from then forward in remembrance.

VERSES 15-20 – Now the Lord gives instructions for the memorial service that they will now keep in remembrance. It shall last seven days. In the scriptures, leaven often symbolizes corruption, i.e., sin; reference Matthew 16:6-12 & First Corinthians 5:6-8. Here the meaning is two fold. First it in remembrance of the haste which with they had to leave (Exodus 12:34) and that they were sustained by it for several days and that the worship had to be pure.

Today the church observes the communion as remembrance for the sacrifice that was slain for the world and we are instructed to examine ourselves before partaking (First Corinthians 11:26-30).

Anyone that ate leavened bread during this time was instructed to be “cut-off” from the congregation. Interestingly in verse 19 this applies to “strangers” as well as the Hebrews. From its start, it was available to all who would adhere to the requirements, not just those of Hebrew birth.

Additionally there was to be no work during this time. There should be no distractions from the ordinary business of life. The Lord permits the necessities of life in verse 16 that permits “...save that which every man must eat...”.

This was not to be observed only when they existed as a nation but, “...in all your habitations...” where ever they might be, they were commanded to observe this.

VERSES 21-23 – Now Moses relates the instructions to the elders of Israel.

VERSES 24-28 – The memorial is so that the children in the following generations will not forget what the Lord had done for them.

NOTES: _____

VERSES 29-30 – The previous plagues had been sent and endured with no serious effect produced. Several times Pharaoh wavered, gave the pretense of submitting and even acknowledged his sin, but each time relapsed into obstinacy. Now the death of the first-born of all in Egypt comes. It has been often assumed that this death was upon the first-born males, but the text does not specify males only. In the case of Pharaoh this would be quite probable because of its significance, but a household without a male child would not necessarily be spared.

However this death occurred, it was not quietly, as it awoke the surviving Egyptians and there arose a “cry” from them. Although there are many theories as to which Pharaoh this was, there is a strong possibility that it was Thutmose II (see pages 2-9 of our study).

It is important to note here another “type” of Christ. The Israelites were not completely “spared” the death of the first born, but rather a substitute sacrifice was made and accepted. (Romans 3:23-25)

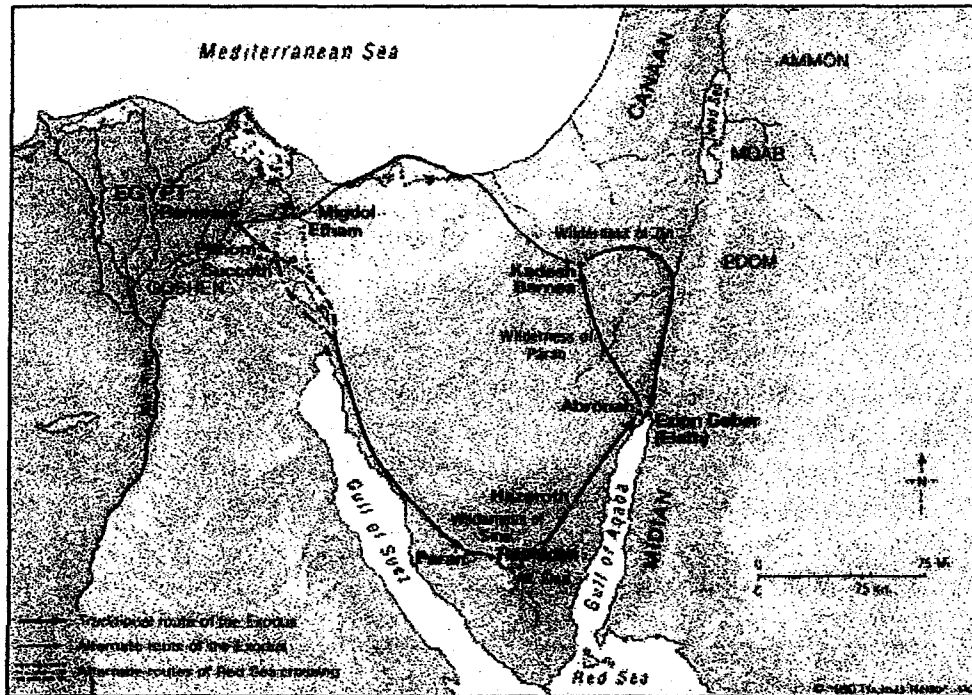
NOTES: _____

VERSES 31-33 – Until now Pharaoh had refused to allow the Israelites to leave, now he and the Egyptians DEMAND that they leave and take all of their possessions as Moses had said that they would (Exodus 10:9 & 26).

VERSES 34-36 – They would not leave Egypt empty-handed. In fulfillment of prophesy that would receive from the Egyptians (Exodus 3:21-22 & 11:2-3). Some undoubtedly gave out of friendship and wishing them well while others to ensure their departure (see reference from Josephus on page 39 of our study). Although Pharaoh had forced labor from the Israelites without wage, now by God’s blessings they would receive their stolen wages as payment to depart.

VERSES 37-38 – The departure records 600,000 men leaving Egypt. Adding women and children and the total number could be well over two million! (see pages 5 & 6 of our study). Consider additionally that there were Egyptians that went with them, i.e.; the “mixed multitude”. Prior to this there were Egyptians recognizing the power of God (Exodus 8:19; 9:20 & 10:7). That non-Hebrews went with them is supported in verses that follow with instructions for the “strangers” and in Numbers 11:1-6.

NOTES: (verses 34-36) Genesis 15:13-14 _____



The Exodus from Egypt

The precise route taken by the Israelites to Mt. Sinai after their departure from Egypt is uncertain. As the map indicates, scholars have proposed both northern and southern routes, with the southern path the most likely. It took approximately two months to reach Sinai, where the Israelites encamped for roughly ten months during the period of divine revelation.

VERSE 39 – For comments on the unleavened bread of verse 39 refer back to page 46 of our study.

VERSES 40-42 – The “Now” that starts verse 40 indicates that verses 40-42 were inserted to explain the following verses (43-50).

The “sojourning” of verse 40 refers to the time that the children of Israel resided in Egypt. For the time frame of 430 years refer to pages 2 and 3 of our study.

Although verse 41 refers to them going out from the land of Egypt, this must refer to the commencement of their journey. The journey with so many people would take considerable time and as verse 37 tells us, they first went to Succoth, which is still under Egyptian influence. They would not be totally free from Egypt and the authority of Pharaoh until they crossed the Red Sea.

VERSES 43-50 – As verse 38 told us that a “mixed multitude” left with the Israelites, now the Lord instructs as to how the Passover is to be partaken of by these non-Hebrews.

First there are two categories established: the purchased servant (verse 44) and the sojourning stranger (verse 48) that are persons expected to remain with the Israelites. If they accept the covenant of circumcision, they may partake of the Passover ordinance. The others are the foreigner and the hired servant (employee) of verse 45, that are persons not expected to remain and they are forbidden from the Passover ordinance.

As verse 49 points out, there shall be one law for the native born Israelite and those that chose to remain and enter into the covenant, not two separate.

VERSE 51 – Verse 51 actually opens the thirteenth chapter and we will discuss it there.

NOTES: _____

EXODUS CHAPTER THIRTEEN

VERSE 51 (Chapter 12) – This verse really is the opening verse for the thirteen chapter. After noting in verse 50 that the children of Israel did as the Lord commanded Moses and Aaron, verse 51 says that the Lord brought the children of Israel out of Egypt and then:

VERSES 1-2 – As they begin their journey from Egypt, the Lord instructs Moses that all the first born were to be sanctified to the Lord. By God's hand they were spared the final plague upon Egypt and as result belong to Him. It was common to have great expectations upon the first born male of the family, here the Lord makes it known that they all belong to Him.

VERSES 3-10 – Moses relates the instructions of the Passover remembrance to the people. In Chapter twelve we discussed this in length. There Moses received it from the Lord and then related it to the elders of Israel and now Moses delivers it to the people.

Throughout the time of the plagues, the Lord mentioned several times of the importance that the events be remembered by the children and passed down (Exodus 10:2; 12:26 & 13:14) and is again emphasized here in verse 8.

The Jewish tradition of wearing phylacteries is attributed to this verse and verse 16 and Deuteronomy 6:8 and 11:18. They were pouches that were strapped to the forehead, immediately above the eyes or to the left arm, in which were contained scriptures. The Hebrew term was tephillin, the Greek was phylakterion and the English word is phylactery as we find in Matthew 23:5.

VERSES 11-16 – These verses elaborate on the sanctifying of the first born that was first mentioned in verse 2. Although when the plague of the death of the first born came upon Egypt there was no mention of gender, here in verses 12, 13 and 15 refer to the first born males and is the reason behind the thinking that the plague upon Egypt was also upon the first born males. Another "type" is found here that for the unclean animals there would be a substitute offered for its redemption and if there was not a substitute offered, it would be killed. We are all unclean and in need of a substitute sacrifice for our redemption or we would die.

We find that the priesthood of Israel, the Levites, would then come as a substitute for the first born males of Israel in Numbers 3:12-13.

VERSES 17-20 - (Reference our map pg. 47) The shortest distance to Canaan was east, but this would cause them to encounter the Philistines who were well accustomed to war and the Hebrews at this time would be no match for. God is fearful that encountering the Philistines would cause the Israelites to return to Egypt. As a result, the Lord takes them on a longer and difficult trip to prepare them for what they would eventually have to do.

"Kalisch shows the wisdom of this course – how it gave time for the nation to be 'gradually accustomed to fatigues and hardships by a long and tiresome march in the desert' – to learn obedience to their chief – and finally to be 'trained to military discipline

and martial virtue by occasional expeditions against the weaker tribes of the desert.” (George Rawlinson, Exposition on Exodus pp. 305-306)

There is dispute over which part of the Red Sea the Israelites were brought to. It is unfortunate that there seem to be so many “Christian Scholars” that have so much difficulty believing in the miraculous power of God. Many of these believe that were directed to a northern portion known as the Sea of Reeds where the water is relatively shallow and they could have waded through. The problem with this is, so could have Pharaoh and his army and would not have been drowned in the sea. For this reason we will assume one of the southern routes that would have taken them right to the main body of the Red Sea. We will discuss this in more detail at their crossing.

Verse 18 refers to them as being ”harnessed”. This merely means that they proceeded in an orderly fashion of some type of columns and were not a haphazard mob roaming the wilderness.

Just prior to his death, Joseph had received an oath from the children of Israel that when they departed they would take his bones with them (Genesis 50:25-26).

Exodus 12:37 tells us that they first went to Succoth. Verse 20 tells us that they then went to Etham. Looking at our map, that would have meant that they reversed their course. Most believe that the city referred to here is actually Pithom. “On the probable position of Etham...the word means ‘House of Tum,’ and implies the existence at the place of a temple of the Sun-God, who was commonly worshipped as Tum or Atum. The name therefore, is nearly equivalent to Pithom which means ‘city of Tum.’” (George Rawlinson, Exposition on Exodus, pg. 306)

VERSES 21-22 – This pillar of cloud by day and fire by night is the “glory of the God of Israel. It filled the tabernacle in Exodus 40:34-38 and Solomon’s temple in First Kings 8:9-13. It then departed from the temple and the city just prior to the Babylonian captivity in Ezekiel 8-11.

- 1) From the Cherubim in the holy of holies to the “threshold of the house Ezekiel 10:4
- 2) From the threshold to the east gate Ezekiel 10:18-19
- 3) From the east gate to the mountain on the east side of the city Ezekiel 11:23 (the Mount of Olives)
- 4) The “glory” will return with Christ’s second advent Ezekiel 43:1-7

This is another “type” with the Lord leading the children of Israel out of Egypt on a course they would not choose themselves, as Christ leads us out of the world to paths that we would not select ourselves in order to take us to the “promised land”.

NOTES: (verses 17-20) Zach 14:4 _____

EXODUS
CHAPTER FOURTEEN

VERSES 1-2 - The direction of the Israelites had been southeast, here the Lord directs them to “turn” and therefore we can assume a change of direction. The location of these areas mentioned are unknown today and a matter of speculation. It is because of this that there is debate as to the exact location of the crossing of the Red Sea.

VERSE 3 – Wherever the exact location, it is for God’s purpose that the Israelites would appear trapped and vulnerable to Pharaoh.

VERSE 4 – Throughout Exodus the Lord has stated many times that He will make Himself known (7:5 & 9:16) and again He is establishing conditions that His might and strength would be demonstrated.

VERSE 5 – It seems strange that Pharaoh would be “told” that the Hebrews had fled when it was Pharaoh that commanded them to leave in Exodus 12:30-32. He apparently expected them to take their three day journey as requested to offer sacrifice to the Lord and then return. He is now advised that it appears that they are leaving permanently. Egypt is also realizing life without its two million servants.

VERSE 6 – The Eighteenth Dynasty was known for its standardization of the chariot as army equipment. The chariots were open at the rear and consisted of a semicircular standing board made of wood. This was encircled by a rim that stood approximately two-and-one-half feet above the standing board. Each chariot had two wheels and was drawn by two horses. The chariot were usually manned by two men: a warrior and a charioteer.

Pharaoh prepares his personal chariot and takes with him “his people”, however many that amounted to.

VERSE 7 – As with most any army there are those elite warriors that have distinguished themselves in battle and service, it is undoubtedly this that is referred to as the 600 chosen chariots, because the text then states that Pharaoh also took all the chariots of Egypt i.e.; he took his elite and all the other available forces. Typically chariots would be accompanied by foot soldiers.

VERSE 8-9 – As we have seen so many times, Pharaoh just will not learn. He pursues the Israelites and overtakes them as they are camped by the Red Sea.

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VERSE 10 – It is only natural that the Israelites are fearful. They are unarmed, have no experience at combat, are blocked from fleeing by the Red Sea and a mighty army is coming upon them. But they still cry unto the Lord for their deliverance.

VERSES 11-12 – Although they call upon the Lord, they do not have confidence in the guidance of Moses. Apparently they believe that he has led them astray. They sarcastically ask: “Are there no more graves available in Egypt that you had to bring us out here to be killed and buried?” They additionally say that they didn’t want to leave Egypt in the first place.

VERSES 13-14 – Moses has faith that it is all in the Lord’s plan and that He will deliver them.

VERSES 15-16 – It is not certain if this response from the Lord is a result of the cry from the Israelites or if perhaps Moses, despite his show of strength to the people, in his own heart had doubts. In either case, the Lord through Moses commands the people to keep moving forward. A great act of faith as it would lead them to the banks of the Red Sea. With the same rod that had been used to initiate the miracles in Egypt, would the Israelites now be rescued.

VERSE 17 – In the past it has been Pharaoh’s heart that was hardened, now it is said of the “Egyptians”. Their thirst for blood is recorded in Exodus 15:9. In Exodus 12:33, the Egyptians were “urgent” that the Israelites leave. Here all that had to do was stand still on the bank of the Red Sea and let them go, but as we shall see, that is not what they would do.

VERSE 18 – Throughout this story, the Lord has said repeatedly that He is demonstrating His strength, that Egyptians might recognize Him as God.

VERSES 19-20 – Although this pillar of cloud by day and fire by night is here referred to as an angel, in verse 24 is referred to as the Lord. Often persons in the presence of a divine personage do not fully realize with whom they are conversing (angel, Holy Spirit or the Lord) and confuse them. Such was the case with Moses before the burning bush. As we shall see, all indication is that this is the Lord and not a messenger sent by Him.

This pillar which had led them now goes behind them to stand between them and the Egyptians.

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VERSES 21-22 – There are many theories as to how this parting of the Red Sea took place. Although many try to attribute it to acts of nature such as the wind holding back a receding tide, none can account for the sea floor being “dry”. It was simply a miracle and we can offer no other explanation. God would similarly divide the Jordan (Second Kings 2:8).

During the night the Israelites would cross the Red Sea with the light provided by the pillar of fire. The waters are described as being a “wall” on the right and left. The original Hebrew word does not necessarily indicate that the waters had a straight vertical surface, but rather means a defense or protection. In other words, they were protected from attack from either sides by the water and the pillar of fire protected from behind as they crossed.

VERSES 23-24 – The Egyptians pursue and as morning arrives, the Lord looks upon the Egyptians and “troubled” them. The original Hebrew word for troubled meant to put into commotion or to disturb. Josephus describes it thusly: “Showers of rain also came down from the sky, and dreadful thunders and lightning, with flashes of fire. Thunderbolts also were darted upon them; nor was there anything which used to be sent by God upon men, as indications of his wrath, which did not happen at this time; for a dark and dismal night oppressed them. And thus did all these men perish, so that there was not one man left to be a messenger of this calamity to the rest of the Egyptians.” (The Antiquities of the Jews 2.16.3)

Although scripture does not specifically state that Pharaoh went into the Red Sea with his troops, considering his wrath, it would seem unlikely that he would want to watch from the other shore. If all of the Egyptians including Pharaoh perished as Josephus seems to indicate, there would probably be great fear in Egypt when none of this army returned. This could explain why Egypt essentially abandoned this area of control for several years at this point in time: “Moreover, it is a curious fact, illustrating the history of Pharaoh’s overthrow, that, according to Egyptian documents, seventeen years elapsed after the death of Thothmes II (whom we regard as the Pharaoh of this narrative) before any Egyptian expedition was undertaken into the Peninsula of Sinai, and twenty-two years before any attempt was made to recover the power over Syria which Egypt seems to have lost. And thus, also, it was that Israel could safely pursue their march through the wilderness, which had hitherto been subject to the Egyptians.” (Alfred Edersheim, Bible History – Old Testament, pg.87)

VERSE 25 – The Egyptians find it difficult to move their chariots. Whether the wheels actually fell off or perhaps the water from the sea begins to seep back in and they are mired in the mud, we cannot tell. In either case, the Egyptians realize that it is the workings of the Lord and become fearful and try to flee.

NOTES: (verses 21-22) Joshua 3:17 _____

VERSES 26-29 – With the arrival of morning Israel has crossed the sea and the waters return, drowning the Egyptians. Verse 28 tells us that not one survived. From the text we cannot determine if it refers to only to those that followed into the sea and presumes some to have remained or if indicates as Josephus believed that none of the Egyptian force survived.

VERSE 30 – Egyptian were very serious about their dead, with elaborate embalming procedures and ceremonies. Now that they are discarded upon the shore in yet another attack upon the power of their supposed “gods” in Egypt.

VERSE 31 – Now the Hebrews believe in the Lord and Moses as their source of guidance. For the moment, they are unified.

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**EXODUS
CHAPTER FIFTEEN**

VERSES 1-21 - Verses one through nineteen are a hymn of praise. Although not stated in the text, we may suppose that the Israelites after crossing the sea and witnessing the destruction of the pursuing Egyptians remained at least briefly at the location for this time of thanksgiving before continuing their journey.

Translation from one language to another while keeping the integrity of the original language is difficult and becomes almost impossible when translating poetry or song as the translator not only has to translate meaning, but rhyme and emotion. It is generally accepted that this "Song of Moses" has two parts verses 1-12 and then verses 13-18, with verses 19-21 being the sequel and chorus. The first portion has three stanzas, verses 1-5, 6-10 and 11-12 with the chorus lead by Miriam interjected between each.

Both verses 5 and 10 refer to the Egyptians sinking into the sea: "The warriors who fought in chariots commonly wore coats of mail, composed of bronze plates sewn on to a linen base, and overlapping one another. The coats covered the arms to the elbow, and descended nearly to the knee. They must have been exceedingly heavy: and the warrior who wore one must have sunk at once, without a struggle, like a stone or a lump of lead (verse 10)." (George Rawlinson, Exposition on Exodus, vol. II pg. 2)

Verse 19 of this hymn is the only scriptural indication of Pharaoh perishing with his army in the Red Sea.

Miriam is the sister of Moses and Aaron (pages 12-13 of our study).

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VERSES 22-24 – The Wilderness of Shur is along the east coast of the Gulf of Suez (ref. pg. 47 of our study) towards the northern section. In Numbers 33:8 it is referred to as the Wilderness of Etham and is why some believe that they actually went north to the Mediterranean Sea rather than south to the Red Sea (ref pg. 50 of study for this debate).

Having gone several days without water (they undoubtedly carried some water with them, but could not carry enough for their herds also), when they locate water it is not fit to drink. Again they are angry with Moses as they were at the Red Sea (Exodus 14:11-12).

VERSES 25-26 – Whether or not there was a tree there that produced some fruit or herb that could improve the taste of the water does not matter, they did not know it and the Lord revealed it to them through Moses. The Lord had a purpose in this situation and it was to "prove" them, find out if they would follow His instructions. He had done so at the Red Sea when they were trapped and again here when they were disappointed that their thirst could not be satisfied.

Here the Lord makes a statute and an ordinance with them. If they will listen to the Lord and obey His commandments, they will be blessed with health. Reference Deut 7:15, 28:27 & 1 Cor 11:28-32.

VERSE 27 - They are now led to an area of abundant water. The exact location of Elim is not known today: "Elim was undoubtedly some spot in the comparatively fertile tract which lies south of the 'wilderness of Shur,' intervening between it and the 'wilderness of Sin' – now El Murkha. This tract contains the three fertile wadys of Ghurundel, Useit, and Tayibeh, each of which is regarded by some writers as the true Elim. It has many springs of water, abundant tamarisks, and a certain number of palm trees. On the whole, Ghurundel seems to be accepted by the majority of well-informed writers as having the best claim to be considered the Elim of this passage." (George Rawlinson, Exposition on Exodus, vol. II pg. 20)

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EXODUS
CHAPTER SIXTEEN

VERSE 1 – It is now one month after they departed from Egypt (they departed the fifteenth day of the previous month). During that month there are only seven camping places mentioned (Numbers 33:5-11). They either stayed several days at each location or else not all of their resting points are mentioned.

VERSE 2 – For the third time the Israelites murmur against Moses and Aaron. First at the Red Sea when their enemy was coming upon them, then because of lack of water and now because of lack of food.

VERSE 3 – Although the taskmasters in Egypt had been cruel and placed grueling tasks upon them, apparently their sustenance had been well provided for and they had ample food while in Egypt. Compare with Numbers 11:5.

VERSES 4-5 – Again the Lord uses the circumstances to “prove” His people to see if they would follow His instruction. Like our first parents, Adam and Eve, had the opportunity to follow God’s instructions and not partake of the tree of the knowledge, now the Israelites have the chance to “prove” themselves.

The instructions are simple, God will provide the food. Each day they shall gather only enough for that day, except on the sixth day when they shall gather a two day supply.

VERSES 6-8 – They people have murmured against Moses and Aaron believing that they have led them astray. They remind the people that it is God that has brought them out of Egypt and will by His miraculous power demonstrate that He is with them and will provide for them.

VERSES 9-11 – Moses had told the people that the Lord would do two things because He had heard their complaints – provide flesh in the evening (a treat) and bread in the morning (would be their sustenance). First the people would have show their worthiness and gather together before the Lord. Because of this act of faith the Lord appears in the cloud and speaks with Moses.

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VERSES 12-14 – To prove that He is the Lord, the needs of the Israelites are miraculously provided for. Although there are those that try to explain the “quail” as other things common to the area Pslam 78:24-29 makes it clear that they were feathered fowl. While the quail were a special treat that Israel would only receive on a few occasions, when the dew evaporated, it revealed that which would sustain them for the next forty years.

VERSE 15 – That which would be their bread, the Israelites call manna. Many scholars and commentators say that the meaning of manna is “What is it?” George Rawlinson offers a different thought on the subject: “Rather ‘this is a gift.’ To suppose that they recognised the substance as one known to them in Egypt under the name of *menu* or *mennu*, is to make this clause contradict the next. To translate ‘what is this?’ gives good sense, but is against grammar, since the Hebrew for ‘what’ is not *man* but *mah*. The Septuagint translators were probably deceived by their familiarity with the Chaldee, in which *man* corresponds to ‘what’. Not knowing what to call the substance, the Israelites said one to another, ‘it is a gift’ – meaning a gift from heaven, God’s gift and afterwards, in consequence of this, the word *man* (properly gift) became the accepted name of the thing.” (George Rawlinson, Exposition on Exodus, Vol. II, pg.40)

Whichever is true, it would be the daily bread that would sustain them in their journey as Christ referred to his self as the bread of life on John 6:32 & 35. Again we see the introduction of another “type”. As the Israelites are led out of Egypt (the world), they must travel a time (Christian time of probation) in which they will feed upon the manna (Jesus Christ) until they reach the promised land (God’s kingdom).

VERSES 16-19 – They were each morning to gather only enough for the days needs (except for the sixth day). An “omer” is 1/10 of a ephah (verse 36). Most Bible measure charts list an omer as about two quarts, but Josephus records it as being equal to six cotyles which is about 1 ½ quarts.

VERSES 20-24 – If any gathered more than a days need, it spoiled and was infested with worms except for the sixth day when they gathered double and the stored portion did not spoil. The Israelites had to be diligent and gather it in the morning, if they did not, it melted with the rising sun.

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VERSES 25-30 – Despite the instructions there are those that will not follow simple instructions and go out on the seventh (Sabbath) day to try and gather manna. In verse 20 we read of those that tried to preserve it over night during the week only to have it spoil and now when they are supposed to have gathered extra and preserved it over night there are those that do not. Although the Chastisement from the Lord is given to Moses, it is intended for the people. Having finally realized that it will be God’s way or no way they finally settle into the routine.

VERSE 31 – We shall see that manna is described differently in one section of scripture than it is in another. As it was going to be the only consistent source of food for them for the next forty years it would have to meet many different nutritional needs. Today there is no one single food that you could live on exclusively, it was a miracle from God and no other explanation can be offered.

Here it is described as a coriander seed which is a small round grain. Although it is said here to be white, in Numbers 11:7-9 the color is called bdellium which is grey. Additionally here it is described as a taste of honey, while in the same reference in Numbers it is described as having the taste of fresh oil.

VERSES 32-34 – In remembrance, a one day supply of manna is to be preserved. According to Hebrews 9:4, it would eventually be kept in the ark of the covenant.

VERSE 35 – As we have previously discussed, Moses is the author of the Book of Exodus. This verse gives strong indication that he recorded it at the end of their forty years in the wilderness. If he were recording it as events occurred, there is nothing recorded here that tells of the Lord telling at this point of their forty year journey to come. We must therefore suppose that recording at the end of the forty years, Moses inserts that observation here.

VERSE 36 – See notes on verses 16-19.

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**EXODUS
CHAPTER SEVENTEEN**

VERSE 1 – Rephidim means resting place. As the location appears to have been previously named this, it is good indication that it was a place that travelers would frequently stop at. The most likely reason for it to be a common location to stop at is that it had a supply of water. If this were the case then there would be indication of water such as washes, ponds and plant vegetations. If this is true, seeing all of the indications of water, but unable to find any would only add to the frustration of the people.

VERSES 2-3 – At Marah there was water, but it was not fit to drink (Exodus 15:23). Here there is no water at all. The people “chide” or in other words contest or demand water from Moses. They still do not have their focus on God, apparently they believe that Moses provided the quail and manna and now expect Moses to provide the water.

Thirst can be a terrible thing and especially when you have children to care for (verse 3) and no relief in sight. Moses asks why they tempt the Lord? (Psalm 78:56-58 & Psalm 106:7-29)

VERSES 4-7 – Moses carries the need straight to God. The people are ready to stone Moses. With the rod (word of God) that was a curse to the Egyptians shall be a blessing to the Israelites. Moses (Mosaic Law) will smite the rock (Christ) which shall supply a river of water (Spirit of God) which will sustain the thirsting (believers).

Again we see the introduction of more “types” that we shall study in more depth later, however we will consider it briefly here:

“rod” – First Nephi 4:38-39 (page 45)

“rock” - Matthew 16:16-18; First Cor 10:1-4

“water” – John 7:37-38

First Nephi 6:3 & 28 describe the waters as gushing out.

Massah means “trial” or “temptation” and Meribah means “contention” or “strife”.

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VERSE 8 – The Amalekites were most likely descendants of Amalek who was the grandson of Esau (Genesis 36:12). According to Deuteronomy 25:17-18 that the Amalekites initially attacked Israelites from the rear and were successful in their assault.

VERSE 9 – As we discussed in Exodus 16:35, there is strong indication that Moses recorded Exodus at the end of their forty years in the wilderness and used the names he was familiar with then. Here Joshua is referred to, but elsewhere it would seem that his name was not changed to Joshua until later. Hoshea and Oshea appear to be different forms of the same original name and Jehoshua and Joshua as different forms of the name he was changed to.

A descendant of Joseph and the tenth generation of Ephraim (Numbers 13:8 & 16; Deuteronomy 32:44; First Chr 7:20-27 & Joshua 1:1). Considering the time line and that Joshua was 110 years old when he died (Joshua 24:29-31), he was probably about 45 years old at this time.

VERSES 10-13 – As long as the symbol of God’s power (the rod) was held up in a position of prominence they were victorious, when because of fatigue it was lowered, they began to fall before their enemies. When we are fatigued by life and let God slip in His importance in our life, we to feel the affects.

VERSE 14 – This is the first indication of Moses actually recording an event. There is a similar statement in Numbers 33:2. With these verses and our previous discussions regarding Exodus being written towards the end of the forty years in the wilderness, the most likely scenario is that Moses kept a sort of diary and then used that as a reference near the end of his life to write Exodus and the other Old Testament books authored by him.

VERSES 15-17 - Recognizing that they were spared only by the power of God, Moses builds an altar.

NOTES: Deuteronomy 25:17-19; Numbers 23:5 & 24:19-20; First Samuel 15:7; First Samuel 30:7; First Chronicles 4:43

EXODUS
CHAPTER EIGHTEEN

VERSE 1 – Obviously what has happened in Egypt has been talked about in the region as Jethro has heard about it (Ref. pg. 16 of study verse 1 & pp. 22-23 of study verses 20 thru 26). Jethro is a Midianite which means that he is a descendant of Abraham (Genesis 25:1-2). The Lord has repeatedly stated that He was doing this work that He might be known throughout the world (Exodus 9:16).

VERSES 2-6 – Jethro brings with him Moses' wife and two sons that it appears Moses sent back as he was returning into Egypt (Ref. pp. 22-23 of study). They meet Moses at the Mount of God (Mt. Sanai) (see maps pp.47 & 56 of study). Rephidim is at the base of Mt. Sanai.

VERSES 7-12 – Jethro rejoices in the news of what God has done and recognizes that the Lord is greater than the other gods. He obviously believes in a plurality of gods in which the Lord was one, much as the Egyptians did. While the Israelites have complained and murmured, Jethro rejoices and offers burnt offerings with Moses, Aaron and the Elders.

VERSES 13-27 - Although the Israelites have complained and numerous occasions against Moses, it now appears that they go to him with all of their concerns. So numerous are they that Moses tends to them all day. Jethro recognizes that Moses cannot do all of this himself and if he falters because of the burden, all of the people will suffer from the loss. Jethro recommends that Moses appoint worthy men to handle the daily matters and reserve the serious matters for Moses (Deuteronomy 1:9-18).

In the previous chapter we discussed the curse upon the Amalekites because they dealt deceitfully with the Israelites. Here we find the reverse. Because Jethro has received the Hebrews, his descendants are blessed. The Kenites were descendants of Jethro (Judges 1:16) and they were spared the destruction of the Amalekites (First Samuel 15:6-7).

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EXODUS
CHAPTER NINETEEN

VERSES 1-2 – They have now traveled from Rephidim to Mount Sanai. Most believe that the phrase “the same day” indicates the first day of the third month. Because they left Israel on the fifteenth day of the first month, it has now been approximately 45 days since they left Egypt. They would remain here for almost a year (Numbers 10:11-12).

VERSES 3-6 – From the moment of his calling, Moses knew that he would return to Mt. Sanai (Exodus 3:12) and it is therefore natural that upon his return that he would ascend to the summit. Before Moses reaches the summit, God calls him out of the mountain to return to the people with a message.

God refers to them as the house of Jacob, perhaps bringing to their remembrance that their numbers are a fulfillment of the promises to Jacob (Genesis 28:14 & 35:11). Before putting His plan for their future before them, He reminds them of what He has already done for them in the past.

They shall be a “peculiar treasure” or perhaps more correctly a precious possession and as such shall be carefully guarded by the Lord. He shall make a nation of them.

VERSES 7-9 – Moses delivers the message and the people quickly accept the covenant that they will do whatever the Lord asks. The Lord will present a visual sight so that will know that He is real and believe Moses.

VERSES 10-15 - Moses is instructed to tell the people to “sanctify” or in other words purify themselves for the experience. They are to cleanse themselves and abstain from the physical pleasures of life so that their whole focus might be upon the Lord. There is a barrier (either real or presumed) around the mountain that neither man nor beast might come upon the mountain or else suffer death.

VERSES 16-20 – So that all might know that He is the Lord, He makes an appearance in which His actual personage is concealed, but His presence could be seen (cloud & lightning), could be heard (thunder & trumpet) and felt (ground quaked).

The Lord summons Moses to the top of the mountain.

VERSES 21-25 - Moses receives instruction to reinforce the prohibition for any to come onto the mountain except himself and Aaron. We may assume that there was a natural curiosity that compelled many to challenge the threat of death for a glimpse of God.

NOTES: _____

EXODUS
CHAPTER TWENTY

VERSE 1 – The nineteenth chapter closed with Moses returning from the mountain and telling the people what the Lord had told him in 19:21-24. The twentieth chapter opens with Moses still at the bottom of the mountain and the Lord speaking to all of Israel.

VERSES 2-6 – The first “commandments” are about man’s relationship with God and the last are about man’s relationship with his fellow man. They had come out of Egypt and had been subjected to the thought of numerous gods. The Lord makes it clear that there shall be no other gods.

There are those that have interpreted the fourth verse to mean that there are not to be any type of pictures or photographs of anything. However, the fifth verse continues the thought which is that they were not to bow down or serve them. Egypt had many gods that were represented by animals of creation “heaven above...earth beneath...water under” of which statues were made and worshipped and sacrifices were offered to.

This clearly does not prohibit images, but rather making images to depict gods and worshipping and/or serving them. In fact Moses is later instructed by God to make a serpent for the people to look upon that were bitten by the serpents so that they might live (Numbers 21:8-9). Clearly even at this early time, the Lord intended that images might be used to draw our attention unto Him, but we are not to think of the image as god or serve it.

Additionally we frequently see the difficulty in bringing to Christ those whose parents have taught them of false gods i.e.; materialism, idolatry, secularism etc. Those that worship false images usually create a pit for their children.

VERSE 7 – There is debate as to exactly what “vain” means as the original Hebrew word can mean both “vanity” or “falsehood”. Mosiah 7:115 also records it as “vain” which are current dictionaries define as empty, worthless or hollow. It would therefore seem prudent to use the former belief that it is sin to use the Lord’s name except in worship, praise and study.

NOTES: (verse 1) Deuteronomy 5:22 _____

VERSES 8-11 – There is great debate to what extent the Sabbath restrictions apply. The debate continued when Christ was upon the earth and was accused of breaking the Sabbath and then to what degree does it continue in the Christian church. This could and has been a study within itself and one that we will not go into great detail here, but rather make a few points.

In Genesis we read that initially Adam and Eve were continually in the presence of God. It was only after their sin that they were cast from the Garden of Eden and with their transgression came the consequence of labor (Genesis 3:17-19). Now as God delivers His people and establishes them as a nation, He provides a provision excusing them from that labor every seventh day that they might have a day for religious practice to develop their lost relationship with their God. In Christ's advent the Pharisees and Saducees strictly enforced that there was no work to be done even if caused a hardship. The example with the manna was to do as much work in six days as you can so that you may have a day dedicated, but as Christ demonstrated if the need takes your focus from God, then the purpose has been defeated (Matthew 12:1-14).

It is interesting to note that this provision was extended to even include the cattle. In Genesis 8:1 it is recorded that during the flood, God remembered the "cattle" as well as Noah and his family and after the flood in Genesis 8:9-11 the animals were included in the promise. Additionally – Psalm 50:10-11, Jonah 4:11 and Deuteronomy 25:4.

Animal suffering was generally regarded as of small account in the ancient world and the idea of protecting animals from ill usage was wholly unknown. "The law was specifically careful about the welfare animals; they were to be treated with compassion and kindness. Domestic animals were to be well fed and to enjoy the rest of the Sabbath. The Israelites were to lift up the ass which had fallen beneath its burden, and to bring back the beast that had gone astray (Exodus 23:5, 12; Deuteronomy 25:4)... The young was not to be taken from its mother before the seventh day....From these and similar ordinances – such, for instance, as about the least painful method of killing animals – it is plain that the law tried to subdue that coarse turn of mind and unfeeling cruelty, which are engendered by the maltreatment of animals." (*Jew and Gentile*, Dr. Dollinger; vol. II, pp. 346-347)

This requirement included the "strangers". A "mixed multitude" has come out of Egypt during the exodus (Exodus 12:38) and if they are going to be part of the nation of Israel, they to must have time for God to be in their lives.

VERSES 12-17 - Having given the instructions for the foundation for their relationship with God, the Israelites now receive the foundation for their conduct among themselves that they might be able to function as a people and as a nation. The commandment to honor thy father and mother is the first commandment with promise (Ephesians 6:2)

NOTES:

We can find these same ten commandments recorded in the Book of Mormon in Mosiah 7:95-97 & 111-124 as Abinadi relates them. In verse 13 where the commandment to not kill is recorded, the English word "kill" is translated from the Hebrew word ratsach (Strong's #7523) that applies only to humans and means to murder or slay. It has no application to animals or self-defense.

In Exodus 29:11 where instructions are given to "kill" the bullock for the sacrifice, the original Hebrew word is shachat (Strong's #7819) which means to slaughter in sacrifice or massacre, kill or slay.

VERSES 18-21 – In the nineteenth chapter the people were curious of the mountain and had to be warned to not approach it. Now when the Lord speaks to them from the mountain it tells us that "they removed and stood afar off". They are afraid to here the voice of the Lord and tell Moses that they will listen to him, but not to God in fear that they will die. As a result Moses goes near to the "thick darkness where God was".

VERSES 22-26 – Now the Lord speaks to Moses and that dialogue begins here and will continue for several chapters. He begins with expounding on not having any graven images to worship. The altar is preferred to be made of earth, but if stone is used it cannot be altered by tools. It must be made from the elements of God's creation unpolluted by man's contact. This may be a specific request of these people to help them overcome the influence of the many adorned idols of Egypt. It also appears to be the requirement for the temporary altars in their travels, as the instructions for the tabernacle will be much more elaborate. Additionally there can be no steps to the altar. It must be kept low. It is the inclination of man to make places of worship high and decorate them with precious materials. God says simple and low. See Mosiah 7:11-19 & Revelation 18:16-18.

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EXODUS
CHAPTER TWENTY-ONE

This chapter continues the instruction that the Lord is giving to Moses. This chapter begins the foundation of the laws and ordinances that will begin to transform the Israelites from a group of slaves into a nation.

VERSE 1 – In the previous chapter, the Israelites were unwilling to hear the Lord directly and instructed Moses to confer with the Lord and then relate it to them. Here the Lord begins to give Moses the “judgments” or ordinances that Moses is to “set before them” referring to the Israelites. (Deuteronomy 4:14 & 6:1)

VERSE 2 – The Hebrews had been slaves in Egypt. Now there will be restrictions on that type servitude. A Hebrew that is a slave (apparently due to poverty – Leviticus 25:35-41 and crime – Exodus 22:3) would only be a slave for six years and on the seventh year would be freed. Regardless of nationality or time of service, everyone was freed during the year of jubilee (Leviticus 25:8-10).

VERSES 3-6 – If a person became a slave as a single person, when their freedom was granted they would leave alone. If they were married when they became a slave, when they received their freedom, their spouse would leave with them. However, if while a slave they took a spouse from their master, at the time of their freedom they would have the choice to leave their family and go alone or to remain with their family and be a slave forever (until the year of jubilee). If they chose to remain they would receive a mark (pierced ear).

If the slave chose to depart, his master will have to give provisions for his departure (Deuteronomy 15:12-17). This slavery was mild and the slaves were to be treated humanly (Leviticus 25:39-43).

VERSES 7-11 – In ancient cultures it was common practice to sell one’s children. In the case of women, it usually meant being sold to become a prostitute or concubine. There are very special protections given by the Lord to a girl that is sold by her father. First she is not to be sold as the “menservants”, but only for marriage. This protection is only for a daughter sold by her parents, not to a woman that became a slave as the result of poverty or crime on her part.

If the master chose not to honor the marriage covenant, he could only sell her to another Hebrew (not a stranger) that would purchase her for the purpose of fulfilling the marriage or to his son to fulfill. In the case of the son, she would now be treated as a daughter. If the master took others as wives, he could not diminish the support to the former.

If these conditions were not met, she would be returned to her family and the purchase money forfeited.

NOTES: 2 Nephi 7:7; Mosiah 1:110-113, 8:3-7 _____

VERSES 12-14 – Here the Lord expounds on the sixth commandment (see pg. 66 of study for initial comment). Murder with deliberate intent would be punished by death and there was to be no sanctuary, not even the altar (First Kings 2:28-34). Later the requirements for the death penalty would be that there be more than one witness (Numbers 35:30 & Deuteronomy 17:6).

If the killing was not premeditated the person was to be granted sanctuary at a distance from the location and judged according to evidence. There would be six such locations once they reached Canaan – three on each side of the Jordan (Numbers 35:9-28, Joshua 20:1-9 and Deuteronomy 19:1-13).

VERSE 15 – The Lord expounds on the fifth commandment to honor thy father and mother. For a child to strike either his father or mother was punishable by death. This is not an assault that results in the death of the parent as that would be covered by the previous verses. “Smiteth” means simply to strike or hit.

VERSE 16 – Kidnapping for the purpose of keeping the person for a slave or selling them as a slave was to be punished by death. How frequently such a thing occurred is hard to say, but it certainly was not unheard of as Joseph fell victim to this practice in Genesis 37:26-28. Although it is not specifically confined to just those of the House of Israel here, Deuteronomy 24:7 gives the impression that that is the intent.

VERSE 17 – Again reinforcing the seriousness of the fifth commandment, even to speak against one’s father or mother was punishable by death. The only other instance that death was the penalty for a spoken sin was blasphemy against God (Leviticus 24:16).

VERSES 18-19 – If during a quarrel there is an unpremeditated assault (use of fist or stone as opposed to a weapon) in which the victim does not die, the aggressor is responsible for medical needs and lost wages or labor during the recovery time.

VERSES 20-21 – If a master strikes a slave belonging to him, his punishment is the loss of the value of that slave if the slave dies and the loss of service during recovery if the slave survives.

VERSES 22-23 – These verses are excellent scriptures to use in the argument against abortion. In these verses “mischief” means harm. If a man in some manner causes a pregnant woman to deliver the child, if the child is not harmed and survives there is still a punishment as determined by the father and reviewed by the judges to ensure it is not excessive. If the baby dies, the punishment is death.

NOTES: (verses 12-14) Genesis 9:6 _____

VERSES 24-25 – If the child lived, but sustained injury, there were be a like punishment i.e., an “eye for an eye” etc. Here this applies only to the child, but it would later it would be applied to others aspects of injured persons – Leviticus 24:19-20 and Deuteronomy 19:21.

This does not apply to a natural miscarriage, but only to one that results from some assault or injury to the mother. The Hebrew text here for “so that her fruit depart from her” is different than the Hebrew word “*shakef*” that is used elsewhere for miscarriage – Exodus 23:26 and Hosea 9:14.

As Jeremiah 1:4-5 supports that life begins in the womb, the punishment here for harming life in the womb, makes it quite clear that the unborn are in fact souls with value before the Lord, contrary to what abortion advocates would try to have us believe.

This limits retaliation, Christ would later limit the motives for retaliation: Matthew 5:38-42 and First Peter 2:19-21.

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The remaining verses of this chapter will be in regards to the responsibility of owners.

VERSES 26-27 - Again we have protection for slaves. These verses do not prohibit a master from striking a slave, but rather limits the severity of the punishment. If the owner strikes a servant so that there is permanent disability to the slave then the slave would be granted their freedom.

VERSES 28-29 – If a beast (not just an ox which is the example) is responsible for a death, the animal will be destroyed and could not be consumed for food. If this were a first offense then the owner would suffer no additional punishment than the loss of his animal. However, if there had been previous acts of violence by the animal and the owner had knowledge of this and did not take precautions to contain the animal, the owner would also be put to death.

VERSE 30 – It would seem that this verse would apply to the punishment for the previous verse. Apparently as this would seem to not be a premeditated act, the accused would have the right of a trial (see study notes pg. 68, verses 12-14). If the judges did not feel that the incident was of sufficient neglect to justify the death of the owner (perhaps an inadequate attempt to contain the animal), then a monetary fine could be imposed instead of the death of the owner.

VERSE 31 – Additional consideration is given to the punishment. If the animal merely gored but did not kill, a monetary punishment would be in order. Additionally if it were a son or daughter (assumed to be of the owner) that should have knowledge of the animal and probably responsibility in its care, again a fine would be imposed rather than the death of the owner.

VERSE 32 – If the animal pushes a servant that the owner would pay 30 shekels of silver to the owner of the servant and stone the animal.

VERSES 33-34 – If a man either digs a pit (or well) and does not cover it or opens an existing one and does not cover it and an animal falls into it, then he shall pay the owner of the animal the value of it and keep the carcass.

VERSES 35-36 – If by accident two oxen fight and one dies the two owners shall equally divide the value of the living and of the carcass of the dead. However, if the aggressor had a history of violence, its' owner will replace the ox and keep the carcass of the deceased.

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EXODUS
CHAPTER TWENTY-TWO

This chapter begins with the laws for restitution.

VERSE 1 – This verse covers theft of livestock in which the stolen is no longer able to be returned i.e. death or sale (still in possession is covered in verse 4). Cattle were the greatest source of wealth in these days. Additionally they took longer to replace and it would require a greater degree of boldness on the part of the thief to steal an ox rather than a sheep or goat. Therefore the theft of an ox carried a more severe punishment than that of a sheep.

VERSES 2-3 – If a person were caught breaking into a household during the night and is killed there were be no punishment for the one that killed the burglar. However, if this occurred during the daylight, the burglar could not be killed and if he was killed, then the one responsible for the death would pay with his life. In this later case, the burglar would make restitution according to what he was taking and if he could not, he would be sold as a slave (see our study pg. 67, verse 2).

VERSE 4 – If the thief is found with the stolen livestock in his possession, he was to restore it twofold (double). He not only would return the stolen property, but would now lose exactly that which he hoped to gain.

VERSE 5 – If a person either ate from another’s crops or allowed his livestock to eat from another’s crops, he would have to make restitution from the “best” of his fields. There would be no gain.

VERSES 6 – If a fire spreads out of control, then the one that started the fire is responsible to make restitution. As this presumes accidental and there is no mention of aggravating the fine, it is supposed that the offender was only responsible to replace with equal value that which was lost.

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VERSES 7-13 – If a person left possessions in the care of another and it was lost or damaged, the following provisions are made.

- 1) Theft and the thief is found – thief assumes all responsibility.
- 2) Claim of theft, no suspect – trial before the judges – if the one that had responsibility of the property is found to have been involved or negligent in his responsibilities, he shall restore twofold.
- 3) Livestock die, are injured or driven away – if no negligence is found on the

part of the caretaker, no penalty is assessed.

4) If material items are damaged – if he returns the portions there is no penalty as he has not profited and it is deemed accidental.

VERSES 14-15 – These verses concern that which is borrowed. Although it specifically refers to that which was borrowed as either dieing or being hurt, it does not necessarily refer just to livestock for labor as “hurt” can mean damage.

If that which was borrowed was done so with no payment to the owner and harm or damage occurred, then the borrower must reimburse the owner. However if the owner “be with it” which does not mean present, but has control over; in other words has rented or hired the item and harm occurred, then the owner suffers the loss and the borrower has no obligation as the owner was doing the service for profit and therefore assumed the risk of the business venture.

This establishes the importance of respect for that which someone has graciously allowed you to borrow. (2 Kings 6:5)

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Now the instruction turns to human relations:

VERSES 16-17 – It was the custom that a man would pay a dowry to the parents of a girl that she might be his wife (Genesis 34:12). If a man were to “entice” or seduce a single woman (“not betrothed”) that resulted in a sexual relationship, he was obligated to marry her and therefore would have to pay the dowry. However, if the father refused to allow the marriage, the offender would still be responsible to pay the dowry. The lesson is that anytime a sexual relationship occurs outside the boundaries of marriage, a theft has occurred of something that God has designed for a special purpose.

VERSE 18 – This verse makes witchcraft a crime punishable by death. As Matthew Henry’s Commentary on the Bible states: “Witchcraft not only gives that honour to the devil which is due to God alone, but bids defiance to the divine Providence, wages war with God’s government, and puts his work into the devil’s hand, expecting him to do good and evil, and so making him indeed *the god of this world...*”

VERSE 19 – Bestiality is a crime punished by death. Bestiality was a common practice in Egypt. As the Egyptian gods were depicted in animal forms, bestiality was part of their religious practices. Additionally, the Canaanites practiced the offensive act and although the Hittites forbad it with sheep, cows or pigs, it was permitted with horses or mules. Again we see the sanctity of human physical relationship protected under the covenant of marriage.

It is apparently due to the fact that the Israelites had been exposed to these practices in Egypt and would again be exposed to them in Canaan that the Lord gives this instruction – see Leviticus 18: 1-5, 22-30. In Leviticus 18:23, the word “*confusion*” is from the Hebrew word *tebel* which means mixture (Strong’s # 8397) i.e. perversion. Also Leviticus 20:15-16 & Deuteronomy 27:21.

The Lord was going to make a holy nation from Israel (Leviticus 11:44-45 & 19:1-2).

VERSE 20 – Any sacrifice to any other God other than to the Lord was a capital offense. There are two reasons for this – first, to recognize that there is only one true God and second, many of the other sacrifices were abominations within themselves, such as the practice of sacrificing children – Leviticus 18:21, 20:1-5; First Kings 11:7; Second Kings 16:1-4, 23:10; Jeremiah 7:30-33, 19:5-6, 32:32-35.

As we can see from these verses, it was wisdom for the Lord to warn them of these practices as Israel would be doing the very things that they were warned of right from the beginning.

Molech – “a detestable Semitic deity honored by the sacrifice of children, in which they were caused to pass through or into the fire. Palestinian excavations have uncovered evidences of infant skeletons in burial places around heathen shrines. Ammonites revered Molech as a protecting father. Worship of Molech was stringently prohibited by Hebrew law (Lev. 18:21; 20:1-5). Solomon built an altar to Molech at Topet in the Valley of Hinnon. Manasseh (c. B. C. 686-642) in his idolatrous orgy also honored this deity. Josiah desecrated the Hinnon Valley altar but Jehoiakim revived the cult. The prophets sternly denounced this form of heathen worship (Jer. 7:29-34; Ezek. 16:20-22; 23:37-39; Amos 5:26). No form of ancient Semitic idolatry was more abhorrent than Molech worship. M.F.U.” *Unger’s Bible Dictionary*.

VERSE 21 – Any traveler that was among them was to be treated with respect and fairness as any member of the nation. At this time this was unheard of. “It may be doubted whether such a law as this was ever made in any other country. Foreigners are generally looked upon as “fair game,” whom the natives of a country may ridicule and annoy at their pleasure...it is the general rule to “vex” them. The Mosaic legislation protested strongly against this practice (Exo. 23:9; Lev. 19:33), and even required the Israelites to “love the stranger who dwelt with them as *themselves*” (Lev 19:34)...Compare Lev. 19:34, and Deut 10:9. In Ex. 23:9 the addition is made – “For ye know the heart of a stranger” – ye know; i.e., the feelings which strangers have when they are vexed and oppressed – ye know this by your own experience, and should therefore have tenderness for strangers.” George Rawlinson

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VERSES 22-24 – The Lord warns them to be compassionate to the unfortunate – widows and the fatherless. The penalty is that he will bring death unto the oppressors that their wives and children will now be widows and fatherless and at the mercy of those around them. Neglecting this commandment was a major factor in God’s allowing the capture of Jerusalem by Nebuchadnezzar (Jeremiah 7:6 & 22:1-5).

VERSE 25 – A “userer” is a money lender and “usury” is interest. From this verse and Leviticus 25:35-37 and Deuteronomy 15:7-11 it would seem that they were only prohibited from charging interest from money loaned to those deemed as “poor”. However other scriptures such as Proverbs 28:8, Ezekiel 18:5-13; 22:12 and Psalm 15:5 would seem to indicate that “usury” or charging interest for loaned money was discouraged in all situations.

VERSES 26-27 – Although holding a person’s property as a pledge for a loan (much as a modern pawn broker) was not forbidden, there were limits as to what type of property they could hold as a pledge. In general, items of necessity were forbidden, here it is the raiment (outer clothing) which could only be held until nightfall and then had to be returned. In Deuteronomy 24:6, millstones (necessary for food) were forbidden to be held as pledges.

VERSE 28 – They are not to “revile” the gods. The original Hebrew word for revile means to contempt, curse or despise. The word “gods” in the original text was Elohim which is a plural word. It is probably because of this plurality that the translators used “gods” rather than God or Lord. The use of the plural “Elohim” is testimony of the existence of the trinity from the beginning i.e. God the Father, the Son and the Spirit. Clearly from all that has occurred there could not be any other “gods” that the Lord would issue protection for in Israel. Compare with Leviticus 24:15-16.

“Ruler” is used elsewhere for the head of a family (Numbers 3:24, 30, 35), head of a tribe (Numbers 7:10, 18, 24, 27) and to kings (First Kings 11:34, Ezekiel 7:10; 45:7). It requires respect for those in authority.

VERSES 29-30 – God required as first-fruits from His people 1) The first-born of their children; 2) The first-born of all their cattle; and 3) The first of all the produce of their lands, whether wet or dry; wine, oil, grain of all kinds and fruits.

The first-born of their children were to be redeemed by a money payment (Exodus 13:13; Numbers 3:46-51) and the rest were to be offered in sacrifice. The phrase, “thou shalt not delay,” implies that there would be reluctance to comply with this obligation and that the offering would be continually put off. In Nehemiah’s time the custom had at one period fallen into disuse and an oath had to be taken by those that would resume the observances (Nehemiah 10:35-36).

VERSE 31 – They were not to be as other men, but rather a “holy nation” and a “peculiar people” (Exodus 19:5-6; Leviticus 11:44-47). From the time when Noah was given permission to consume animal flesh for food, it was made clear that they were not to partake of the blood (Genesis 9:3-4), this is again emphasized in Leviticus 7:26; 19:26

& First Samuel 14:31-35. They are therefore prohibited from consuming an animal that has been killed by another animal as the blood could not be drained from it.

NOTES: (verse 28) Romans 13:1-2; 3 Nephi 4:36-37 _____

EXODUS
CHAPTER TWENTY-THREE

VERSE 1 – Here the ninth commandment is expanded upon. Besides being commanded to not make any type of false report either written or spoken, the Israelites are additionally commanded not to have any participation with persons that are spreading a false report. Certainly the importance of this honesty in any legal proceeding can be understood, but it is not confined to matters of law only, but also to simple malicious gossip.

VERSE 2 – The Israelites are warned that they should never follow the majority, when they know that the majority are wrong. They are to stand for righteousness, even if they must stand alone. Compare with Matthew 7:13-14 & First Nephi 2:71-75; 3:90-94.

Do not simply go with the majority, determine that which is right and adhere to it.

VERSE 3 – Do not show favoritism to the poor out of compassion for his condition. In all matters make just decisions. Compare with Leviticus 19:15.

VERSES 4-5 – If there is a person with whom you have a dispute or quarrel, if you find his livestock running loose, it is to be returned. If you see it struggling under a burden, you are to assist.

In Matthew 5:43, Christ says that “you have heard it said” but only the first part has been heard from God: “Love thy neighbor” (Leviticus 19: 18). Although they may have heard it said that they should “hate thine enemy”, they did not hear it from God. That is made clear here and by Christ in Matthew 5:44.

VERSE 6 – In verse 3 they are warned not to show favoritism to the poor out of compassion, here they are told not to do the opposite and not to discriminate against the poor because of their condition. In all matters judge righteously and justly on the facts, not by emotion.

VERSE 7 – Have no part in any wrong doing, because if the innocent and righteous suffer because of it, God will stand in final judgment of the wrong doers that are guilty.

VERSE 8 – In verses 3 and 6 they Israelites were warned of favoring the poor and now they are cautioned about accepting gifts from the wealthy. It was (and still is) common in many cultures that judges and those in authority are bribed by those with wealth in order to permit the wealthy to circumvent law. Israel would also be plagued with this corruption. Reference the following verses: First Samuel 8:1-3; Psalm 26:9-10; Proverbs 17:23; Isaiah 1:23, 5:22-23; Micah 3:9-11.

NOTES: (verse 8) Mosiah 2:32-47 _____

VERSE 9 – Again protection is given to persons traveling through Israel and appears to be a repeat of Exodus 22:21. However the context in which it is presented in 22:21 is in regards to social relations and contacts and here is in the midst of judgments and therefore would seem to also provide strangers protection of fair treatment in legal matters as well as social interaction.

See page 73 (Exodus 22:21) of this study for additional information and related scriptures.

VERSES 10-11 – The introduction of the sabbatical year. Days or periods of rest were not unknown in the ancient world, however to go an entire year in a period of rest was unique to the Israelites. The wisdom of allowing the land to periodically “rest” is well documented in today’s agricultural circles, which use crop rotation and fertilizer to prevent “tiring” the soil, but in this time it was unheard of.

Although a wise practice, the primary reason is given in verse 11, that being a time for the poor to share equally in that which the land produced of its own. In practice it would also become a time of increased religious practice (Reference Leviticus 25:1-7 & Deuteronomy 31:10).

VERSE 12 – Very little is added to explanation of the Fourth Commandment (Reference pages 64-65 of this study regarding Exodus 20:8-11). However it is made clear that this time of rest would apply to all in the land, Israelites, strangers and beasts. Despite all of the protections given to strangers in the land of Israel, they would continue to exploited. Reference First Kings 5:13-16 and Second Chronicles 2:17-18.

The prophet Samuel warned Israel that one of the consequences of their desire to have a king would be the instituting of slave labor (First Samuel 8:11-17) and that issue would prove to be a source of irritation and complaint with the northern tribes (First Kings 12:4).

VERSE 13 – They are warned to be “circumspect”, i.e. cautious or careful. They are not to even speak the names of other gods (Joshua 23:6-9).

NOTES: (verse 13) Ephesians 5:15 _____

VERSE 14 – Here three great feasts are appointed that have remarkable features: 1) they were agricultural and historical – connected with the recurrent events of the season and events in the history of the nation of Israel, 2) they could be kept only in one spot – where the tabernacle was located at the time, 3) they were to be attended by the whole male population.

The three feasts are 1) *The Feast of Unleavened Bread* (verse 15), the early spring

festival, at the beginning of barley harvest in the month Abib (Nisan), commemorative of the going forth from Egypt; 2) *The Feast of Harvest* (elsewhere called “of weeks”) at the beginning of summer, when the wheat crop had been reaped, commemorative of the giving of the law; and 3) *The Feast of Ingathering* (verse 16) in Tisri, at the close of the vintage, when all the crops of every kind had been gathered in, commemorative of the sojourn in the wilderness.

VERSE 15 – The Passover and the Feast of the Unleavened Bread had already been instituted with Israel at the time of the exodus (Exodus 12:14-20). Here it is included with the list of feasts that will be repeated annually. The feast of the unleavened bread commenced with the Passover and continued for the seven days following, with a “holy convocation” on the first of the seven days and on the last (Leviticus 23:5-8). Unleavened bread was to be eaten in commemoration of the hasty exodus from Egypt (Exodus 12:34).

VERSE 16 – Two additional feasts are added – 1) The Feast of the Harvest (elsewhere referred to as the feast of “weeks” – Exodus 34:20-22) and the Feast of the Ingathering (elsewhere referred to as the feast of the “tabernacles” – Leviticus 23:34, Deuteronomy 16:13, 31:10 & John 7:2).

These three feasts will later be added to until we have the seven (the number seven symbolizes completeness) feasts listed in Leviticus 23:1-44 which are a type of Christ. Let us consider:

1) Passover (verse 5) – the death deserved is passed over on believers by the blood of Christ (First Peter 1:18-19). Also reference pages 41-44 regarding the Passover lamb as a type of Christ.

2) Feast of Unleavened Bread (verses 6-8) – as believers we remember the sacrifice of blood and become worthy of a “holy convocation” with the Lord (First Corinthians 5:7 & Second Corinthians 5:21).

3) Feast of First Fruits (verses 9-14) – we become first fruits of the Lord’s sacrifice (Romans 8:23, First Corinthians 15:20 & Revelation 14:4).

4) Pentecost (verses 15-22) – “Pentecost” is the Greek word for fifty and was used in reference to this feast 50 days after the Passover (Acts 2:1, 20:16 & First Corinthians 16:8). After the previous three events, it was on the first Pentecost after the death of Christ (the Passover lamb) that the Holy Ghost fell upon the believers (Acts 2:1-13) and became a “new meat offering” before the Lord.

5) Trumpets (verses 23-25) – Christ’s return? (First Corinthians 15:51-54 & First Thessalonians 4:16)

6) Atonement (verse 26-32) – The wicked are removed? (Matthew 13:24-30 & 36-43).

7) Feast of the Tabernacle (verses 33-44) – Christ’s Millennial reign? (Revelation 20:1-6).

NOTES: (Atonement verses 26-32) 2Nephi 12:79-92; 3Nephi 11:4-30 _____

Spring Feasts

Passover
Unleavened Bread
First Fruits
Pentecost (also: Feast of Weeks, Feast of the Harvest)

Spring is usually associated with birth, youth and beginnings. These feasts were in remembrance of the beginnings of Israel as a nation and were types of the birth of the Christian Church.

Fall Feasts

Trumpets (also: Feast of the New Moon, Feast of the Seventh New Moon)
Atonement
Tabernacle (also: Feast of the Ingathering, Feast of Booths)

Fall is usually associated with maturity and harvest. These feasts were in remembrance of Israel being established as a nation and were types of the latter days of the Christian Church.

Passover – Israelites are spared the death that came upon the Egyptians by the blood of the Passover lamb, Christians are spared the spiritual death upon mankind by the blood of Christ (see pages 41-44 of this study).

Feast of the Unleavened Bread – Egypt is a type of the world, Pharaoh of Satan and leaven of sin. The Israelites upon the Passover had to flee Egypt in haste and their bread was prepared without leaven. Christians are called upon accepting the blood of Christ, to in haste depart from their life in the world, leaving their sins behind (see page 45 of this study).

Feast of the First Fruits – The Israelites were the first fruits from the Lord's efforts in Egypt, the first Christians were also the first fruits of the Lord's first advent.

Pentecost – It was fifty days from the Passover that the Lord spoke to the Israelites from Mount Sinai (see page 63 of this study – approx 45 days travel and 3 days preparation before the Lord appeared to them) and it was fifty days from the death of Christ that the Holy Spirit fell upon the disciples as they were gathered for Pentecost.

Feast of the Trumpets – After the time of harvest, the trumpets (shofar) are sounded throughout the day to call the Israelites together. It is in preparation for the ten days of repentance before the Feast of Atonement. It is known as Rosh Hashanah and is the first day of the Jewish civil calendar. Scriptures tells us that there will be trumpets that will announce the return of Christ and that Christ will return after the "last" trump sounds. Joseph Smith Jr. knew of the plates for several years, but was not allowed to obtain them

until September 22, 1827 (Outline History pg.24). That was the exact day of Rosh Hashanah, i.e., Feast of Trumpets. The Book of Mormon states that its' purpose is to bring the Jews to the knowledge of their redeemer and to gather them. Is the Book of Mormon one of the trumpets (probably the first) to announce to gather, repent and prepare for the return of the Lord? Reference: Matthew 24:29-31, First Corinthians 15:51-54, First Thessalonians 4:16, Revelation 8:6, Second Nephi 2:19-24, First Nephi 3:190-193, Second Nephi 11:26-32, Mormon 2:39-43, First Nephi 3:19, Third Nephi 13:54 & 69-74 & Moroni 10:22-28.

Feast of the Atonement – (Yon Kippur) It is on this day that the High Priest would thoroughly bath himself, dress entirely in white linen garments and go into the holy of holies and make the sin offering for himself, his family, the priesthood and the whole nation of Israel. The sins were placed upon the scapegoat and it was led out of the nation into the wilderness. Leviticus 23:29 says that those that do not that which is required will be “cut-off” and Leviticus 16:1-34 details the requirements for cleanliness and in Leviticus 16:2 the Lord promises that if these requirements are met, the Lord will “appear in the cloud upon the mercy seat.” Could this be a type for a cleansing and removal of the wicked for the return of Christ? Reference: Matthew 13:24-30 & 36-43, Second Nephi 12:79-92, Third Nephi 11:4-30, First Peter 4:17, Hebrews 7:11-27, Hebrews 8:6, Zechariah 13:1, Ezekiel 36:25-33.

Feast of the Tabernacle – Starts the fifteenth day after the Feast of the Trumpets and continued until the twenty-second day. The greatest number of animal sacrifices (189 – Numbers 29:12-38). The Israelites constructed booths to dwell in, in remembrance of their years of wandering so that they might appreciate that they now have a permanent home and tabernacle. In the court two lofty stands were set up with each supporting four great lamps that could be seen from the horizon at night. Perhaps this is a type for Christ's Millennial Reign? Reference: Zechariah 14:16-21.

Consider that the spring feasts were 50 days in duration and the fall feasts were 22 days in duration. 33 A.D. to 570 A.D. is 537 years. 22 is 44% of 50. 44% of 537 years is 236 years. 1827 + 236 = 2063.

Consider the importance of 40 in scripture:

Moses 40 years in Egypt

Moses 40 years in exile

Moses 40 years in wilderness

Moses fasted 40 days and nights (Exodus 24:18 & Deuteronomy 9:9)

Moses fasted 40 days and nights a second time ((Deuteronomy 9:25 & Exodus 34:28)

12 spies 40 days in the promised land (Numbers 14:33-34)

Israel wanders 40 years in the wilderness (Numbers 14:33-34)

Elijah fasted 40 days and nights (First Kings 19:8)

Saul, David and Solomon all reigned for forty years each (2 Samuel 5:4 & 1 Kings 11:42)

Flood for forty days and water subsided 40 days (Genesis 7:4-17 & 8:6)

Jonah – Nineveh 40 days to repent (Jonah 3:4)

Christ fasted 40 days and nights (Matthew 4:1-2, Mark 1:13, Luke 4:2)
After resurrection, Christ was with disciples for forty days (Acts 1:3)
Mosiah sent men into "land of inheritance, wandered 40 days (Omni 1:48-52, Mosiah 5:5-6)

Israel because of iniquity wandered 40 years in the wilderness from the time they left Egypt.

After Joseph Smith obtained the plates "iniquity" entered the church and the saints were scattered and did not return to the land promised until 40 years later in 1867 (Outline History pg 24, 106-107).

VERSES 17-19 – These verses give additional instruction in regards to these feasts that we have discussed in our study of feasts.

From Exodus 20:22 to 23:19 the Lord has been giving the law for Israel to Moses. Not that the requirements for Israel have been established, the Lord now establishes what He will do for Israel. Those that follow God's commandments are always blessed with His presence and promises.

VERSE 20 – He will send "an angel" before them. "Angel" – Strong's #4397: "from an unused root mean, to *despatch* as a deputy; a *messenger*; spec. of God, i.e. an *angel* (also a prophet, priest or teacher): - ambassador, angel, king, messenger." Although there are those that believe this is referring to Moses, the description that follows would seem to disqualify that belief. This "angel" is most definitely in high regard among the heavenly host and as we will discuss later, most likely the Lord Himself.

"...keep thee in the way..." does not mean to simply be a geographic guide through the wilderness, but to keep them in the right paths of moral conduct.

"...bring thee into the place which I have prepared..." means more than just delivering them into Palestine. Again we have another type, as Israel is a type for the Christian church, so is Palestine a type for heaven. Compare with John 14:2-3.

VERSE 21 – "Beware...obey...provoke him not...", compare with Numbers 14:11-12 and Psalm 78:17,40,56. "...will not pardon your transgressions..." the implication from the original Hebrew text is not that this "angel" cannot pardon transgression, but rather has the ability and **WILL NOT** (Luke 5:21). "...my name is in him...", God does not set his name in man, this angel, in whom was God's Name, must have been co-equal with God. This information with what we have already discussed (and some that we will later discuss) lead us to believe that this "angel" must have been the Lord himself i.e. the pre-incarnate Christ.

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VERSE 22 – In reference to this “angel”, the Lord again says to obey his voice. In all instances where either Moses or the congregation of Israel are spoken to, it appears to be the Lord speaking. The Lord even says in this verse “that I speak”. Compare with page 17 of our study where in Exodus 3:2 an “angel” appeared to Moses in the burning bush and again it was Christ. Compare with Matthew 17:5 and Matthew 28:20.

Additionally, the Lord will defend Israel against their enemies. Reference Deuteronomy 30:7. All of these things indicate that this “angel” will be the Lord.

VERSE 23 – “I will cut them off” does not mean that the Lord will exterminate them – David had a “Hittite” among his “mighty men” (Second Samuel 23:39) and was on friendly terms with Araunah the “Jebusite” (Second Samuel 24:18-24). Rather it means that they will no longer nations.

VERSE 24 – Once in the land, the Israelites are not to give recognition to the idols of the land. Additionally, they are to be completely destroyed and broken. Nothing was to be spared that had been degraded by idolatry, either for its beauty or its elaborate workmanship, or its value.

VERSES 25-26 – If they will obey the Lord’s instruction, He will lead them into their land and bless them with an abundance of food and drink. They will have great health and be free from sickness, their children will be watched over and cared for and there will be none that are barren and as a result the population would grow rapidly. Also, there will not be early deaths – the Israelites will live full lives.

VERSES 27 – “I will send my fear before thee...” – this fear is first seen in the case of Balak and the Moabites (Numbers 22:3), later it is spoken of by Rahab (Joshua 2:9-11) and then in the history of the Gibeonites (Joshua 9:3, 26-27). “I will make all thine enemies turn their backs unto thee” (flee) – reference Numbers 21:3,24,35; 31:7; Joshua 8:20-24; 10:9-11.

Had the Israelites been more complete in their obedience, the power of the Canaanitish nations would have been more thoroughly broken, and the sufferings and servitudes related in the Book of Judges would not have had to be endured.

VERSE 28 – “And I will send hornets before thee.” This is scarcely to be taken literally, since no actual plague of hornets is mentioned in the historical narrative. “Hornets” here, and in Deuteronomy 7:20 and Joshua 24:12, are probably plagues or troubles of any kind, divinely sent to break the power of the heathen nations, and render them an easier prey to the Israelites, when they made their invasion.

NOTES: (verse 22) 3 Nephi 5:14, 7:5-9, 9:60-61 _____

VERSES 29-30 – The Lord will not drive them out immediately, but rather over a period of time. The Lord gives three reasons:

First – “Lest the land should become desolate”, there being an insufficient population to keep down the weeds and maintain the tillage.

Second – “Lest the beast of the field should multiply” so as to become a danger to the new-comers. It is related that when the kingdom of Samaria was depopulated by the removal of the Ten Tribes, there was a great increase of lions, which preyed upon the scanty remnant left (2 Kings 17:25). Even in France, after the Franco-German war, it was found that in many districts wolves increased.

Third – “Until thou be increased”, so that Israel would have sufficient time to grow in population for the task ahead.

A fourth reason why the nations were not subdued all at once, not mentioned here, is touched in Judges 2:21-23 — “The Lord left those nations, without driving them out hastily” that through them he might prove Israel, whether they would keep the way of the Lord to walk therein, or not.

Additionally, notice the command to “drive ... out” the inhabitants of the land. There were to be no treaties, no idolatry, no intermingling (Exodus 23:32). God had already promised to destroy the wicked Canaanites, but Israel had to cooperate. This enshrines an important spiritual principle: God will give us victory over our enemies (the world, the flesh, and the devil), but He expects us to fight the good fight of faith.

VERSE 31 - The “Sea of the Philistines” and the “Red Sea” mark the boundaries of the Holy Land East and West, as the “Desert” and the “River” (Euphrates) do its boundaries North and South. Moses here lays down those wide limits which were only reached 400 years later, in the time of David and Solomon, and were then speedily lost. The tract marked out by these limits had been already promised to Abraham (Genesis 15:18). It’s possession by Solomon is distinctly recorded in 1 Kings 4:21, 24; 2 Chronicles 9:26. The “river” (*han-nahar*) is in the Pentateuch always the Euphrates. The Nile is *ha-y’ or*. “I will deliver the inhabitants of the land into your hand.” Compare Joshua 21:44, for the first fulfilment of this prophecy. Its complete fulfilment was reserved for the time of David.

“Thou shalt drive them out.” The mass of the Canaanites were no doubt “driven out” rather than exterminated (compare with noted for verse 23). They retired northwards, and gave strength to the great Hittite kingdom which was for many centuries a formidable antagonist of the Egyptian and Assyrian empires.

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VERSE 32 – See notes for verses 24 and 29-30.

VERSE 33 - finds its counterpart in 2 Corinthians 6:14–18. Separation from the world has always been God’s will for His people. Israel’s failure to obey this command led to her downfall. It is still true that “bad company corrupts good morals.”

NOTES: (verse 33) Numbers 33:50-56 _____

EXODUS CHAPTER TWENTY-FOUR

VERSES 1-2 – In Exodus 20:18, after the Lord had appeared before the congregation of Israel at Mount Sinai, we are told that the people “stood afar off” and in Exodus 20:21 that Moses “drew near unto...God”. From Exodus 20:22 to Exodus 23:33 to Lord has been giving “The Law” to Moses for Israel. Now Moses is told to “come up unto the Lord” and to bring with him Aaron, Nadab, Abihu and seventy elders. Although these others will come closer unto the Lord than the whole of the congregation, they will not be allowed as close as Moses. Moses alone must come near, being therein a type of Christ, who, as the high priest, entered alone into the most holy place. Nadab and Abihu are the sons of Aaron (Leviticus 10:1).

VERSE 3 – Before ascending the mountain, Moses delivers to them all that the Lord has told him that is recorded in Exodus 20:22 – 23:33. Without any dissenters, the whole of the congregation say that they will do that which the Lord has said.

VERSE 4 – Here we are told that Moses “wrote all the words of the LORD”. This is evidence that Moses is the author of Exodus (see pages 1 & 2 of study). “And twelve pillars” is symbolical of the twelve tribes. Compare Joshua 4:3, 9, 20.

VERSE 5 - No doubt young men were selected as most competent to deal with struggling animals for the sacrifices.

VERSE 6 - The blood, which symbolized the life of the victim, was the essential part of every sacrifice, and was usually poured over the altar, or at any rate sprinkled upon it, as the very crowning act of offering. (See Leviticus 1:5; 3:8; etc.) On this occasion Moses retained half of the blood, “and put it in basins”, for the purpose of so uniting all the people in the sacrifice, and thereby the more solemnly pledging them to the covenant, which the sacrifice at once consecrated and consummated. (See Hebrews 9:18-22.) The other “half of the blood” was, according to the usual practice, “sprinkled upon the altar”.

VERSE 7 - The people made the same answer as before (ver. 3), adding a general promise of obedience to all that God might command in future.

VERSE 8 – Moses took the blood from the basins, “and sprinkled it”, most probably not upon all the people, who numbered above two millions — but upon their leaders and representatives, the “elders” and other chief men, drawn up at the head of each tribe, and thus brought within his reach. It was a common practice among the nations of antiquity to seal covenants with blood (see Hebrews 9:18-22). By the sprinkling of both the altar and the people the two parties to the covenant were made partakers of one and the same blood, and so brought into a sort of sacramental union.

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VERSE 9 – They begin their journey up the mountain, but only Moses will ascend to the top (verses 1-2, 12-15, 18).

VERSE 10 - There is a seeming paradox in the Bible with regard to the matter of seeing God. On the one hand, there are verses which indicate that it is impossible to see God (Ex. 33:20; John 1:18; 1 John 4:12). On the other hand, there are passages which speak of men seeing God, such as Genesis 32:24-30; Exodus 24:10; 33:17-23; Ether 1:68-81. The explanation is that while God in His unveiled glory is a consuming fire which would vaporize anyone looking at Him, yet He can reveal Himself in the form of a man, an angel, or a glory cloud (Deut. 5:24) which a person could see and still live.

These words can scarcely mean less than that they saw with their bodily eyes some appearance of the Divine being who had summoned them to his presence for the purpose. Moses, we know, saw a “similitude of God” (Numbers 12:8). Isaiah “saw the Lord sitting upon his throne” (Isaiah 6:1). Ezekiel saw upon the throne “the appearance of a man” (Ezekiel 1:26). What the form was which the elders saw, we are not told; but as it had “feet,” it was probably a human form. It may have been hazy, indefinite, “too dazzling bright for mortal eye” to rest upon. But it was a true “vision of God”.

VERSE 11 – “He laid not his hand” - God did not smite them with death, or pestilence, or even blindness. It was thought to be impossible to see God and live. (See above, Genesis 32:30; Exodus 32:20; Judges 6:22, 23, etc.) Man was unworthy to draw near to God in any way; and to look on Him was viewed as a kind of profanity. Yet some times He chose to show Himself, in vision or otherwise, to His people, and then, as there could be no guilt on their part, there was no punishment on His.

Although there is debate as to what is meant by “they saw God, and did eat and drink”; with some believing that it refers to the eating of the “peace offering” of verse 5 and others believing that it refers to a casual reaction to the experience. However neither of these speculations seem to be consistent with the text. The most likely meaning is simply that they survived the experience i.e. they did “eat and drink”.

VERSES 12-14 – By direction of the Lord, Moses continues his ascent up the mountain taking with him only Joshua. The others that began the ascent remain where they are and Moses appoints Aaron and Hur to supervise the group. There is no indication that Moses returned to the base of the mountain and we must therefore assume that Joshua and Hur were part of the “seventy of elders”.

Although it appears that Moses recorded the words of the Lord immediately after he received them (Exodus 24:3-4), it would seem that he did not record the “story” of Exodus until later as Joshua did not receive that name until much later when Moses sent him into Canaan (Numbers 13:8 & 16) also reference notes for Exodus 17:9 on page 61 of our study. Joshua had been a strong supporter of Moses previously in the conflict with the Amalekites and would be again in the future in the conquest of Canaan.

NOTES: (verse 10) Daniel 7:9 _____

VERSE 15 – Moses (accompanied by Joshua) advances towards the peak of the mountain that is covered with a cloud that represents the presence of the Lord. This cloud first appeared in Exodus 19:16 when the Lord spoke to the congregation of Israel and continued to be visible to the assembled people at the base of the mountain (Exodus 24:17).

VERSE 16 – Just short of the peak and outside of the cloud, Moses and Joshua wait for six days. On the seventh day the Lord calls for Moses. The Lord had already made the Sabbath known to Israel and here Moses and Joshua have six days to prepare that on the seventh they might meet God.

VERESES 17-18 – Moses alone enters into the cloud (a type of Christ – the High Priest). This cloud is visible to everyone in the area. It appeared to “devour” the top of the mountain and is described as the “glory of the Lord” (see page 50 of study – notes 13:21-22). We are told that Moses is on the mountain forty days and nights (not in the cloud) and therefore this time would include the journey time and the six days of preparation. It is noted in Deuteronomy 9:9, that during the whole of this time he was without food or water. Compare this with Elijah’s fast (1 Kings 19:8), and our blessed Lord’s (Matthew 3:2).

Forty is the number of testing or probation. Here the testing was for the people rather than for Moses. They failed the test by plunging into sin. Thus the Lord revealed through the law what was in the heart of man. The instructions Moses received during this time are recorded up to 31:18. (Reference notes about “40” on pages 80-81 of study).

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EXODUS CHAPTER TWENTY-FIVE

VERSE 1 – With Moses now at the top of the mountain in the midst of the cloud, the Lord again speaks unto him. He had already given them laws for the government of themselves, and their dealings one with another and some general rules for religious worship in the ten commandments and the following comments upon them. But this was not thought sufficient to distinguish them from other nations, or to answer to the extent of that covenant which God would make with them to be *their God*; and therefore the Lord gives instruction for the Tabernacle.

VERSE 2 – The materials for the Tabernacle were not to be extorted by threat, force or tax but rather as a free will offering as God loves a cheerful giver (2 Chorinthians 9:7).

VERSE 3 – “This is the offering...gold and silver and brass”. Gold was needed for the overlaying of the boards of which the ark was composed and for the “crown of gold,” which surmounted it (verse 11); for the “rings” (verse 12); the “mercy-seat” (verse 17); the cherubim (verse 18); the dishes, the spoons, the covers, the bowls (verse 29); the candlestick (verse 31); the tongs and snuff dishes (verse 38); the hooks and taches (Exodus 26:6, 32); for the covering of the table of shew bread (verse 24); and of the staves and pillars (verse 28 and Exodus 26:32, 37); and also for many parts of the dress of the High Priest (Exodus 28:6, 8, 11, 14, etc.).

Silver was required for the sockets which supported the hoards of the Tabernacle (Exodus 26:19); and for the “hooks” and “fillets” of the pillars of the court (Exodus 27:10).

Brass, or rather bronze, was wanted for the “taches” which coupled together the curtains of the tent (Exodus 26:11); for the “sockets” which received the pillars or tentpoles (Exodus 26:37); for the external coating of the altar (Exodus 27:2); for the vessels and utensils of the altar (Exodus 27:3); for the covering of its staves (Exodus 27:6); for the sockets of the pillars of the Court (Exodus 27:10); for the “pins” of the Court (Exodus 27:19); and generally for the vessels of the Tabernacle (Exodus 27:19).

To understand how the Israelites could supply all that was wanted, we must remember:

1. That they had a certain amount of ancestral wealth, as that which Joseph had accumulated, and what Jacob and his sons had brought with them into Egypt.
2. That they had received large presents of gold and silver from the Egyptians just before their departure (Exodus 12:35); and
3. That they had recently defeated, and no doubt despoiled, the Amalekites (Exodus 17:8-13).

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VERSE 4 – “And blue, and purple, and scarlet.” Cloths of these three colors seem to be meant.

“And fine linen”. The word used is Egyptian. It seems to have designated properly the fine linen spun from flax in Egypt, which was seldom dyed and was of a beautiful soft white hue. The fineness of the material is extraordinary, equalling that of the best Indian muslins (Wilkinson’s *Ancient Egyptians*, vol. 3. p. 121). It would seem that the Israelite women spun the thread from the flax (Exodus 35:25), and that the skilled workmen employed by Moses wove the thread into linen (Exodus 35:35).

VERSE 5 – There is dispute as to what was meant in the original text that has been translated in the KJV as “badgers’ skins”. Some believe that it is referring to seals skins, others believe dolphin skins and yet others believe that it is referring to antelope skin. The only thing that seems to be agreed upon is that it is not what we refer to today as a badger. There is equal debate as to exactly what “shittim” wood really is, although there seems to be agreement that shittim is the plural of shittah wood.

VERSSE 6 – Oil would be needed for light. We will discuss the candlestick in verses 31-37. We are told in Exodus 27:20 that the oil is to be pure olive oil. Anointing oil would be needed for the sanctification of the Tabernacle, the ark, and all the holy vessels and as also for the consecration of Aaron and his sons to the priesthood. The spices required are enumerated in Exodus 30:23, 24. They consisted of pure myrrh, sweet cinnamon, sweet calamus, and cassia. The spices needed for the incense were stacte, onycha, galbanum and frankincense (Exodus 30: 34).

VERSE 7 – These were for the High Priest and we will discuss them in greater detail when we get to chapter 28.

VERSE 8 – There are 50 chapters in the Bible devoted to the tabernacle: 13 in Exodus, 18 in Leviticus, 13 in Numbers, 2 in Deuteronomy and 4 in Hebrews. The final 16 chapters in Exodus are primarily devoted to the instructions and fashioning of the tabernacle. This demonstrates its importance to Israel’s experience as a religious community. Its purpose is that the Lord would have a place in which to reside within the community that He was building. Exodus closes with the cloud that now is on the top of the mountain entering the Tabernacle (Exodus 40:34-38) and it was filled with the “glory of the Lord”. (See also page 50 of our study)

VERSE 9 – The Lord is not only going to give Moses instructions for the Tabernacle, but also will “show” Moses some type of image or vision of it. Ezekiel also sees a vision of the tabernacle (Ezekiel 43:11). The Lord will supply the information, the people will supply the materials and Moses is commanded to ensure that it is accomplished.

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VERSES 10-14 - Do we know what the ark of the Testimony looked like? We cannot be positive, but there is a clear and detailed description in the Old Testament (Exodus 25:10–22) and additionally archaeologists have discovered depictions of the ark (for example, a stone carving of the ark was found at the excavation of a synagogue in Capernaum). From the biblical account, we can determine these facts about its physical appearance: It was a box about 45 inches long, 27 inches wide, and 27 inches high, made from wood. Poles were inserted into rings on the side of the ark so it could be carried by four men. The builder of the ark was a man named Bezaleel (Exodus 37:1).

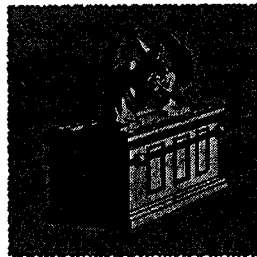
The lid on the ark, called the mercy seat, was made of gold. This was where the high priest sprinkled blood once each year on the Day of Atonement as the atonement for sin (Leviticus 16:15). Mounted on this lid were two winged creatures (cherubim), which faced each other with outstretched wings.

Within the ark were the two stone tablets containing the Ten Commandments (Exodus 25:16, 21) and a pot of Manna, which God miraculously preserved as a testimony to future generations (Exodus 16:32–34). The third item in the ark was Aaron's Rod that budded to prove that Aaron was God's chosen (Numbers 17:1–11).

While the New Testament states that the ark contained these three items (Hebrews 9:4), the ark must have lost two of them through the years. At the dedication of Solomon's Temple, Aaron's rod and the golden pot of manna were gone: "There was nothing in the ark except the two tablets of stone which Moses put there at Horeb" (1 Kings 8:9).

The Israelites believed that God lived among them in the tabernacle between the wings of the cherubim on the mercy seat (1 Samuel 4:4; 2 Samuel 6:2). God spoke to Moses from this place (Numbers 7:89) during their years of wandering in the wilderness as they were being prepared to enter the Promised Land.

The ark was carried ahead of the Israelites when they left Mount Sinai (Numbers 10:33); by the sons of Levi during the wilderness wanderings (Deuteronomy 31:9), when they crossed the Jordan River by the priests, the ark caused the waters to part so Israel could cross on dry ground (Joshua 3:6–4:18) to enter Canaan; and when they circled the walls of Jericho before that city fell (Joshua 6:1–20). Later it was deposited at Shiloh, which had become the home of the tabernacle (Joshua 18:1). After many other travels, it was finally placed in Solomon's temple in Jerusalem (1 Kings 8:1–9), only to disappear after the destruction of Jerusalem by the Babylonians in 586 b.c.



Artist's conception of the ark of the Testimony.

Thomas Nelson, Inc., *Nelson's complete book of Bible maps and charts: Old and New Testament [computer file], electronic ed., Logos Library System*, (Nashville: Thomas Nelson) 1997, c1996 ***NOTE: Most believe the rings were at the base so that ark would be completely above the carriers who bore the staves on their shoulders. (GAO)

VERSE 15 - The staves, when once inserted into the rings of the ark, were never to be taken from them. The object probably was that there might be no need of touching even the rings, when the ark was set down or taken up. The bearers took hold of the staves only, which were no part of the ark. On the danger of touching the ark itself, see 1 Samuel 6:6, 7. They could be seen from a certain point outside the inner sanctuary (1 Kings 8:8).

VERSE 16 - The main intention of the ark was to be a repository in which the two tablets containing the Ten Commandments should be kept. The first tablets are destroyed by Moses prior to be placed into the ark, the second tablets are placed into the ark; reference Deuteronomy 10:1-2; 1 Kings 8:9; Hebrews 9:4. Although there are those that believe that Deuteronomy 31:26, 27 indicate that the books of Moses were also placed into the ark, most believe that "*in the side of the ark*" refers to the books being placed along side of the ark, but not actually inside of the ark. This is supported by the fact that nowhere else in scripture does it mention the books of Moses being inside of the ark.

VERSE 17 - On the importance of the mercy seat, see Leviticus 16:2, and 1 Chronicles 28:11. Atonement was made by sprinkling the blood of expiation upon it (Leviticus 16:14, 15). "Of pure gold", not of wood, plated with metal, or richly gilt, but of solid gold — an oblong slab, three feet nine inches long, two feet three inches wide, and probably not less than an inch thick. The weight of such a slab would be above 750 lbs. The length and breadth were exactly those of the ark itself, which the mercy seat thus exactly covered (verse 10).

VERSES 18-20 – Cherub is singular while cherubim or cherubs is the plural form. Cherubims is not a correct plural form of the word. We know that the two cherubim will be on either end, facing each other with their wings spread out over the mercy seat. Although we can gather from these verses that cherubim are winged, we really do not know exactly what their appearance is. In some places they are said to have two wings, in other places four wings and in others, six wings. In some places they seem to have human forms, in others, animal forms and in yet others they seem to have qualities of both.

Our answer for these discrepancies may be found in Josephus' *The Antiquities of the Jews* 8.3.3: "...but nobody can tell, or even conjecture, what was the shape of these cherubims."

Our Sunday School class in a previous topic studied angels and in that study we considered Cherubim/Seraphim (reference pages 23-33 of that study for additional information). Our conclusion was that Cherubim seem to have the role of guardians of those things entrusted into their care by God. These include the tree of life, the ark, creation and the throne of God.

Their images recorded in scripture are most likely not their true appearance, but rather symbolic images representing their powers and authorities.

Consider also that the Israelites were forbidden from having any graven images. These cherubim over the ark seem to be the only exception to that.

“...their faces shall look one to another; toward the mercy seat shall the faces of the cherubim be.” The generally received meaning appears to be that the faces were bent one towards the other, but that both looked downwards, towards the mercy seat. Thus the figures, whether they were standing or kneeling, which is uncertain, presented the appearance of guardian angels, who watched over the precious deposit below.

VERSES 21-22 – The ark shall be the receptacle of the “testimony”. A repeat of verse 16 that the tablets with the ten commandments would be placed there. (Exodus 24:12; 31:18; 32:15; 32:19; 34:4; 34:27-29) As the people all agreed to do what the Lord said (Exodus 19:8; 24:3; 24:7), hence the tablets are not just demands from God, but rather an agreement with His people and therefore a “covenant” (Deuteronomy 9:9).

Additionally, besides containing the tablets, the Ark was to be the place at which the Lord abode with Israel. The special seat of the Divine presence was to be the empty space above the mercy seat, between the two cherubim, and above the Ark of the Covenant. (Exodus 29:42-43; 30:6,36; Leviticus 16:2; Numbers 17:4, 7:89; 1 Samuel 4:4; 2 Samuel 6:2; 2 Kings 19:15; Psalm 80:1 & Isaiah 37:16)

NOTES: (verse 15) 1 Samuel 6:19-20; Hebrews 9:1-5 _____

The Ark would be in the “Holy of Holies” or the “Most Holy”. The Lord now gives instruction for the furniture that would be in the “Holy Place”. There would be three items: 1) a table, 2) a candlestick and 3) an altar of incense. Following are some visual aids to help imagine these.



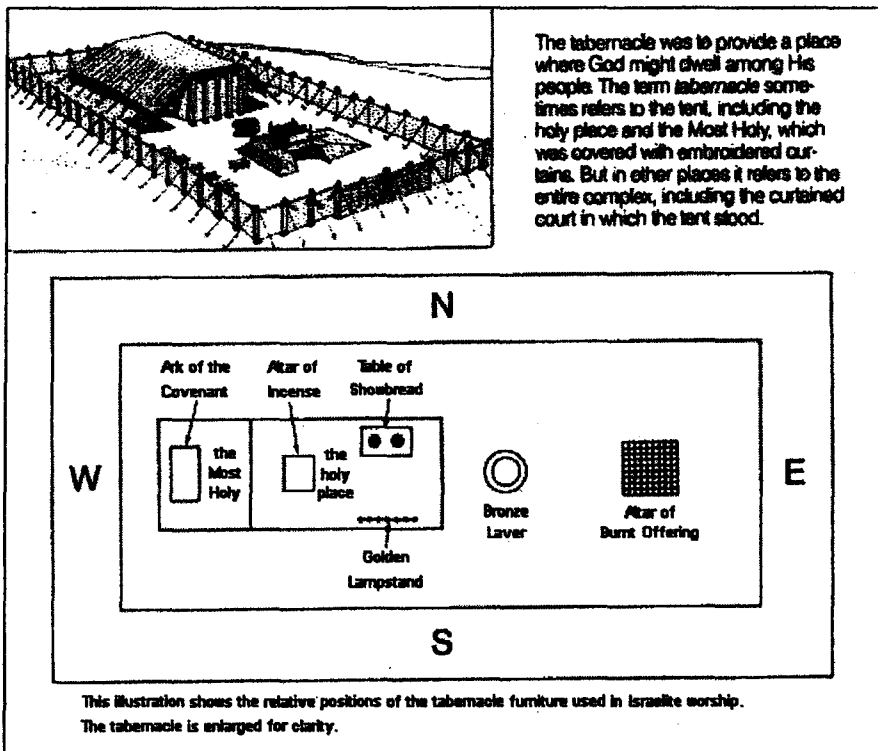
Southeast View of the Tabernacle covered by its Tent.



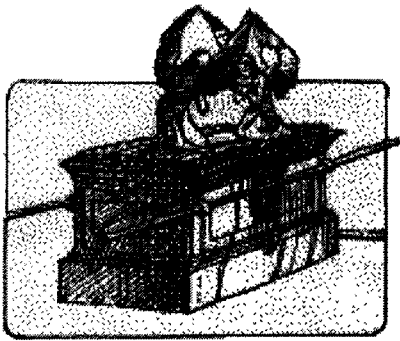
General View of the Tabernacle.

William Smith; revised and edited by F.N. and M.A. Peloubet, *Smith's Bible dictionary* [computer file], electronic ed., Logos Library System, (Nashville: Thomas Nelson) 1997.

The Plan of the Tabernacle



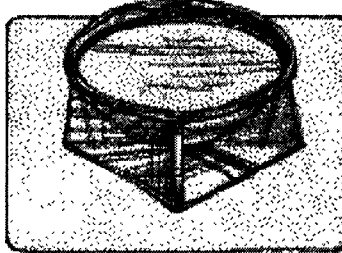
The Furniture of the Tabernacle



Ark of the Covenant

(Ex. 25:10-22)

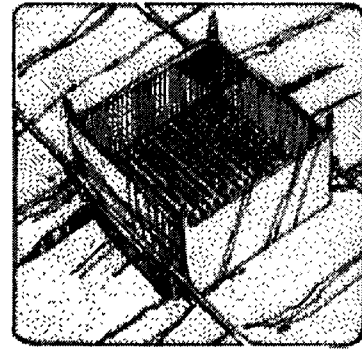
The ark was most sacred of all the furniture in the tabernacle. Here the Hebrews kept a copy of the Ten Commandments, which summarized the whole covenant.



Bronze Laver

(Ex. 30:17-21)

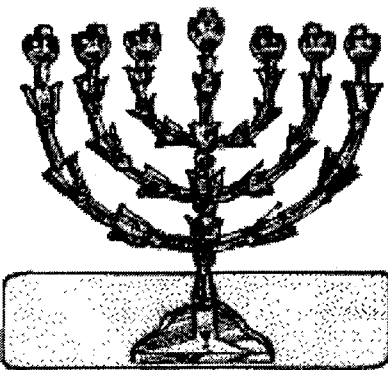
It was to the laver of bronze that the priests would come for cleansing. They must be pure to enter the presence of God.



Altar of Burnt Offering

(Ex. 27:1-8)

Animal sacrifices were offered on this altar, located in the court in front of the tabernacle. The blood of the sacrifice was sprinkled on the four horns of the altar.



Golden Lampstand

(Ex. 25:31-40)

The gold lampstand stood in the holy place, opposite the table of showbread. It held seven lamps, flat bowls in which a wick lay with one end in the oil of the bowl and the lighted end hanging out.

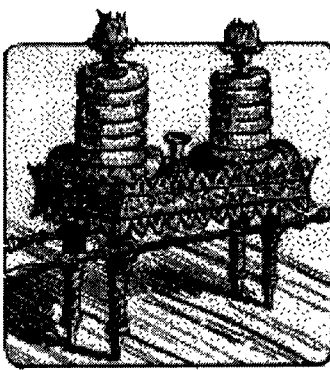
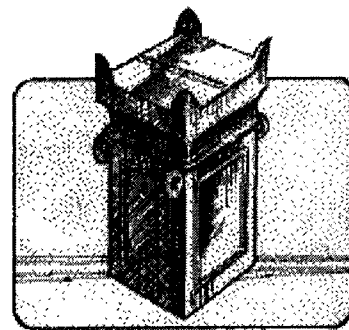


Table of Showbread

(Ex. 25:23-30)

The table of showbread was a stand on which the offerings were placed. Always in God's presence on the table were the 12 loaves of bread representing the 12 tribes.



Altar of Incense

(Ex. 30:1-10)

The altar of incense inside the tabernacle was much smaller than the altar of burnt offering outside. The incense burned on the altar was a perfume of sweet-smelling aroma.

William Smith; revised and edited by F.N. and M.A. Peloubet, *Smith's Bible dictionary* [computer file], electronic ed., Logos Library System, (Nashville: Thomas Nelson) 1997.

VERSE 23 - The table was to be three feet long, one foot six inches wide and two feet three inches high.

VERSE 24 – It would be constructed of shittim that was covered with gold. It would have “crown” of gold probably indicating some kind of a border or edging around the top, which would prevent anything that was placed on the table from readily falling off (compare with verse 11).

VERSE 25 – “*A border of a hand-breadth*” is generally believed to indicate “a band” or “framing.” This seems to have been a broad flat bar, placed about halfway down the legs, uniting them and holding them together.

VERSES 26-27 – Like the ark (Exodus 25:10-14; 37:13-14), the table for the showbread would have rings at the four feet, through which the staves with which it would be borne for transport would be placed. This is supported by Josephus’ description: “*Upon every one of the feet was there also inserted a ring, not far from the cover, through which went bars of wood beneath, but gilded, to be taken out upon occasion...*” (Josephus’ *The Antiquities of the Jews* 3.6.6)

VERSE 28 – The staves would be constructed as those for the ark (verse 13).

VERSE 29 – The dishes for the loaves of bread, the incense and the drink offering were all to be made of gold.

VERSE 30 - It held twelve loaves of bread that were to sustain the priests as they ministered within the tabernacle (Leviticus 24:5-9). They are a type of Christ sustaining believers in their service for Him. Christ said that He would have a table in His Kingdom prepared for believers (Luke 22:30). The table reminds us that God is the source of our sustenance (Matthew 6:11). The bread also speaks of the spiritual nourishment we have in His Word (Deuteronomy 8:3; Matthew 4:4).

Exodus tells us that the table for the showbread was constructed by Bezaleel (Exodus 37:1, 10-15). In fact, Exodus 37 records that Bezaleel made all of the furniture for the tabernacle.

Note: reference Josephus’ *The Antiquities of the Jews* 3.6 for a description of the tabernacle and its furniture and its construction.

NOTES: _____

VERSES 31-39 – This “candlestick” was to be of pure gold like the mercy seat and the cherubim (verses 17 & 18). It was not a candle like we think of today, but rather a lamp that burned on wicks that drew pure olive oil from a common reservoir (Exodus 27:20 & Leviticus 24:1-4).

The Tabernacle had no windows. In the day-time sufficient light entered from the porch in front; but at evening, some artificial illumination was required and the candlestick was the only source of light in the tabernacle by which the priests could perform their ordinances. The lamps were lighted every evening at sunset (Exodus 27:20-21; 30:8; Leviticus 24:1-4, etc.), and burnt till morning, when the High Priest extinguished them and “dressed” them (Exodus 30:7). The candlestick was placed on the southern side of the holy place, parallel to the wall, the seven lamps forming a row. The light was consequently shed strongly on the opposite, or northern wall, where the table of show-bread stood.

Compare with Christ being the light of the world – John 8:12 & 9:5. Additionally, in scripture the number seven represents completeness, after Christ’s ascension we find in Revelation there are seven churches listed (as Christians we are now called to be the light for the world) and also see Revelation 4:5

The candlestick is another type for Christ showing Him as the light of the world.

VERSE 40 – This is a second reference that indicates that Moses was not only given verbal instruction, but also shown some type of image (previous reference – verse 9).

NOTES: _____

EXODUS
CHAPTER TWENTY-SIX

VERSES 1-37 – The tabernacle measured approximately forty-five feet long, fifteen feet wide, and fifteen feet high (assuming a cubit of about 18 inches). The two sides and one end consisted of upright boards, set in sockets and joined together. The other end (the entrance on the east side) had pillars. The tabernacle itself was divided into two rooms—first “the holy place”, measuring thirty feet by fifteen feet, and then “the Most Holy place” (the holy of holies), measuring fifteen feet by fifteen feet.

This structure would be covered by four layers. The first covering was made of fine woven linen, with artistic designs of cherubim embroidered in blue, purple, and scarlet. These curtains were joined by clasps of gold that were apparently attached to fifty loops of blue. The next covering was curtains made of goats’ hair that were joined by brass clasps that were connected to fifty loops. The third covering was made of rams’ skins and the fourth and outer was made of badger skins (reference notes for 25:5, page 89 of our study). The tabernacle would have a course and rough texture on the outside, concealing the finest of materials in the interior.

The entrance to the tabernacle on the east side would have a woven curtain hung from five pillars of wood covered with gold and standing on bronze bases. The tabernacle itself was divided into two rooms—“the holy place” and “the Most Holy place” (the holy of holies) by a veil made of fine woven linen and embroidered with cherubim that was hung on four pillars. This is the veil that was rent at the time of Christ’s crucifixion (Matthew 27:51; Mark 15:38 & Luke 23:45).

The ark and the mercy seat were to be put in the “Most Holy” place, whereas the table of showbread and the golden lampstand were to be put in the “holy place”. The altar of incense (chap. 30) was the only other furniture in the holy place; it was placed in front of the veil. The lampstand was on the south side of the holy place and the table on the north side.

NOTES: _____

EXODUS CHAPTER TWENTY-SEVEN

VERSE 1 - God had already declared that he would have an altar made to him in the place where he should "record [his] name" (Exodus 20:24). God had required that His altar should be "of earth," or else of unhewn stones (Exodus 20:25). The command now given was to make, not so much an altar, as an altar-case (see verse 8). Most scholars believe that whenever the tabernacle for a time became stationary, the hollow case of the altar was rifled up with earth.

"Foursquare" - Altars were commonly either square or round. The square shape was preserved, probably in all the Temple altars, certainly in those of Solomon (2 Chronicles 4:1) and Herod (Josephus, *The Wars of the Jews* 5.5.6). It measured seven-and-a-half feet square and four-and-a-half feet high (Solomon's was much larger).

VERSE 2 - Horns were not usual adjuncts of altars; indeed they seem to have been peculiar to those of the Israelites. They were projections at the four top corners, probably not unlike the horns of bulls, whence their name. Criminals clung to them when they took sanctuary (1 Kings 1:50; 2:28); and the blood of sin-offerings was smeared upon them (Exodus 29:12; Leviticus 8:15; 9:9; 16:18, etc.). The sacrifices that were about to be sacrificed were bound to them (Psalm 118:27).

It is generally believed that it was made of bronze rather than brass as is recorded in the KJV.

VERSE 3 - The tools for collecting the fat and ashes as well as handling the sacrifice are described.

VERSES 4-5 - The grate was to hold the sacrifices above the flames. The "compass" is a cincture or band round the altar. Its position, size, and object, are greatly disputed. Some believe that it was a broad bench, or step, on which the officiating priests stood at the time of a sacrifice and that its position was about the middle of the altar. Others think that it was a mere border round the top, from which the net-work depended, and that the object of both was to catch anything that might fall from the altar. Others again, while placing it mid-way in the altar, regard it as a mere ornament, only projecting slightly, and forming a sort of finish to the net-work.

VERSES 6-7 - As the altar was of "brass", so the rings were to be of brass and the staves overlaid with brass. There is a gradual descent in the preciousness of the materials from the holy of holies to the holy place, and from that to the court.

VERSE 8 - Again it is referred to what was "showed" to Moses as it has been in Exodus 25:9 & 40; 26:30.

As God intended in the tabernacle to manifest his presence among his people, so there they were to pay their devotions to him, not in the tabernacle itself (into that only the priests entered as God's domestic servants), but in the court before the tabernacle, where, as common subjects, they attended. There an altar was ordered to be set up, to

which they must bring their sacrifices, and on which their priests must offer them to God: and this altar was to sanctify their gifts. Here they were to present their services to God, as from the mercy-seat he gave his oracles to them; and thus a communion was settled between God and Israel.

This brazen altar was a type of Christ dying to make atonement for our sins: the wood would have been consumed by the fire from heaven if it had not been secured by the brass; nor could the human nature of Christ have born the wrath of God if it had not been supported by a divine power. Christ sanctified himself for his church, as their altar (John 17:19), and by his mediation sanctifies the daily services of his people, who have also *a right to eat of this altar* (Hebrews 13:10), for they serve at it as spiritual priests. To the horns of this altar poor sinners fly for refuge when justice pursues them, and they are safe in virtue of the sacrifice there offered.

No one could enter into the tabernacle where God dwelt without passing by the altar and we cannot enter into God's eternal kingdom except by the sacrifice of Christ.

NOTES: (verse 2) Revelation 5:6; Hab 3:4 _____

VERSES 9-19 - Surrounding the tabernacle itself was a large area known as "the court". The enclosure measured 150 feet long, 75 feet wide and 7.5 feet high.

VERSES 20-21 - These verses seem to be out of place and refer to the tending of the lamp. Refer to our notes on Exodus 25:31-39 where we considered these verses.

NOTES: Isaiah 54:7-8; Jeremiah 31:31-32; 3 Nephi 10:9-12; 3 Nephi 7:5-6 ____

EXODUS
CHAPTER TWENTY-EIGHT

VERSE 1 - Moses has been of all the people the one nearest to God, *the* medium of communication. He is now to abdicate a portion of his functions, transferring them to his brother and his brother's sons. Nadab, Abihu and Eleazar, Ithamar, are always coupled together (Exodus 24:1; Leviticus 10:1, 12; etc.), while a marked division is made between the two pairs of brothers. It is probably the sin and early death of the two elder (Leviticus 10:1-2) that causes the separation. Of Ithamar after the death of his brothers, nothing is known. Eleazar became high priest (Numbers 34:17; Joshua 14:1; 17:4; etc.).

VERSE 2 - The garments ordered to be made for Aaron and his sons (verse 41), are said to have been "*for glory and for beauty*".

1. "For glory." To exalt the priestly office in the eyes of the people — to make them look with greater reverence on the priests themselves and the priestly functions — to place the priests in a class by themselves, in a certain sense, above the rest of the nation.

2. "For beauty." These garments were to be suitable to the functions which the priests exercised — in harmony with the richness and beauty of the sanctuary wherein they were to minister.

VERSES 3-8 - The high priest had two sets of garments: (1) garments of glory and beauty, richly colored and intricately embroidered; and (2) plain white linen garments. The former are described here.

The "ephod" was similar to an apron, with two sections, a panel covering the chest and another panel covering the back. It was joined at the shoulders and open at the sides. The "mitre" was a headpiece. The "curious girdle" was a belt of sort that held the panels against the body above the waist.

VERSES 9-14 - Exactly what an "onyx stone" was is greatly disputed and no attempt will be made here to decide what kind of stone it was. Whatever the stones were, there were to be two of them with the names of six of the tribes engraved on one and the names of the remaining six on the other and then one attached to one shoulder of the ephod and the other to the other shoulder. The High Priest would bear them on his shoulders before the Lord (another type of Christ, who as the final High Priest bears our burdens upon His shoulders and carries us before God). There is debate as to what "ouches" were: buttons, sockets or rosettes, but whatever they were, they were points of attachment.

NOTES: (verse 1) Numbers 3:4 _____

VERSES 15-29 – The breastplate of judgment was to be worn over the ephod. On the front it would have twelve precious stones – one for each of the tribes of Israel. This was fastened to the ephod with wreathen chains of gold (verses 13, 14, 22, etc.) both at top and bottom, so that *the breast-plate might not be loosed from the ephod* (verse 28). The high priest had the names of the tribes both on his shoulders and on his breast, showing both the power and the love with which our Lord Jesus intercedes for those that are His. He bears them up upon his heart, as the expression here is (verse 29) and carries them in his bosom (Isaiah 40:11) with the most tender affection.

VERSE 30 – While other items are described in great detail, the “Urim and Thummim” are mentioned quite matter-of-factly with no detail as though everyone is quite familiar with them.

We know little from scripture of their appearance or how they were used. What we do know is that they were carried in the breastplate by the high priest and were apparently used in some way to make decisions. When the Jewish exiles were met on their return from Babylon by a question which they had no data for answering, they agreed to postpone the settlement of the difficulty till there should rise up “a priest with Urim and Thummim” (Ezra 2:63; Nehemiah 7:65). Consider also First Samuel 28:6. They pass from Aaron to Eleazar with the sacred ephod (Numbers 20:28). When Joshua is solemnly appointed to succeed the great hero-lawgiver, he is bidden to stand before Eleazar, the priest, “who shall ask counsel for him after the judgment of Urim,” and this counsel is to determine the movements of the host of Israel (Numbers 27:21). In the blessings of Moses they appear as the crowning glory of the tribe of Levi: “thy Thummim and thy Urim are with the Holy One” (Deuteronomy 33:8-9). In what way the Urim and Thummim were consulted is quite uncertain.

In the restoration, Joseph Smith recorded that they were with the plates and they he used them to translate the plates into the Book of Mormon (Outline History, Chapter Three).

In the Outline History, Chapter Two (pg.21) the messenger that appeared before Joseph Smith told him that “there were two stones in silver bows, and these stones fastened to a breastplate constituted what is called the Urim and Thummim, deposited with the plates, and the possession and use of these stones was what constituted seers in ancient or former times...” This matches the description in Mosiah 12:18.

We first read of these “interpreters” (chronologically) in Ether 1:87-89, 92-93, 98-101. In Scripture they only appear to be in one location at a time and we might therefore assume that there is only one set. Mosiah 12:19 records that they were prepared from the beginning and passed down and if they existed at the time of the Brother of Jared and were now in the possession of the Israelites, this might explain why it appears that the Israelites were already familiar with them.

Mosiah 13:2 records that Lehi obtained them when he left Jerusalem.

Reference: Mosiah 5:72-83; 12:18-21 & 13:1-2.

NOTES: Alma 17:54-56

VERSES 31-35 - The robe of the ephod was a blue garment worn underneath the ephod. It extended below the knees. On the hem were small bells and pomegranates. The sound of the bells had to be heard when Aaron entered or left the holy place.

VERSES 36-38 - Josephus tells us that the head-dress of the high priest was "not a conical cap, but a sort of crown, made of thick linen swathes" (*Antiquities of the Jews* 3.7.3). It was most likely what we would refer to as a turban. The color was white; and the only ornament on it was the gold plate, with its blue ribbon or lace.

In Exodus 39:31, it is explained that the blue lace, or ribbon, was "tied to it," probably at either end. Imperfection attaches to everything that man does; and even the sacrifices that the people offered to God required to be atoned for and purified. It was granted to the high priest in his official capacity to make the necessary atonement, and so render the people's gifts acceptable. Again we see another type of Christ in the High Priest.

VERSE 39 - "The coat" or rather, the tunic or shirt. The *keloneth* was a long linen gown or cassock, worn immediately over the drawers. It reached to the feet, and had tightly-fitting sleeves (Josephus *Antiquities of the Jews* 3.7.2). Whether it showed beneath the "robe of the ephod," or not, is uncertain; but the sleeves must certainly have been visible. The *keloneth* was white. "Thou shalt make the mitre of fine linen" - this direction had not been previously given. It is a little out of place. "Thou shalt make the girdle of needlework" - literally, "of the work of the embroiderer." The girdle was worn directly over the linen shirt, and under "the robe of the ephod." It would seem that it was not seen at all, unless its ends hung down below "the robe of the ephod." It was however to be artistically embroidered (See Exodus 39:29.)

VERSES 40-43 - The chapter concludes with brief directions concerning the official attire of the ordinary priests. This was to consist of linen breeches like those of the high priest; of a tunic, also of linen (Exodus 39:27), shaped like his and of a linen girdle, the exact character of which is not stated; and of a close-fitting cap. The entire dress, with perhaps the exception of the girdle, was white.

It is very noticeable that the attire of the ordinary priests was extremely simple — a dress of pure white, without anything ornamental about it, unless it were the girdle.

NOTES:

EXODUS CHAPTER TWENTY-NINE

In this chapter Moses receives the instructions for the consecration of Aaron and his sons to the priesthood. The fulfillment of these instructions is recorded in the eighth chapter of Leviticus.

VERSE 1 – In Exodus 28:41 Moses was told regarding Aaron and his sons: “thou... shalt anoint them, and consecrate them, and sanctify them, that they may minister unto me in the priest’s office.” Here Moses receives instruction as to how that was to be accomplished. On the offence to God of offering him blemished offerings, see Malachi 1:6-14.

VERSE 2 – Leaven was a type of corruption (see page 45 of study, notes for verses 15-20). Cakes tempered with oil *i.e.*, having oil as one of their ingredients, in contrast with the wafers, which had oil poured over them.

VERSES 3-4 – The sacrifices, offerings, Aaron and his sons were to be brought before the tabernacle. The great laver was to be placed between the entrance to the tabernacle and the altar of burnt offering (Exodus 30:18) and was that which was to be used for this washing, which was required every time that they entered the tabernacle, or sacrificed on the altar of burnt-offering (Exodus 30:20).

VERSES 5-6 - The directions, as given here, are incomplete, and not quite in the right order. For the full process, we must look to Leviticus 8:7-9. There we find that the process included nine acts. —

1. The putting on of the linen tunic.
2. The girding with the under-girdle.
3. The putting on of the robe of the ephod.
4. The putting on of the ephod.
5. The girding with the curious girdle of the ephod.
6. The putting on of the breast-plate.
7. The putting into the breast-plate of the Urim and Thummim.
8. The putting on of the mitre.
9. The affixing to the mitre of the golden plate.

The second and seventh are omitted here; and the order of the fifth and sixth is inverted.

VERSE 7 - The anointing oil had been mentioned previously in Exodus 25:6, when “spices” had been required from the congregation. Its composition is given in Exodus 30:23-25; a passage from which we gather that it was exceedingly rich and costly. In Christianity it was originally a rite by which sick persons were miraculously cured (James 5:14, 15), from which use it was afterwards extended by ecclesiastical authority to other important ceremonies. The typical meaning under Christianity is clear; the oil represents the Holy Spirit, and the anointing the outpouring of that Spirit on those who are the objects of it. Christ himself obtained his title of Christ (or Messiah), because he was “anointed with the Holy Ghost and with power” (Acts 10:38).

Under the Mosaic Law it was understood to mark:

- (1) Dignity, because the olive was the first of trees (Judges 9:9); and
- (2) Continuance, because oil preserves things for a long time from corruption. Anointing with the holy oil of the sanctuary no doubt further signified consecration to God's service. It was applied not only to the priests, but to the tabernacle, the ark, the table of shewbread with its vessels, the seven branched candlestick, the altar of incense, the altar of burnt offering, and the laver, all of which thereupon became "most holy" (Exodus 30:26-29).

VERSES 8-9 – The investiture of the high priest consisted of nine acts (see the comment on verse 5); that of the ordinary priests of three only.

1. The putting on of the linen tunics.
2. The girding with the girdles.
3. The putting on of the cap.

They do not seem to have been anointed, as Aaron was, by having the holy oil poured upon their heads, but only by having some of it sprinkled upon their garments (verse 21; Leviticus 8:30).

Verses 1-9 of this chapter are recorded as being accomplished in Leviticus 8:1-13.

VERSES 10-11 - Aaron and his sons were to put their hands upon the head of the bullock, in order to identify themselves with it, and transfer to it the guilt of their own sins and imperfections, since it was to be a "sin-offering" (verse 14; compare Leviticus 4:3-4).

VERSE 12 - Here the blood — "which is the life" — of the victim is first smeared upon the four horns, and then the remainder poured out at the altar's base. Such was the usual practice with "sin-offerings" (Leviticus 4:7) where this was to be the first example.

VERSES 13 - The fat was generally regarded as the best part of the offering, and most acceptable to God. This was probably on account of its burning with a bright flame and helping to consume the rest of the offering. "The caul that is above the liver" - probably refers to the membrane which covers the upper part of the liver, sometimes called "the small omentum."

VERSE 14 - This was the rule with sin-offerings generally (Leviticus 4:11, 12). The curse of sin which was on them, made them unfit for food and even unworthy of burial within the camp. On the symbolism of the burial, see Hebrews 13:11-13. "His dung" refers to that which the bowels contained at the time of death.

VERSES 15 - One of the two rams mentioned in verse 1. "Put their hands" - again, the object was to identify themselves with the victim, and make it their representative; though now, as the ram was to be a burnt offering or self-sacrifice.

VERSE 16 - The blood was to be thrown from a basin, not sprinkled with the hand or with hyssop. Rabbinical tradition says that it was so cast at two of the corners, and thus moistened all the four sides. This was regarded as casting it "on the altar round about."

VERSES 17-18 - This became the general law of the burnt-offering (Leviticus 1:9, 13, 17). It indicated that self-sacrifice was wholly acceptable to God; whereas in sin-offerings there was a taint of evil which rendered all but certain parts of the victim unacceptable (verse 14). "A sweet savour" - evidently no more is meant than that the offering would be pleasing to God. See Genesis 8:21; Leviticus 1:9, 13, 17, etc.

VERSES 19-20 - "The other ram" - Compare with verses 1, 3 & 15 where two rams had been mentioned. This second ram is called, "the ram of consecration" in verse 22, and again in Leviticus 8:22. It was by far the most peculiar part of the whole ceremony. It must be viewed as a "peace-offering" (Leviticus 3:1-17), but one of a peculiar character. The application of the blood to the persons of the priests was altogether unique, and most significant. It was the crowning act of consecration, and implied the complete dedication of their life and of all their powers to the service of the Almighty.

The sacrifice having been offered and accepted, its blood had a sanctifying power. Placed upon the tip of the right ear of Aaron and his sons, it sanctified that organ, which was to be ever open to the Divine voice; placed upon the thumb of their right hand, it sanctified their ministerial actions; placed upon the great toe of their right foot, it sanctified their whole walk in life, their "going out," and their "coming in." The consecrated life of the victim which they had offered "was given back to them, in order that it might be devoted to the service of the Lord."

VERSE 21 - Apparently, this is the only unction that the ordinary priests were to receive (compare Leviticus 8:30). The mixture of the blood with the oil is unusual, and presents some difficulties; but perhaps it is best to view it as symbolizing the intimate union which exists between justification and sanctification — the atoning blood, and the sanctifying grace of the Holy Spirit. "And sprinkle it" - the verb is different from that used in verse 16, and is correct here meaning to "sprinkle." As the garments shared in the sprinkling, they shared also, so far as was possible, in the consecration and they became "holy garments."

VERSES 22-24 - The portions of the ram with the cakes and wafers of verses 2-3 were to be laid first, on the hands of Aaron, and then on those of his sons, which were to support them; while Moses, putting his hands under theirs, made a waving motion with them towards the four corners of the heavens, to indicate that the gifts were offered to the omnipresent God. This process was that "filling of the hand," by which the actual installation in office took place. Moses, by the act, transferred the priestly functions, which he had hitherto exercised, to his brother and his brother's descendants.

VERSE 25 - Moses was still to continue the priestly acts, and to complete the peace offering by burning the selected parts (verse 22) on the brazen altar. (See Leviticus 3:3-5.)

VERSE 26 - Aaron and his sons were to have the breast of all wave-offerings (Leviticus 7:31-34); but on this occasion, as Moses officiated, the breast was to be his.

VERSES 27-28 - A short digression is here made, from this particular offering, to all future offerings for consecration. For the future both the breast and the right shoulder are to belong to the priests. The shoulder is to be "heaved," and only the breast "waved". "Heaving" was a single lifting up of the offering towards heaven, while "waving" was a repeated movement in a horizontal direction. Wave and heave offerings are always connected with the portions of the priests or with things dedicated to God's service. (See Exodus 25:2; 35:22, 24; 38:24, 29; Leviticus 7:30-34; Numbers 18:11, 19, 24, etc.)

VERSES 29-30 - Here we have a second digression that is also concerning future consecrations. The holy garments made for Aaron were to be preserved after his death, and used at the consecration of each successive high priest, who was to be anointed and consecrated in them and to wear them for seven days from the time that he entered upon his office. Eleazar's investment in them is mentioned (Numbers 20:28); but not that of any later high priest.

VERSE 31 - "The ram of consecration" - i.e., the part of the ram that remained and had not been burnt (verse 25). "Seethe his flesh in the holy place" is understood to mean boiling at the door of the tabernacle (Leviticus 8:31). A sacrificial meal followed on every peace-offering, in which the priests participated. (Exodus 18:12.)

VERSE 32 - The loaf, cake and wafer which still remained in the basket after one of each had been subtracted (see verse 23, and compare verses 2-3).

VERSES 33-34 - An atoning force pervaded all sacrifice. Sin-offerings were wholly expiatory (satisfying the requirement) while burnt-offerings and peace-offerings were only partially so (Leviticus 1:4). "A stranger" in this place does not mean a foreigner, but anyone who is not a priest.

The sin-offering (atonement) had to be completely consumed, if not by consumption, then the remainder by fire (compare with Exodus 12:8-10).

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VERSE 35 – In scripture, the number seven is associated with the idea of completeness. The repetition of the ceremony seven times on seven separate days seems to be intended (verse 36 – “offer every day”). Thus was the idea of completeness is given to it. Compare the seven days’ compassing around of Jericho (Joshua 6:3, 4), the seven washings in Jordan by Naaman (2 Kings 5:14), the seven ascents to the top of Carmel by the servant of Elijah (1 Kings 18:43, 44), etc.

VERSE 36 – “Thou shalt cleanse the altar, when thou hast made an atonement for it” i.e., thou shalt purify the altar by making an atonement for it. The sin-offering for the altar was the same bullock which served for Aaron and his sons. Its virtue was applied to the altar by smearing the blood upon its horns and pouring the remainder at its base (verse 12). See Leviticus 8:15. “And thou shalt anoint it” - in his execution of these directions, Moses separated the anointing of the altar from the cleansing, placing it even before the anointing of Aaron. He anointed it by sprinkling the holy oil upon it seven times (Leviticus 8:11).

VERSE 37 - All the ceremonial was to be repeated seven times, not only the atonement for the altar (Leviticus 8:33).

VERSES 38-39 – “Lambs of the first year” (compare with Exodus 12:5) and without blemish (Leviticus 22:20, Deuteronomy 15:21; etc.) were to be offered continually every day, one in the morning and the other at evening. Josephus places the evening offering at 3:00 PM (14.4.3).

VERSE 40 - The tenth part of an ephah is generally what is believed to be referred to here, this was sometimes called “an omer” (Exodus 16:36), and would be about three pounds weight of flour. The word hin is believed to be Egyptian. It occurs here for the first time. The hin was the sixth part of a bath, and probably contained about one pint and a half. The application of the “drink-offerings” is uncertain. Josephus says (*Ant. Jud.* 3.9.4) that they were poured out round the brazen altar. But the analogy of the “meat offering” makes it probable that a portion only was thus treated, while the greater part belonged to the priests.

VERSE 41 – The evening offering was to be a repetition of the morning offering.

VERSE 42 – This was to be a continuing practice at there tabernacle, where the Lord would speak to the congregation through the High Priest (another type of Christ as the High Priest).

VERSE 43 - Lay Israelites might not enter the tabernacle, and could only “meet God” at its entrance, when they brought their sacrifices to the altar. He promises, however, to meet them on these occasions with favor and acceptance. “The tabernacle shall be sanctified by my glory” (compare Exodus 40:34).

VERSE 44 – “I will sanctify... the altar”, see Leviticus 9:24, where we learn that on the first occasion of Aaron’s offering sacrifice upon the brazen altar, “there came a fire out from before the Lord, and consumed upon the altar the burnt offering and the fat.” Thus the altar had its miraculous sanctification, as well as the tabernacle, and was not merely consecrated by human instrumentality. “I will sanctify also both Aaron and his sons”, it would seem to follow that there is also something more intended here than had been accomplished by the rites of consecration, but the promise must have been conditional, God would sanctify them so far as they would allow him.

VERSE 45 – “I will dwell among the children of Israel” - compare with Exodus 25:8; “and will be their God” - compare with Exodus 6:7.

VERSE 46 - When they experience God’s protection, bounty, love, tenderness and pardon, they shall truly feel and know in their inmost hearts, that it is the same God who delivered them out of the bondage of Egypt, and brought them forth, for the very purpose of “dwelling among them.” No other God could deliver after this sort. No other God could be so long-suffering to a “stiffnecked people.”

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EXODUS CHAPTER THIRTY

Here we are told of the altar of incense. It appears to be out of order and would seem more appropriate in previous chapters with the other furnishings of the tabernacle. Whether Moses made the omissions in writing his record and afterwards inserted them in the present chapter or whether Divine wisdom saw fit to give the directions in the order in which we now have them cannot be determined and is a matter of debate.

VERSE 1 - Incense symbolizes prayer. (See Psalm 141:2; Luke 1:10, Revelation 5:8 8:3-4.)

VERSE 2 - Like the altar of burnt-offering (see Exodus 27:1), the altar of incense shall be square although smaller in dimensions (18 inches square by 36 inches high). It seems to be assumed that an altar must have horns (see Exodus 27:2). Those of the altar of incense were to have the blood of certain sin-offerings smeared upon them (Leviticus 4:7, 18).

VERSE 3 - "...a crown of gold" - *i.e.*, a border, or molding, all round the top, to prevent anything from falling off. Compare with the table of show-bread (Exodus 25:24).

VERSES 4-5 Like the ark, table of the showbread and altar of the burnt offerings, the altar of incense would have rings at the base through which staves could be inserted for its transport.

VERSE 6 - It is unclear from what is said here, which side of the veil the altar was to be placed. The doubt is removed by the narrative of what Moses actually did in Exodus 40:21-29, which makes it clear that the altar was placed with the golden candlestick and the table of show-bread, outside the veil, in the "holy place," and not within the "holy of holies." Hebrews 9:1-5 describes it as being in the "holy of holies". This is quite unlikely as only the high priest could enter the "holy of holies" once a year on the day of Atonement which would prevent the incense from being burnt every day (verse 7).

VERSE 7 - For the composition of the incense, see verses 34-38. The lamps of the golden candlestick were to be trimmed and cleaned, their wicks looked to, and fresh oil added, if necessary, every morning, immediately after daybreak. See the comment on Exodus 25:31-39.

VERSE 8 - The ceremony was repeated again in the evening. Perpetual does not mean continuous in that the incense and lamp were always burning, but rather that they could continue these ceremonies every day.

VERSE 9 - "Strange" would mean any manner outside of that directed by the Lord. This was violated by Nadab and Abihu in Leviticus 10:1-11.

"I. The orders given concerning the altar of incense are, 1. That it was to be made of wood, and covered with gold, pure gold, about a yard high and half a yard square, with horns at the corners, a golden cornice round it, with rings and staves of gold, for the convenience of carrying it, v. 1-5. It does not appear that there was any grate to this altar for the ashes to fall into, that they might be taken away; but, when they burnt incense, a golden censer was brought with coals in it, and placed upon the altar, and in that censer the incense was burnt, and with it all the coals were taken away, so that no coals nor ashes fell upon the altar. The measure of the altar of incense in Ezekiel's temple is double to what it is here (Eze. 41:22), and it is there called *an altar of wood*, and there is no mention of gold, to signify that the incense, in gospel times, should be spiritual, the worship plain, and the service of God enlarged, for *in every place incense should be offered*, Mal. 1:11. 2. That it was to be placed before the veil, on the outside of that partition, but before the mercy-seat, which was within the veil, v. 6. For though he that ministered at the altar could not see the mercy-seat, the veil interposing, yet he must look towards it, and direct his incense that way, to teach us that though we cannot with our bodily eyes see the throne of grace, that blessed mercy-seat (for it is such a throne of glory that God, in compassion to us, holds back the face of it, and spreads a cloud upon it), yet we must in prayer by faith set ourselves before it, direct our prayer, and look up. 3. That Aaron was to burn sweet incense upon this altar, every morning and every evening, about half a pound at a time, which was intended, not only to take away the ill smell of the flesh that was burnt daily on the brazen altar, but for the honour of God, and to show the acceptableness of his people's services to him, and the pleasure which they should take in ministering to him, v. 7, 8. As by the offerings on the brazen altar satisfaction was made for what had been done displeasing to God, so, by the offering on this, what they did well was, as it were, recommended to the divine acceptance; for our two great concerns with God are to be acquitted from guilt and accepted as righteous in his sight. 4. That nothing was to be offered upon it but incense, nor any incense but that which was appointed, v. 9. God will have his own service done according to his own appointment, and not otherwise. 5. That this altar should be purified with the blood of the sin-offering put upon the *horns of it*, every year, upon *the day of atonement*, v. 10. See Lev. 16:18, 19. The high priest was to take this in his way, as he came out from the holy of holies. This was to intimate to them that the sins of the priests who ministered at this altar, and of the people for whom they ministered, put a ceremonial impurity upon it, from which it must be cleansed by the blood of atonement.

II. This incense-altar typified, 1. The mediation of Christ. The brazen altar in the court was a type of Christ dying on earth; the golden altar in the sanctuary was a type of Christ interceding in heaven, in virtue of his satisfaction. This altar was before the mercy-seat; for Christ always appears in the presence of God for us; he is our *advocate with the father* (1 Jn. 2:1), and his intercession is unto God of a sweet-smelling savour. This altar had a crown fixed to it; for Christ intercedes as king. *Father, I will*, Jn. 17:24. 2. The devotions of the saints, whose prayers are said to be set forth before God as incense, Ps. 141:2. As the smoke of the incense ascended, so much our desires towards God rise in prayer, being kindled with the fire of holy love and other pious affections. When the priest was burning incense the people were praying (Lu. 1:10), to signify that prayer is the true incense. This incense was offered daily, it was a perpetual incense (v. 8); for we must pray always, that is, we must keep up stated times for prayer every day, morning and evening, at least, and never omit it, but thus pray without ceasing. The lamps were dressed or lighted at the same time that the incense was burnt, to teach us that the reading of the scriptures (which are our light and lamp) is a part of our daily work, and should ordinarily accompany our prayers and praises. When we speak to God we must hear what God says to us, and thus the communion is complete. The devotions of sanctified souls are well-pleasing to God, of a sweet-smelling savour; the prayers of saints are compared to sweet odours (Rev. 5:8), but it is the incense which Christ adds to them that makes them acceptable (Rev. 8:3), and his blood that atones for the guilt which cleaves to our best services. And, if the heart and life be not holy, even *incense is an abomination* (Isa. 1:13), and he that offers it is *as if he blessed an idol*, Isa. 66:3." (1)

(1) Henry, Matthew, *Matthew Henry's Commentary on the Bible*, (Peabody, MA: Hendrickson Publishers) 1997.

VERSE 10 – The incense were burnt twice a day and once in the year, on the Day of Atonement the high priest was to take the blood of a bullock and a ram and put it on the horns of the altar of incense “to make an atonement for it — to cleanse it and hallow it from the uncleanness of the children of Israel” (Leviticus 16:18, 19). There was another use for the altar - when the high priest had sinned in his official character, and offered a sin-offering for his cleansing (Leviticus 4:3-12), or when the whole congregation had committed an offence through inadvertence, and did the same (Leviticus 4:13-21), the high priest was to put of the blood of the sacrifice on the horns of the altar of incense. In these two cases, the altar of incense served the purpose of the altar of burnt-offering, on which was put the blood of private sin-offerings (Leviticus 4:22-35).

There seems to be sufficient reason for considering the altar of incense as, next to the ark and mercy seat, the most sacred object in the furniture of the tabernacle. This precedence indicates the extreme value which God sets upon prayer.

VERSES 11-16 – Some observe that the repetition of those words, *The Lord spake unto Moses*, here and afterwards (verses 17, 22, 34), indicates that God did not deliver these precepts to Moses on the mount in a continued discourse, but with many intermissions, giving him time either to write what was said to him or at least to commit his memory with it.

In Exodus 25:2-7 a voluntary contribution from the congregation is taken for the tabernacle. With a census to number the people there will now be a tax of half a shekel paid by every one (usually presumed to be males) twenty years and older. We learn in Exodus 38:25 that this raised 301,775 shekels. This would account for 603,550 individuals (see population notes pages 5-6 of study). Although most Jewish history records 30 as the age of full rights and maturity, here God numbers them from age 20.

It is generally believed that this was an annual tribute to maintain the temple and the tribute that is referred to in Matthew 17:24-27. As this was a “ransom” for the “soul”, the rich were not to give more, nor the poor less (verse 15), to show that the souls of the rich and poor are equally precious and that God is *no respecter of persons*, (Acts 10:34; Job 34:19). In other offerings men were to give according to their ability; but this, which was the *ransom of the soul*, must be alike for all; for the rich have as much need of Christ as the poor, and the poor are as welcome to him as the rich.

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VERSES 17-21 – That the tabernacle was to have an ample supply of water had been implied in the directions given for the washing of Aaron and his sons at its outer door (Exodus 29:4). It is further indicated by the command to “wash the inwards” of victims (Exodus 29:17). This brazen laver, which was to stand on a separate “foot,” or base, was to be in the court of the tabernacle, between the entrance to the tabernacle and the “brazen altar.” This was to be kept constantly supplied with water, and was to furnish whatever might be needed for the various ceremonies. Among its other uses, it was to supply liquid for the constant cleansing of the priests, who were to wash both their hands and their feet on every occasion of their entering the sacred tent, and even on every occasion of their ministering at the brazen altar (verse 20). This law was to be “a statute for ever” (verse 21), and its violation was to be punished by death.

It is remarkable that nothing is said respecting either the shape or the size of the laver. We may perhaps assume from these examples that the brazen laver of the tabernacle was a large vase or basin, standing upon a stem, which was fixed into a base. There would be a special practical need for such a practice in the case of persons who were employed about bloody sacrifices, who slew the victims, sprinkled, the blood, and even dashed it against the base of the altar. On some rare occasions the priests were required to bathe their whole persons, and not their hands and feet only (Exodus 29:4 and Leviticus 16:4).

Contempt of the simple and easy regulation to wash at the laver would imply contempt of purity itself and was a great offence to God punishable by death (compare Exodus 28:35 & 43). This is another type and a solemn reminder that we must be spiritually and morally clean before entering any service for the Lord (Hebrews 10:22).

VERSES 22-24 - The composition of the oil required for anointing the priests (Exodus 29:7), the altar (Exodus 29:36), the tabernacle itself (verse 26), and its furniture (verses 27, 28), was a necessary matter for Moses to know, and is now declared with much minuteness; the exact weight of each spice, and the exact quantity of the olive oil being given (verses 23, 24). Directions are added for its use (verses 26-30): and finally, a warning is given against its application to any persons except the priests, or its composition for any other purpose besides the use of the sanctuary (verses 31-33).

The ancients recognized a vast variety of spices. “**Pure myrrh**” - the shrub which yields myrrh (*Balsamodendron myrrha*) produces two kinds — one, which exudes spontaneously, and is regarded as the best and another, of inferior quality, which flows from incisions made in the bark. It is the former kind which is here intended. Myrrh was among the ancients in high request as a spice. It was used by the Egyptians for embalming, in Persia as an odor; by the Greeks for incense and in unguents; by the later Jews in funerals (John 19:39); and was largely exported from Arabia and Ethiopia into various parts of Asia and Europe.

NOTES: Psalm 45:6-8

“Sweet cinnamon” - Cinnamon was a far rarer spice than myrrh. It is only mentioned three times in the Old Testament (Proverbs 7:16; Song of Solomon 4:14). It is the inner bark or rind of a tree allied to the laurel, and called by some *Laurus cinnamomum*, by others *Cinnamomum zeylanicum*. In more recent times the tree grows only in India on the Malabar coast, in Ceylon, Borneo, Sumatra, Cochin China, and China.

“Sweet calamus” - Aromatic reeds, probably of several distinct kind, seem to have been the produce anciently of Palestine, Arabia, Mesopotamia, and India. It is impossible to say what exactly was the species here intended. Calamus is mentioned as a spice in Isaiah 43:24; Jeremiah 6:20; Ezekiel 27:17; and Song of Solomon 4:14; but the term used (kaneh, “cane”) is vague; and it is not at all clear that one species only is alluded to.

“Cassia” - The modern cassia is the inner bark of a tree distinct from the cinnamon tree, known to botanists as Cinnamomum cassia, which is a native of India, Java, and the Malay peninsula. In taste and scent, it “bears a strong resemblance to cinnamon, but is more pungent and of coarser texture”. It is uncertain, however, if this is the spice here indicated. The Hebrew word used is *kiddah*, not *ketsioth* (as in Psalm 45:8); and it is very doubtful whether the two are identical.

In latter times the shekel was a coin, however at the time of the Exodus it was a measure of weight. It appears that there were two weights of a shekel – the standard shekel (.4 ounces) and the royal shekel (.8 ounces). Most assume from the nature of its use in the tabernacle that the royal shekel is referred to here. Refer back to page 107 of this study (Exodus 29:40) for information about a hin.

For the significance of this oil refer to our study, pages 103-104 (Exodus 29:7).

VERSE 25 – “An oil of holy ointment” – or perhaps more accurately “an oil of holy anointing,” or “a holy anointing oil,” as the translators rendered it in verse 31, and also in the last clause of the present verse. It was to be “an ointment compound after the art of the apothecary” - not a simple mixture of the ingredients mentioned, but the product of trained skill and knowledge applied to the materials. Jewish tradition says that the essence of each spice was extracted from it, and only these essences mingled with the olive oil. We are told later (Exodus 37:29) that the task of preparing the holy oil was committed to Bezaleel.

NOTES: Psalm 133:2 _____

VERSES 26-29 – The Tabernacle and all its furnishings were to be anointed with this oil.

To anoint or anointing can be material or spiritual and frequently both. The material use was to designate or set apart for a specific purpose and the spiritual was a type for the outpouring of the Holy Spirit upon the recipient.

Anointing is to authorize, or set apart, a person for a particular work or service (Isaiah 61:1). The anointed person belonged to God in a special sense. The phrases, “the Lord’s anointed,” “God’s anointed,” “My anointed,” “Your anointed,” or “His anointed” are used of Saul (1 Samuel 26:9, 11), David (2 Samuel 22:51), and Solomon (2 Chronicles 6:42). In the New Testament, all who are Christ’s disciples are said to be anointed; they are God’s very own, set apart and commissioned for service (2 Corinthians 1:21).

Priests, kings, and prophets were anointed. Oil was poured on the head of the person being anointed (Exodus 29:7). Kings were set apart through the ritual of anointing, which was performed by a prophet who acted in God’s power and authority (1 Samuel 15:1). The Old Testament also records two instances of the anointing of a prophet (1 Kings 19:16; Isaiah 61:1).

Jesus the Messiah is described as “anointed.” This description is found in the psalms of the Old Testament that prophesy the coming of Christ and in the preaching of the apostle Peter in the Book of Acts. “Messiah” comes from the Hebrew word for “anointed” and “Christ” comes from the Greek word.

In the New Testament, anointing was frequently used in connection with healing. The Holy Spirit’s activities in a believer’s life are pictured in terms associated with anointing. Jesus’ disciples anointed the sick (Mark 6:13), and James instructed the elders of the church to anoint the sick with oil (James 5:14). This anointing was for healing. Anointing in the New Testament also refers to the anointing of the Holy Spirit, which brings understanding (1 John 2:20, 27). This anointing is not only for kings, priests, and prophets; it is for everyone who believes in the Lord Jesus Christ. This is also a spiritual anointing, as the Holy Spirit anoints a person’s heart and mind with the love and truth of God.

VERSES 30-33 - Not until all his surroundings had received sanctification was Aaron to be consecrated. So God constantly prepares men’s surroundings for them before he places them into them. Even as our Blessed Lord “prepares places for us” (John 14:2-3). As we discussed there were many types of anointings, but this was to be special and the oil was not to be used outside of the anointing of the tabernacle or the priesthood (Exodus 29:33).

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VERSES 34-38 – Moses is given instructions for the ingredients for the incense. Like the oil, it will have four ingredients. Unlike the oil, the incense will be used daily and require great amounts over time and therefore the quantity is not specified, but rather the proportions which were to be equal (verses 34).

Like the oil, the Israelites are prohibited from using it or making a portion for private use or they will be cut off from the people.

“Stacte” – There is much debate as to exactly what this was and we will not try to resolve the debate here. The Hebrew word used means simply “a drop” and most likely refers to a gum or resin from a tree.

“Onycha” - The Hebrew word seems to mean a “shell” of some kind or other and again there is debate as to whether this is referring to a shell fish or nut, both of which were used in ancient cultures to create perfumes.

“Galbanum” - The gum from an herb that grew one to one and one-half meters (three to five feet) high and had greenish-white flowers. Galbanum was the milky substance extracted from the stems that quickly hardened.

“Frankincense” - An aromatic gum resin obtained from the *Boswellia* tree. These trees are large with small, white, star-shaped flowers and leaves resembling the mountain ash. The gum is obtained by cutting into the bark and collecting the resin from the tree. When this substance hardens, it is gathered and used as incense. The trees are native to India, Arabia, and Africa. Palestine probably obtained this product through foreign trade.

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EXODUS CHAPTER THIRTY-ONE

VERSES 1-11 – God selects Bezaleel of the tribe of Judah, as head and chief and Aholiab of the tribe of Dan, as his assistant to be the artisans for the construction of the tabernacle, its furnishings, the priesthood garments, the oil and incense. God promised an infusion of special wisdom and knowledge, so that they were at once naturally and supernaturally fitted for their task. “Cunning” in verse 4 is perhaps more accurately translated as artistic.

Aholiab appears to have had the entire charge of the textile fabrics, both woven and embroidered (Exodus 38:23). Hiram, the chief artist employed by Solomon for the ornamental work of the temple, was also a descendant of Dan (2 Chronicles 2:14). Yet the Danites were in general rather warlike and rude than artistic (Genesis 49:17; Deuteronomy 33:22; Judges 13:2; 18:11, 27).

It is a matter of debate whether these two men did all of the work or if they supervised others: “...in the hearts of all that are wisehearted I have put wisdom, that they may make all that I have commanded thee.” (verse 6)

VERSES 12-17 – At first glance this would appear to be merely a repetition of the Sabbath, however upon closer examination we realize that it adds to former notices (Exodus 20:8-11; 23:12) two new points:

1. That the sabbath was to be a sign between God and Israel, a “distinguishing badge,” a “sacramental bond”; and
2. That its desecration was to be punished with death (verse 15).

The penalty of death for breaking the sabbath seems to overly severe to us today, but the erection of sabbath-observance into the special sacramental sign that Israel was in covenant with God made non-observance an offence of the gravest character. The man who broke the sabbath destroyed, so far as in him lay, the entire covenant between God and his people — not only broke it, but annulled it, and threw Israel out of covenant. Hence, when the sin was committed, no hesitation was felt in carrying out the law. (See Numbers 15:32-36.)

There were other sabbaths besides that of the seventh day (Exodus 23:11; Leviticus 25:2-12; etc.), but the expression: “a sabbath of rest” here addresses only the seventh day Sabbath.

Perhaps another reason for the Sabbath to be reinforced here is that having received the instructions for the tabernacle, there might be an urgency to complete it and because of its importance work through the Sabbath. That was clearly not going to be acceptable before God.

VERSE 18 - It had been assumed, in the directions given for the construction of the ark, that God would give, in some material form, a document to be called “the testimony,” which was to be laid up inside it (Exodus 25:16). It is not too much to say that the tabernacle was constructed for this purpose; the rest of the tabernacle was designed with a view to the holy of holies which was designed as a receptacle for the ark — and the ark was designed as a receptacle for the tables of testimony.

Few things are more enduring than some kinds of stone. Gold and silver are,

comparatively speaking, soft. Iron corrodes. Steel was unknown at the period. The material selected to receive the moral law was as nearly indestructible as possible. The tables may still exist, and may one day be discovered under the mounds of Babylon, or in the bed of the Euphrates. The character of the material was thus in harmony with the contents of the tables, consisting, as they did, of laws whereof no jot or tittle shall pass away till the fulfilment of all things (Matthew 5:18).

The tables were “written with the finger of God” — *i.e.*, “inscribed supernaturally” — not cut by any human hand (compare with Exodus 32:16). It is useless to speculate on the exact mode of the Divine operation.

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EXODUS CHAPTER THIRTY-TWO

VERSE 1 – We must consider the circumstances of the situation here. It had taken approximately 45 to 47 days for the Israelites to travel from Egypt to Mount Sinai (Exodus 19:1-2; page 63 of study and the feasts, in particular “pentacost” Exodus 23:14-16; pages 77-81 of study). During those 45 to 47 days, God had parted the Red Sea, delivered them from the Egyptian army, brought them to water, delivered manna and quail to them, made them victorious in a battle with the Amalekites. Once at Mount Sinai, they had prepared for three days and then seen the evidence of the Lord on the mountain and heard God speak the ten commandments (Exodus 19:16-20:21; pages 63-66 of study). Moses had made three trips up Mount Sinai (although probably not to the summit) and returned (Exodus 19). Immediately thereafter, Moses received the instructions for civil law that he delivered to the Israelites (Exodus 20:22-24:3; pages 66-85 of study).

In short, a lot has happened in a very short period of time. Now suddenly Moses has gone up to the top of the mountain and apparently nothing has happened for 40 days and nights. Previously the Lord had been apparent to them in a pillar of smoke by day and fire by night. Upon their arrival at Mount Sinai they had seen and heard the thundering and seen the lightning upon the mount. This apparently all ceased while Moses was on the Mount because we are told the cloud settled upon the summit with Moses (Exodus 24:16-18).

Aaron had ascended partially up the mount with the seventy elders and was commanded by Moses to “tarry” (wait) there while Moses and Joshua went farther up the mount (Exodus 24:9, 14). Apparently a number of the Israelites now advanced to this position to seek out Aaron as Moses had commanded should any questions arise during his absence (Exodus 24:14).

The Israelites had grown impatient, and regarding their leader as lost to them, and the Divine Presence which they had hitherto enjoyed as lost with him, insisted on having a symbol of that presence made for them. Under these circumstances they wanted a visible tangible something, in which they could regard the Divine Presence as resting, and whereto they might offer worship and sacrifice (verse 8). They therefore went to Aaron and requested him to “make us gods.” It is not clear why no mention is made of Hur, who had been made co-regent with Aaron (Exodus 24:14).

In scripture, 40 seems to be associated with a time of trial or testing (refer to pages 80-81 of study). Here the Israelites failed their test.

VERSES 2-3 – In Aaron’s defense, we must realize that he has ascended part way up the mountain and there is waiting. Approximately two million people are unhappy and advancing on him in violation of the boundaries that God had set (Exodus 19:12-13). If they fear not God, how will they react to him? In later verses we will see that Aaron tries motivation. Let us consider this possibility: at this point Moses has not delivered the request for donations of materials yet, Aaron asks of them their gold (riches). Maybe he had hoped that they would not do this. If that is the case, as we shall learn, the Israelites call his bluff. Consider also that Aaron until now has spoken what was relayed to him from the Lord through Moses, never on his own.

The Jews have a tradition that Hur opposed the people's demand and they fell upon him and stoned him (and therefore we never read of him after) and that this frightened Aaron into compliance (Matthew Henry's Commentary).

VERSES 4-5 – Certainly the Israelites have already transgressed against God in that they have advanced onto the mountain against God's command (Exodus 19:12-13, 23-24), they are desiring a graven image against God's commandment (Exodus 20:4-5) and they are desiring "gods" (plural), whereas throughout their experience, the Lord has continually advocated being the only God (Exodus 20:1).

There is a little question that the Israelites have quickly desired to return to the polytheistic beliefs of Egypt despite having several times declared their loyalty to the Lord (Exodus 19:8; 24:3 & 7). Many believe that Aaron was quick to do the same by creating a molten calf in representation of the Egyptian god Apis.

But there are several objections to this view. The first is that the Egyptian gods had just been discredited by their powerlessness being manifested it would be odd to return to them. Second, Apis was not a calf, but a bull. Third, Apis was a live bull of which they had in their possession (sacrifices), so why a molten image? Fourth, a calf is immature and not a symbol of strength in any culture.

Consider the possibility: Aaron has only been a spokesperson relaying the Lord's message as it was delivered to him through Moses. At this time he has not been called to the office of High Priest or anointed (Moses still on mountain receiving instruction). He has never spoken on his own authority or inspiration.

Suddenly an angry mob approaches in rebellion of the commandments that they have already received and demands "gods". Hur stands boldly against their demands and is killed by the mob. Aaron realizing his helplessness to stop the people at first tries to stall by asking of them their riches, which he believes that they will not due or at least take a while to comply with. To his surprise they quickly turn over their gold.

Again trying to stall and hoping that his brother Moses will soon return, makes a molten image of a calf. Surely they will reject this, who would worship a calf? There is no strength or power in a calf. But they do accept the molten image and clearly they desire "gods" and so in a last attempt Aaron tries to at least make them accept the image as representing the Lord and calls for "a feast to the Lord (Jehovah)".

VERSE 6 – Whatever efforts Aaron may have or may not have made to try and keep the Israelites from completely turning from the Lord, they fail and are for nought. The "feast to the Lord" quickly becomes a party with the most immoral of conduct. They "eat", "drink" and "play". This word "play" in the original text is a verb that suggests illicit and immoral activity. It is the same word that is translated as "sporting" in Genesis 26:8 where it says "Abimelech...saw...Isaac was sporting with Rebekah his wife." This further supported by Moses' observation that they were "naked" (verse 25).

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VERSES 7-10 - Moses, on the summit, was apparently so far removed from the camp and the cloud so shut out his vision of it, that he had neither seen nor heard anything unusual, and was wholly ignorant of what had happened, until God declared it to him (verses 7 & 8). After declaring it, God announced his intention of destroying the people for their apostasy, and fulfilling his promise to Abraham by raising up a "great nation" out of the seed of Moses (verse 10).

VERSES 11-13 - From the time that Moses had reached adulthood (Exodus 2:11) he had cast in his lot with his nation; he had been appointed their leader (Exodus 3:10); they had accepted him as such (Exodus 4:31); he had led them out of Egypt and brought them to Sinai; if he had looked coldly on them now, and readily separated his fate from theirs, he would have been false to his past, and wanting in tenderness towards those who were at once his wards and his countrymen. His own relationship with the Lord on the mount naturally drew him one way, his affection for Israel the other. It is to his eternal honor that he chose the better part; declined to be put in Abraham's place, and generously interceded for his nation (verses 11-13).

So again we find yet another type in that Moses as he intercedes on the behalf of Israel is a type of Christ who will intercede on our behalf (Hebrews 7:22-25).

Most certainly the 40 days and nights that Moses was upon Mount Sinai is recognized as a test for Israel, which they fail. Not as readily recognized is that it is also a test for Moses. For this time he has been within the cloud with the Lord, but what was his heart? In verse 10 the Lord tells Moses to "let me alone". In defiance of that destruction, Moses petitions the Lord on behalf of his people and proves himself to be worthy of the calling to be governor of Israel.

Moses has three pleas that he presents to the Lord to spare his people:

- 1) Israel is God's people, for whom he has done so much that surely he will not now destroy them, and so undo his own work.
- 2) Egypt will be triumphant if Israel is swept away, and will misrepresent the Divine action.
- 3) The promises made to Abraham (Genesis 15:5; 17:2-6; etc.), Isaac (Genesis 26:4), and Jacob (Genesis 28:14; 35:11), which had received a partial fulfilment, would seem to be revoked and withdrawn if the nation already formed were destroyed and a fresh start made.

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VERSE 14 – This is an interesting verse. At first glance it appears that the Lord repents from an evil desire. The problem is that neither scripture nor accepted understanding of God permits the idea of God ever having “evil” thoughts from which to repent. This is an anthropomorphic expression (a description of God using human terminology). It is yet another type: sinful man is rightfully destroyed by a just God that cannot permit that corruption in his kingdom, unless there is someone to intercede (here it is Moses, who is a type of Christ for an eternal intercession). In short, if things remain unchanged, the Israelites were deserving of destruction, but because Moses was willing to intercede, there was a change and a corresponding change in God’s plan. When men change their actions, God may change His (Jonah 3:10).

VERSES 15-16 – Moses descends the mountain carrying the two tablets. According to Deuteronomy 9:15: he carried them with both hands, presumably one in each hand. Each of the tablets had writing on both sides. It is because of this that many believe that the tablets contained the entire law and not just the Ten Commandments (we will discuss this in more detail with the second set). The tablets were entirely the work of God. Moses had nothing to do with their creation.

VERSE 17 – Although nothing is said of the reunion of Moses and Joshua, apparently Moses has rejoined Joshua who had been waiting partially up the mountain (Exodus 24:9-18, pages 86-87 of study). As they near the camp, the voices reach the ears of Joshua before the people can be seen and he interprets it as sounding like a battle. From this we can assume there was a lot of shouting and screaming.

VERSE 18 – Moses who has been told of the activities by the Lord, corrects Joshua and tells him that it is neither the voices of those victorious in battle, nor of those that are being defeated. Rather it is the “noise” (Strong’s #6963: voice, sound, noise) of people singing.

VERSE 19 – Moses had just interceded on behalf of Israel before the wrath of the Lord because of the conduct of the Israelites. Now when Moses witnesses the scene for his self, in his rage Moses destroys the tablets, deeming Israel unfit to possess them and later imposes the death upon them that he had just pleaded with the Lord to avert.

We get a picture of the scene between the singing of verse 18, the dancing here in verse 19 and their lack of modesty in verse 25.

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VERSE 20 – Moses first focuses his displeasure upon the idol, which he destroys. It must have been unimaginable to Moses that after witnessing the destruction of the idols of Egypt, that the Israelites would so quickly return to that which was obviously false and of no value.

Deuteronomy 9:21 records that Moses cast the dust of the destroyed idol into the stream that flowed from the mountain. It was most likely their only source of water and they would therefore be forced to “drink” their own idol if they thirsted. However, the chronology of events seem to differ between here and Deuteronomy 9:8-29. Here it sounds as if it occurred immediately and in Deuteronomy it sounds like it occurred after Moses spent another 40 days and nights before the Lord.

VERSES 21-24 – Moses immediately goes to Aaron, who was left in charge, for an explanation of what has happened. It is interesting and not explained in scripture about why no mention is made of Hur, who was also left to supervise with Aaron (Exodus 24:14 – consider speculation page 119 of study).

Until this time Aaron has only delivered what he has received of Moses. Again he does not realize the power of the Lord and His workings, Aaron is concerned with Moses’ anger (“my lord”) and not with the anger of the Lord that would have destroyed him had not Moses interceded on the behalf of Aaron (Deuteronomy 9:20).

Aaron makes excuses: first that it was the peoples’ fault and then claims that somehow when the gold was tossed into the fire it formed itself into the calf without any work from Aaron.

VERSE 25 – Undoubtedly remaining Amalekites were still in the area as well as others that would be observing such a large group of people in the area. Such a display by the Israelites could hardly generate stories of a righteous and moral people.

VERSES 26-27 – Moses and Aaron were Levites. Although there appears that there were no Israelites strong enough to stand against the popular opinion, none-the-less there were a few that were not completely happy with the course of events that was transpiring before them. When one man (Moses) raises the challenge “who is on the Lord’s side?” there are those that answer the call. In this case it appears that only those of the tribe of Levi raise to the challenge to stand for the Lord.

It is this willingness to serve the Lord that appears to have been the reason for the Levites being selected for the priestly roles in Israel (verse 29).

It is unlikely that every single member of the household of Levi answered the call as they are commanded to not spare family members (verse 27). Therefore it is believed that “all of the sons of Levi” refers not to every member of the family, but rather no other tribe responded and every one that went to Moses at the gate were all of the tribe of Levi.

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VERSE 28 – In verse 10 the Lord was going to destroy the Israelites for their conduct. They were spared by the intercession of Moses and therefore those that would not hear their savior and follow him received the death that had been promised (another type of Christ; John 14:6).

3000 seems like a small number compared to the 2,000,000 that we believe were there. It is generally believed that when the idolatrous conduct ceased that the slaughter stopped. The 3000 were an example unto the others of the seriousness of their sin. Today we are no different. Some people have serious injury (physical, emotional, spiritual) and death from their sins, but those that learn from their errors and change can be spared the consequences.

VERSE 29 – This consecration is believed to be not on the whole of the congregation, but rather on the Levites who followed the Lord’s call even when it meant the taking of the lives of their families (verse 27). Compare this with what we are called to as Christians in Matthew 10:34-37.

Because of their service, the Levites are blessed with the priestly responsibilities for the nation of Israel and the care of the tabernacle (Numbers 3:5-13; Deuteronomy 33:8-11).

VERSE 30 – Lest those that were spared from the slaughter believe that they were in some way more righteous than the deceased, Moses admonishes them “Ye have sinned a great sin...” Moses does not leave them without hope as he tells them that he will go unto the Lord on their behalf. We as Christians have that same hope that despite having done “great sin” in our lives, we have one (Jesus Christ) that will go before God to plead for our salvation.

VERSE 31 – Deuteronomy 9:17-19 seems to indicate that this return to the Lord was for another 40 day and night period.

Moses makes no excuse for the people. He does not refer to them as God’s people or chosen, knowing that they have forsaken that right by their conduct and that it is only by God’s grace that they could return to that status.

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VERSES 32-33 – Notice the change in Moses’ demeanor before the Lord. In verses 11-13 he boldly petitioned the Lord on behalf of the Lord’s people. Now having seen the gravity of their transgressions he humbly asks God to forgive them. He does not identify them as God’s people and he makes no excuse (unlike Aaron).

There is some debate as to what this “book” that is referred to here is: 1) the “Book of Life” containing the names of the righteous that will inherit God’s kingdom, 2) names of those living, 3) those that would inherit the promised land. Whichever it is, Moses casts his lot with that of his people and asks for no special recognition.

VERSE 34 – When they were led out of Egypt, we are told that the “Lord went before them” as a pillar of cloud by day and fire by night (Exodus 13:21-22). Having arrived at Mount Sinai we find that early on the Israelites “removed and stood afar off” from the Lord (Exodus 20:18) and now with their conduct with the molten calf, we find that the Lord will still lead them to the promised land, but not with His personal presence, but rather with a created messenger or “angel” (Exodus 33:2-3).

We can assume that because of their reluctance to enter into a close relationship with God, that they would reap the results of that desire. Later Moses again intercedes for the nation of Israel that God would lead them again (Exodus 33:12-14).

VERSE 35 – Although their lives were spared, there would be consequences for their sins. There would be difficulties and they would not receive the abundant blessings that the Lord had prepared for them.

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EXODUS
CHAPTER THIRTY-THREE

VERSES 1-3 – Notice the change in the relationship between the Israelites and their God. When they arrived at Mount Sinai they Lord proclaimed “I am the LORD thy God, which have brought thee out of the land of Egypt...” (Exodus 20:2) and now he tells Moses “the people which thou hast brought up out of the land of Egypt”. When they left Egypt it is recorded that the Lord went before them (Exodus 13:21-22), in Exodus 32:34 the Lord says that He would send “mine angel” before them and now it just “an angel”.

In verse 3 the Lord says that He will not be in their midst. He is not taking them to the land of promise because they deserve it, but to keep His promise to Abraham, Issac and Jacob (verse 1).

Later in verses 12-23 Moses again intercedes on the behalf of Israel that the Lord might once again be in their midst. However, it clearly shows that by our sins we separate ourselves from the presence of God.

VERSE 4 – After all that has happened the Israelites are sorrowful for their conduct. As a show they cease to wear jewelry (from which they had made the molten calf).

VERSES 5-6 – The Lord tells Moses that He will return to their midst, however merely not wearing jewelry is not sufficient. If He enters their midst and they even have in their possession the instruments from which they created the molten calf, He will destroy them. They must completely rid themselves of these items and then the Lord will return to their midst and decide their fate.

Verse 6 tells us that the Israelites complied and rid themselves of their ornaments.

VERSE 7 – A problem arises with this verse. How can Moses pitch the tabernacle outside the camp when the tabernacle is not constructed until chapters 35-40? It is generally understood that this was not the Tabernacle proper, but rather a temporary structure, most likely a tent to serve the purpose.

This is supported by the concept that Moses did this himself, whereas the Tabernacle was a major undertaking requiring the services of many to assemble, disassemble and transport.

This verse is generally understood as follows: the Lord has made it quite clear that because of the iniquity of Israel, He is withdrawing His presence from them. Moses realizes that he must petition the Lord on behalf of his people, but realizes that he cannot leave them unattended while he ascends the mountain again. The Lord has made known the importance of a dwelling place within Israel i.e., the Tabernacle. Because Israel has defiled the camp, Moses goes without the camp and establishes a temporary structure which is most likely a tent of some sort and “called it the Tabernacle”. It is from this structure that Moses prays for the return of God’s presence (verses 12-23).

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VERSES 8-11 – The Israelites apparently begin to realize the seriousness and the consequences of their actions and the necessity of someone interceding for them and all of their attention is upon Moses. The Lord visibly (by the cloud) shows His appearance before the camp of Israel as He communicates with Moses directly (but not His direct personage: Exodus 33:20-23). When Moses returns into the camp, it is Joshua that remains with the tabernacle and tends to it. It is interesting that it is not Aaron that is entrusted with the care of the tabernacle. It is most likely a result of his involvement with the conduct of the camp. It was only Moses and Joshua that did not defile themselves with the molten calf.

VERSES 12-13 – Moses uses this opportunity of dialogue with the Lord to inquire as to how the Lord is going to direct him to the land of promise, whether by His presence or by a messenger (angel). Moses also reminds the Lord that as troublesome as this people is, they are still His people.

VERSE 14 – The Lord says that he will be with Moses and give him rest. This promise is only to Moses.

VERSE 15-16 – Moses petitions to include the camp of Israel with the promise.

VERSE 17 – The Lord agrees because of Moses, not because Israel deserves His grace.

VERSES 18-23 – Having obtained the full restoration of the people to God's favor, Moses felt bold enough to ask the Lord to reveal His personage before him. He had already been admitted to closer communion with God than any one of the race of man since Adam in the garden. The glory of God had been seen by Moses to a certain extent, when God "descended in fire" upon Mount Sinai (Exodus 19:18). It had been seen with more distinctness when he was called up and "went into the midst of the cloud" (Exodus 24:18) and perhaps yet closer when Moses was "face to face" with the Lord (Exodus 33:11). But Moses longed for an even closer relationship. He was desirous of something further, something closer, something of which nothing more close could be imagined. So he asks to see the unveiled glory of God (verse 18). He asks, that is, to see exactly that which man in the flesh cannot see, or at any rate cannot see and live. But, of course, he does not know this. God, in reply, tells him he shall see all that can be seen of Him — more than anything which he has seen before.

Moses shall see "all his goodness": he shall be so placed as to see as much as mortal man can behold of "his glory" — God will pass by him, and when he has passed, Moses shall be allowed to look *after* him, and see what is here called "his back."

NOTES: (verses 8-11) Numbers 12:8 _____

EXODUS CHAPTER THIRTY-FOUR

VERSES 1-4 – Prior to the incident with the molten calf, God had made a covenant with Israel and they had accepted and agreed with it. Their sin had broken that covenant and their relationship with God (a type for sin in our personal lives and our relationship with God). Moses had interceded (a type for Christ) to restore that relationship.

The fervent and prolonged intercession of Moses had brought about the pardon of the people; and that, together with their repentance and their prayers (Exodus 33:4-10), had been accepted as a renewal of the covenant on their part; but it remained for God to renew the covenant on his part. The first step to this was the restoration of the tables, which were essential to the covenant, as being the basis of the law and manner of worship. To mark, however, that something is always forfeited by sin, even when forgiven, the new tables were made to lose one glory of the first — they were not shaped by God, as the first were (Exodus 31:18; 32:16), but by Moses.

Moses is required to do this with strict justice, since it was by his act that the former tables were broken (Exodus 32:19). These tables would contain “the words that were in the first tables”. Because of this statement, we know that this second set of tables contained the same information as the first set. We know that at least part of what was contained on them was the Ten Commandments (Exodus 34:28; Deuteronomy 10:4), however many believe that more than the Ten Commandments were recorded on the tables. In support of this is Exodus 32:15 that records that they were written on both sides and Exodus 34:28 that records that upon the tables were written “...the words of the covenant, the ten commandments.” Because of statements like these, many believe that the tables contained both the Ten Commandments as well as all of the instructions for worship.

Whichever is true we cannot be sure of from what is recorded in scripture. Whichever is the case, Moses now returns to the top of the mountain (his sixth ascent, although not all six were necessarily to the summit) this time carrying the blank tables with him. He alone went this time, not even Joshua goes with him this time.

VERSES 5-8 – God now fulfills His promise that He made to Moses in Exodus 33:19-23.

The promises were mainly two:

- 1) That He would proclaim His name to him afresh; and
- 2) That He would pass by him, and let him see, after He had passed, what man might see of His glory. This is expressed with extreme brevity in the words: “And the Lord passed by before him” (verse 6). Probably no further description could be given of that marvelous manifestation beyond those words in which it was promised (Exodus 33:21-23). Its effects were seen in that permanent reflection of God’s glory on the face of Moses, which thenceforth compelled him to wear a veil mostly when he showed himself to the people (Exodus 34:29-35).

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VERSES 9-10 – Moses again pleads for his people and the Lord restores the covenant with them.

VERSES 11-17 – Notice that with that covenant restored, the Lord again says that He (not an angel) will go before them.

The Lord warns about exposure to, tolerance of, or acceptance of any of the beliefs, customs or practices of the peoples that they shall encounter. To do so, the Lord proclaims that “they go a whoring”. This expression, so common in the later books, is here used for the first time. It implies that the relation between man and God is analogous to that of the marriage-bond, so that deserting him for other gods is a species of adultery. Compare the frequent representations in the New Testament of Christ as the “Bridegroom” and the Church as his “Bride.”

VERSES 18-26 – The Lord reintroduces the feasts as part of the covenant. They are the same as when they were first introduced in Exodus 23:14-19 (pages 77-81).

VERSE 27 – Moses is commanded to write (record) the instructions that the Lord had just delivered to him in verses 10 thru 26.

VERSE 28 – Although the Israelites had been forgiven and a new covenant established, they would still be required to pass the original test that they had failed i.e., remain 40 days and nights while their spiritual leader was away from them. Perhaps there is a lesson for us. Although we may stumble and sin and repent and be forgiven, God may expect that we re-encounter that sin that we have succumbed to until we demonstrate our strength to withstand it.

“He wrote upon the tables”: It has been argued from this expression that Moses wrote the words on the second tables; and it would be natural to so understand the passage, had nothing else been said on the subject. But in verse 1 we are told that “the Lord said...I will write upon these tables;” and the same is repeated in Deuteronomy 10:1-4. In Deuteronomy 10:4, it is distinctly declared “He” (*i.e.* God) “wrote on the tables according to the first writing.” We must therefore regard “he” in this passage as meaning “the Lord”.

VERSES 29-35 – This experience changed Moses that he now had a brightness or glow about his appearance. Even a limited exposure to the “glory” of the Lord changed Moses and is further evidence that no man can see the glory of God and live, for he would have to be forever changed from the experience. Moses is apparently unaware of the change until he sees the reaction from the people and puts a veil over his face when contacting the people. This veil is removed when Moses speaks with the Lord or is in the tabernacle.

NOTES: 3 Nephi 9:25-26 _____

EXODUS
CHAPTER THIRTY-FIVE

VERSE 1 - The work commanded during Moses' previous trip to the summit of Mount Sinai (Exodus 24:15 – 31:18) and hindered first by the infraction (Exodus 32) and then renewed (Exodus 33 & 34), is now about to commence under the direction of Moses.

VERSE 2-3 – A repetition of what was first commanded in Exodus 20:8-11 (pages 64-65 of study) and expanded unto Moses in Exodus 31:12-17 (page 116 of study). The kindling of fire in early times involved considerable labor and time. Additionally, in the warm climate of Arabia and Palestine artificial warmth was not generally needed and fire was most likely kindled for cooking purposes, which involved further labor.

Most likely caution was needed so that the people in their zeal to hurry on the work of the tabernacle and regarding that work as a sacred one, and so exceptional, might be tempted to make infractions of the law or even entirely neglect it while the work was in progress.

VERSES 4-9 – The offerings of materials for the construction of the tabernacle and its contents are repeated from Exodus 25:2-7 (pages 88-89 of study).

VERSES 10-11 – The basic pieces of the Tabernacle are described which were previously addressed in more detail: *“the tabernacle”* Exodus 26:1-6; *“the tent”* Exodus 26:7-13; *“covering”* Exodus 26:14; *“boards”* Exodus 26:15-25; *“bars”* Exodus 26:26-29; *“pillars”* Exodus 26:32-37; and the *“sockets”* Exodus 26:19, 21, 25, 32, and 37. See page 97 of study.

VERSE 12 – *“the ark and the staves thereof”* Exodus 25:10-15; *“the mercy-seat”* Exodus 25:17-22 (pages 90-92 of study); *“the veil of the covering”* Exodus 26:31 (page 97 of study).

VERSE 13 – *“the table”* and its accessories Exodus 25:23-30 (page 95 of study).

VERSE 14 – Compare Exodus 25:31-39 (page 96 of study).

VERSE 15 – *“the incense altar”* Exodus 30:1-10 (pgs 109-111); *“is staves”* Exodus 30:5 (pg 109); *“the anointing oil”* Exodus 30:23-25 (pgs 112-113); *“the sweet incense”* Exodus 30:34-35 (pg 115); *“the in hangings for the door”* Exodus 26:36 (pg 97).

VERSE 16 - Exodus 27:1-8 (pg 98); Exodus 30:18-21 (pg 112).

VERSE 17 - Exodus 27:9-18 (pg 99).

VERSE 18 – “*The pins of the tabernacle and the court*” had not been previously mentioned. They most likely were tent-pegs, to which were attached the cords which kept taut the covering of the tent over the tabernacle and steadied the pillars to which the hangings of the court were fastened.

VERSE 19 – Exodus 28:1-43 (pgs 100-102).

VERSES 20-29 – Moses dismissed the people; but they soon began to return, bringing their offerings with them. We learn in Exodus 36:4-6 that the people brought more than was needed and had to be instructed to cease bringing their offerings.

VERSES 30-35 – In Exodus 31:1-6 God had told Moses whom he should set over the work. Accordingly, he now made known to the people that the construction of the tabernacle and its furnishings would be committed to two men — Bezaleel, the son of Uri, as principal, and Aholiab, the son of Ahisamach, as his assistant — who would teach” those under them what they were to do (verse 34). See page 116 of study.

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EXODUS
CHAPTER THIRTY-SIX

VERSES 1-2 – Bezaleel and Aholiab with their assistants begin the work. The Lord had instructed Moses in Exodus 31:1-11 (page 116 of study) that He had prepared these two for this work. In the thirty-first chapter it is not clear if they were to do all the work themselves or to supervise others. Here in Exodus 35:34 and 36:1-2,4,8 it seems clear that others assisted in the construction of the tabernacle. Later verses will seem to indicate that Bezaleel alone made the furnishings for the tabernacle.

VERSE 3 – Once the craftsmen received the materials collected from the offerings from Moses, they begin their work.

VERSES 4-7 – The people continue to bring their offerings, far exceeding what is necessary and most be instructed to stop.

VERSES 8-38 – The construction of the Tabernacle matches the instructions received by Moses in chapter 26 of Exodus.

Verses 8-18: Exodus 26:1-11 (page 97 of study)

Verses 19-34: Exodus 26:14-29 (page 97 of study)

Verses 35-36: Exodus 26:33-34 (page 97 of study)

Verses 37-38: Exodus 26:36-37 (page 97 of study)

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EXODUS
CHAPTER THIRTY-SEVEN

VERSE 1 – While it appears that many craftsmen were employed for the construction of the Tabernacle, apparently Bezaleel alone would construct the furnishings beginning here with the ark itself.

VERSES 1-9 – These verses correspond with Exodus 25:10-20 (pages 90-92 of study).

VERSES 10-16 – Correspond with Exodus 25:23-29 (page 95 of study).

VERSES 17-24 – Correspond with Exodus 25:31-39 (page 96 of study).

VERSES 25- 28 – Correspond with Exodus 30:1-5 (page 109 of study).

VERSE 29 – This verse is an abbreviation of Exodus 30:23-35 (pages 112-115 of study).

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EXODUS
CHAPTER THIRTY-EIGHT

VERSES 1-7 – The work continues to progress. These verses correspond with Exodus 27:1-8 (pages 98-99 of study).

VERSE 8 – Corresponds with Exodus 30:18 (page 112 of study).

VERSES 9-20 – Corresponds with Exodus 27:9-19 (page 99 of study).

VERSE 21 – The “sum” or inventory of the materials for the Tabernacle is made. This inventory will be recorded in verses 24-31.

VERSE 22 - The direction of the *whole* work by Bezaleel is here asserted more definitely and decidedly than elsewhere. Compare with Exodus 31:2-6; 36:1-2.

VERSE 23 - Aholiab’s special gifts are here pointed out. His business was with the textile fabrics — not with the woodwork or the metal-work — of the sanctuary.

VERSES 24-31 – The fact that the Israelites left Egypt with great wealth is confirmed here by the amount they offered for the construction of the Tabernacle. We must remember that they still had more as they were compelled to stop bringing the materials. Compare with Exodus 12:35-36 (page 46 of study).

The total of the gold here is 29 talents and 730 shekels which is approximately 40,940 ounces (depending on which conversion rate is used) or 2558.75 pounds. At \$425.00 per ounce today it would be worth \$17,399,500.00.

The total of the silver is approximately 141,000 ounces. At the current rate of \$7.30 per ounce its current value would be \$1,029,300.00.

Verse 26 records the population of the males over 20 years of age as 603,550. This agrees with the total recorded in Exodus 12:37 (page 46 of study) and Number 2:32.

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EXODUS
CHAPTER THIRTY-NINE

The work continues. Verses 1 thru 31 records the manufacture of the priestly garments and verses 32-43 is where Moses inspects the completed work and gives his approval.

VERSES 1-7 – Correspond with Exodus 28:5-14 (page 100 of study)

VERSES 8-21 – Correspond with Exodus 28:15-38 (pages 101-102 of study)

VERSES 22-26 – Correspond with Exodus 28:31-34 (page 102 of study)

VERSES 27-29 – Correspond with Exodus 28:39-40 (page 102 of study)

VERSES 30-31 – Correspond with Exodus 28:36-37 (page 102 of study)

VERSES 32-43 - The remainder of the chapter contains a recapitulation of the work done, and a statement that it was all submitted to Moses and approved by him. Accordingly Moses concluded all by “blessing” them; thereby signifying, not his own approval only, but the Divine approval, of their diligence and obedience.

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EXODUS
CHAPTER FORTY

VERSES 1-2 - The Lord gives the command to set up the tabernacle. Although all the work has been completed, it appears that the assembly did not begin until instruction was received from the Lord. The Israelites have learned through much hardship to "wait upon the Lord".

The tabernacle will be set up almost one year (fourteen days short of one year) after their exodus from Egypt (reference Exodus 12:2-3,6). Forty days later they would leave Mount Sinai (Numbers 10:11-12). The tabernacle was to be set up first; then the tent was to be placed over it. See verses 18 & 19.

VERSE 3 - The first thing to be placed within the tabernacle was the ark of the testimony, as containing the foundation of the covenant between God and Israel, and being the special token of God's presence with his people. The "two tables" were placed within the ark before it was brought into the tabernacle (verses 20, 21). Cover the ark with the veil is generally understood not mean placing the veil on the ark, but rather to hang up the veil in front of the ark as the partition separating the Holy of Holies from the remainder of the tabernacle so as to cover or conceal it from sight.

VERSE 4 - "Thou shalt bring in the table" *i.e.*, "the table of showbread" (Exodus 25:23-30; 37:10-16; page 95 of study). "And set in order the things", refers to what was placed on the table and where. Although not recorded here in Exodus, those instructions must have been received at some time and we find them recorded in Leviticus 24:5-7. "The candlestick" *i.e.*, the seven branched candelabrum (Exodus 25:31-39; Exodus 37:17-24; page 96 of study). "And thou shalt light the lamps" *i.e.*, the lamps would have to be lighted on the first day at evening (Exodus 27:21; 30:8; pages 96 & 99 of study).

VERSE 5 - "The altar of gold..." - See Exodus 30:1-10; 37:25-28; pages 109-111 of study.

"Before the ark of the testimony" *i.e.*, before the veil, opposite the ark of the testimony but not within the veil. See Exodus 30:6; page 109 of study.

"The hanging of the door" *i.e.*, the curtain which closed the front or eastern end of the tabernacle. See Exodus 26:36; 36:37; page 97 of study.

VERSE 6 - "The altar of burnt-offering" see Exodus 27:1-8; Exodus 38:1-7; pages 98-99 of study.

"Before the door of the tabernacle": it was to be placed in the court, directly in front of the entrance, but not close to it, since the place of the laver was between the entrance and the altar (see next verse).

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VERSE 7 – “The laver” see Exodus 30:18; Exodus 38:8; page 112 of study.

“Put water therein”, the water was required:

1. For the cleansing of the priests (Exodus 30:19-21; 40:12, 31; Leviticus 8:6), and
2. For washing the victims (Leviticus 8:21).

VERSE 8 – “The court” see Exodus 27:9-18; Exodus 38:9-20; page 99 of study.

“The hanging at the court gate” *i.e.*, the curtain at the entrance of the court (Exodus 27:16; Exodus 38:18; page 99 of study).

VERSES 9-16 – This records the anointing of the tabernacle and its furnishings as well as the consecration of Aaron and his sons. These verses correspond with Exodus 29:1-44 (pages 103-108) and the completion is more completely documented in Leviticus 8:1 – 9:24.

Verses 13-15 record the anointing of Aaron and his sons. The mode of anointing does not seem to have been identical in the two cases. The oil was first poured upon Aaron’s head (Leviticus 8:12; Psalm 133:2), and afterwards sprinkled upon him (Leviticus 8:30). It was, apparently, only sprinkled upon the priests (Leviticus 8:30). This was a lower form of anointing; and hence the high priest was sometimes called “the anointed priest” (Leviticus 4:3,5,16; 6:22; 16:32, etc.).

VERSES 17-33 – These verses record the actual assembly of the tabernacle. By all accounts it seems that they were able to assemble it in a day: “...on the first day of the month, that the tabernacle was reared up.”

VERSE 17 – Corresponds with verse 2 (page 135 of study)

VERSES 18-19 – Verse 19 makes a clear distinction between the “tabernacle”, the “tent” and the “covering”. See page 97 of study for the layers of the tent.

VERSES 20-21 – Moses places the two tables of stone containing the Ten Commandments into the Ark. He then put the staves into the rings, left them there and placed the mercy seat upon the ark. Next Moses hung the veil on the four pillars between the holy place and the holy of holies and thus covered and concealed from sight, the ark of the testimony. (See the comment on verse 3)

VERSES 22-23 – Moses sets the table upon the north side of the tabernacle and the bread “in order”. See verse 4 (page 135 of study) and Leviticus 24:6-8 reference this “order”.

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VERSES 24-25 – The candlestick is placed on the south side and lighted (see verse 4, page 135 of study). The duties that the priests would assume are performed on this first occasion by Moses.

VERSES 26-27 - The golden altar, or “altar of incense,” was placed “before the veil” — *i.e.*, outside it, in the holy place, midway between the table of show-bread and the golden candlestick.

VERSE 28 - Moses hung on the five pillars at the entrance to the tabernacle the “hanging” or “: curtain,” which had been made for the purpose (Exodus 26:36-37; page 97 of study).

VERSE 29 - See verse 6; page 135 of study. Moses in his priestly character inaugurated the altar by offering upon it the first evening sacrifice. (See Exodus 29:38-41; page 107 of study)

VERSE 30 – For its position see Exodus 30:18 (page 112 of study) and Exodus 40:7 (page 136 of study).

VERSES 31-32 – See Exodus 30:20-21 (page 112 of study).

VERSE 33 – TA-DA! IT IS COMPLETED!

With the hanging of the curtain at the entrance to the court, the construction of the tabernacle was complete. It was probably not till after this that Moses performed the acts of worship mentioned in the course of the narrative — putting water in the laver (verse 30), offered sacrifice (verse 29), lighted the lamps (verse 25), and burnt incense on the golden altar (verse 26).

VERSE 34 - The cloud so often spoken of (Exodus 13:21, 22; 14:19, 20, 24; 19:9; 24:15-18; 33:9, 10) covered the tent. It first descended on the outer covering and rested there. Then it entered inside, and filled both holy place and Holy of Holies.

VERSE 35 – “Moses was not able to enter” - it is implied that he wished and tried to enter — but the “glory” prevented him. (Compare with Exodus 33:18-23; 1 Kings 8:10-11; 2 Chronicles 5:1-14; 7:1-2.) It was not the external “cloud” which prevented Moses from entering, but the internal “glory.” But the two are regarded as inseparable.

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VERSES 36-38 – The cloud, which had gone before the Israelites from Succoth onward (Exodus 13:20-22; pages 49-50 of study), been upon the summit of the mountain from their arrival at Sinai (Exodus 19:9,16-18; page 63 of study) and which had recently settled upon the improvised “Tent of Meeting” (Exodus 33:9-10; page 126 of study), left its place, and “covered” the newly-constructed structure externally (verse 34), while an intensely brilliant light — here called “the glory of God” — filled the whole interior of the tabernacle. Moses, it appears, would have reentered the tabernacle; but he could not because “glory” was too dazzling (verse 35). Thus a distinct approval was given to all that had been done. God accepted his house and entered it. The people saw that he had foregone his wrath, and would be content henceforth to dwell among them and journey with them.

Henceforth, throughout the wanderings, the cloud and tabernacle were inseparable. If the cloud was lifted a little off it and moved in front, the tabernacle had to follow (verse 36) — if it settled down on the roof, the people stopped and remained until it moved again (verse 37). The appearance was as of a cloud by day, and as of fire by night, so that all could always see where the tabernacle was and whether it was stationary or in motion (verse 38). After the first descent, it would seem that “the glory” withdrew into the Holy of Holies, so that both Moses and the priests could enter the holy place, and minister there (Leviticus 8:10; 10:13, etc.).

The cloud henceforth served the Israelites as guide — not only directing their course, but determining when they were to move, and how long they were to rest at each encampment. See Numbers 9:15-23.

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TYPES IN EXODUS

Many of the historical events that are recorded in Exodus were also examples of things that would occur in the future. Among theologians and scholars these are categorized as types, anti-types, shadows and a few other categories. For the purposes of this study, we shall not be as specific and merely refer to them as types and try to establish a general understanding of what could be a very complex study.

Scripture tells us that the Old Testament was a shadow of things that would follow (Romans 15:4; Colossians 2:16-17; Hebrews 8:5; 10:1; Galatians 3:24-26; Mosiah 8:90; Third Nephi 4:44-47).

In Exodus these types can be grouped into several categories.

The first group of types:

Pharaoh – Satan
Egypt – World and/or sin
Israel - Church
Moses – Christ
Red Sea – Baptism
Canaan – Heaven

PHARAOH - SATAN

- 1) Neither Pharaoh nor Satan wants to release those that they believe to be their subjects.
Exodus 5:2; Second Nephi 11:93-94 & Third Nephi 8:51
- 2) At first Pharaoh/Satan would not let the Israelites out of the land (Egypt). God calls Israel/Church completely out of Egypt/world and/or sin.
Matthew 6:24; Second Corinthians 6:17 & First John 2:15
- 3) Pharaoh/Satan concedes to allow them to go, but not very far. God requires complete separation.
Exodus 8:28; Luke 10:27 & Romans 12:1
- 4) Pharaoh/Satan allows the men to go, but women and children must remain. God requires all domestic relations.
Exodus 10:11; Second Samuel 2 & Titus 2:1-10
- 5) Pharaoh/Satan allows the people to go but leave their possessions. God requires all our possessions and that we are generous with them.
Exodus 10:24; Acts 11:29; First Corinthians 16:1-2; Second Corinthians 9:7 & Ephesians 4:28

6) Even when Pharaoh released them, he pursued after them to reclaim them. Satan is also always pursuing us.

Exodus 14:5-7; Galatians 5:1; Third Nephi 8:51 & Second Peter 2:20

EGYPT – WORLD/SIN

1) As Israel was in bondage to Egypt and delivered, so is the Christian Church delivered from the bondage of sin and temptations of the world.

Exodus 6:6 & Romans 8:21

2) Egypt represented all the various beliefs and theologies of the time even as when Paul encountered entered the city of Athens and passed all the idols to the various gods and told them of the “unknown god”.

(pages 26-48 of study for Egyptian gods) Exodus 7:5 & Acts 17:22-23

3) Egypt possessed great wealth and riches which lures many away from the Gospel.

Exodus 12:35-36 & Jacob 2:14-24

ISRAEL – CHRISTIAN CHURCH

1) Both are purchased possessions – Israel (Exodus 15:16) & Church (Acts 20:28)

2) God’s peculiar treasure – Israel (Exodus 19:5) & Church (Titus 2:14)

3) A kingdom of priests – Israel (Exodus 19:6) & Church (Revelation 1:6)

4) A holy nation – Israel (Exodus 19:6) & Church (First Peter 2:5 & 9)

MOSES - CHRIST

MOSES

Deuteronomy 18:15-19

He escaped a decree of death when just a baby

(Exodus 1:22; 2:1-10)

He forsook riches to save Israel

(Hebrews 11:24-27)

He was sent to deliver his people

(Exodus 3)

JESUS

Acts 3:22-23

He escaped a decree of death when just a baby

(Matthew 2:13-18)

He forsook riches to save us

(2 Corinthians 8:9; Philippians 2:5-8)

He was sent to deliver all men

(Matthew 1:21; John 3:16)

The old law was given by Moses
(Exodus 35:1)

The new law was given by Jesus
(Hebrews 8:6-13; Ephesians 2:15)

Moses had Aaron for his spokesman
(Exodus 4:10-17)

Jesus sent the apostles to speak for
Him
(Matthew 28:19-20; Mark 16:15)

Moses and Aaron performed miracles to
prove their claims
(Exodus 4:1-9, 29-31)

Jesus and the Apostles performed
miracles to prove their claims
(John 20:30-31; Mark 16:20;
2 Corinthians 12:12)

Israel turned from serving Pharaoh to
follow Moses
(Exodus 4:29-31)

Men turn from serving Satan to
follow Jesus
(Matthew 11:28-30; 16:24)

By faith Israel was baptized unto Moses
(Exodus 14:29; First Corinthians 10:1-2;
Hebrews 11:29)

By faith men are baptized into Christ
(Galatians 3:26-27; Acts 8:37-38;
Mark 16:16)

Israel was not saved until baptized unto
Moses
(Exodus 14:28-30)

Men are not saved until they are
baptized into Christ
(Romans 6:1-4; Galatians 3:26-27;
Moroni 7:36)

RED SEA - BAPTISM

Israel by faith crossed the Red Sea and by so doing received salvation in the destruction of the Egyptian Army that was pursuing them. Scripture likens this to baptism, that we enter into by faith and in so doing are freed from the bondage of sin and death and receive salvation.

(Exodus 14:28-30; First Corinthians 10:1-2; Hebrews 11:29; Galatians 3:26-27; Moroni 7:36)

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MOUNT SINAI – THE HOLY SPIRIT

Fifty days after the Passover and the exodus from Egypt, the Lord speaks to the congregation of Israel (Exodus 20:1). This event is remembered as Pentecost.

Fifty days after the crucifixion of our Lord (Passover) the Christian church receives the Holy Spirit (Pentecost) Acts 2:1-4.

WILDERNESS – CHRISTIAN PILGRIMAGE JORDAN RIVER – DEATH CANAAN – HEAVEN

Our study of Exodus only takes us to Mount Sinai with the Israelites, but to fully understand the full implication we should at least briefly consider that which would follow.

Israel would have to wander the wilderness for forty years which is typical of our journey in this life after our baptism to demonstrate whom we will serve. It is described in Alma 9:41 as a “probationary state”. It is of interest that Joseph Smith Jr. received the plates in 1827 and iniquity entered the church almost immediately which would be scattered and not return to their “land of promise” until 40 years later in 1867 (page 81 of study).

The Jordan river is a type of death, which Christians must pass through to get to the “promised land”.

Through Moses, God promised the Israelites that He had a place prepared for them (Exodus 3:8). Christ promised His disciples that He prepared a place for them (John 14:2).

A sobering observation is that we are warned that “few” will complete this journey (Matthew 7:14, Third Nephi 6:26) and while we estimate 2 million left Egypt, only two, Joshua and Caleb, would enter the promised land.

NOTES: _____

FEASTS

Reference pages 41-45, 77-80 of our study.

The next group of types are the feasts which corresponds with eras in Christian history.

Spring Feasts:

Passover	Israel – spared death	Christian – spared death
Unleavened Bread	Israel – departed in haste	Christian – depart world in haste
First Fruits	Israel – God’s people	Christian – Christ’s (baptism)
Pentecost	Israel – with God	Christian – receive spirit

Fall Feasts:

Trumpets	Israel – called together	Christian – Zion (Book of Mormon?)
Atonement	Israel – cleansed	Christian – 2 nd advent?
Tabernacle	Israel – dwell at tabernacle	Christian – Millennial Reign?

NOTES: _____

TABERNACLE

Reference pages 88-117 of study

Gate to the courtyard – the courtyard was enclosed with a wall 7 ½ high that prevented anyone from looking in or entering except at the only gate on the east end. It was the only way to enter and it was always on the east end, it never changed or was moved.

We can only enter through Christ (John 10:1-18)

Altar of the burnt offering – it is the first thing inside the gate as you enter the courtyard of the tabernacle. It is here that sacrifices were made. You must go passed the altar to proceed any farther.

It is a type for the sacrifice of Christ that believers must first accept before they can receive anything else. (Third Nephi 4:49-50).

The laver – this was a basin for washing/cleansing. After entering the gate and passing the altar the laver would be the next item and the last before entering the tabernacle. It was here that the priests cleansed themselves before entering the tabernacle.

It is a type of our baptism, in which after accepting Christ, we are cleansed and prepared to receive the Holy Spirit (Hebrews 10:22; Third Nephi 4:2).

Entering the first portion of the Tabernacle, the “Holy Place” is a type of receiving the Holy Spirit. It is through the Spirit that we receive from God and through the Spirit that we give unto God.

The Table for the Showbread – the food here sustained the priests while they tended to the tabernacle. It is through the working of the spirit that we are sustained by the word of God and any manifestation from the spirit (Luke 22:30, Matthew 6:11; Matthew 4:4; John 6:35, 48).

The Candlestick – the tabernacle was to have light, it was never to be dark. Having been baptized, received the spirit, and being nourished by the word of God, we are no longer in darkness (ignorance of the truth) and are to be a light to others (John 8:12, 9:5; Matthew 5:14-16).

The Altar of Incense – this was just before the veil separating the “holy place” from the “Holy of Holies”. The smoke from the incense would go past the veil into the “Holy of Holies”. This is a type of our prayers which go from us through the spirit to God (Psalm 141:2; Luke 1:10; Revelation 5:8, 8:3-4).

The Veil – this separated the “holy place” from the “Holy of Holies”. The Lord dwelt in the “Holy of Holies” and the veil is a type of that which separates us from God i.e., sin and ultimately death. Only the High Priest (a type of Christ) could enter. At the time of Christ’s crucifixion the veil in the temple was rent (torn) (Luke 23:45). By Christ’s sacrifice there is now an opening through which we may one day enter into God’s kingdom and rest. We must still pass through death, but through Christ there is no longer a barrier, but now an opening through which we may pass.

“The Holy of Holies” – this was a type for God’s Kingdom (heaven). It was furnished with gold and brilliant colors. The tapestry was adorned with cherubim and angels. It was here that the ark of the testimony (God) was kept.

The Ark of the Testimony (Covenant) – this was a type for the presence of God (Exodus 30:6, 36; Leviticus 16:2; Numbers 17:4, 7:89).

NOTES: _____

Throughout the book of Exodus there are many types of Christ. We will not look at all of them, but rather just the main ones. They are the Passover, Moses, Manna, Water and the High Priest. We already considered Moses as a type for Christ on pages 140-141 of our study and will not reconsider it, but look at the remainder.

PASSOVER

<u>Characteristic</u>	<u>Passover</u>	<u>Jesus</u>
Lamb	Exodus 12:3-6	John 1:29 1 Nephi 3:127
Appointed by God	Exodus 12:3	John 1:29 Revelation 13:8
Time of testing	Exodus 12:5-6	Luke 4:1-30
Observed four days	Exodus 12:3 & 6	Matthew 21:1-16, 23-27 Matthew 22:15-46 Luke 23:44-45
Without blemish	Exodus 12:5	1 Peter 1:18-19 3 Nephi 5:92 Hebrews 7:26
Slain	Exodus 12:6	Luke 23:46 3 Nephi 5:14
No broken bones	Exodus 12:46	John 19:33-36
Its blood sprinkled	Exodus 12:7	Hebrews 9:21-23 3 Nephi 12:31-32
Roasted with fire and Consumed	Exodus 12:8	John 6:53-54 Acts 2:23 3 Nephi 4:50
Slain in the evening	Exodus 12:6	Matthew 27:45-50 Mark 15:33-37 Luke 23:44-46
Slain before the congregation	Exodus 12:6	Matthew 27:22-25 Luke 23:20-25
Must be ready to travel	Exodus 12:11	Luke 12:40

Entrance is the only way Exodus 12:7

Matthew 7:13-14
Alma 16:228-230

Memorial – keep the feast Exodus 12:14

1 Corinthians 5:6-8
Hebrews 10:8
3 Nephi 4:49
3 Nephi 7:4-6

Spared the judgment of God Exodus 12:12-13

Romans 8:1

MANNA

MANNA
Exodus 16:11-30

JESUS
John 6:49-51

Manna was a physical temporal blessing
(John 6:31, 49)

Jesus is a spiritual and eternal
blessing
(John 6:48,51)

Manna was given by grace to Israel
(John 6:31; Exodus 16:11-30)

Jesus was given by grace to all men
(Hebrews 2:9; John 3:16)

Manna came from heaven
(John 6:31)

Jesus came from heaven
(John 6:38, 62; 17:5)

Manna was as sweet as wafers & honey
(Exodus 16:31)

Jesus gives life at its best
(John 6:35; 10:10)

Manna was given by promise
(Exodus 16:4)

Jesus was given by promise
(Genesis 3:15; 12:3; Isaiah 7:14)

Manna was to be gathered and prepared
(Exodus 16:16-23)

Jesus must be received through
obedience
(Matthew 7:21-23; Luke 6:46)

Manna gathered and not used, spoiled
(Exodus 16:19-20)

Jesus, not appropriated will “spoil”
us
(Hebrews 10:24-31)

Manna was limited to Israel
(John 6:31,49)

Jesus is for the whole world
(John 3:16; 1 John 4:14)

NOTES: _____

WATER – CHRIST (HOLY SPIRIT)
(Exodus 17:1-7)

Moses with his rod (word of God – First Nephi 4:38-39) that was a curse to the Egyptians shall be a blessing to the Israelites. Moses (the Mosaic Law) shall strike the rock (Christ – Matthew 16:16-18) which shall supply a river of water (Spirit of God – John 7:37-38) which shall sustain the thirsting (believers).

First Corinthians 10:1-4 makes the comparison between this water and the Lord with the notation that this water “followed them”. This was true as they would not have complaint of thirst for the next 38 years of their wanderings until Kadesh (Numbers 20:1-13). Here it is Moses’ disobedience in striking the rock rather than speaking to it, that completes the type as Christ is appointed to die only once.

At God’s word, Moses strikes the rock; and the outcome is an abundant stream. All were free to drink at once — men, women, little children, cattle — all could drink of the water of life freely. And the water “followed them” and there is no more complaint of want of water at any time, no need apparently of any new and distinct miracle. And we too have WATER OUT OF THE ROCK, which is —

1. *Miraculous*;
2. *Abounding*;
3. *Life-giving*.

1. *Miraculous* - Our Rock is Christ himself — not the type, not the shadow, but the reality. Christ himself, the true and only-begotten Son of God, makes himself to us a perpetual, abiding, exhaustless source of a constant living stream, from which we may drink continually (John 7:37-38; Isaiah 55:1; Isaiah 41:18). As from his side, upon the Cross, blood and water flowed down in a mingled stream, so ever does he give us by a standing miracle his atoning blood to expiate our guilt, and his pure spiritual influences to cleanse our hearts and purify our souls. And the supply is —

2. *Abounding* - The water that he gives, is in each man “a well of water, springing up into everlasting life” (John 4:14). It is given freely to “every one that thirsteth.” His promise is:

Isaiah 44:3-4; Revelation 22:1-2

3. *Life-giving* - 1 John 5:20

NOTES: _____

AARON (HIGH PRIEST) - CHRIST

1) Christ “glorified not himself to be made a high priest” (Hebrews 5:5), but was appointed by his Father, when he swore to him, “Thou art a priest for ever after the order of Melchizedek” (Psalm 110:4). So Aaron took not the honor of the high priesthood to himself (Hebrews 5:4), but was chosen by God (Exodus 28:1-38), and invested with his office by Moses (Leviticus 8:6-36).

2) Christ was “the Messiah” — the anointed one — anointed with that profusion and abundance, with which none other ever was or will be for “God gave not the Spirit unto him by measure” (John 3:34). Aaron received the holy oil in profusion, by pouring. “The precious ointment...that ran down upon...Aaron’s beard” and “went down to the skirts of his garments” (Psalm 133:2).

3) Christ was at once priest and king — “born king of the Jews” (Matthew 2:2); crucified as “king of the Jews” (Matthew 27:37); crowned by the soldiers in mockery (Matthew 27:29); founder of an imperishable “kingdom” in reality. Aaron, in his capacity of priest, wore a diadem, a “holy crown” (Exodus 29:6; Leviticus 8:9), and may thus be regarded as having had committed to him “a royal priesthood.”

4) Christ has “all the treasures of wisdom and knowledge hid away in him” (Colossians 2:3), and could freely declare the will of God to man. Aaron had the precious Urim and Thummim hid away in the folds of his breast-plate, and by their means could obtain a knowledge of God’s will in any practical matter.

5) Christ is the great mediator between God and man, the one and only man who can intercede for his brethren effectually, who can make real atonement for their sins, and reconcile them to his Father. Aaron’s special office was to make continual atonement for all the sins of the people by such sacrifices as were appointed by the law, to intercede for his brethren with God continually, and to be a mediator between them and him, representative of the true mediator.