

The purpose of these Bible studies is to encourage everyone to get his own Bible out and study. The Bible is of no private interpretation. You can pray and ask the Holy Spirit of God to reveal to you the meaning of the Scriptures, and He will. The explanation of each Scripture in this book of the Bible is what God has revealed to me. All scriptures have several meanings. My own method of study is to look at each Scripture from the standpoint of the Spirit. You may look at them literally, chronologically, historically, or many other ways. This study, however, will deal more with the spiritual. We will look at it a little bit from all of these ways, but our primary look will be through the Spirit. You will find that the Strong's Concordance will be of great help to you in finding Scriptures that relate to the subject at hand.

This study is of the book of Exodus. The book of Exodus is the 2nd book of Moses. Exodus means "the road out". Exodus is a Greek word. "Ek" means out. "Hodos" means road. Exodus tells us of the years of bondage in Egypt of the Israelites. (From the death of Joseph to the birth of Moses is approximately 270 years). It speaks of their deliverance through the 10 plagues, and also of the beginning of the history of the Israelites on their way to the Promised Land. The number 10 we will see often. I believe the number 10 indicates world government. The number 40 is symbolic of testing time. These are just 2 of the numbers that we will deal with. Symbolism is very prominent in this book, such as the crossing of the Red Sea symbolizing water baptism. As we continue, we will try to effectively deal with the symbols as well as with the realities. If we were to pick out one message in this book as the most important, we would see the deliverance from bondage of these Israelites and also see ourselves being freed from the bondage of sin and headed for our own promised land. We saw in Genesis, Jacob (Israel) going to Egypt (type of world) to keep from starving. Seventy went into Egypt, and we will see approximately three million come out. Abraham, Isaac, and Jacob had been promised by God that He would make of them a people so large it would be impossible to number them. They were also promised that all nations would be blessed through them. Israel is the covenant people through Abraham, Isaac, and Jacob (whose name was changed to Israel). Jacob's twelve sons became the leaders of the twelve tribes of Israel. Jacob (a family) had become Israel (a nation). We will see the redemptive power of God throughout this book. We will see a deliverer (Moses) who shows us a shadow of the Deliverer (Jesus). There is no question that Moses wrote the book of Exodus. The time covered in this book is from the death of Joseph to the building of the tabernacle. We can see, in this trip, these Israelites take to the promised land, the walk that we make as Christians on our way to heaven with God. We will see the Lamb (Jesus). We will see in all of this the extent of trouble God will go to, to bring His people out of bondage and to Him. More than any other book of the Bible, other than Revelation, we will see symbols in nearly every sentence. Abraham was told of God of the 400 years of bondage in Egypt that these covenant people would spend, Genesis 15:13. This book brings in the ceremonial and the moral law. We will see in this book God dealing with the false gods of Egypt through the ten plagues. We, also see, the desire of God to be with His people in the fire by night and the smoke by day which accompanies them. We will see in this, that God will see us through the troubles of this world, if we look to Him.

Exodus 1:1 "Now these [are] the names of the children of Israel, which came into Egypt; every man and his household came with Jacob."

As I said earlier, one man's (Jacob) family came into Egypt and grew into the nation of Israel. Joseph and his family were already in Egypt, and his father and eleven brothers and their families fled the famine and came to Egypt where there was food. Because they were of Joseph's family, Pharaoh treated them royally. Joseph had led Egypt into a food storage program which not only saved Egypt, but saved his family, as well. The Pharaoh had welcomed Joseph's family and gave them land to dwell on. The wealth that Joseph had brought to Egypt was soon forgotten; and when the Pharaoh died, the new Pharaoh became afraid of the Israelites and made slaves of them in Goshen to keep them from overthrowing the Egyptian government. The beginning of this book of Exodus lists the families of Jacob (the patriarch) at the time of their entrance into Egypt. Each son and his family will be mentioned separately.

Exodus 1:2 "Reuben, Simeon, Levi, and Judah,"

Exodus 1:3 "Issachar, Zebulun, and Benjamin,"

Exodus 1:4 "Dan, and Naphtali, Gad, and Asher."

We see Reuben mentioned first, because he was the oldest son. Reuben displeased his father greatly when he practiced incest with his father's concubine, Bilhah. This is a terrible sin, and Reuben was disinherited for this sin. (Genesis 35:22) Simeon and Levi, as you recall, were not much better. We recall the cruelty of these, and the embarrassment they caused their father. We see in these sons of Jacob, really, a group of men with many faults. They really were not very likely material for the spiritual leadership that God had called them to. We see here, already, the symbol of God choosing people of low estate to do mighty jobs for Him. God will take this lowly lot (except for Joseph and perhaps Benjamin) and cause them to be the heads of the twelve tribes of Israel. As I said, again we see in this that God takes worldly people and changes them into the leaders of His church. Twelve is a symbolic number, three means the trinity of God, and four is the universal number; so we see in these twelve that God is the God of the universe. We see throughout the Bible, and particularly in Exodus, the number twelve being a representative number of the whole.

We see, in this list, the names of the wives' children first. Joseph's name is excluded because he was already in Egypt. You remember from Genesis that his brothers had sold him as a slave. The servant girls' children were listed last. In fact, Leah's children were even named before Rachel's child, because Leah was Jacob's first wife.

We looked before into the meaning of their names in Genesis so we will not belabour that point here.

Exodus 1:5 "And all the souls that came out of the loins of Jacob were seventy souls: for Joseph was in Egypt [already]."

This is just speaking of the families of Jacob and his sons and their families in Egypt. We remember from the lessons in Genesis that Joseph realized that his being sold into Egypt was part of God's plan for the provision of the covenant people. They must be preserved at all cost.

Joseph (a type of Christ) forgave his brethren and provided for their needs. Joseph had left specific instructions not to leave his bones in Egypt, but to carry them to the Promised Land to be permanently buried. He believed God would keep His promise and deliver His people.

Exodus 1:6 "And Joseph died, and all his brethren, and all that generation."

They were to be 430 years in Egypt, and all of the 12 brothers had died and now a new generation was carrying on in the place of their fathers.

Exodus 1:7 "And the children of Israel were fruitful, and increased abundantly, and multiplied, and waxed exceeding mighty; and the land was filled with them."

God's blessings were not just material in nature. Children are blessings from God. Especially, Hebrews, believe that many children mean that God has blessed you abundantly. They believed it was a curse not to have children. They were no threat to the Egyptians when there were just 70 people, but now that they were near 3 million, it is a totally different story.

Exodus 1:8 "Now there arose up a new king over Egypt, which knew not Joseph."

As we said, as long as Joseph was alive, the Pharaoh remembered what he (Joseph) had done for Egypt. With the new leader, there was no memory of this. He had not known Joseph, and he had not lived during the famine; and he felt no obligation to this mass of foreigners living in his land.

Exodus 1:9 "And he said unto his people, Behold, the people of the children of Israel [are] more and mightier than we:"

Exodus 1:10 "Come on, let us deal wisely with them; lest they multiply, and it come to pass, that, when there falleth out any war, they join also unto our enemies, and fight against us, and [so] get them up out of the land."

Here we see fear gripping this new ruler. These Israelites were growing in such numbers that he actually feared that they would overthrow the Egyptian government. He believed that they might even join in with Egypt's enemies and turn against Egypt; after all, they were foreigners. He wanted to be sure this will not happen. We will see in the next few verses that this monarch believed if he could work them enough, they would stop multiplying and would be too worn out to mount up against the government.

Exodus 1:11 "Therefore they did set over them taskmasters to afflict them with their burdens. And they built for Pharaoh treasure cities, Pithom and Raamses."

This meant that they were forced to labor for the government by cruel overseers. These treasure cities were actually encampments of war materials handy to be used to squelch any and all attacks that came against Egypt. The word "Pithom" means abode of the sun. Some believe that the miracles of Moses took place in this same Raamses. This forced labor, as we said, was to keep them worn out so they could not fight against Egypt. This ruler in

Egypt was also using this free labor to build mighty monuments. We will see as we go on in this book of Exodus, how we Christians were in bondage to the world of sin before our Deliverer comes and sets us free. This cruel ruler here afflicting these people (physical Israel), shows us of our great affliction by Satan until we receive the free gift of salvation through our Deliverer, the Lord Jesus Christ.

Exodus 1 Questions

1. What is the purpose of these Bible studies?
2. Who will reveal the meaning of the Scriptures to you, if you pray and ask?
3. What is the author's manner of study?
4. What are three other specific ways you can study these lessons?
5. Who was the penman for Exodus?
6. What does Exodus mean?
7. Approximately how many years are between Joseph's death and Moses' birth?
8. How many plagues will there be?
9. What nation is born in this study?
10. What does 10 indicate?
11. What does 40 symbolize?
12. What is one symbol we will see in the parting and crossing of the Red Sea?
13. What is the one most important message in Exodus?
14. How many of Jacob's family went into Egypt?
15. Approximately how many will come out with Moses?
16. Who were the covenant people?
17. What 3 men were the promises to come through?
18. How many sons did Jacob have?
19. Who would they become?
20. Why was the name Jacob used when they entered Egypt and the name Israel used when they came out?
21. Who was Moses, the deliverer, a shadow of?
22. What time (events) did Exodus cover?
23. Who is the Lamb?
24. Who had God told of the 400 year bondage of the Israelites?
25. What 2 types of law were introduced in Exodus?
26. The 10 plagues deal with what?
27. God's presence was shown by what 2 things in these travels?
28. Why was Reuben mentioned first in the list of sons?
29. Why was Joseph omitted from this list of sons?
30. Name the 12 sons of Jacob.
31. In what sin was Reuben involved?
32. The only sons of Jacob who were possibly honorable were whom?
33. What do we Christians see in the failures of these sons?
34. Twelve is what type of number?
35. How many souls came from the loins of Jacob in verse 5?
36. What had Joseph finally discovered was the real reason he was sold into captivity?
37. At what time did the Egyptians turn against Joseph's family?
38. Why did the ruler decide to make the Israelites slaves?
39. What does the word "taskmaster" indicate?
40. "Pithom" means what?
41. What is the message you received in this first lesson?

We will pick up this lesson in chapter one, verse twelve.

Exodus 1:12 "But the more they afflicted them, the more they multiplied and grew. And they were grieved because of the children of Israel."

This word "grieved" here actually means they greatly feared the Israelites. It is very strange how many times God will send many children to those who are oppressed. It is as if it is to compensate for the lack in their lives. Poor families, even today, have more children than the wealthy.

Exodus 1:13 "And the Egyptians made the children of Israel to serve with rigour:"

Here we see the anger of the Egyptians toward Joseph's family shows up in the degree of hardship they bring to them.

Exodus 1:14 "And they made their lives bitter with hard bondage, in mortar, and in brick, and in all manner of service in the field: all their service, wherein they made them serve, [was] with rigour."

We see work beyond the normal. Perhaps instead of working 8 hours a day, the work was probably extended from sunup to sundown, and in Egypt it is very hot. Perhaps they were also required to carry heavy bricks all day in this heat. We do know from history that a great wall was begun that was to protect them from their enemies, but the wall was never completed. This wall is not mentioned in the Bible, so this is just supposition. All we are absolutely sure of, is that the work was cruel because of its degree of hardness.

Exodus 1:15 "And the king of Egypt spake to the Hebrew midwives, of which the name of the one [was] Shiphrah, and the name of the other Puah:"

Exodus 1:16 "And he said, When ye do the office of a midwife to the Hebrew women, and see [them] upon the stools; if it [be] a son, then ye shall kill him: but if it [be] a daughter, then she shall live."

These midwives were like doctors of today. They assisted in the birth of a child. This is an old profession, and many women prefer them over a conventional doctor even today. Their function is to save lives, but here we see the king ordering them to destroy all the boy babies. Whether these midwives were Egyptian or Hebrew is unimportant. "Shiphrah" seems to be a Hebrew name, and it means elegant or beautiful. "Puah" means one who cries out. The stool mentioned here is a special chair built for the purpose of child birth. We know the midwife would be the first to see the child and would have the opportunity to kill the baby. Here the king gave them a mandate. Disobeying the king could cause them to lose their heads. If these were Hebrew midwives, it is totally opposed to their respect for life. As we have said before, children were believed to be blessings from God and should not be destroyed. In verse 17, we see a strong statement indicating that these midwives feared God. This almost certainly makes them Hebrew, because Egyptians knew little about the real God.

Exodus 1:17 "But the midwives feared God, and did not as the king of Egypt commanded them, but saved the men children alive."

We see numerous Scriptures throughout the Bible telling us to obey those in government, but we see a higher law than the government. We must not break God's law to obey government. We are subject to the law of the land and should be good citizens, but if in so doing we break God's law, we must first obey God.

Exodus 1:18 "And the king of Egypt called for the midwives, and said unto them, Why have ye done this thing, and have saved the men children alive?"

The anger of the king had been kindled toward these midwives.

Exodus 1:19 "And the midwives said unto Pharaoh, Because the Hebrew women [are] not as the Egyptian women; for they [are] lively, and are delivered ere the midwives come in unto them."

Here we see midwives facing their death, because they will not kill these boy babies. This is the very thing martyrs are made of. They were unwilling to go against what they believe, even if they know they would be killed for their stand they have taken. They not only were brave, but were smart as well. This was probably the only excuse that Pharaoh would believe.

Exodus 1:20 "Therefore God dealt well with the midwives: and the people multiplied, and waxed very mighty."

It appears from this Scriptures above, that God probably softened the heart of the Pharaoh and caused him not to punish the midwives. God controls all people, not just the ones who have decided to follow Him. We see that Pharaoh's plan backfired on him and that multiplying of the people went on without Pharaoh's blessing.

Exodus 1:21 "And it came to pass, because the midwives feared God, that he made them houses."

Whether this means physical houses or whether this means God blessed them with a family, we really do not know; but whatever it was, it is a blessing abundantly from God. God overlooked them lying to the Pharaoh's because they took no thought for themselves in sparing these babies' lives.

Exodus 1:22 "And Pharaoh charged all his people, saying, Every son that is born ye shall cast into the river, and every daughter ye shall save alive."

This was like human sacrifice. The Nile River was worshipped by the Egyptians. These Egyptian people would see the day when they would regret the murdering of these babies, for the tenth plague would kill their firstborn.

Here again, I would like to look in the spirit to the similarities to these Hebrews and Christians today. These Hebrews were called to become a nation in Egypt (a type of the world). We believers are first called while we are in the world. Just as Egypt was not the home of these Hebrews, this world is not our home. We are in this world, but we are not of this world.

These Hebrews were longing to go to the Promised Land; we believers in Christ are longing for the day when we can go home, too. It seems in great adversity these Hebrews grew the most. This is true of the church, as well. When we see great prosperity, we drift away from God; but in adversity, our cry for help is to our God who cares for us.

These Hebrews had to wait until God's timing was right to remove them. We Christians, even now, are crying out, "Come quickly Lord Jesus".

The church now, in my opinion, is going through a period of lukewarmness. My heart tells me that God will allow whatever is necessary to happen to get us off dead center. In wars, droughts, economic failures, and natural disasters such as earthquakes; we get down on our knees and ask God's help. Why do we wait until disaster strikes to worship Him? Sin is slavery. When will we realize that this earth is not our home, that we are just passing through this way? Our home, if we are Christians, is in heaven. Somehow, we must get our eyes off of the earthly and onto the heavenly. Perhaps the problems that we have in life (as heavy as they are at times) are to cause us to long for a better life, in a better place, where heartache does not exist. I really believe our world has wandered so far away from God that we will see such a time of hardship, such as we have never experienced before. The hardship, about to occur, is to drive us to our knees to beg our God for His help. We will repent, one way or the other. God will go to any lengths to see that we do, God will not take second place in our lives behind family, work, recreation, or anything else. There is only one place He is satisfied with, and that is first.

You see, these Hebrews in Goshen had decided that God would automatically bless them. They had begun to be self-satisfied with this peaceful farm life. They never dreamed the new king would not honor their lifestyle, that Joseph had acquired for them. Complacency is a dangerous thing. It matters not whether this complacency or self-satisfaction is then or now. This is not pleasing to God in our churches today. Just as these Hebrews will be delivered, we, too, can be delivered, if we cry out to Jesus.

Notes

Exodus 2 Questions

1. In verse 12, the more they afflicted them, the more they _____.
2. Who was grieved by this?
3. What does "grieved" actually mean?
4. What word describes the severity of their service?
5. What 2 heavy substances were specifically mentioned in their building?
6. From history, we know they were building what?
7. What is a midwife?
8. What did he instruct the midwives to do?
9. What does the name "Shiphrah" mean?
10. What does "Puah" mean?
11. What one thing makes us believe these midwives were Hebrews?
12. Why did the midwives not do what the king asked them to?
13. When is the only time to disobey government?
14. When the king called the midwives to explain their action, what did they tell him?
15. What were these midwives willing to do so as not to disobey God?
16. Instead of the Hebrews decreasing, what happened?
17. We read because the midwives feared God, He made them what?
18. What was throwing these babies into the Nile River like?
19. Why?
20. Egypt symbolizes what?
21. When do the believers grow the most spiritually?
22. What are true believers crying about?
23. The author's opinion of the condition of the church today is what?
24. Sin is-----.
25. The terrible troubles we face here are for what purpose?
26. What position in our lives is where God demands to be?
27. In what area did these Hebrews live?
28. What is another name for complacency?
29. How can we be delivered?
30. What do you see is the basic message in this lesson?

Notes

We will begin this lesson in Exodus 2:1 "And there went a man of the house of Levi, and took [to wife] a daughter of Levi."

It was very important to these Hebrews to not marry these worldly Egyptians. We see here that this was an honorable man and woman. They didn't move in and live together, they married. There were so many people in these families that they could marry in the family and still not marry a near kinsman. This marriage would be pleasing to God. Notice, here, that their specific names were not given. Probably, because they could fade into obscurity as Moses, their child, was elevated. These two would be named later, but just as the greatest things we do for God are, many times, not recognized; this is the case here. Their part in bringing the deliverer was paled in importance to the fact God sent the deliverer.

Exodus 2:2 "And the woman conceived, and bare a son: and when she saw him that he [was a] goodly [child], she hid him three months."

This mother is proud of this healthy, handsome child that she bare. She stands against the powers of Egypt to keep him. She, as well as all the other mothers, was told to kill their boy children when they were born. Here we can look at these 3 months that he was hidden as if he were dead to symbolize the three days that the body of Jesus lay in the tomb as dead. She could look on this son and see his strength and his character. We do not read that she knew at this time that he was sent of God to deliver his people from great bondage.

Exodus 2:3 "And when she could not longer hide him, she took for him an ark of bulrushes, and daubed it with slime and with pitch, and put the child therein; and she laid [it] in the flags by the river's brink."

This mother's great love for her child brought her to the point of being willing to give him up, just so that he might live. She was aware of the bathing of the Egyptian maidens there. This was no accident she placed her son there. We can see similarities in this ark of safety made for Moses to the ark of safety of Noah. This mother put the baby in the ark. God sealed Noah in the ark for his safety. Here we see God's handiwork. He (God) puts the thought in this mother to do this special thing to save Moses for His purpose. God even softens the heart of this Egyptian ruler so that he will allow the baby to live. Moses would not only live, but would get an education and would learn about Egypt and the Egyptians from the inside out. We see in all of this that sometimes God uses wicked people to bring about His will. Pharaoh and his daughter accepted this baby as if it was a gift from the god of the Nile (their false god).

Exodus 2:4 "And his sister stood afar off, to wit what would be done to him."

Here again we are not told the sister's name, but this was Miriam. She was actually guarding this ark to see that no harm comes to her brother. A child would be inconspicuous. She would carry the message back to her mother of the fate of Moses.

Exodus 2:5 "And the daughter of Pharaoh came down to wash [herself] at the river; and her maidens walked along by the river's side; and when she saw the ark among the flags, she sent her maid to fetch it."

It was not unusual for the Pharaoh's daughter to go and bathe in the Nile. The Egyptians thought this river had special powers. They felt bathing in the river brought back their youth. Actually, water was not plentiful in Egypt. When the rains filled the Nile, they had good crops; and during drought periods, there were very bad crops. They were so dependent on the Nile that they began to worship it. She probably had 4 to 5 girls in attendance to her because of her prominence as a princess. Her maid spoken of here was probably the one who helped her dress and was very close to her. These flags mentioned here were just weeds that grew near the bank in the water. They were probably very similar to water lilies.

Exodus 2:6 "And when she had opened [it], she saw the child: and, behold, the babe wept. And she had compassion on him, and said, This [is one] of the Hebrews' children."

We can easily see that Pharaoh's daughter did definitely know that this child was a Hebrew. Here we see the natural instinct that God has given women to love babies. This daughter of Pharaoh was moved by the tears of the baby. We can see God's hand in all of this; Pharaoh's daughter being at the river at the precise time, Moses' mother floating the babe in the ark at the exact time, and the baby crying at just the right moment to touch the daughter's heart. This was part of God's plan to save Moses for the work God had ordained him for.

Exodus 2:7 "Then said his sister to Pharaoh's daughter, Shall I go and call to thee a nurse of the Hebrew women, that she may nurse the child for thee?"

This was Miriam who spoke to Pharaoh's daughter. Don't you think that Pharaoh's daughter had some indication that this was a relative of the baby? Of course, Hebrew women had many children, so it would not be terribly hard to find one who could nurse this baby. This "nurse", I believe, meant to breast feed him, as well as take care of him.

Exodus 2:8 "And Pharaoh's daughter said to her, Go. And the maid went and called the child's mother."

Exodus 2:9 "And Pharaoh's daughter said unto her, Take this child away, and nurse it for me, and I will give [thee] thy wages. And the woman took the child, and nursed it."

Here we see the miraculous hand of God. Not only did the mother save the baby's life, but she now had her baby back. Even more amazing was that the mother would now be paid to raise her own baby. God always has the perfect plan, if we will just stand back and let Him do it. Remember, all Hebrews were now slaves and just barely have enough to get by on, but Moses' mother was earning wages raising her own child. It helped the entire family. It appears that in the early part of Moses' life, he was at home with his natural parents; and yet, Pharaoh's daughter had adopted him as her very own. Moses was probably just brought into her house and given all the privileges of a son.

Exodus 2:10 "And the child grew, and she brought him unto Pharaoh's daughter, and he became her son. And she called his name Moses: and she said, Because I drew him out of the water."

Amram, Jochebed, and their daughter, Miriam (with God's help), had saved Moses' life. When Moses was approximately two years old, he was weaned; and now his mother brought him to Pharaoh's daughter. He would have all the advantages of a prince, including the best education. "Moses" means drawing out. This was a very informative name given him. This was not his Hebrew name. This was his Egyptian name. There really was no mention of his Hebrew name.

Exodus 2:11 "And it came to pass in those days, when Moses was grown, that he went out unto his brethren, and looked on their burdens: and he spied an Egyptian smiting an Hebrew, one of his brethren."

Moses lived through all his pre-teen and teen years in Pharaoh's temple training to be a prince. From verse 11, we may assume that Moses knew he was a Hebrew. We see him, here, going out to see his brethren. He saw an Egyptian taking advantage of his Hebrew brethren.

Exodus 2:12 "And he looked this way and that way, and when he saw that [there was] no man, he slew the Egyptian, and hid him in the sand."

Vengeance is mine saith the Lord. This was a hasty act upon Moses' part. He was not careful in that respect. This act, I believe, was in defense of the Hebrew brother. Whether justifiable or not, God would use this to further His plan for Moses.

Exodus 2:13 "And when he went out the second day, behold, two men of the Hebrews strove together: and he said to him that did the wrong, Wherefore smitest thou thy fellow?"

It seems as though Moses loved his Hebrew brethren. He appears here, to me, to be trying to make peace to keep these brethren from getting into further problems with the Egyptians.

Exodus 2:14 "And he said, Who made thee a prince and a judge over us? intendest thou to kill me, as thou killedst the Egyptian? And Moses feared, and said, Surely this thing is known."

It seems to me, here that this Hebrew knew that Moses was a Hebrew as well. It also appears that he was jealous. He seems to have very little respect for Moses even though Moses was a prince. Moses had perhaps been good to them, and they probably did not fear him as they did the taskmasters.

Be sure your sins will find you out. Moses intended for no one to see him kill the Egyptian, and now even the lowly Hebrew knew. Moses would certainly have to run to escape judgment. Even though he was a prince, there was already bad blood between the Egyptians and the Hebrews. Moses was afraid. He, being a Hebrew, had little chance for a fair trial.

We need to take note of the fact here that God uses imperfect people to serve Him. Moses was no exception.

Exodus 3 Questions

1. What tribe were Moses' mother and dad from?
2. What tells us that Moses' parents were honorable?
3. Why do you suppose the parents' names are not specifically given here?
4. How long did Moses' mother hide him?
5. What act of rebellion, against authorities, did she take in this?
6. What do the 3 months symbolize?
7. What did his mother do when she could hide him no longer?
8. How can we compare this to Noah?
9. What good thing can come from Moses living in Pharaoh's daughter's house, besides saving Moses' life?
10. Does God ever use evil people?
11. Why did Pharaoh and his daughter readily accept this child?
12. Who watched to make sure Moses didn't drown?
13. What was her name?
14. Why did she wait by the water?
15. Why was Pharaoh's daughter at the water site?
16. Who was with her?
17. Who fetched the ark for her?
18. What was believed about bathing in the Nile?
19. What caused the Egyptians to worship the Nile?
20. When Pharaoh's daughter opened the ark, what was Moses doing?
21. What emotion did this stir in Pharaoh's daughter?
22. Was Pharaoh's daughter aware that this was a Hebrew?
23. What did Miriam suggest to Pharaoh's daughter?
24. Do you feel that Pharaoh's daughter knew that the woman who came was the baby's natural mother?
25. What two things does the word "nurse" cover here?
26. How can we see the miraculous hand of God in this? 3 things.
27. What immediate good fortune came to Moses when he became the Pharaoh's daughter's son by adoption.?
28. Who gave Moses his name?
29. What does it mean?
30. How old was Moses when he came to live with Pharaoh's daughter?
31. What did Moses look upon happening to his Hebrew brethren?
32. Was Moses careful not to be seen? Explain.
33. What did Moses do to the cruel Egyptian?
34. What did he do with the body?
35. In what way would God use this?
36. Had anyone seen what Moses did?
37. What did the statement (who made thee a prince and judge) tell us about this Hebrew?
38. What important fact do we need to take note of here (regarding God)?

We will begin this lesson with Exodus 2:15 "Now when Pharaoh heard this thing, he sought to slay Moses. But Moses fled from the face of Pharaoh, and dwelt in the land of Midian: and he sat down by a well."

We need to take a very long, hard look at this Scripture. How soon the Pharaoh's heart changed when Moses (a Hebrew) killed an Egyptian. There was really bad blood between the Hebrews and Egyptians at this point. The Hebrews were treated as sub-humanity with no rights at all, at the mercy of the cruel Egyptians. Pharaoh approves of this cruel treatment. Even though Moses was raised as his grandson, he wants him killed. Moses' fear of the Pharaoh now came into focus. Never did we read that Pharaoh actually approved of his daughter having this Hebrew child. Perhaps, he just tolerated him to please his daughter. The word "Midian" means brawling or contention. This "Midian" was a place of refuge for Moses. In this part of the world, the well was also the gathering place, because there was such a shortage of water. The Midianites and the Ishmaelites were probably intermarried. Midian was the son of Abraham by Keturah, and it appears that Ishmael's and the Midian's sons intermarried. The land of Midian was the land Median, the man, inhabited.

Exodus 2:16 Now the priest of Midian had seven daughters: and they came and drew [water], and filled the troughs to water their father's flock.

The custom of these people of the east was for the daughters to care for the flock. Possibly he had no sons, just the 7 daughters were mentioned. This word "priest" here does mean that he was of a priestly order. As I said before, the watering well was a good place to meet, because at least once a day the sheep must be watered. Moses would certainly meet someone here at the well.

Exodus 2:17 And the shepherds came and drove them away: but Moses stood up and helped them, and watered their flock.

Here, we see the shepherds forcing these shepherdesses away. Remember, Moses has been trained in fighting as well as being educated in the Egyptian schools. Many Scriptures indicate that he was a healthy man. These men of Midian didn't have as easy a task as they usually did with this strong man to help. Moses helped them water their flock.

Exodus 2:18 "And when they came to Reuel their father, he said, How [is it that] ye are come so soon today?"

We see from this Scripture that probably these daughters had trouble every day with the shepherds, because their dad was used to them being much later coming home. "Reuel" means friend of God. It appears that Reuel and Jethro were the same person. Reuel was probably his name and Jethro showed his rank or title. "Jethro" means his excellence.

Exodus "2:19 And they said, An Egyptian delivered us out of the hand of the shepherds, and also drew [water] enough for us, and watered the flock."

These daughters assumed that Moses was an Egyptian because of his attire and because he came from Egypt. Moses had made himself useful, and now is here at the father's home with the seven daughters.

Exodus 2:20 "And he said unto his daughters, And where [is] he? why [is] it [that] ye have left the man? call him, that he may eat bread."

The father reprimanded his daughters for not bringing this man so he could show his appreciation for his helping his daughters. He sent them back after Moses so he could show him hospitality for his good deeds.

Exodus 2:21 "And Moses was content to dwell with the man: and he gave Moses Zipporah his daughter."

Here we see Moses fled to an uncertain future from Egypt and Pharaoh. If he ever thought of his call to lead his people out of bondage, it had not been mentioned. At any rate, Moses had probably gone to work for Reuel and now had become part of Reuel's family. "Zipporah" means sparrow. A sparrow is a plain bird. Whether this meant that Zipporah was not a stunning beauty or not is not quickly understood.

Exodus 2:22 "And she bare [him] a son, and he called his name Gershom: for he said, I have been a stranger in a strange land."

The name "Gershom" means refugee. Moses had settled in Midian and now had a family.

Exodus 2:23 "And it came to pass in process of time, that the king of Egypt died: and the children of Israel sighed by reason of the bondage, and they cried, and their cry came up unto God by reason of the bondage."

Why do we wait until things are so terribly bad before we cry out to God for help? We see 400 years of misery coming to a climax. The cruelty of the king had caused the Israelites to be pleased when he died. They were hoping for better things. In their need, they cried out to God. God always listens, and this time was no exception. God felt pity toward them. He hurt, too, for their bondage. We Christians, too, had been a slave to sin before we cried out for mercy and God heard and sent us a Saviour {Jesus}. This wicked king had ruled even before Moses left Egypt and now about 40 years later, he dies. Moses is now 80 years old. He was 40 when he left Egypt, and he lived 40 years in Midian; and now at 80 had a family and felt that he had settled in to stay.

Exodus 2:24 "And God heard their groaning, and God remembered his covenant with Abraham, with Isaac, and with Jacob."

Jacob (Israel) was called by this name "Jacob", because he was a family head when the covenant was made. He was called "Israel" when the nation was meant. These were the three patriarchs that God had made the covenant with. Their descendants were these 12 tribes of Israel and their families. God had promised to bless them and make them into such a large group that they would be like the sand of the sea, and also, that all nations would be blessed through them. These last 400 years, and most especially the last 60 to 70 years, they did not feel blessed at all. Even though they had grown from 70 to nearly 3 million people, they were still not an innumerable group. God's

Word is good. What He promises, He will do. God remembers His covenant and these promises. Help is on the way.

Exodus 2:25 "And God looked upon the children of Israel, and God had respect unto [them]."

Probably, the word "respect" here means that God keeps His covenant. We know just as surely as He sent a deliverer to these Israelites, He sent us a Deliverer (one Jesus Christ, our Lord). Just as these Israelites were freed from bondage, so are we. We shall not always suffer, but will truly inherit our eternal life in heaven with Jesus, if we do not faint but hold firm to our faith. We must know that God is the rewarder of those who stay true to the faith.

Notes

Exodus 4 Questions

1. When the Pharaoh heard what Moses did, what was he wanting to do to Moses?
2. What did Moses do?
3. Where did he go?
4. When did Pharaoh's heart turn against Moses?
5. What rights did the Israelites have in Egypt?
6. What had Pharaoh's feelings been all the time about this Hebrew child his daughter raised?
7. What does "Midian" mean?
8. Who founded the land of Midian?
9. How many daughters did the priest of Midian have?
10. Why had they come to the well?
11. Who came and drove the 7 daughters away?
12. Did Moses allow this? Explain?
13. What was the priest's name?
14. What question did he ask his daughters?
15. What does "Reuel" mean?
16. What does "Jethro" mean?
17. Why were both names used for the 7 daughters' father?
18. What did the daughters call Moses?
19. What did the father say to the daughters when they told how Moses helped them?
20. Who did Moses take to wife?
21. What does "Zipporah" mean?
22. What did Moses name his son?
23. What does his name mean?
24. After Moses left Egypt, about how long did this evil king reign?
25. What did God feel toward these Israelites?
26. In what do we see a shadow of Jesus in Moses?
27. How old was Moses when the king died?
28. What covenant did God remember?
29. Why was Israel called "Jacob" here?
30. What had God promised in the covenant?
31. What did respect probably mean in Scripture verse 25?
32. What one thing must we realize in this?
33. Who is God the rewarder of?

Notes

We will begin this lesson in Exodus 3:1 "Now Moses kept the flock of Jethro his father in law, the priest of Midian: and he led the flock to the backside of the desert, and came to the mountain of God, [even] to Horeb."

It appears that Moses, after forty years, was still working for his father-in-law. Jethro and Reuel, as we said in the last lesson, were, probably, the same person. Jethro means "his excellence", which is a title, and Reuel was his name. Here, we see Moses leading this flock away from so many of the neighbor's flock, to a place where, probably, very few came. The Mount of God, called Horeb here, was, probably, Sinai. At least, they were in the same range. This flock, mentioned here, are, probably, sheep. We see Moses for the last forty years living a very peaceful life, settling down, and having a family, and actually changing from a youthful forty to an old man of eighty years. At any rate, he has had plenty of time to think about his life.

Exodus 3:2 "And the angel of the LORD appeared unto him in a flame of fire out of the midst of a bush: and he looked, and, behold, the bush burned with fire, and the bush [was] not consumed."

This appearance here, in my opinion, was actually the Spirit of the Lord Jesus Christ. We know that the baptism that Jesus brings is the baptism of fire, and also, Jesus is the Lord. This was not a regular fire, but the fire of the Spirit, because a regular fire would have burned this bush up. This had to be the fire of the Spirit. In Matthew 3:11 "I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and [with] fire:" This fire, I believe, is the Spirit of the Lord Jesus.

Exodus 3:3 "And Moses said, I will now turn aside, and see this great sight, why the bush is not burnt."

For this shepherd, it would not have been unusual to see a bush catch on fire and burn up, but to see one on fire that did not burn up had caught Moses' attention, and he went to investigate this phenomenon.

Exodus 3:4 "And when the LORD saw that he turned aside to see, God called unto him out of the midst of the bush, and said, Moses, Moses. And he said, Here [am] I."

Here, we see the call of Moses to a very great task. God calls to each of us, but some of us do not answer, "Here am I". Notice, here, that the Spirit of God can appear in any form. God is a Spirit, We see in John 4:24 in Jesus' own words, because it is printed red in the Bible, John 4:24 "God [is] a Spirit: and they that worship him must worship [him] in spirit and in truth." You see, God does not have to conform to what we believe. We believe, when He does it His way. We see, here, the Spirit of God speaking to Moses from the bush.

Exodus 3:5 "And he said, Draw not nigh hither: put off thy shoes from off thy feet, for the place whereon thou standest [is] holy ground."

This, to me, is something that we all forget from time to time. In the presence of God is holy ground. I feel that our place of worship, is a holy place, and should be approached with great respect. The actual room in the church where the preaching takes place, I believe, should be treated with great respect. There should be no eating, or drinking, or even really loud talking. This one place, I believe, should be set aside as a special place to come and talk with God. Our society has gotten far too casual with God. God deserves our respect and worship.

Exodus 3:6 "Moreover he said, I [am] the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. And Moses hid his face; for he was afraid to look upon God."

Here, again, we see that this was, probably, the one we know as Jesus, because He is the God of the faithful. Abraham was the father of the faithful, as we see in Galatians 3:6 "Even as Abraham believed God, and it was accounted to him for righteousness." Galatians 3:7 "Know ye therefore that they which are of faith, the same are the children of Abraham." Probably, Moses had been taught by his Hebrew mother to reverence God. Fear of God is the beginning of wisdom.

Exodus 3:7 "And the LORD said, I have surely seen the affliction of my people which [are] in Egypt, and have heard their cry by reason of their taskmasters; for I know their sorrows;"

The Lord was telling Moses that He was aware of the terrible cruelty these taskmasters had shown the Israelites. God is not unaware of our problems. He not only knows, but cares. If we cry out to Him for help, He is always there to answer. In the case of these Israelites, they were a long time asking, but now God had heard them and was about to free them.

Exodus 3:8 "And I am come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land unto a good land and a large, unto a land flowing with milk and honey; unto the place of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites."

Notice, here, that it was God who would deliver them. Moses was the instrument God used, but it was God who delivered. This desert land of Egypt had become a real heartache. By this time, they had cultivated the land around Goshen to the extent that the land was not producing like it first did. God was promising these descendents of Abraham a better life. This promised land that God was promising is about 11,000 square miles, and would be large enough to handle this approximately three million people. However, it is a very small area compared to other countries. It is approximately the size of one of the smaller states here in the U.S. This land, when God was speaking to Moses, was already occupied by ungodly people. This was, however, the land that God promised Abraham a few hundred years before. God had given these people, who were in the land, a space to repent of their evil ways; and they had not, and now the Israelites were to claim their inheritance.

Exodus 3:9 "Now therefore, behold, the cry of the children of Israel is come unto me: and I have also seen the oppression wherewith the Egyptians oppress them." Exodus 3:10 "Come now therefore, and I will send thee unto

Pharaoh, that thou mayest bring forth my people the children of Israel out of Egypt."

God is always in sympathy with the oppressed. He was even more in sympathy with the Israelites, for they were His covenant people. God is always against those who are cruel to others, and that certainly was the case here. These Egyptian taskmasters had been very cruel. Here, we see God telling Moses exactly what his (Moses') call was. He was to go to Pharaoh and represent all the Israelites. Moses was commanded of God to bring them out of Egypt. Sometimes, the things that God calls us to do seems very near impossible to carry out; but we must remember that when God calls us to do a task, He will see to it that it is possible for us to do it.

Exodus 3:11 "And Moses said unto God, Who [am] I, that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt?"

Here, we see Moses, humble, believing that he was not capable of doing this job that God had called him to do. Some have called Moses the most humble man who ever lived, except for Jesus. One of the reasons God calls anyone to service for Him, is because He realizes that within themselves they cannot do the job. God doesn't call someone to work for Him, because he can already do whatever He has called him for. God wants to work through us. The only thing we need to do, is be willing to be used of God. One of the very first things those working for God must realize, is that within ourselves we do not have the power, or know-how to accomplish the job at hand. We must totally submit ourselves to God. It is His power in us, not our own power, that gets the job done. God just wants a willing vessel. He will furnish the ability and power (from Him) to accomplish the task. I say one more time, the most important attribute God is looking for is someone who knows they can't do the job. They must know that God, working in them, gets the job done. All He wants us to say is "Here am I, send me". A willing, humble heart is what God is looking for. If we are proud of ourselves and self-sufficient, He can't use us. Moses knows that he tried to help an Israelite brother and had to flee for his life. He knows that this venture will fail if Moses has to depend upon himself. God had made a good choice. Moses knows his need for God working in him. We, too, must realize to accomplish anything for God, we have to just be an open vessel. We must receive from God ourselves, and use this power from God to work. God does it. We just furnish the body. The nearer we are to God, the more we feel capable of doing the things He has called us to. In our weakness, God is strong. Our sufficiency is of God, and not ourselves. I cannot say it enough. We are not capable within ourselves to do anything for God. We must allow the Holy Spirit of God to work in us and through us. The power is God's power, not our own.

Exodus 5 Questions

1. Whose flock did Moses keep?
2. Who was Jethro?
3. Where did Moses take the flock?
4. How many years had Moses worked in Midian?
5. What was another name for Jethro?
6. Why had Moses gone here?
7. What Mount was the same as Horeb?
8. How old was Moses in chapter 3?
9. Who appeared to Moses in the flame of fire in the bush?
10. What was unusual about this burning bush?
11. Who does the author believe the angel appearance was?
12. What was different about Jesus' baptism from John the Baptist's baptism?
13. Why did Moses go to see the bush?
14. When God called Moses, what did Moses answer?
15. What does St. John 4:24 tell us about God?
16. Why was Moses told to remove his shoes?
17. What two things does God deserve from us?
18. Whose God did this voice say He was?
19. Why did Moses hide his face?
20. What does Galatians chapter 3 verses 6 and 7 tell us about Abraham?
21. Why had God come to Moses at this time?
22. When we cry out to God for help, what can we expect?
23. Where was God going to send the Israelites?
24. Who was in Canaan at this time?
25. Who would deliver them?
26. What was Moses in all this?
27. What part of Egypt had these Israelites lived in?
28. The promised land was about how many square miles?
29. Who had God promised this Canaan to, many years before?
30. Whose cry had come up to God?
31. Who was God sending Moses to?
32. What was Moses to do with the Israelites?
33. Who is God always in sympathy with?
34. When we feel the task God has called us to do seems very near to impossible, what must we remember?
35. What humble remark did Moses make to God?
36. What is one reason God calls certain people to work for Him?
37. What power do we have within ourselves?
38. What power must we draw upon to successfully work for God?
39. What is the only thing we furnish?
40. When God calls us, what should we answer?

In the last lesson, God had just called Moses to service for Him, and Moses had told God that he was incapable of doing the job. We will continue in chapter 3 of Exodus, now, and pick up in verse 12.

Exodus 3:12 "And he said, Certainly I will be with thee; and this [shall be] a token unto thee, that I have sent thee: When thou hast brought forth the people out of Egypt, ye shall serve God upon this mountain."

Here, we see God's encouraging reply to Moses. God promised that He would be with Moses. God gave even more encouragement to Moses when He spoke of Moses bringing the children out, as if it had already happened. He even let Moses know that he would live through all of this, in the fact, that Moses would worship on this very mountain. There are no "ifs" at all in any of these statements God made to Moses. This alone should fire Moses up to go. This was God (not man) making this promise, and that made it a fact.

Exodus 3:13 "And Moses said unto God, Behold, [when] I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you; and they shall say to me, What [is] his name? what shall I say unto them?"

Here we see Moses, in effect, accepting this awesome job. He was trying to convince himself that they might even believe him, if he only could give them a name that would explain who this God was who had sent him. Why Moses was asking this name is a big question. Perhaps, it was because the Egyptians had many false gods, and they each had a specific name. Up until this time, the subject of a specific name for God had not come up. "El" was one of the names used for God. "Jehovah" was another. Actually, there are 98, or more, names for God in the Bible. Each seems to be used according to the working of God at that specific time. Moses wanted to be prepared, and also, wanted to bring them something that they could not deny. In explaining who God was, Moses would, probably, already know Him as Jehovah, which encompasses so much. He (Jehovah) is self-existent, eternal, separate, and independent from His creation, changeless, truthful, and faithful to keep His promises

It is interesting that Moses would have to go to the Israelites first. They would have to be willing to be delivered, before he could deal with the Pharaoh to free them. Can you see the symbolism here? We must be willing to give up the world (Egypt), before the Lord Jesus will deliver us. We must repent and turn from this old life of bondage before Jesus can deliver us. The Israelites, just like us, the believers, have to want Moses to deliver them.

Pharaoh, in this, was symbolic of Satan. Jesus had to deal with Satan, and defeat him, to save us. Moses would have to deal with Pharaoh, and defeat him, to free the Israelites. Mankind, then or now, cannot be saved without their willingness to be saved. We are a free moral agent. We must will to be saved.

Exodus 3:14 "And God said unto Moses, I AM THAT I AM: and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you."

This is, probably, the most powerful statement in the Bible. It is a fact that God exists. There is nothing before and nothing after. There is absolute presence. The word "AM" translated is Hayah. This verb means to exist, to breathe, to be. The key to the name Jehovah/Yahweh is found in this verb. This tells us of the timelessness of God; the eternity of God. In Hebrews 11:6, we see that we all must believe this, "But without faith it is impossible to please him; for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." My translation of "I AM" is, the One who eternally exists, in the present tense.

Exodus 3:15 "And God said moreover unto Moses, Thus shalt thou say unto the children of Israel, The LORD God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you: this [is] my name for ever, and this [is] my memorial unto all generations."

In the original manuscript, Jehovah Elohiam is the name used for God. This means Jehovah, God of your fathers. What this Scripture, above, was saying, was that God is the God of the present. It speaks of His eternity again. This God will never die. To obtain life everlasting, we must obtain Him, which is life eternal.

Exodus 3:16 "Go, and gather the elders of Israel together, and say unto them, The LORD God of your fathers, the God of Abraham, of Isaac, and of Jacob, appeared unto me, saying, I have surely visited you, and [seen] that which is done to you in Egypt:"

When Abraham, Isaac, and Jacob were mentioned to these elders, they were being reminded that God had made covenant with this people; and that God keeps His covenant. This elder, here, was not an elder of a church, but rather elder in age, and could be male, or female. This, possibly, was a group of older people chosen to represent the group. The Israelites had not been worshipping God with the use of elders. In fact, they had no formal mode of worship at this time. They would know about the covenant God had made with Abraham, Isaac, and Jacob, because each generation related these promises to their children. Moses was to tell them, that God had seen the injustice done to them.

Exodus 3:17 "And I have said, I will bring you up out of the affliction of Egypt unto the land of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites, unto a land flowing with milk and honey."

Here, Moses must convince them to leave, and go to a better land. As bad as Egypt had been, at least they had survived here; and to go for the unknown, was a big step. This was especially hard to believe, in that the land is already occupied. Here, again, we can easily see symbolism of the Christian walk. There is a world out there for the believer to overcome. So many times people are reluctant to start a new life in Christ, because they do not want to give up old friends and the worldly pleasure they had together. The believer must believe there is a promised land, and must be willing to turn his back on that old life, and go searching for the new. There will be hardships along the way, because we must be tried. The first step is to decide to leave the world (Egypt) behind.

Exodus 3:18 "And they shall hearken to thy voice: and thou shalt come, thou and the elders of Israel, unto the king of Egypt, and ye shall say unto

him, The LORD God of the Hebrews hath met with us: and now let us go, we beseech thee, three days' journey into the wilderness, that we may sacrifice to the LORD our God."

Here, God reassured Moses that these people would accept this message of His. You see, as we said before, these Hebrews (Israelites) have to first of all be willing to follow Moses, and then the next step was to convince the king of Egypt to let them go. They would go at this slowly. Now, Moses was to gain reinforcement, and take these elders with him, when he appeared before the king. These Hebrews really had dropped the sacrifice, while they were in Egypt, but God was saying, go out of Egypt, and worship again. Here, again, we see a symbol of the believers. We cannot serve God, while we are caught up in the world (Egypt). We must come out of worldliness to go and worship God.

Exodus 3:19 "And I am sure that the king of Egypt will not let you go, no, not by a mighty hand."

Here, He was telling Moses, it was going to be a battle. Christians, too, are in a warfare. Satan fights hard to keep us in worldliness, but if we persevere, we can overcome Satan and the world, and follow God. This king, symbolic of Satan, would fight to keep them (these Hebrews) under subjection to him.

Exodus 3:20 "And I will stretch out my hand, and smite Egypt with all my wonders which I will do in the midst thereof: and after that he will let you go."

Here, we see God fighting for these Hebrews. God does the very same thing for us, if we will allow Him to. Signs and wonders have been the convincing factors throughout the Bible. This time would be no exception.

Exodus 3:21 "And I will give this people favour in the sight of the Egyptians: and it shall come to pass, that, when ye go, ye shall not go empty:"

It is not our place to judge God, or the commands He gives. Many people believe that deception takes place in this, but let us take a really good look at what it is saying. The very first line says that God, Himself, had put it into the hearts of the Egyptians to give freely to these Hebrews. After 100's of years of servitude, this was justice being done. Probably, some of the people of Egypt had grown fond of these Hebrews. The fight was not with the people; it was with the king. You see, we Christians, are not fighting against flesh and blood, but against principalities. Ephesians 6:12, "For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." These Hebrews were not really fighting against the Egyptian people in general, but against the hard rulership, which made them slaves. In many cases, God had given them favor with some.

Exodus 3:22 "But every woman shall borrow of her neighbour, and of her that sojourneth in her house, jewels of silver, and jewels of gold, and raiment: and ye shall put [them] upon your sons, and upon your daughters; and ye shall spoil the Egyptians."

When we see the results of the tenth plague, the loss of the first born, we will, also, understand better why these Egyptians would give anything the Hebrews asked, and even want them to leave with whatever they asked for. It is not a natural thing for people to give away their jewelry, but remember, God put it in the hearts of the Egyptians to do just that. We will get more into this subject in a later lesson, for now this is sufficient.

Exodus 6 Questions

1. What token of assurance did God give Moses, that he would be able to accomplish this job?
2. What would make it possible for Moses to do this?
3. Why should Moses believe this?
4. What did Moses ask God for?
5. Moses was trying to convince himself, that they might even believe him, if he gave them his _____.
6. Why did Moses believe this to be important?
7. By what name did Moses, probably, already know God?
8. Why would he have known anything about God?
9. Describe Jehovah.
10. Who would Moses speak to first?
11. Why?
12. What must the Hebrews decide?
13. Who was Pharaoh symbolic of in this?
14. Why must we be willing to be saved, before we can be saved?
15. By what name did God call Himself in reply to Moses?
16. Why was this name so powerful?
17. In Hebrews chapter 11:6, what are we told we must believe?
18. Which three Patriarchs did God say He was the God of?
19. Who did God call Himself in V-15?
20. To obtain life eternal, what must we do?
21. What was Moses to tell the elders?
22. What was God reminding these elders of by using Abraham's, Isaac's and Jacob's names?
23. What land would God, through Moses, bring them to?
24. What was this promised land flowing with?
25. What must Moses convince these people to do?
26. Why is it especially hard for this people to believe God will give them this land?
27. Why do Christians, sometimes, find it difficult to begin a new life?
28. Who would go with Moses to speak to the king?
29. What was Moses to say to the king?
30. What symbolism of Christians do we see in the Hebrews going out of Egypt to worship?
31. What attitude would the king of Egypt have?
32. Satan fights to keep us in _____ .
33. What would God do?
34. What had been the convincing factors throughout the Bible?
35. God would give the Hebrews favor with whom?
36. Why was it justice for the Hebrews to spoil the Egyptians?
37. In Ephesians 6:12 we read, we wrestle not against flesh and blood but against what?
38. "...every _____ shall borrow of her _____..."
39. What shall she borrow?
40. What shall she do with them?
41. Memorize Ephesians 6:12.

We will begin this lesson in Exodus 4:1 "And Moses answered and said, But, behold, they will not believe me, nor hearken unto my voice: for they will say, The LORD hath not appeared unto thee."

Here we see again, that feeling of inability on Moses' part to carry out the task that God had called him to do. He suddenly felt panic that they would not believe him, even though God had already promised him success and favor with Pharaoh. In a way, Moses was feeling sorry for himself. He said they (the people) won't believe him. He was forgetting that God was with him. This was total lack of faith.

Exodus 4:2 "And the LORD said unto him, What [is] that in thine hand? And he said, A rod."

Notice, here, that God uses whatever is at hand. We are not told for sure, whether this was a shepherd's staff, or whether this was a rod the elderly use; we do know that it doesn't matter with God what it is, He can use it. Egyptians loathed shepherds, and a shepherd's staff would have been an offense to them. As I said, whatever this piece of wood was, God would make use of it. There was a staff that the rich in Egypt used to signify they were upper class, but I doubt this was what this was.

Exodus 4:3 "And he said, Cast it on the ground. And he cast it on the ground, and it became a serpent; and Moses fled from before it."

This would be a frightening thing to happen. The "He" that said this was God, of course. All of this was to build Moses' faith. Probably, God used this particular sign, because the magicians of Egypt would bring this very sign against Moses. The difference being that Moses' or God's serpent would swallow the Egyptian serpents. This would be a show that God's power was greater than Satan's power.

Exodus 4:4 "And the LORD said unto Moses, Put forth thine hand, and take it by the tail. And he put forth his hand, and caught it, and it became a rod in his hand:"

The symbolism here, to me, is that believers who have faith in God, and are obedient to God's commands, can truly take the serpent (devil) by the tail, and subdue it. Here, we see that God was showing Moses to have no fear, God had given Moses power to overcome. Moses overcame the fear he felt in the last verse and, on instructions from God, had picked up this serpent by the tail, and God had transformed it into a rod. I believe God had chosen this sign to use, because the Egyptians had such a fascination with snakes. They had snakes carved on their head gear. Whether this meant the snake ruled over them, I do not know. It seemed to indicate headship, because it was worn on the head. This could be telling the world where the Egyptians' loyalty lay.

Exodus 4:5 "That they may believe that the LORD God of their fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath appeared unto thee."

Here, we see that God gave this to Moses as a sign, not only for the Egyptians, but for the Hebrews, as well. They, probably, had seen these Egyptian magicians demonstrate this very thing many times. The clincher that Moses was actually from God, was when his serpent swallowed up the magicians' serpents. This just says, one more time, that God was more powerful than the Egyptian false gods.

Exodus 4:6 "And the LORD said furthermore unto him, Put now thine hand into thy bosom. And he put his hand into his bosom: and when he took it out, behold, his hand [was] leprous as snow."

Leprosy was a very dreaded disease, and was thought to be incurable. The whiteness spoken of here, meant the disease had progressed to a very bad stage. This would strike terror in the hearts of not only the Egyptians, but in the Hebrews, as well.

Exodus 4:7 "And he said, Put thine hand into thy bosom again. And he put his hand into his bosom again; and plucked it out of his bosom, and, behold, it was turned again as his [other] flesh."

This verse, right here, is what would convince them that this was God's power, because there was no cure at this time for leprosy. Here, Egyptians and Hebrews alike could plainly see God at work. To the leper, it, also, held out some hope; that hope being Jesus.

Exodus 4:8 "And it shall come to pass, if they will not believe thee, neither hearken to the voice of the first sign, that they will believe the voice of the latter sign."

Miracles do have a voice. Not a literal voice, but a speaking. You see, signs and wonders have been the voice of God throughout the Bible. Even Jesus said to believe Him for the very works' sake. John 14:11 "Believe me that I [am] in the Father, and the Father in me: or else believe me for the very works' sake." The people who followed Jesus believed, because of the signs and wonders.

Exodus 4:9 "And it shall come to pass, if they will not believe also these two signs, neither hearken unto thy voice, that thou shalt take of the water of the river, and pour [it] upon the dry [land]: and the water which thou takest out of the river shall become blood upon the dry [land]."

It was almost unbelievable that they would doubt both of these miracles, but God would not have mentioned it, if it wouldn't happen. Water was very important in Egypt, because it is such a dry land. The Egyptians depended so much on the Nile River for water to keep the crops going, that they worshipped the Nile as one of their false gods. This, miracle then, was a personal attack on their false god. This would destroy their way of life. Turning the water from the Nile into blood should convince them that God was greater than any, or all of their gods. In the first miracle, the ones who wanted to believe would, fear might drive some to believe in the second. In the third, those who were really indoctrinated in worshipping false gods, should surely be convinced that God was greater than their false gods.

Exodus 4:10 "And Moses said unto the LORD, O my Lord, I [am] not eloquent, neither heretofore, nor since thou hast spoken unto thy servant: but I [am] slow of speech, and of a slow tongue."

Frankly, I do not believe that God calls those who are eloquent of speech to speak for Him. God does not want us to speak in our own ability. God wants to speak through us. Most ministers will tell you that they were very shy, before the Lord moved upon them. God is not interested in our ability, just our willingness. It appears, to me, that Moses was just looking for excuses.

Exodus 4:11 "And the LORD said unto him, Who hath made man's mouth? or who maketh the dumb, or deaf, or the seeing, or the blind? have not I the LORD?"

It appears to me, here, that God was getting a little bit annoyed with Moses. If God had called Moses to do a job, He could certainly loose his tongue and make him an eloquent speaker, if that was what it took.

God was reminding Moses, here, that God was the power, not Moses. He is the Creator of it all. Nothing is impossible to God. This is a lesson we all need to learn. If God calls you to do a job, don't worry a bout whether you can do it or not. God will make you able. The lesson is sometimes hard to believe. Go back to this Scripture. You may not be able to speak now, but God is the one who made your mouth and tongue. He is perfectly capable of anointing anyone to speak for Him. Verse 12 tells it all.

Exodus 4:12 "Now therefore go, and I will be with thy mouth, and teach thee what thou shalt say."

Here, again, we see Moses would be anointed of God to do this job. God would empower him. Moses just had to open his mouth, and God would speak through him. There are too many ministers today who rely too much on worldly training, and not on God. God really doesn't care how much education you have. God just needs you to have a willing heart, and He provides everything else.

Exodus 4:13 "And he said, O my Lord, send, I pray thee, by the hand [of him whom] thou wilt send."

Moses had gone too far.

Exodus 4:14 "And the anger of the LORD was kindled against Moses, and he said, [Is] not Aaron the Levite thy brother? I know that he can speak well. And also, behold, he cometh forth to meet thee: and when he seeth thee, he will be glad in his heart."

Here, Moses had made a terrible mistake. Aaron was not as close to God. Aaron was the very same one who would make the golden calf. Even though God was angry with Moses, He was not angry enough to punish him severely. The only punishment was that God withholds the loosing of Moses' tongue to speak, because of Moses' lack of faith to receive it. God foreknew what Moses would do, and had Aaron already on his way. We, also, see here a look into the future when Aaron would be a high priest. A priestly family to take care of the temple and the spiritual needs of the people, would be taken care of in the separation of the Levites for that purpose on the way to the promised land.

Exodus 4:15 "And thou shalt speak unto him, and put words in his mouth: and I will be with thy mouth, and with his mouth, and will teach you what ye shall do."

Here, we see that God would not speak directly to Aaron. God would speak to Moses, and Moses would convey the message to Aaron. God would guard Aaron's mouth, to make sure truth came forth.

Exodus 4:16 "And he shall be thy spokesman unto the people: and he shall be, [even] he shall be to thee instead of a mouth, and thou shalt be to him instead of God."

Here, again, we just see the line of command. God spoke to Moses, and Moses spoke to Aaron, and Aaron spoke to the king. What a shame that Moses didn't believe God for the ability to speak himself.

Exodus 4:17 "And thou shalt take this rod in thine hand, wherewith thou shalt do signs."

These signs were for Moses to do, not Aaron. The power was given to Moses to do these miracles, not Aaron. Aaron was just the mouth.

NOTES

Exodus 7 Questions

1. Moses said, the people would not believe him, and would say what?
2. What was Moses forgetting?
3. God asked Moses, What was in thine hand, and Moses answered what?
4. What should we notice in this?
5. Why was this, probably, not a shepherd's staff?
6. What did God tell Moses to do with the rod?
7. What happened when Moses did it?
8. What did Moses feel, when he saw it?
9. What did God tell Moses to do the second time?
10. What did the serpent become?
11. What is this symbolic of to the believers?
12. Why did God, probably, choose this sign?
13. What did the Egyptians have carved on their headgear?
14. In verse 5, God called Himself the God of 3. Who were they?
15. What was the clincher that Moses' God was more powerful than the Egyptian false gods?
16. What was the second sign God told Moses to use?
17. Why was white mentioned?
18. Why would they believe more on the second miracle than the first?
19. What was the 3rd thing God would have Moses do?
20. In St. John 14:11, Jesus told them to believe Him for what?
21. What shall the water turn into?
22. What false god does this attack?
23. Even after all this, Moses had another excuse. What is it?
24. Why does God call people, who are not eloquent to speak, to work for Him?
25. In verse 11, what questions did God ask Moses?
26. If God calls us to do a job, should we give excuses?
27. Who would empower Moses?
28. What angered God at Moses?
29. Who did God send to help Moses?
30. What relation was he of Moses?
31. What did God prophetically call him?
32. Moses would be to Aaron as what?
33. What was Moses to do with the rod?

In the last lesson, Moses was called of God to go back to Egypt, and seek freedom for his Hebrew brothers and sisters. Now in this lesson, we will begin with Exodus chapter 4, verse 18.

Exodus 4:18 "And Moses went and returned to Jethro his father in law, and said unto him, Let me go, I pray thee, and return unto my brethren which [are] in Egypt, and see whether they be yet alive. And Jethro said to Moses, Go in peace."

You see, Moses should have realized that God would go before him, and make the way clear for him, just as he did with Jethro. Jethro gave no argument. It was the custom in Midian to ask the priest of the family permission to leave and go elsewhere, and that is just what Moses did here. Moses did not mean just his immediate family in the statement above, but all the Hebrews. God had called him to deliver all of them. I am sure, however, that Moses was concerned, after 40 years, if his mother, sister, and brother were still alive. Of course, God told him in the last lesson that his brother, Aaron, was still alive, and was on his way to meet Moses.

Exodus 4:19 "And the LORD said unto Moses in Midian, Go, return into Egypt: for all the men are dead which sought thy life."

Here the apprehension that Moses had about returning, could have partly come from fear of reprisal from Egypt's king. God reassured him that there would be no king waiting to kill him.

Exodus 4:20 "And Moses took his wife and his sons, and set them upon an ass, and he returned to the land of Egypt: and Moses took the rod of God in his hand."

Notice, the unusualness of there being no opposition to him taking Jethro's daughter and grandsons away from Jethro. This, in its self, shows God's hand in all this, bringing harmony to the outcome. We know that God had sent Moses on a mission. He had a specific place to go, and a specific job to do. Notice, also, that this rod was not a shepherd's staff, but a special rod that God had furnished for His Purposes. In the Strong's Concordance, we read this about this word "rod": A branch figurative of a tribe, also a rod whether for chastising (figurative for correction), ruling (a scepter), throwing (a lance), or walking (a staff), figurative of life. (e.g. bread). So this rod, staff, tribe, were the true meaning of this word "rod" in its translations. The Scripture, above, goes even further in telling us of this rod, the rod of God. We know, then, of its godly purpose. God, Himself, had placed power in Moses' hand.

Exodus 4:21 "And the LORD said unto Moses, When thou goest to return into Egypt, see that thou do all those wonders before Pharaoh, which I have put in thine hand: but I will harden his heart, that he shall not let the people go. "

This is an interesting statement that we must note here. God will harden Pharaoh's heart. We will read later on that Pharaoh hardens his own heart, and in another place, where Pharaoh's heart was hardened. It is difficult to understand why God did not just soften Pharaoh's heart, and

immediately take the Hebrews out. We can quickly see that the main purpose for the delay was so that God can go through these (10) worldly gods that Egypt had put so much faith in, and show one by one that they are no match for the real God. God explained to Moses ahead of time that he would run into opposition, but Moses was still to do great wonders to show up these Egyptian's false gods. We notice that God had placed the power in Moses' hand to do these wonders.

Exodus 4:22 "And thou shalt say unto Pharaoh, Thus saith the LORD, Israel [is] my son, [even] my firstborn:"

We see that God specifically told Moses what to say. You see, Moses was an oracle of God. It was as if God was speaking, and He was, through Moses. God wanted Pharaoh to know that this same Israel nation that Pharaoh had doing forced labor, was actually the covenant people of God. This was the first family, through which God had chosen to reveal Himself.

Exodus 4:23 And I say unto thee, Let my son go, that he may serve me: and if thou refuse to let him go, behold, I will slay thy son, [even] thy firstborn.

You see, God looks on each of us as His son. A Christian is God's son, one at a time. To me, the Scripture, above, even though it is speaking of a large group of people, is singular in nature; because God deals with us one at a time. We see here, prophetically speaking, of the 10th plague; which truly did take the firstborn of Pharaoh, as the firstborn of all in Egypt, except the Hebrews. God explained, here, His reason for wanting them to leave Egypt (the world) was so they could serve Him. We see here, a type and shadow of how the believer must leave the world behind, and go and serve God.

Exodus 4:24 "And it came to pass by the way in the inn, that the LORD met him, and sought to kill him."

It appears that God's anger at Moses was for a very serious offense, and the Lord was to bring swift punishment. Probably, God struck him very sick. It appears from the next few verses, that Moses had listened to his heathen wife, and had not circumcised his 2nd son on the 8th day, as Abraham had agreed to do in Genesis. God keeps covenant with His people, but expects His people to keep covenant with Him. This child was, probably, born after God's conversation on the holy mountain and just before this trip was begun, because this anger seems to be suddenly kindled against Moses. Moses' wife, as you can easily see in the following Scriptures, did not approve of this Hebrew practice. She thought it to be barbarian. Moses should not have listened to his wife. He was the head of the house, and he knew very well the importance of keeping the Abrahamic covenant with God. Many a man's downfall is when he listens to bad advice from his wife, it is a very sad thing in our society today, that not many men come to church. They leave the spiritual obligations to their wives. God is not pleased with this. I am happy, though, that the women are keeping it going. We see here in verse 25, that Zipporah knows what the problem was and to save Moses' life, she performed the circumcision herself. If the man does not fulfill his duty to God, the wife must do it to save their family.

Exodus 4:25 "Then Zipporah took a sharp stone, and cut off the foreskin of her son, and cast [it] at his feet, and said, Surely a bloody husband [art] thou to me."

Here ,we see Zipporah performing the actual circumcision to save Moses' life, while all the time. she was angry with him for this blood covenant with God. She actually threw the cut off skin at Moses' feet in contempt. It was as if she disapproved of Moses as a husband, because of his belief in God. This knife blade was made of stone, instead of metal, to keep down infection.

Exodus 4:26 "So he let him go: then she said, A bloody husband [thou art], because of the circumcision."

At first, here, she was speaking to God, asking him to let Moses go. She expressed her dislike, again, for the practice of circumcision.

Exodus 4:27 "And the LORD said to Aaron, Go into the wilderness to meet Moses. And he went, and met him in the mount of God, and kissed him."

God sent Moses help through his brother, Aaron. the Scripture, here, does not explain why Moses went back to the mountain of God. Perhaps, it was because of his sin in neglecting to circumcise his son. He might have wanted to make sure that God would still be with him. The whole mountain range there could have been, also, known as the mount of God. This was, probably, Horeb. The custom of men in greeting in that part of the world was to kiss, instead of handshake. By the way, this kiss was on the cheek and not on the mouth. It certainly was not the type of kiss between a man and woman.

Exodus 4:28 "And Moses told Aaron all the words of the LORD who had sent him, and all the signs which he had commanded him."

Aaron knew that God sent him to Moses, so he was very receptive to the words of Moses. I am sure that Moses demonstrated the miracles with the rod to further assure Aaron, as he had been assured by God. We are not told anything about the trip to Egypt. The next verse picks up in Egypt.

Exodus 4:29 "And Moses and Aaron went and gathered together all the elders of the children of Israel:"

Aaron knew these elders, and it was not difficult for him to get them together.

Exodus 4:30 'And Aaron spake all the words which the LORD had spoken unto Moses, and did the signs in the sight of the people.

This did not mean that Aaron did the signs. The miracles were in Moses' hand. It just means that Aaron, as the mouthpiece, spoke; and Moses demonstrated the signs, building the confidence of the people, so they would believe enough to follow Moses and Aaron. Aaron's only contact with God was through Moses, just as our only contact with God the Father is through Jesus . In verse 31 we see that this demonstration caused them to believe.

Exodus 4:31 "And the people believed: and when they heard that the LORD had visited the children of Israel, and that he had looked upon their affliction, then they bowed their heads and worshipped."

Here, we see these Israelites doing the very thing that pleases God. They humbled themselves (bowed their heads) and worshipped God. This worship had to do with praising Him for hearing their cry.

Exodus 8 Questions

1. When Moses returned to Jethro, what did Moses ask of him?
2. What reason did Moses give Jethro for wanting to go?
3. What was Jethro's reply?
4. Who was it a custom to get permission from to leave a tribe?
5. What family was Moses really speaking of?
6. What member of Moses' physical family did God tell Moses was still living?
7. When God told Moses it was time to go to Egypt, what did He reassure Moses of?
8. Who went with Moses?
9. What did Moses have in his hand?
10. What shows God's hand at work in Moses' departure?
11. How does the Concordance describe this rod?
12. What does the rod of God indicate?
13. What was Moses to do in front of Pharaoh?
14. Why would Pharaoh not believe?
15. What were 3 different hardenings of the heart we will run into in this study?
16. What was the main purpose in the delay?
17. How many plagues will there be?
18. What did God tell Moses to call these Israelites?
19. What was God telling Pharaoh in this?
20. Where was the first mention of the slaying of the firstborn of Egypt?
21. Why was a singular noun used in meaning many?
22. Why did God want them to leave Egypt?
23. What is this a type and shadow of?
24. Suddenly in verse 24, God tried to do what to Moses?
25. Why? What was the sin?
26. Moses knew the importance of keeping what covenant?
27. Who performed the rite?
28. Was she pleased with the covenant sign?
29. Explain.
30. Why was the knife blade made of stone?
31. What did Zipporah ask of God, after she had circumcised their second son?
32. What kind of husband did she call Moses?
33. What did the Lord tell Aaron to do?
34. Where did Moses meet him?
35. What affection did the brothers show each other?
36. What did Moses tell Aaron?
37. Where did Moses and Aaron go first?
38. Why did the people believe them?
39. What similarity do we see in the relationship of Aaron to God and Christians' relationship to the Father God?
40. When the people heard that God had heard their cry, what 2 things did they do?

We will pick up this lesson in Exodus chapter 5, verse 1.

Exodus "5:1 And afterward Moses and Aaron went in, and told Pharaoh, Thus saith the LORD God of Israel, Let my people go, that they may hold a feast unto me in the wilderness."

Here, we see Moses and Aaron going before the Pharaoh of Egypt, boldly. We could take a lesson from this. We must be bold in the Lord. We must not back down from telling the truth, because of a person's station in life. We must learn to be bold in bringing the message of God. When Moses and Aaron gave the message to Pharaoh, they were explicit with him about what God this was. In a land where there are so many false gods, This would be an important thing to do. God was specific in this request about what He wanted from Pharaoh (let my people go). This next verse lets you know how little Pharaoh really knew about the real God. We can see, here, the necessity for going to the wilderness to sacrifice animals to God. Some of the sacrificial animals were objects of worship in Egypt, and it would cause a war.

Exodus 5:2 "And Pharaoh said, Who [is] the LORD, that I should obey his voice to let Israel go? I know not the LORD, neither will I let Israel go."

You can see, that Pharaoh did not know the Lord God. He not only does not know Him, but had never heard of Him. It was a good question, why should he obey His voice. This Lord God was spoken of as Jehovah, when Moses came back to Egypt after his encounter with God at the burning bush, The pharaohs thought of themselves as gods, and really didn't obey even their false gods, so why should they worship these Hebrews' God? Even if Pharaoh was sure this was the real God, he, probably, wouldn't let them go because he was so proud of his own power, that it would be highly unlikely that he would bow to the real God's demands.

Exodus 5:3 "And they said, The God of the Hebrews hath met with us: let us go, we pray thee, three days' journey into the desert, and sacrifice unto the LORD our God; lest he fall upon us with pestilence, or with the sword."

Moses knew all too well what could happen to you, if you did not obey the Lord's commands. Probably, the reason these plagues were mentioned, here, is that the Pharaoh would be aware that these plagues, if they came upon the Hebrews, would fall upon the Egyptians, as well.

Exodus 5:4 "And the king of Egypt said unto them, Wherefore do ye, Moses and Aaron, let the people from their works? get you unto your burdens."

We see here, one of the reasons why the Pharaoh would not do this, was because he would lose 3 days work from this vast forced laborer crew of the Hebrews. Then, he told Moses and Aaron to get on back to work themselves.

Exodus 5:5 "And Pharaoh said, Behold, the people of the land now [are] many, and ye make them rest from their burdens."

Pharaoh was aggravated, because this great amount of people wanted to take 3 days off from their labors. We see many times in history, how great

men (by the world's standards) come against the people of God, and make it very difficult for the ministers of God to perform the tasks God has given them. Moses and Aaron might as well be talking to the wind. Pharaoh was not about to let these people go at this point. Moses and Aaron leave.

Exodus 5:6 "And Pharaoh commanded the same day the taskmasters of the people, and their officers, saying,"

Exodus 5:7 "Ye shall no more give the people straw to make brick, as heretofore: let them go and gather straw for themselves."

Here, we see cruelty to the utmost. the Pharaoh wanted the people to know that he did not appreciate this request of Moses and Aaron, so exacted this extra work load as immediate punishment. These taskmasters, here, were from a different root word, than the ones earlier mentioned, and probably, were talking about officers close to the Pharaoh, who would carry out the Pharaoh's orders. Straw was chopped up and used as bulk in the making of the brick. The job of getting enough straw to make bricks for a full day's work would require several extra hours of work each day. This punishment inflicted by Pharaoh, was to deter any future requests from Moses and Aaron on behalf of the Hebrews.

Exodus 5:8 "And the tale of the bricks, which they did make heretofore, ye shall lay upon them; ye shall not diminish [ought] thereof: for they [be] idle; therefore they cry, saying, Let us go [and] sacrifice to our God."

Pharaoh's idea was that they were wanting to go to meet with God, because they have idle time. He thought if he wore them completely out with hard work, they would be too tired to plan a trip to meet with their God. Pharaoh made it very clear that they were to make just as many bricks as they did before, but they would have to furnish all of their own straw, as well. His theory was to keep them too worn out to protest.

Exodus 5:9 "Let there more work be laid upon the men, that they may labour therein; and let them not regard vain words."

Here, we see that Pharaoh had no regard at all for the feeling of others. He was saying in this, that regardless of what they said or did, he would not let them go.

Exodus 5:10 "And the taskmasters of the people went out, and their officers, and they spake to the people, saying, Thus saith Pharaoh, I will not give you straw."

Exodus 5:11 "Go ye, get you straw where ye can find it: yet not ought of your work shall be diminished."

Exodus 5:12 "So the people were scattered abroad throughout all the land of Egypt to gather stubble instead of straw."

These overseers were cruel, as well. They spoke to the people about furnishing their own straw, and the straw close by had already been used; so they picked stubble instead of straw. As I said before, this caused them several extra hours of work every day.

Exodus 5:13 "And the taskmasters hasted [them], saying, Fulfil your works, [your] daily tasks, as when there was straw."

Exodus 5:14 "And the officers of the children of Israel, which Pharaoh's taskmasters had set over them, were beaten, [and] demanded, Wherefore have ye not fulfilled your task in making brick both yesterday and today, as heretofore?"

We see, here, that this was an impossible task to fulfill. This ended in beatings and accusations. These beatings were done to the Hebrews who were actually overseers, themselves, under the Egyptians. Even working from sunup to sundown, there was no way to do this terrible task. Frequent beatings of the workers made it worse, because sore bodies could not work as hard.

Exodus 5:15 "Then the officers of the children of Israel came and cried unto Pharaoh, saying, Wherefore dealest thou thus with thy servants?"

Exodus 5:16 "There is no straw given unto thy servants, and they say to us, Make brick: and, behold, thy servants [are] beaten; but the fault [is] in thine own people."

This was an appeal directly to the Pharaoh, to not require more than they could possibly do.

Exodus 5:17 "But he said, Ye [are] idle, [ye are] idle: therefore ye say, Let us go [and] do sacrifice to the LORD."

Exodus 5:18 "Go therefore now, [and] work; for there shall no straw be given you, yet shall ye deliver the tale of bricks."

Exodus 5:19 "And the officers of the children of Israel did see [that] they [were] in evil [case], after it was said, Ye shall not minish [ought] from your bricks of your daily task."

We see that, these Israelite officers got nowhere with Pharaoh. Pharaoh reminded them, that this punishment was because of the request of Moses and Aaron that they go in the desert to worship. These officers knew that they were in for a rough time, and they blamed Moses and Aaron for this hardship placed on them.

Exodus 5:20 "And they met Moses and Aaron, who stood in the way, as they came forth from Pharaoh:"

Exodus 5:21 "And they said unto them, The LORD look upon you, and judge; because ye have made our savour to be abhorred in the eyes of Pharaoh, and in the eyes of his servants, to put a sword in their hand to slay us."

Here, these overseers were really upset with Moses and Aaron, and told them that they were trying to get them killed. The Pharaoh and his men were blaming the Hebrew overseers, and the Hebrew workers were blaming them, too. They were caught in the middle, and being were beaten every day.

Exodus 5:22 "And Moses returned unto the LORD, and said, Lord, wherefore hast thou [so] evil entreated this people? why [is] it [that] thou hast sent me?"

Moses was very disturbed about what he heard. Moses was blaming God. Then he got brash enough to ask God why did he even send him? Moses and Aaron had been so confused by all of this, that they didn't even answer the Hebrew overseers. They, probably, didn't know what to say. They knew that they had said exactly what God had told them to, but they had not gotten the expected results. Many times, when we do exactly what God tells us to, it seems we have failed for a good while. Perhaps, had not all these terrible things happened to the Hebrews, they might be reluctant to leave Egypt in search for the promised land. It was very difficult to figure God out. Here, we see a bold Moses who cried out to God, "Why?" Trials come to all believers, and we are told they come to make us strong. God has a purpose for sure, and He really does not have to share that purpose with us. As Job withstood in the face of terrible happenings, these Israelites must stand for what was right, too. Christians are no exceptions either. Sometimes, we do not understand the hardships we must face either. Only God knows these answers. When the going gets rough, go in prayer to God, as Moses did here.

Exodus 5:23 "For since I came to Pharaoh to speak in thy name, he hath done evil to this people; neither hast thou delivered thy people at all."

Every minister who has spoken for God, throughout all time, has felt this frustration that Moses felt, here. He felt that he had been a failure, not only to these people, but to God, as well. He was almost accusingly pointing a finger at God here. It is as if he was saying you told me you would deliver them, now why haven't you? We are an impatient people. God can see the end, and knows they would be delivered. He doesn't count a few weeks as anything.

Exodus 9 Questions

1. Who did Moses and Aaron go to see to speak for the children of Israel?
2. What message did they bring from God.
3. For what purpose were they to go to the wilderness?
4. Why was it important for Moses and Aaron to be specific about what God this was?
5. Why could the Israelites not sacrifice their animals to God in Egypt?
6. What did Pharaoh ask them about God?
7. What did Pharaoh call God?
8. When did Moses begin to call God. Jehovah?
9. Why would it be highly unlikely that Pharaoh would bow to the demands of God?
10. They told Pharaoh, if they didn't go and sacrifice, what 2 things would happen:
11. Why were these 2 plagues mentioned to Pharaoh?
12. What did Pharaoh tell Aaron and Moses to get about?
13. What was one of the main reasons Pharaoh would not do this?
14. What did Pharaoh tell the taskmasters to do to the people in punishment?
15. When?
16. What was used for bulk in making brick?
17. What would this do to the Hebrews?
18. Why did Pharaoh say, the Hebrews had time to ask to sacrifice to God?
19. Why did Pharaoh use "vain" words when they were speaking to him?
20. What did they gather, instead of straw?
21. Who did the taskmasters beat?
22. Who came to Pharaoh, and cried out to him?
23. Who did they blame?
24. How did Pharaoh respond to their pleas?
25. Who did the Israelite officers blame?
26. Where did they find them?
27. What did the officers say was about to happen to them?
28. When Moses heard of this, what did he do?
29. What did he say to God?
30. What 2 complaints did Moses make to God?

Notes

We will begin this lesson in Exodus 6:1 "Then the LORD said unto Moses, Now shalt thou see what I will do to Pharaoh: for with a strong hand shall he let them go, and with a strong hand shall he drive them out of his land."

Here, we see that God was not angry with Moses for his outcry of when was God going to free these people. The word "now" indicated there would be no further delay. God reassured Moses that he would punish Pharaoh. God's strong hand would force Pharaoh not only to let them go, but Pharaoh would insist on their going, when God got through with him.

Exodus 6:2 "And God spake unto Moses, and said unto him, I [am] the LORD:"

We see Jehovah, here, the Eternal One. God reassured Moses of His power and eternity. When He said "I am the LORD", it, also, means I am Jehovah, the Eternal One.

Exodus 6:3 "And I appeared unto Abraham, unto Isaac, and unto Jacob, by [the name of] God Almighty, but by my name JEHOVAH was I not known to them."

We see God Almighty in Genesis 17:1 "And when Abram was ninety years old and nine, the LORD appeared to Abram, and said unto him, I [am] the Almighty God; walk before me, and be thou perfect." This was His name with Abraham. In Genesis 35:11 "And God said unto him, I [am] God Almighty: be fruitful and multiply; a nation and a company of nations shall be of thee, and kings shall come out of thy loins Genesis 28:3 "And God Almighty bless thee, and make thee fruitful, and multiply thee, that thou mayest be a multitude of people;"

We understand from all this, that God was first revealed to Moses and these Israelites as I AM and Jehovah. This is a new working of God toward His covenant people, and therefore another name. Jehovah is the Jewish national name of God. God had been called by Jehovah before (Genesis 15-7), but it appears the perfect revealing of what this name means had not been clear before Moses.

Exodus 6:4 "And I have also established my covenant with them, to give them the land of Canaan, the land of their pilgrimage, wherein they were strangers."

This covenant was an unbreakable covenant, that God made with Abraham and his descendents forever. They lived in Canaan, before they went to Egypt; but the land was controlled by others, and these Hebrews were strangers there. However, God promised Abraham this land, and now was the time to receive it.

Exodus 6:5 "And I have also heard the groaning of the children of Israel, whom the Egyptians keep in bondage; and I have remembered my covenant."

God told Moses, all over again, that He had heard their cry of misery. and He remembered His covenant that He made with Abraham, Isaac, and Jacob.

This statement just meant that in the very near future, God would deliver them.

Exodus 6:6 "Wherefore say unto the children of Israel, I [am] the LORD, and I will bring you out from under the burdens of the Egyptians, and I will rid you out of their bondage, and I will redeem you with a stretched out arm, and with great judgments:"

We see that God reminded the Israelites, that it would not be by their efforts that they will be redeemed. The intervention of God was what would redeem them. Just as salvation is a free gift and no works of ours get us saved, so they (the children of Israel) could do nothing to redeem themselves, either. God was going to judge Egypt for the cruelty to His people, and God would punish Egypt.

Exodus 6:7 "And I will take you to me for a people, and I will be to you a God: and ye shall know that I [am] the LORD your God, which bringeth you out from under the burdens of the Egyptians."

These Hebrews, while in Egypt, had wandered away from God. One of the reasons God did not just run in there and immediately change the situation, was because He wanted these Israelites to know, beyond a shadow of doubt, that it was God who brought them out.

Exodus 6:8 "And I will bring you in unto the land, concerning the which I did swear to give it to Abraham, to Isaac, and to Jacob; and I will give it you for an heritage: I [am] the LORD."

We see from this that, God was again, telling Moses that He was a God of covenant. God was not angry at Moses, because He felt that there was no progress made. To look at this from a Christian point of view, we see the minister, who goes and builds a church in a place God has told him to go and where God has told him thousands will be saved. The church, instead of growing, seems to be completely stalemated. It is very difficult, while you are in the flesh, to believe that God is still going to build this church to a mighty working. From time to time, God has to reassure this minister that this will be a success story someday. This was the same thing on a different level, here. God was going to establish the Holy Land for His people, Israel. Even this speaking of Moses and Aaron to the Pharaoh was the first step. Even though the first meeting seemed to take them backwards, this was still the first step to success. God would give them the land, as he promised Abraham, Isaac, and Jacob.

Exodus 6:9 "And Moses spake so unto the children of Israel: but they hearkened not unto Moses for anguish of spirit, and for cruel bondage."

The children of Israel were so caught up in the middle of the problem, that they could not see beyond this immediate hardship.

Exodus 6:10 "And the LORD spake unto Moses, saying,"

Exodus 6:11 "Go in, speak unto Pharaoh king of Egypt, that he let the children of Israel go out of his land."

Here, God gave Moses his second mission. Moses was speaking directly to God. There was no question in Moses' mind who God was, and what God was capable of doing, but Moses was disappointed in the outcome so far.

Exodus 6:12 "And Moses spake before the LORD, saying, Behold, the children of Israel have not hearkened unto me; how then shall Pharaoh hear me, who [am] of uncircumcised lips?"

It is so plain to me the similarity here to a minister, who is preaching, and he feels no one is listening; and then the Lord commissions him to go out and win total strangers to the church. He was saying, my own little flock won't even hear me, what makes you think people I don't even know, and who do not believe in God, would receive me? Now, Moses, said his lips were worldly and not dedicated as they should be to the Lord. Moses and this example of a minister were both having a pity party. They were saying, "I am a failure. Get someone more capable for the job."

Exodus 6:13 "And the LORD spake unto Moses and unto Aaron, and gave them a charge unto the children of Israel, and unto Pharaoh king of Egypt, to bring the children of Israel out of the land of Egypt."

God didn't even listen to all of this. He told Moses and Aaron, all over again, what the job was He had called them to do and told them to get on with it. Moses and Aaron were capable of doing this, or God would not have called them. This is the same with ministers today. When God calls you for a job, you are capable of doing it, or God would not have called you.

Let us look back just a little bit at this lesson, and see what was really happening here. At the very beginning, we saw a servant of God, who had done what God told him to do, and who felt that he had failed, because it brought results opposite than those planned. His friends and family had turned on him and told him, if you were truly sent of God, why didn't this work? Why are we in worse shape now, than when you began? You are not a man of God, or else this wouldn't have happened.

The first thing Moses did, and we should do in similar circumstances, was go to God with this problem. If you, or Moses, have done exactly what God told you to do, you have done your job. You are not responsible for the outcome. Our job is to do exactly what God tells us to do. God is responsible for the results. We see, here, when Moses went to God, that God totally reassured him that He was still I AM; and that Moses would surely lead these rebellious Israelites to the promised land. God reminded Moses that His covenant with Abraham, Isaac, and Jacob was that they would receive the promised land, and God (who cannot lie) swore upon Himself. It would happen. Now, God sent Moses, again, to these people. They had lost confidence in Moses, because the first effort did not free them. Then God gave them, all over again, the commission to go to Pharaoh, and win the release of these Israelites.

Next lesson, we will get into the actual families who were to participate in this. They were the twelve sons of Israel, who became the twelve tribes of Israel.

Exodus 10 Questions

1. When Moses complained to God of Moses' proposed failure, what did God tell him?
2. What did the word "now" indicate?
3. Whose strong hand would let them go?
4. In verse 2. God says I _____ .
5. Who do we see in this?
6. "I am the LORD" means what?
7. God was known to Abraham by what name?
8. When was God first revealed as "I AM"?
9. What is the Jewish national name of God?
10. In the covenant God made with the Israelites, what land were they promised?
11. Who had the Israelites in bondage?
12. God heard what from the Israelites?
13. Who would bring the Israelites out from under the burdens of the Egyptians?
14. How would He redeem them?
15. What actually would redeem them?
16. Who would judge Egypt?
17. God took them as His people, and He would be their _____.
18. Why didn't God just rush in there, and redeem them immediately?
19. How can we relate this that had happened to Moses, to our modern ministers?
20. When Moses conveyed God's message, why did the children of Israel not listen? Two reasons?
21. Why could they not see beyond this immediate hardship?
22. What was Moses to do next?
23. What reply did Moses give God?
24. How did Moses describe his lips?
25. What does that mean?
26. Compare this second mission of Moses with some modern minister.
27. What charge did God give Moses and Aaron?
28. Will God call you to do something, that you are not capable of doing?
29. When a minister seems to fail, who usually turns on them and begins to question their call?
30. When we seem to fail, what is the first thing we must do?
31. Who is responsible for the outcome?

We will resume this lesson in Exodus 6:14 "These [be] the heads of their fathers' houses: The sons of Reuben the firstborn of Israel; Hanoch, and Pallu, Hezron, and Carmi: these [be] the families of Reuben."

Reuben was listed first because he was the first child of Jacob and Leah, not because he was a wholesome person, Reuben, in fact, had a very bad record. He had lain with his father's concubine, Bilhah.

The best thing we can remember about him was that he saved Joseph's life when the brothers wanted to kill him. Reuben's sons were a mixed lot.

"Hanoch" means initiated, "Pallu" means distinguished, and "Carmi" means vine dresser.

Exodus 6:15 "And the sons of Simeon; Jemuel, and Jamin, and Ohad, and Jachin, and Zohar, and Shaul the son of a Canaanitish woman: these [are] the families of Simeon."

Simeon, along with his brother Levi, in trying to avenge the rape of their sister, had done cruel things, which brought shame to their father, Jacob. He was known as a cruel, fierce man. "Jemuel" means day of God. "Jamin" means right hand, "Ohad" means unity. "Jachin" means He (God) establishes. "Zohar" means whiteness, and "Shaul" means asked of God. Simeon married a non-Hebrew woman, as we see above.

Exodus 6:16 "And these [are] the names of the sons of Levi according to their generations; Gershon, and Kohath, and Merari: and the years of the life of Levi [were] an hundred thirty and seven years."

We see here in the family of Levi, that this was the first to mention the years of the son of Israel. We will see more of this family as we go along, because of the large part they play in God's work. This tribe of Levi was the family Moses and Aaron were born into, The Levitical tribe (descendents of Levi) would not inherit land, because they were set aside for duties in the temple. Even though Levi disappointed Jacob in the cruel act of revenge on the family of the rapist of his sister, Dinah, God called this family to care and administer the Holy things in the temple (numbers 3:5) These Levites were consecrated to Jehovah as His peculiar property, instead of the firstborn of each family. The lineage was from Levi to Kohath, to Amram, to Aaron, and Moses. We read that Jochebed, the mother of Aaron and Moses, was a Levite, as well. So Moses and Aaron were both Levites. We need, especially, to look at Kohath, because he was the grandfather of Aaron and Moses. Kohath's descendents, through Aaron, were a priestly family. This priestly family's duties were to bear the ark and the sacred vessels (Numbers 4:15 and 7:9). We must watch carefully the family of Levi. They were like ministers who should not be worldly, but consecrated to God.

Exodus 6:17 "The sons of Gershon; Libni, and Shimi, according to their families."

Here, we see this family of Levi specifically went on to the children and grandchildren, because of their special role they played with God.

Exodus 6:18 "And the sons of Kohath; Amram, and Izhar, and Hebron, and Uzziel: and the years of the life of Kohath [were] an hundred thirty and three years."

In this 18th verse, we see, Amram, the father of Moses, We, also, see that Kohath lived to be 133. "Izhar" means anointing and "Uzziel" means God is strength.

Exodus 6:19 "And the sons of Merari; Mahali and Mushi: these [are] the families of Levi according to their generations."

This family did not have much written about them.

Exodus 6:20 "And Amram took him Jochebed his father's sister to wife; and she bare him Aaron and Moses: and the years of the life of Amram [were] an hundred and thirty and seven years."

We see, here, that Amram, the father of Aaron and Moses, married his aunt on His father's side. Both Amram and Jochebed were from the tribe of Levi. Aaron and Moses then had a rich heritage with God through their parents.

Exodus 6:21 "And the sons of Izhar; Korah, and Nepheg, and Zichri."

Here again, for our study, this family was not followed closely.

Exodus 6:22 "And the sons of Uzziel; Mishael, and Elzaphan, and Zithri." Exodus 6:23 "And Aaron took him Elisheba, daughter of Amminadab, sister of Naashon, to wife; and she bare him Nadab, and Abihu, Eleazar, and Ithamar."

This Amminadab was prince of the tribe of Judah. His daughter, Elisheba, would be mother of the priestly tribe of Aaron. This Naashon, brother of Elisheba, must be taken note of. He was a prince of Judah, and was the father-in-law of Rahab. Naashon's son, Salmon, married Rahab. This Naashon was captain of Judah's host, and was given the first place in encampment in the order of the march, when dealing with the tabernacle. You can read further Scriptures about him in Numbers 1:7, 1 Chronicles 2:10,11; Matthew 1:4, and Numbers 2:3 .

He, probably, died in the wilderness, since there was no mention of him after the wilderness wanderings.

Nadab, Abihu, Eleazar, and Ithamar, along with Aaron were anointed to be priests of the temple.

We read about this in Exodus 28:1.

We will read in Leviticus 10:1, where Nadab and Abihu (probably drunk) brought strange fire in the temple, and were killed for this.

Eleazar became high priest at the death of his two brothers. The priesthood went down through his family. Ithamar was a priest, also. He took an additional part of the place of the priesthood when his brothers died. His duty was the property of the tabernacle, such as the curtains, hangings,

pillars, cords, and boards. You may find this in Exodus 38:21. Ithamar and his descendents were common priests, until the high priesthood passed to his family in Eli.

Exodus 6:24 "And the sons of Korah; Assir, and Elkanah, and Abiasaph: these [are] the families of the Korhites."

This Korah was jealous of Aaron and his priesthood, and lost his life for this jealousy. We will read about him more in Numbers. He was swallowed up, when God opened the earth in punishment of him.

Exodus 6:25 "And Eleazar Aaron's son took him [one] of the daughters of Putiel to wife; and she bare him Phinehas: these [are] the heads of the fathers of the Levites according to their families."

This was just showing the lineage of this priestly tribe. I would like to mention just one thing in passing. these priests and high priests were married. It seemed, God was not offended by them being married. Remember, one more time, that the Levites, through Aaron's family, were the priestly tribe.

Exodus 6:26 "These [are] that Aaron and Moses, to whom the LORD said, Bring out the children of Israel from the land of Egypt according to their armies."

This has wandered a bit from where Moses was talking to God about this deliverance of the Israelites from Egypt, so, now, we are told, again, that this Moses and Aaron were the same ones. It is also stated as fact that they would bring them out.

Exodus 6:27 "These [are] they which spake to Pharaoh king of Egypt, to bring out the children of Israel from Egypt: these [are] that Moses and Aaron."

Verse 27 is very similar to verse 26 above.

It is a statement of the fact that Moses and Aaron would lead Israel out of bondage.

Exodus 6:28 "And it came to pass on the day [when] the LORD spake unto Moses in the land of Egypt,"

Exodus 6:29 "That the LORD spake unto Moses, saying, I [am] the LORD: speak thou unto Pharaoh king of Egypt all that I say unto thee."

God, in verse 28 and 29, was reminding Moses that He told him from the beginning, even out in the wilderness, who He was. He also never promised Moses that this task was going to be easy. The God of all eternity, the I AM, is sufficient to carry through any plans that He has. He even promised Moses that He would tell him exactly what to say. As we said before, Moses was not responsible for the outcome, but He was responsible to say; every word that God told him to say to the Pharaoh on the behalf of these people in the name of God.

Exodus 6:30 "And Moses said before the LORD, Behold, I [am] of uncircumcised lips, and how shall Pharaoh hearken unto me?"

Perhaps, God told Moses each time over again who He was to build Moses' faith. Moses was full of excuses, as many of us are when we are called to the ministry. I have said this before, but it bears repeating. Moses and all minister who are really called of God, must remember that God did not choose us for our great abilities. God wants us to love Him more than we love anything, or anyone. He wants us to totally submit ourselves to Him. He will fill us with Himself to the point that it will not be us speaking, but will rather be "Thus saith the Lord". God will give us the place to go, and the words to say once we get there. The Holy Spirit woos the prospects; and when we preach the words God gives, these words convict them, and they are saved. We are not the one who saves (delivers) them, we are just the mouthpiece for God. All the rest of the work is His. We are only responsible to say the words He gives us.

Exodus 11 Questions

1. What was Reuben to Jacob and Leah?
2. Name Reuben's sons.
3. What terrible sin had Reuben committed?
4. What good thing can we remember about Reuben?
5. What does "Pallu" mean?
6. What does "Carmi" mean?
7. What terrible thing can we remember about Reuben?
8. Simeon was known as a _____ Man.
9. "Jemuel" means what?
10. "Shaul" means what?
11. "Zohar" means what?
12. Who did Simeon marry?
13. Who were Levi's sons?
14. How long did Levi live?
15. Moses' mother and dad were from what tribe?
16. What was Levi's sister's name?
17. What did God call the family of Levi to do?
18. Which tribe's own family all belong to God in place of the firstborn in each family?
19. What were Moses' parent's names?
20. Who was Kohath to Moses and Aaron?
21. The priestly family was through whom?
22. "Izhar" means what?
23. "Uzziel" means what?
24. What relation was Jochebed to Amram before she married him?
25. Who was Aaron's wife?
26. Who was her father?
27. Amminadab was _____ of the tribe of _____.
28. What would Elisheba be known as?
29. Naashon was the brother of whom?
30. Who was his daughter-in-law?
31. Name Aaron's four sons that were anointed to be priests with him.
32. Which two carried strange fire into the temple?
33. What did God do to them?
34. Which one of Aaron's sons became high priest?
35. How did Korah lose his life?
36. What was one thing to take note of about these priests and high priests?
37. When did God tell Moses he would have trouble with Pharaoh?
38. Why does God choose some one for the ministry?
39. What are preachers responsible for?
40. What are we for God?

We will begin this lesson in Exodus 7:1 "And the LORD said unto Moses, See, I have made thee a god to Pharaoh: and Aaron thy brother shall be thy prophet."

We see an unusual statement here. God was not annoyed with Moses and his lack of faith in his ability to do enough to get Pharaoh to let them go. God encouraged Moses, by telling him that Pharaoh would believe he was a god. Moses would be allowed of God to do such fantastic miracles in the sight of Pharaoh. At some point Pharaoh would realize he was no match with Moses' God. Moses was a little bit in awe of Pharaoh, because of his worldly power, but now God had reassured Moses that through the power of the Spirit, Pharaoh can't win. Aaron would be Moses' spokesman. Moses would receive the message from God, and Aaron would speak it to Pharaoh in the presence of Moses. We will see this very thing in verse 2.

Exodus 7:2 "Thou shalt speak all that I command thee: and Aaron thy brother shall speak unto Pharaoh, that he send the children of Israel out of his land."

We can easily see the chain of command here. God commanded Moses, Moses gives the message to Aaron, and Aaron spoke to the Pharaoh. Every message and every miracle done would be to cause Pharaoh to let the children of Israel go.

Exodus 7:3 "And I will harden Pharaoh's heart, and multiply my signs and my wonders in the land of Egypt."

In a previous lesson, we discussed why God would harden Pharaoh's heart. I personally believe that these ten plagues had to come, so that God could show these Egyptians that their gods were false gods, and were no match for the real God. "Ten" has to do with world government. God was dealing against the world system here, and that is why we will see ten plagues. The ten plagues that come would each be in direct attack of one of Egypt's false gods.

Exodus 7:4 "But Pharaoh shall not hearken unto you, that I may lay my hand upon Egypt, and bring forth mine armies, [and] my people the children of Israel, out of the land of Egypt by great judgments."

You see, this could not be done quietly and unnoticed. This was to be done in judgment and by force to discredit the worldly ways of the Egyptians. This force of God was to show not only Egypt, but all of the surrounding countries, the power of Almighty God (JEHOVAH). Pharaoh was allowed to set his will against God, to show the overwhelming power of God.

Exodus 7:5 "And the Egyptians shall know that I [am] the LORD, when I stretch forth mine hand upon Egypt, and bring out the children of Israel from among them."

Here again, this was a show of power so great that it discredited all the false gods of Egypt, and all the false gods forever. The Lord is a translation here of JEHOVAH. This is JEHOVAH the Lord. He proclaimed by this, that He is the only God who truly exists.

Exodus 7:6 "And Moses and Aaron did as the LORD commanded them, so did they."

Here, we see that there was no more doubt, or regret, on Moses' and Aaron's part. From this moment on, they; never wavered. The power of God had come and done away with all their fears.

Exodus 7:7 "And Moses [was] fourscore years old, and Aaron fourscore and three years old, when they spake unto Pharaoh."

Here we see two brothers, 80 and 83 years old, who had been called into service of the Lord. You ministers take note. You are never too old to carry the truth to a dying world.

Exodus 7:8 "And the LORD spake unto Moses and unto Aaron, saying,"

Exodus 7:9 "When Pharaoh shall speak unto you, saying, Shew a miracle for you: then thou shalt say unto Aaron, Take thy rod, and cast [it] before Pharaoh, [and] it shall become a serpent."

God had paved the way for this interview with Pharaoh. When Moses and Aaron said that they were from the only true God, it would be necessary to prove it. Pharaoh was used to magicians, who had power from Satan, doing miracles and wonders; so it was not unlikely that Pharaoh would check out Moses and Aaron by the miracles they performed. Miracles, many times, speak much louder than words for a man of God. Jesus, Himself, said in John 14:11 "Believe me that I [am] in the Father, and the Father in me: or else believe me for the very works' sake."

You see, most people believed Jesus because of the miracles He did. It must be correct to believe miracles, or else Jesus would not tell them to believe for that reason. The disciples performed miracles in Jesus' name. Men and women of God, who God has endowed with Power, even now can pray in Jesus' name and have a miracle. So miracles are, many times, signs from God, that He is with the person the miracle comes through. God had already demonstrated the miracle of the rod turning to a serpent in the wilderness. Moses knew this miracle would work, so God told them to use this miracle first. Moses and Aaron did no miracle the first time they saw Pharaoh, because he didn't ask for one; but this time he would ask.

Exodus 7:10 "And Moses and Aaron went in unto Pharaoh, and they did so as the LORD had commanded: and Aaron cast down his rod before Pharaoh, and before his servants, and it became a serpent."

God was good for His word. When Aaron cast the rod down, it truly became a serpent. Now, we will see the power of evil against good.

Exodus 7:11 "Then Pharaoh also called the wise men and the sorcerers: now the magicians of Egypt, they also did in like manner with their enchantments."

We see here, that Pharaoh had called in the representatives of their false gods. Satan, himself, furnishes the power for these false gods. No one denies that Satan has power, as we see here, when the magicians throw their rods down. Note these wise men, above, are not wise in the ways of God. but

were worldly wise. There are many sorcerers and magicians in our world today, and they still have power; but their power is from Satan.

Exodus 7:12 "For they cast down every man his rod, and they became serpents: but Aaron's rod swallowed up their rods."

You see here, that these false gods truly did have power, but notice also, that their power was no match for God. There was more than one of these serpents from Satan, but it just took the one serpent from God to swallow up all these other serpents. One thing that we, Christians, must always remember, in fact, two things. Satan has worldly power, but the most important thing to remember is that God has much more power than Satan, We read in I John 4:4 "Ye are of God, little children, and have overcome them: because greater is he that is in you, than he that is in the world." I John 4:5 "They are of the world: therefore speak they of the world, and the world heareth them." I John 4:6 "We are of God: he that knoweth God heareth us; he that is not of God heareth not us. Hereby know we the spirit of truth, and the spirit of error." You see, in all of this, that truly Satan has power in this world, but God's power is greater in this world than Satan's; and God's power is not limited to this earth, but is the greatest power in the universe. One other thing that we need to see in this, God defeats the enemy at the enemy's level. Pharaoh trapped himself in all of this, when he asked Moses for a miracle. Here was the first battle between Pharaoh's false gods and the one true God, and God won.

Exodus 12 Questions

1. What had God made Moses to Pharaoh in verse 1?
2. Aaron shall be thy _____.
3. What was God trying to do in telling Moses this?
4. When Moses did these fantastic miracles in front of Pharaoh, what will Pharaoh finally do?
5. Why was Moses a little bit in awe of Pharaoh?
6. In V-2 when God speaks to Moses, who speaks to Pharaoh?
7. Why would the miracles be done?
8. Who hardens Pharaoh's heart in V-3?
9. What was the purpose of this, and the miracles, and wonders God would do through Moses and Aaron?
10. How many plagues would there be?
11. Why that number?
12. How would God bring them out?
13. Why was this to be done openly and by force?
14. Pharaoh was allowed to set his will against God for what purpose?
15. In verse 5, the word translated "Lord" is what?
16. In this name. God was proclaiming what?
17. When did Moses decide to do just as God has commanded, and not fear any more?
18. How old was Moses, when he spoke to Pharaoh?
19. How old was Aaron?
20. What would be the signal from Pharaoh to Moses that it was time to turn the rod into a serpent?
21. Where was Aaron to cast the rod?
22. Where did Pharaoh's magicians receive their power from?
23. What speaks louder than words, sometimes?
24. In St. John 14:11. Jesus said believe Him for what?
25. Miracles, are, many times, _____ from God that He is with a person.
26. When was the first time Moses turned the rod to a serpent?
27. Who actually cast the rod before Pharaoh?
28. What did the magicians do in response?
29. What happened to the magicians' serpents?
30. What does this show us about God and Satan?
31. In First John chapter 4, we read "... greater is he that is in you, than He _____ .".
32. In this first battle between the real God and Pharaoh's false gods who won?

EXODUS LESSON 13

We will begin this lesson in Exodus 7:13 "And he hardened Pharaoh's heart, that he hearkened not unto them; as the LORD had said."

Exodus 7:14 "And the LORD said unto Moses, Pharaoh's heart [is] hardened, he refuseth to let the people go."

Here we see, even though Moses' serpent had swallowed up all the other serpents, Pharaoh did not really take notice of this being a special miracle, He saw that his magicians had turned their rods into serpents, not even realizing that the miracle shown, was that God can easily overcome the devil and his crowd. God was more powerful than all the magicians in Egypt.

Exodus 7:15 "Get thee unto Pharaoh in the morning; lo, he goeth out unto the water; and thou shalt stand by the river's brink against he come; and the rod which was turned to a serpent shalt thou take in thine hand."

We should understand, that in Egypt, the water of the Nile was god to these people. It seems as though, this was some sort of ceremonial thing that the Pharaoh did every morning, or at least at some specified time. He could have been there just to bathe, but I believe this Scripture implied some ceremony took place. God was aware of just when he (Pharaoh) would be there, and God saw to it that that would be the very time Moses would be there, as well.

Exodus 7:16 "And thou shalt say unto him, The LORD God of the Hebrews hath sent me unto thee, saying, Let my people go, that they may serve me in the wilderness: and, behold, hitherto thou wouldest not hear."

Moses had to approach the Pharaoh, again. This time it appears that Moses had cooled his fears of Pharaoh, and was just willing to please God. God told him (Moses) to walk right up to Pharaoh and say "you didn't listen last time, but you must listen now. Let my people go."

Exodus 7:17 "Thus saith the LORD, In this thou shalt know that I [am] the LORD: behold, I will smite with the rod that [is] in mine hand upon the waters which [are] in the river, and they shall be turned to blood."

You see, the blood defeats the enemy. The shed blood of Jesus defeats the enemy every time. this was a battle between Egypt's god and the true God. The true God applied the blood to discredit the false god of the Nile. We see here, in the physical, the putred Nile. This was real blood, it was not just discolored, but was undrinkable; and as we see in the next Scripture, actually killed the fish. Since fish from the Nile were one of the main items of the Egyptian's diet, this brought a double curse. Remember, this was the hand of God bringing this curse.

Exodus 7:18 "And the fish that [is] in the river shall die, and the river shall stink; and the Egyptians shall loathe to drink of the water of the river."

We will read in V-24, that the water was so bad, they could not drink it. This was not just red, muddy water; this was BLOOD.

Exodus 7:19 "And the LORD spake unto Moses, Say unto Aaron, Take thy rod, and stretch out thine hand upon the waters of Egypt, upon their streams, upon their rivers, and upon their ponds, and upon all their pools of water, that they may become blood; and [that] there may be blood throughout all the land of Egypt, both in [vessels of] wood, and in [vessels of] stone."

This miracle of God was so vast. I do not believe that Moses or Aaron went and stretched the rod over each of these things mentioned. I believe the miracle occurred, when Moses handed Aaron his rod, and the rod was stretched over the Nile River.

The legalistic always try to figure out some way where all of this could have happened in the physical, by there being a flood and spreading the Nile's water to all of the tributaries and even spread to the ponds. they have no explanation, however, of how the water in the vessels in the homes turned to blood. An act of God cannot be explained away. They need to stop trying to figure it out, and just declare that it was a miracle. It was certainly appropriate that this first judgment would be against the Nile, since the Hebrew boys were thrown into the Nile to die. We see God's punishment was terrible. There would be no water at all to drink, until this terrible punishment had ended. This punishment not only touched the Pharaoh but all of his people. We see from this Nile being turned to blood, that the real God had struck out at this false god, and Jehovah (The existing Everlasting One) had overcome.

Exodus 7:20 "And Moses and Aaron did so, as the LORD commanded; and he lifted up the rod, and smote the waters that [were] in the river, in the sight of Pharaoh, and in the sight of his servants; and all the waters that [were] in the river were turned to blood."

It did not just look like blood, it was blood. We see that there was no argument from Moses and Aaron. they did just as God had commanded them. This was Moses' rod that God had given him in the wilderness. This was a special rod of God as we saw in V-17. Verse 15 told us that this was the same rod God had turned into a serpent. This was the rod God said would do great and marvelous things. It was very important that they did this in the sight of Pharaoh, so that he would know where this was coming from. It was, also, important that Pharaoh was not the only one present, so that Pharaoh could not deny this was the hand of God. There were witnesses, so Pharaoh could not say this blood was from any other cause. Just as God had said, it turned to blood.

Exodus 7:21 "And the fish that [was] in the river died; and the river stank, and the Egyptians could not drink of the water of the river; and there was blood throughout all the land of Egypt."

This was just saying that exactly what God had said would happen, did happen.

Exodus 7:22 "And the magicians of Egypt did so with their enchantments: and Pharaoh's heart was hardened, neither did he hearken unto them; as the LORD had said."

We see here, that the lying, deceit of Satan was even at work here. there was no way these magicians could do what God had already done, because

all the water was already blood. The only possibility was that some of the water we read about in V-24 was turned into something appearing to be blood. The Pharaoh did not want to believe in the true God, so he turned his back on this miracle, as well.

Exodus 7:23 "And Pharaoh turned and went into his house, neither did he set his heart to this also."

He was as stubborn as a mule, and even this water being turned into blood, did not change his heart and mind. He believed this was some kind of trick, and he wouldn't fall for it. A person who had sinned over and over would have a hardened heart, not capable of receiving the things of God. This was the case of Pharaoh, here.

Exodus 7:24 "And all the Egyptians digged round about the river for water to drink; for they could not drink of the water of the river."

We see here, how they lived. From the look of this Scripture above, there was no supply of water for anything, except drinking water. They just had to do without water for other uses. We do not see the Hebrews mentioned. It appears, they had clear water to drink.

Exodus 7:25 "And seven days were fulfilled, after that the LORD had smitten the river."

We see here "seven" which means spiritually complete. This blood, instead of water, lasted seven days. Had this lasted longer than seven days, everything and everyone would have died. Notice here, also, that this curse, or plaque, or whatever you would care to call it, came from God, Himself.

Exodus 13 Questions

1. What was spoken of the condition of Pharaoh's heart?
2. Would he let the Hebrews go?
3. The miracle of Moses' serpent swallowing the magicians' serpents showed what?
4. Had it affected Pharaoh's thinking?
5. Where were Moses and Aaron to see Pharaoh?
6. What were Moses and Aaron to take with them?
7. Why was Pharaoh at the water?
8. Who were Moses and Aaron to tell Pharaoh had sent them?
9. What were they to say to Pharaoh?
10. In what shall Pharaoh know that "He is God"?
11. What did God say would happen, when the rod was extended over the river?
12. Who was this battle between?
13. What makes us know this was real blood?
14. What was one of the main foods of Egypt affected by this plague?
15. What would happen to the fish in this water?
16. What would the water be like?
17. What was Moses and Aaron to do to cause this to happen?
18. Where did this rod come from?
19. What were two of the most unusual places the blood would be?
20. What specific place was the rod stretched out?
21. What did the literal teachers try to say about the blood in the river, and ponds. etc.
22. What cannot be explained away by man?
23. Why did you suppose the Nile was where the first plague was carried out?
24. Who does this blood in the water affect?
25. Who was this miracle plague done in front of?
26. Who did Pharaoh call to do the same miracle?
27. Was Pharaoh impressed by this plague?
28. Where did Pharaoh go?
29. What will repeated sin do to your heart?
30. Where did the Egyptians get water to drink?
31. How many days did the plague last?
32. Who sent the plague?

EXODUS LESSON 14

We will begin this lesson in Exodus 8:1 "And the LORD spake unto Moses, Go unto Pharaoh, and say unto him, Thus saith the LORD, Let my people go, that they may serve me. Exodus 8:2 "And if thou refuse to let [them] go, behold, I will smite all thy borders with frogs:"

One of the false gods of Egypt was a frog-headed goddess called Heka. This frog-headed deity was worshipped, because they believe it had creative power. We will see in this massive overabundance of frogs, the tearing down of the worship of frogs. Animals of all kinds were worshipped in Egypt, and even though there were so many frogs, they were forbidden to kill them. Here, we see the request of Moses and Aaron for Pharaoh to let the people go; and the threat of this great plague of frogs, if he didn't. These plagues God brought upon Pharaoh and the Egyptians were to discredit their false gods, as we said before. In V-3, we see just how severe this abundance of frogs was.

Exodus 8:3 "And the river shall bring forth frogs abundantly, which shall go up and come into thine house, and into thy bedchamber, and upon thy bed, and into the house of thy servants, and upon thy people, and into thine ovens, and into thy kneadingtroughs:" Exodus 8:4 "And the frogs shall come up both on thee, and upon thy people, and upon all thy servants."

The Pharaoh had full warning about how bad this plague would be, before it happened. There would be frogs everywhere, even in the food. He could repent, but he would not.

Exodus 8:5 "And the LORD spake unto Moses, Say unto Aaron, Stretch forth thine hand with thy rod over the streams, over the rivers, and over the ponds, and cause frogs to come up upon the land of Egypt."

Here, again, we see this rod that God had given Moses used to bring this plague of frogs. Some of the writers try to explain where the frogs came from, but they came from God. This, again, was a miracle that God brought, Moses, Aaron, and the rod were all used of God to bring this about.

Exodus 8:6 "And Aaron stretched out his hand over the waters of Egypt; and the frogs came up, and covered the land of Egypt."

Exodus 8:7 "And the magicians did so with their enchantments, and brought up frogs upon the land of Egypt."

We see here, that just as God had warned, the frogs came, when Aaron stretched out Moses' rod over the rivers, Here, again, we see Pharaoh's magicians brought frogs, as well.

Exodus 8:8 "Then Pharaoh called for Moses and Aaron, and said, Entreat the LORD, that he may take away the frogs from me, and from my people; and I will let the people go, that they may do sacrifice unto the LORD."

This unbelievable overflow of frogs had gotten to the Pharaoh, and he said that he would let the Hebrews go and worship. Here was the first weakening of Pharaoh, and he had gone so far as to promise to let the people

go. This was a terrible predicament the Egyptians were in. They could not kill these frogs, because they were objects of worship to them.

Exodus 8:9 "And Moses said unto Pharaoh, Glory over me: when shall I entreat for thee, and for thy servants, and for thy people, to destroy the frogs from thee and thy houses, [that] they may remain in the river only?"

Here, we see Moses asking Pharaoh, how soon he would let the children go? Then Moses could go back and speak to God to kill the frogs in the houses, and get the rest to congregate in the rivers. It seems, Pharaoh had more than one house, and the frogs were in all of them.

Exodus 8:10 "And he said, Tomorrow. And he said, [Be it] according to thy word: that thou mayest know that [there is] none like unto the LORD our God."

This first "he" here was Pharaoh answering Moses' question from V-9. and he said "tomorrow". The second "he" was Moses. Moses was, in essence, telling Pharaoh to recognize the supremacy of Almighty God. Moses accepted the date that the Pharaoh had set.

Exodus 8:11 "And the frogs shall depart from thee, and from thy houses, and from thy servants, and from thy people; they shall remain in the river only."

This was Moses speaking, here, telling Pharaoh that as he wished, it would be done. God's desire in this punishment, as in all punishment, was to cause men to repent. It seemed as though this was the case here, that Pharaoh had repented.

Exodus 8:12 "And Moses and Aaron went out from Pharaoh: and Moses cried unto the LORD because of the frogs which he had brought against Pharaoh."

Note, here, that Moses promised Pharaoh that the plague of the frogs would be over, even before he prayed to God. Moses knew the purpose of the frogs, and knew that God had accomplished what He set out to do with them. Moses knew in his heart that God would do this.

Exodus 8:13 "And the LORD did according to the word of Moses; and the frogs died out of the houses, out of the villages, and out of the fields."
Exodus 8:14 "And they gathered them together upon heaps: and the land stank."

Probably, this was a drastic understatement. I am sure the odor from that many dead frogs was overwhelming. The Lord did not let Moses down, He did exactly as Moses promised Pharaoh. the relief from the frogs was just in part, because this terrible odor remained for a while.

Exodus 8:15 "But when Pharaoh saw that there was respite, he hardened his heart, and hearkened not unto them; as the LORD had said."

Here, we see a liar, or a double-minded man, in Pharaoh. He had no intention of letting them go. This Pharaoh was a false god himself. He didn't believe in God. therefore, he had no morals; so a lie was nothing to him. It is terribly dangerous to play games with God. A man like Pharaoh was

wishy-washy. He was unstable in all his ways. He lied when he said he had chosen God. Woe be to Pharaoh and his people.

Exodus 8:16 "And the LORD said unto Moses, Say unto Aaron, Stretch out thy rod, and smite the dust of the land, that it may become lice throughout all the land of Egypt."

The word that was translated from "ken" some believe means mosquitoes, but it really doesn't matter whether this was an overwhelming attack of mosquitoes, or lice. The results were the same. They brought disease and great discomfort. It was interesting that God made them of the sand, as he made man from the dust of the earth. God can turn any type of matter into any form He desires. He is God. Here, we see that God gave no warning to Pharaoh. It was automatic punishment for Pharaoh's lies.

Exodus 8:17 "And they did so; for Aaron stretched out his hand with his rod, and smote the dust of the earth, and it became lice in man, and in beast; all the dust of the land became lice throughout all the land of Egypt."

We see literally billions of these pests. God could have brought these lice, or mosquitoes, whichever one they were, without Aaron stretching the rod over the sand. This was a show for Pharaoh, so that he would know for sure that this plague came from the one true God. There is nothing worse for man, or beast than either of these pests. These pests have been known to drive livestock mad, and even cause their death. With this many, there would be total torment for the people, as well. When it said "...all the dust of the land became lice..." you can see the horribly terrifying amount of pests turned loose all over Egypt.

Exodus 8:18 "And the magicians did so with their enchantments to bring forth lice, but they could not: so there were lice upon man, and upon beast."

Here, we see the magicians were stumped. they could not do this. Magicians are really slight of hand people. As in the blood, they, probably, had some pill they put in the water to make it appear to be blood. Magicians really have very little power, and the power they do have comes from Satan, not God.

Throughout these two plagues, we have read about in these lessons, God was trying to get the attention of Pharaoh and his people, and make them realize who He was and that they must obey Him. So far, it seemed to have caused Pharaoh to get more and more calloused. Tragedy does one of two things. It will either cause you to come closer to God, or it will drive you from Him. Here, Pharaoh was further away. The more he ran from God the harder his heart became. As I said before, it was not important whether this was literal lice or whether, as some authors believe, it was mosquitos, the end result was the same. This was a terrible pestilence on Pharaoh, his people, his livestock, and his land. Notice, Pharaoh brought this upon himself, when he lied to God.

We will continue with this plague of lice in the next lesson.

Exodus 14 Questions

1. In verse 2, God told Moses to tell Pharaoh to let the people go. and if they would not, God would bring a plague of what?
2. What did the frog have to do with false gods in Egypt?
3. What power did they believe this goddess had?
4. Why could not the Egyptians destroy the frogs?
5. What was the purpose of the plagues?
6. Where were the frogs to be?
7. How did this affect the food?
8. What was Aaron to do to bring the plague?
9. What and whom did God use to bring the plague about?
10. What did the magicians do?
11. When the frogs came, what did Pharaoh do?
12. What did he promise?
13. When did Pharaoh promise?
14. What did Moses do in behalf of Pharaoh?
15. What had Moses already promised Pharaoh?
16. Did God honor Moses' promise?
17. Moses told Pharaoh to do what?
18. What was this punishment for?
19. What happened to the frogs in the houses?
20. What did the people do with them?
21. What did this cause in the land?
22. What did Pharaoh do, when the plague of frogs was over?
23. What two things do we see in Pharaoh?
24. What was Pharaoh, that made him think he could get away with this?
25. Did God give warning of the next plague?
26. What was the next plague?
27. What two things did this pestilence bring?
28. What did God make them of?
29. What shows the magnitude of them?
30. Why did God use Aaron and Moses, when He could bring the plague without their assistance?
31. Were the magicians able to do this?
32. Who are magicians?
33. Do they really have power? Explain.
34. Tragedy will either _____ you closer to God, or _____ you _____.
35. Who actually caused this plague of lice?
36. How?

We will begin here in chapter eight of Exodus, and we will recall again that God told Moses to stretch out his rod over the sand and turn the dust into lice. We will pick up here in verse 17.

Exodus 8:17 "And they did so; for Aaron stretched out his hand with his rod, and smote the dust of the earth, and it became lice in man, and in beast; all the dust of the land became lice throughout all the land of Egypt." Exodus 8:18 "And the magicians did so with their enchantments to bring forth lice, but they could not: so there were lice upon man, and upon beast."

Here, we see clearly that the devil's power is limited. The devil's agents cannot do all of the wonders that God's agents can do. These magicians, suddenly, saw the limit of what they could do.

Exodus 8:19 "Then the magicians said unto Pharaoh, This [is] the finger of God: and Pharaoh's heart was hardened, and he hearkened not unto them; as the LORD had said."

We see here, that these magicians were wiser than the Pharaoh. They finally recognized this as the finger of God. These magicians actually started the process of unbelief of the Pharaoh, when they turned their rods into serpents, and when they did something to compete, with the water turning to blood. Pharaoh did not take the magicians warning. Pharaoh further hardened his heart. He would not listen. The Lord had predicted that Pharaoh would not listen.

Exodus 8:20 "And the LORD said unto Moses, Rise up early in the morning, and stand before Pharaoh; lo, he cometh forth to the water; and say unto him, Thus saith the LORD, Let my people go, that they may serve me."

Here, again, we see Moses being instructed to catch the Pharaoh at the edge of the water early in the morning, when Pharaoh took his daily trip to the water. Over and over, they told Pharaoh to let the people go.

Exodus 8:21 "Else, if thou wilt not let my people go, behold, I will send swarms [of flies] upon thee, and upon thy servants, and upon thy people, and into thy houses: and the houses of the Egyptians shall be full of swarms [of flies], and also the ground whereon they [are]."

These plagues just got worse and worse. This, like the frogs, was a plague inside the house, even more than outside. This particular species of flies had a terrible bite. Flies by the millions were more than a nuisance, they were a health hazard, as well.

Exodus 8:22 "And I will sever in that day the land of Goshen, in which my people dwell, that no swarms [of flies] shall be there; to the end thou mayest know that I [am] the LORD in the midst of the earth."

The first plagues all came on Hebrew and Egyptian alike, but suddenly, here, the Hebrews were separated from the Egyptians. This is another point to be made about the first 3 1/2 years of the tribulation being endured by the world and Christendom, and the last 3 1/2 years (wrath of God) being

just on the worldly. The Hebrews were in Egypt, but not of Egypt; just as we, Christians, are in the world, but not of the world. God was telling Pharaoh: I am making a separation between the saved and the unsaved. God was showing Pharaoh that He was the God of the Hebrews.

Exodus 8:23 "And I will put a division between my people and thy people: tomorrow shall this sign be."

God, for that matter, has always had a division between His people and the world. God will build a hedge around His people, and protect them from the enemy. The hedge is the shed blood of Jesus. When the plagues came on all the people with no separation, the legalist tried to analyze it away by saying, it was just a natural phenomena. When the separation was distinct there was no way they could justify this logically. This was spiritual all the way.

Exodus 8:24 "And the LORD did so; and there came a grievous swarm [of flies] into the house of Pharaoh, and [into] his servants' houses, and into all the land of Egypt: the land was corrupted by reason of the swarm [of flies]."

There is nothing nastier, or more aggravating, than flies in the house. One fly can nearly drive you crazy, but to have literally millions in one house would be revolting. The noise would be deafening, and there would be no way you could eat. This would be a terrible predicament to be in.

Exodus 8:25 "And Pharaoh called for Moses and for Aaron, and said, Go ye, sacrifice to your God in the land."

Here Pharaoh is suggesting that these Hebrews go ahead and sacrifice to their God, but do it in Egypt. Even though he would do almost anything to get rid of these flies, he still wants to run everything. He wants God to do it his way.

Exodus 8:26 "And Moses said, It is not meet so to do; for we shall sacrifice the abomination of the Egyptians to the LORD our God: Lo, shall we sacrifice the abomination of the Egyptians before their eyes, and will they not stone us?"

The very animals that the Egyptians worshipped were some of the animals that the Hebrews sacrificed to God. We see here an offer of Pharaoh wanting to give these Hebrews a time off from their labors, but he wants them not to leave Egypt. As I said, this will never work. If these Hebrews (Israelites) were to sacrifice to God, the Egyptians would be greatly offended in their religious practices. The Israelite people and the Egyptian people would probably wind up fighting a religious war. You can easily see why this wouldn't work. Moses' statement (will they not stone us) has to do with the sacrificing of cows by the Hebrews, which the Egyptians forbid, because they worshipped the cow. You can see what a mess this would be. Pharaoh should be able to see this, too.

Exodus 8:27 "We will go three days' journey into the wilderness, and sacrifice to the LORD our God, as he shall command us."

Here we see the original request repeated, again. God will direct the sacrifice. This will be a safe distance from Egypt.

Exodus 8:28 "And Pharaoh said, I will let you go, that ye may sacrifice to the LORD your God in the wilderness; only ye shall not go very far away: intreat for me."

Now, we see the real reason Pharaoh did not want the Israelites to go into the wilderness. They were almost free labor, and he did not want them to escape to freedom. These flies were so bad, he would agree to almost anything to get them stopped. He asked Moses to speak to God for him, and get the flies stopped (intreat for me).

Exodus 8:29 "And Moses said, Behold, I go out from thee, and I will entreat the LORD that the swarms [of flies] may depart from Pharaoh, from his servants, and from his people, tomorrow: but let not Pharaoh deal deceitfully any more in not letting the people go to sacrifice to the LORD."

We see, here, that Moses set the next day for the removal of the flies, but he warned Pharaoh that he had better carry through with his promises and not renege on them, as he did before. God would punish Pharaoh severely, if he didn't do what he said he would do. He told Pharaoh: If you promise, I will go and talk to God for you.

Exodus 8:30 "And Moses went out from Pharaoh, and intreated the LORD."
Exodus 8:31 "And the LORD did according to the word of Moses; and he removed the swarms [of flies] from Pharaoh, from his servants, and from his people; there remained not one."

Moses spoke to God for Pharaoh, believing that Pharaoh would follow through with his promise. God did exactly what Moses had promised. God did not leave even one fly in Pharaoh's houses. God is always true to His Word. God always tells the truth. Pharaoh (a type of Satan) seldom ever told the truth, because he had no moral character. You could not trust him. He had no conscience.

Exodus 8:32 "And Pharaoh hardened his heart at this time also, neither would he let the people go."

We see, here, the same as the time before. The minute the plague stopped, Pharaoh would not keep his promises. He hardened his heart, and would not let the people go.

Exodus 15 Questions

1. When Aaron stretched God's rod over the sand, the dust turned to what?
2. Were the magicians able to do the same miracle?
3. What did the magicians say to Pharaoh?
4. What did Pharaoh do on their advice?
5. Where was Moses to go and speak to Pharaoh?
6. What was Moses to tell Pharaoh would happen to him, if he did not let the people go?
7. To what extent would this plague reach?
8. This was not just a nuisance, but a _____.
9. What was the exception to the plague?
10. Why?
11. These Hebrews are in Egypt but not _____.
12. What can we Christians see in this?
13. The legalist tried to analyze the plagues by saying they were _____.
14. How was the land corrupted?
15. What 2 specific problems would this many flies bring?
16. When Pharaoh could stand the flies no longer, what did he do?
17. What was Pharaoh's plan?
18. Why would it not work?
19. What did Moses call the animals, that the Egyptians worship, to God?
20. What would, probably, happen, if the Israelites were to sacrifice to God in Egypt?
21. What was the main animal in question?
22. What did Moses tell Pharaoh was the only acceptable plan?
23. What was the real reason Pharaoh did not want them to go into the wilderness?
24. He wanted Moses to immediately do what?
25. When did Moses say this would happen?
26. What did Moses warn Pharaoh about?
27. What did the Lord do?
28. How many flies were left?
29. Compare Satan (Pharaoh) and God.
30. What foolish thing did Pharaoh do?

We will begin this lesson in chapter 9. At the end of chapter 8, we saw Pharaoh going back on his word, and not letting the people go.

Exodus 9:1 "Then the LORD said unto Moses, Go in unto Pharaoh, and tell him, Thus saith the LORD God of the Hebrews, Let my people go, that they may serve me." Exodus 9:2 "For if thou refuse to let [them] go, and wilt hold them still," Exodus 9:3 "Behold, the hand of the LORD is upon thy cattle which [is] in the field, upon the horses, upon the asses, upon the camels, upon the oxen, and upon the sheep: [there shall be] a very grievous murrain."

This was the fifth plague. The thing that amazes me the most in all of this is the patience of the Lord. In the last four plagues, we have seen the problems coming to the people, themselves, and to Pharaoh's house. These pests and the water turning to blood had not really destroyed the wealth of Egypt, but had rather been an aggravation. This murrain was an epidemic disease among the animals, that would kill a great portion of them. Notice here, again, each plague got a little worse; and again here, we see the plague affects one of their false gods, the cow. This would deeply hurt the economy of this land, as well. It would hurt their transportation in the horses, asses, and camels. We can see, this was a grievous plague. Just as God gives us chance after chance, He gave Pharaoh plenty of chances to repent, and do what was right. There is a day of reckoning, and God will not always wait.

Exodus 9:4 "And the LORD shall sever between the cattle of Israel and the cattle of Egypt: and there shall nothing die of all [that is] the children's of Israel."

We see here, again, that God was making a difference between the Egyptians and the children of Israel. Nothing would be hurt in Goshen, where the Hebrews lived.

Exodus 9:5 "And the LORD appointed a set time, saying, Tomorrow the LORD shall do this thing in the land."

Pharaoh, a few verses back, set the first time, on the morrow. Moses set the next time, on the morrow. Here, God sets the time, tomorrow. God is just, in all His dealings with man. He gives time to repent. Man must respond by repenting; when he doesn't, trouble comes.

Exodus 9:6 "And the LORD did that thing on the morrow, and all the cattle of Egypt died: but of the cattle of the children of Israel died not one."

As I said before, these plagues were getting worse and worse. God had specifically spared His own in the midst of this plague. Just as Noah was saved in the flood, these cattle of the Hebrews had been saved in the midst of the plague.

Exodus 9:7 "And Pharaoh sent, and, behold, there was not one of the cattle of the Israelites dead. And the heart of Pharaoh was hardened, and he did not let the people go."

This is all too similar to what is going on in our world today. The sins are getting worse and worse. The people's hearts are getting harder and harder. Few are heeding the warnings of God. There is a day of wrath coming, which is punishment, for not repenting. Just as Pharaoh was headed to a terrible punishment; so are the people who are living away from God, who are not heeding any of the signs that are all around us.

Pharaoh couldn't believe that the Israelite cattle were spared, so he sent to be sure. When he found it was true, he still didn't listen, and would not let the people go. Look all around us today at the problems (plagues): Aids, bad water, ozone layer leaving causing skin cancer, etc. I could go on and on. We had better not be like Pharaoh. There is very little time left. Repent, before the wrath of God falls.

Exodus 9:8 "And the LORD said unto Moses and unto Aaron, Take to you handfuls of ashes of the furnace, and let Moses sprinkle it toward the heaven in the sight of Pharaoh." Exodus 9:9 "And it shall become small dust in all the land of Egypt, and shall be a boil breaking forth [with] blains upon man, and upon beast, throughout all the land of Egypt."

These ashes were made with fire. This "ashes" and "dust", probably, just show that God can take things common to our everyday lives and turn them into plagues. This "sprinkling toward heaven" just shows that this plague was not one created by man, but sent from God in heaven as punishment. These boils seemed to be of a terrible nature. The description, here, was of sores that were runny and incurable, accompanied with great pain. This was so widespread, that all of Egypt was affected by it, except the Hebrews. This could be similar to radiation sores.

Exodus 9:10 "And they took ashes of the furnace, and stood before Pharaoh; and Moses sprinkled it up toward heaven; and it became a boil breaking forth [with] blains upon man, and upon beast."

This sixth plague could be a warning of the impending danger of death in the final tenth plague. Here, in the verse above, we see this terrible plague brought, just as God said it would be.

Exodus 9:11 "And the magicians could not stand before Moses because of the boils; for the boil was upon the magicians, and upon all the Egyptians."

Here, we see sudden judgment fell on these false prophets (magicians). These boils were hurting so badly, that they could not stay in the presence of Pharaoh, Moses, and Aaron. These wonders, as we said before, were in the presence of Pharaoh, so that he could not deny they came from God.

Exodus 9:12 "And the LORD hardened the heart of Pharaoh, and he hearkened not unto them; as the LORD had spoken unto Moses."

One other place in the Bible, where we see similar happenings, and the people not repenting, is in the Book of Revelation, when the wrath of God falls. This is the first time there was a direct statement that God, himself, had hardened Pharaoh's heart. It seemed God was very angry with Pharaoh and these followers of false gods, the Egyptians (world). This like, all the other plagues, attacked false worship in Egypt. The Egyptians had practiced human sacrifices in the high places, and had grabbed foreigners for their sacrifices. Hebrews had, sometimes, been their

victims. They would take the ashes of these people and throw them in the wind. Whether this plague was in repayment for this or not, I am not sure. The furnace could be symbolic of the slavery of the Hebrews. At any rate, this was a terrible plague. The Pharaoh seemed to not be afflicted by the boils. He was a cruel king, who did not have sympathy for his people, and he did not let the Hebrews go. So far, Pharaoh had gotten off with no personal pain to his body, but he had better prepare for the worst.

Exodus 9:13 "And the LORD said unto Moses, Rise up early in the morning, and stand before Pharaoh, and say unto him, Thus saith the LORD God of the Hebrews, Let my people go, that they may serve me."

We see, here, that the message of God never changes. God never changes, either.

Exodus 9:14 "For I will at this time send all my plagues upon thine heart, and upon thy servants, and upon thy people; that thou mayest know that [there is] none like me in all the earth."

Here, we see that God was not going to play around with Pharaoh, any longer. This was not for a later time. God would bring these plagues right now in rapid succession. We have no way of knowing the intervals between the other plagues, but we do know that these last plagues were to happen in a short period of time. These plagues would break Pharaoh down. He would not be able to stand against the power of Almighty God. Pharaoh would have to humble himself, and admit that God was far superior to all of Egypt's gods. Not only would Pharaoh admit that Egypt's gods were nothing to compare to Jehovah God, but Pharaoh would insist on the Israelites leaving Egypt.

Exodus 9:15 "For now I will stretch out my hand, that I may smite thee and thy people with pestilence; and thou shalt be cut off from the earth."

Here, we see that God could have totally destroyed Pharaoh and his people, at any moment He wanted to. God had been more than patient, but He was going to show Pharaoh, and all of these Egyptians, and all the people around Egypt, that God, with a mighty hand, would bring His people out of Egypt. God would show all of that part of the world, that He was the true God, and that all the world was subject to Him.

Exodus 9:16 "And in very deed for this [cause] have I raised thee up, for to shew [in] thee my power; and that my name may be declared throughout all the earth."

God, here, told Pharaoh (through Moses and Aaron) that He was the one who made him Pharaoh. God was going to use this very evil world leader to show His supreme power. The world surrounding Egypt would know this in a few days, but the whole world would know of God's power shown to Pharaoh because of it being written in the Bible. So, truly, the whole world does know of God's greatness.

Exodus 16 Questions

1. This plague, that would come upon the animals, was what?
2. Name the specific animals listed.
3. What was this murrain?
4. What would be some side effects of this plague?
5. What difference would be shown between Egypt and these Hebrews?
6. Where did the Hebrews live?
7. What 3 appointed the morrow as a time element?
8. What was the ultimate end of the cattle?
9. Where did Pharaoh check to see, if their cattle were killed?
10. What are some plagues in our day?
11. What was Moses to do with the ashes?
12. Who was to be present, when they did this?
13. What plague would this bring?
14. What false teaching did this plague attack?
15. Who had the boils?
16. Who could not stand before Moses, because of their boils?
17. Where is another book in the Bible, that speaks of horrors such as these, where the people repented not?
18. These plagues attacked what?
19. The furnace could be symbolic of what?
20. Why did God keep giving Moses the same message to give Pharaoh?
21. Whose heart would all of the plagues fall on?
22. Why?
23. What would these last plagues do to Pharaoh?
24. Would Pharaoh let them go?
25. How would God bring His people out?
26. Why did God make Pharaoh ruler of Egypt?
27. God was going to use this evil ruler to do what?

We will begin this lesson in:

Exodus 9:17 "As yet exaltest thou thyself against my people, that thou wilt not let them go?"

Exodus 9:18 "Behold, tomorrow about this time I will cause it to rain a very grievous hail, such as hath not been in Egypt since the foundation thereof even until now."

We see, here, that Pharaoh thought too highly of himself, and God was about to bring him down. We see, Pharaoh being told that he thought he was better than these Hebrews (who are God's chosen). Pharaoh has made himself ruler over them. There will be no playing around. Within 24 hours, God was going to rain hail like they had never seen before; there would be damaging hail to anything, or anyone, out in it. This was not just ordinary hail, but would be more severe than Egypt had ever witnessed.

Exodus 9:19 "Send therefore now, [and] gather thy cattle, and all that thou hast in the field; [for upon] every man and beast which shall be found in the field, and shall not be brought home, the hail shall come down upon them, and they shall die."

This was a grave warning from God. It seemed as though by now, many would be listening and heeding these warnings. Everytime God had spoken through Moses and Aaron, whatever they had vowed, happened. God is truth. Pharaoh could not be trusted, because he did not tell the truth. His word meant nothing. We will see in the next verse, that some had begun to believe, and heed the warnings from God.

Exodus 9:20 "He that feared the word of the LORD among the servants of Pharaoh made his servants and his cattle flee into the houses:"

We see from this, that some of Pharaoh's servants had seen the wonders done with the rod that God had given Moses. They believed and did just as they were warned to do. They stay in the house and brought their animals in, too, to keep them from being killed by the hail.

Exodus 9:21 "And he that regarded not the word of the LORD left his servants and his cattle in the field."

We can surely see, again, our society, today, in this. We who are reading and heeding, the Word of the Lord are in the ark of safety waiting to go to our promised land (heaven) with our Deliverer (Jesus). Those who are not reading and heeding the Word of the Lord are living worldly lives, much like these Egyptians. The day of reckoning is here, just as the next 24 hours would bring these careless Egyptians to death. The similarities are overwhelming.

Exodus 9:22 "And the LORD said unto Moses, Stretch forth thine hand toward heaven, that there may be hail in all the land of Egypt, upon man, and upon beast, and upon every herb of the field, throughout the land of Egypt."

We can quickly see, that what God says He will do, He does. Also, we must note the peculiarity of this hail. Regular hail is not accompanied by

fire. Many times, God is associated with fire; and, I believe, that is the reason we see fire with this hail. It is to prove to the Pharaoh, where it came from. Take note, one more time, this was not Satan doing this. It was God.

Exodus 9:23 "And Moses stretched forth his rod toward heaven: and the LORD sent thunder and hail, and the fire ran along upon the ground; and the LORD rained hail upon the land of Egypt."

Exodus 9:24 "So there was hail, and fire mingled with the hail, very grievous, such as there was none like it in all the land of Egypt since it became a nation."

This, we see, was an exact happening of what God had promised. I have made the statement, many times, that it is bad to be under attack of the devil, but it is much worse to be under attack by God. There is no where to go for help, when you have angered God to this terrible point.

Exodus 9:25 "And the hail smote throughout all the land of Egypt all that [was] in the field, both man and beast; and the hail smote every herb of the field, and brake every tree of the field."

You reap, what you sow. The Pharaoh had been very cruel to the children of Israel without cause. God didn't overlook it. This was partially in payment for his cruelty to them. In Revelation 8:7, we read of this same hail mingled with fire. Rev. 8:7, "The first angel sounded, and there followed hail and fire mingled with blood, and they were cast upon the earth: and the third part of trees was burnt up, and all green grass was burnt up." Both the hail in Exodus and in Revelation were punishment from God on evil men.

Exodus 9:26 "Only in the land of Goshen, where the children of Israel [were], was there no hail."

You see, here, that God protected His own.

Exodus 9:27 "And Pharaoh sent, and called for Moses and Aaron, and said unto them, I have sinned this time: the LORD [is] righteous, and I and my people [are] wicked."

The first step toward repentance and getting help from God, is to admit you have sinned, and that the terrible things that are happening to you, done by God, are justified, because of that sin. Here, it appears for the moment, that Pharaoh truly wanted to repent and start anew.

Exodus 9:28 "Intreat the LORD (for [it is] enough) that there be no [more] mighty thunderings and hail; and I will let you go, and ye shall stay no longer."

Here, we see Pharaoh almost begging Moses to go, and talk with God for him. You would think that he was sincere, as bad as this hail was. It was obviously from God, because the Hebrews were not experiencing this horrible hail. We must remember how evil Pharaoh was. It really surprises me, that Moses believed him.

Exodus 9:29 "And Moses said unto him, As soon as I am gone out of the city, I will spread abroad my hands unto the LORD; [and] the thunder shall

cease, neither shall there be any more hail; that thou mayest know how that the earth [is] the LORD'S."

Exodus 9:30 "But as for thee and thy servants, I know that ye will not yet fear the LORD God."

We see, here, that Moses and Aaron would leave the city, and, probably, go into Goshen, where the other Hebrews were. The complaining of the Hebrews had long since stopped. Probably, the one thing that convinced them more than anything else, was because these last few judgments had fallen on the Egyptians, and spared the Hebrews, who lived in the same country. We see in the first part of verse 29, that Moses prayed with his hands lifted in the sky. God loves for us to praise Him as we pray. We know that the world, and everything in it, belongs to God. In Revelation 4:11, we read that God created all things, and that they were created for His pleasure. Revelation 4:11 "Thou art worthy, O Lord, to receive glory and honour and power: for thou hast created all things, and for thy pleasure they are and were created." We read another Scripture in Psalms 24:1, that makes us know for sure that the earth, and everything in it, and on it, are God's. Psalms 24:1 "{A Psalm of David.} The earth [is] the LORD'S, and the fulness thereof; the world, and they that dwell therein." Moses knew in his heart, that even this hail had not really affected Pharaoh and these people.

Exodus 9:31 "And the flax and the barley was smitten: for the barley [was] in the ear, and the flax [was] balled."

Exodus 9:32 "But the wheat and the rye were not smitten: for they [were] not grown up."

Verses 31 and 32 were describing the damage done to the fields. The flax was used in clothing (making linen), and the barley was used to make beer. So you see, these were not primary food sources. The wheat and rye were food substances, and they were not really damaged.

Exodus 9:33 "And Moses went out of the city from Pharaoh, and spread abroad his hands unto the LORD: and the thunders and hail ceased, and the rain was not poured upon the earth."

Moses did just as he promised, and God did just as He promised, also. We see in the next verse, that Pharaoh (a symbol of evil) lied. He did not do what he promised.

Exodus 9:34 "And when Pharaoh saw that the rain and the hail and the thunders were ceased, he sinned yet more, and hardened his heart, he and his servants."

Exodus 9:35 "And the heart of Pharaoh was hardened, neither would he let the children of Israel go; as the LORD had spoken by Moses."

We see, the actions of a very evil man. The instant the pressure was removed from him and his people, he and the people went right back into sin. This is the same thing in our world today. We see sin everywhere getting worse every day. It is because we have an easy life. I believe God allows wars, depressions, famines, earthquakes, and other things that we have no control over, to happen to make us aware of how badly we need Him. We will quickly see in the next lesson, that God was not through with Pharaoh. God would do whatever was necessary to make Pharaoh bow to His commands.

Exodus 17 Questions

1. What question did this lesson begin with?
2. What terrible plague came upon Egypt?
3. Who made Pharaoh ruler of the Hebrews?
4. Who was their true ruler?
5. What did Moses and Aaron tell the people to do, before this terrible plague strikes?
6. If they did not heed this warning, what would happen to them?
7. God is _____.
8. Pharaoh was a _____.
9. Were there a few believers, even in Pharaoh's servants?
10. What similarity can we see in our society today?
11. What was Moses to do, to start the plague?
12. What was unusual about this hail?
13. What did this fire, probably, indicate?
14. Was it Satan, or God that brought the plague?
15. What is worse than Satan attacking us?
16. Why?
17. Where is there another mention of hail with fire?
18. What lesson is taught in both?
19. Where was the only exclusion of this plague?
20. What was Pharaoh's first statement to Moses and Aaron after the hail?
21. What is the first step in getting help from God?
22. What did Pharaoh ask Moses to do?
23. Why was this plague obviously from God?
24. When Moses prayed and God answered and stops the hail, what message was Pharaoh to get out of this?
25. How did Moses feel about Pharaoh's repentance?
26. What was the one thing that convinced the Hebrews that Moses was truly the deliverer?
27. What was Moses doing, when he raised his hands in prayer?
28. In Revelation 4:11, we read what?
29. What did Psalms 24:1 tell us?
30. What two farm products were destroyed?
31. Which two were spared?
32. Explain why these differences were made?
33. What did Pharaoh do, when the hail stopped?

We will begin this lesson in Exodus 10:1 "And the LORD said unto Moses, Go in unto Pharaoh: for I have hardened his heart, and the heart of his servants, that I might shew these my signs before him:"

Everything that God does has a purpose, and this was certainly no exception. God had hardened Pharaoh's heart, so that through these great signs, God could reveal to Pharaoh the futility of worshipping his false gods. They have no power strong enough to come against God. God wanted Pharaoh to realize that Jehovah is the true God. Jehovah, Lord, God Almighty, the Everlasting One, whatever you call Him, He is the God that does exist.

Exodus 10:2 "And that thou mayest tell in the ears of thy son, and of thy son's son, what things I have wrought in Egypt, and my signs which I have done among them; that ye may know how that I [am] the LORD."

Not only was this message for Pharaoh, but for all of humanity. God wants us to recognize who He is, and also, to recognize that He is the only power that truly exists. He has total control of the universe. Not one star twinkles without permission from God. Not only would this struggle between the one true God and the false gods of Egypt be remembered by Pharaoh, but would be forever remembered by the Israelites, and also, by the true believers in Jesus Christ. This great struggle that took place here (with the world trying to hang on to its slaves and the Deliverer overcoming the world and taking those, who were willing to be freed, to the promised land) is the story of the Christian's lives, too. Jesus came to the world in the form of a man and after great struggle and the persecution of the cross, delivered whosoever will. He is going to come, and take us to that eternal promised land (heaven).

Exodus 10:3 "And Moses and Aaron came in unto Pharaoh, and said unto him, Thus saith the LORD God of the Hebrews, How long wilt thou refuse to humble thyself before me? let my people go, that they may serve me."

Exodus 10:4 "Else, if thou refuse to let my people go, behold, tomorrow will I bring the locusts into thy coast:"

Exodus 10:5 "And they shall cover the face of the earth, that one cannot be able to see the earth: and they shall eat the residue of that which is escaped, which remaineth unto you from the hail, and shall eat every tree which groweth for you out of the field:"

Exodus 10:6 "And they shall fill thy houses, and the houses of all thy servants, and the houses of all the Egyptians; which neither thy fathers, nor thy fathers' fathers have seen, since the day that they were upon the earth unto this day. And he turned himself, and went out from Pharaoh."

The problem with Pharaoh, as with many other people, was that he was proud, self-centered, arrogant, and refused to humble himself before God. In Revelation, there is a punishment of locust very similar to this here. God was very kind during the punishment of the hail, not to destroy the food these Egyptians had to have to live on. As we said earlier, every time Pharaoh refused to listen to God, the next punishment was more severe than the last. These locusts were about the worst thing that could happen to a farmer. There were so many of these locusts, that they made a locust blanket which completely covered the fields. In a matter of minutes, they

destroyed all the crops. If this were not enough, we read that they even went into the houses, and ate all the food there. The Egyptians were going to be in terrible trouble without food.

Exodus 10:7 "And Pharaoh's servants said unto him, How long shall this man be a snare unto us? let the men go, that they may serve the LORD their God: knowest thou not yet that Egypt is destroyed?"

We see, here, the servants of Pharaoh, who had been in total agreement with Pharaoh up until this time and even hardened their own hearts at one point. Now they were in fear of losing everything they had; their crops. These servants of Pharaoh had suddenly realized that Moses was activating God's power and they were afraid of him, and what God might do, because of his prayers. They were almost pleading with Pharaoh to let the children of Israel go, before God totally destroyed the Egyptians. They had to be really frightened, to come against Pharaoh.

Exodus 10:8 "And Moses and Aaron were brought again unto Pharaoh: and he said unto them, Go, serve the LORD your God: [but] who [are] they that shall go?"

Here, we see that Pharaoh had never even bothered to find out who wanted to go and worship, until now. He never had any intention of allowing them to go, so it wasn't important to know who this exodus involved. Pharaoh could not fight all of his cabinet, his magicians (who had quit a long time ago), Moses, and Aaron, and more; so he told them they could go. Remember, you could not trust him. He had no morals.

Exodus 10:9 "And Moses said, We will go with our young and with our old, with our sons and with our daughters, with our flocks and with our herds will we go; for we [must hold] a feast unto the LORD."

Moses left no doubt who would go. All of the Hebrews would go, from the babies to the very old. They would, also, take their flocks with them. Some of the animals would be required for sacrifice. The national celebrations were attended by everyone. Even the Egyptians took children to celebrations.

Exodus 10:10 "And he said unto them, Let the LORD be so with you, as I will let you go, and your little ones: look [to it]; for evil [is] before you."

Pharaoh was telling them, if they took the little ones, he believed they were up to something. He said they were trying to steal his slave labor.

Exodus 10:11 "Not so: go now ye [that are] men, and serve the LORD; for that ye did desire. And they were driven out from Pharaoh's presence."

Pharaoh said take it, or leave it, just the men could go to worship. Then, Pharaoh got mad, and drove them out of his presence. Part of Pharaoh's anger was because he was suddenly aware that he was going to be forced to let them go.

Exodus 10:12 "And the LORD said unto Moses, Stretch out thine hand over the land of Egypt for the locusts, that they may come up upon the land of Egypt, and eat every herb of the land, [even] all that the hail hath left."

Exodus 10:13 "And Moses stretched forth his rod over the land of Egypt, and the LORD brought an east wind upon the land all that day, and all [that] night; [and] when it was morning, the east wind brought the locusts."

We see sudden judgment falling on this rebellious king and his people.

Exodus 10:14 "And the locusts went up over all the land of Egypt, and rested in all the coasts of Egypt: very grievous [were they]; before them there were no such locusts as they, neither after them shall be such."
Exodus 10:15 "For they covered the face of the whole earth, so that the land was darkened; and they did eat every herb of the land, and all the fruit of the trees which the hail had left: and there remained not any green thing in the trees, or in the herbs of the field, through all the land of Egypt."

Egypt is about 500 miles long and about 20 miles wide. It is a long, narrow land. These locusts had to be ordered by the Almighty God to exactly cover this land, and not involve other joining countries. Plagues of locusts do destroy everything in sight. In many places in the Bible locusts were used for demon spirits, but I do not believe that was the case here. I believe these were real locusts.

Exodus 10:16 "Then Pharaoh called for Moses and Aaron in haste; and he said, I have sinned against the LORD your God, and against you."

Here, Pharaoh never dreamed the total devastation this would bring. He was in a hurry to get Moses to pray to God for him. He had said once before, that he had sinned. This time he added "the Lord your God", and even admitted, that he had done Moses wrong by lying to him.

Exodus 10:17 "Now therefore forgive, I pray thee, my sin only this once, and entreat the LORD your God, that he may take away from me this death only."

Pharaoh in saying "take away this death" was saying that many would die from the famine caused by the loss of their crops. His request for Moses to forgive him this once, was just to get Moses to pray and ask God to take away the locusts. This reminds me so much of people now. God forgives us, and then, some go right back into their sins, again. God is unbelievably patient.

Exodus 10:18 "And he went out from Pharaoh, and intreated the LORD."
Exodus 10:19 "And the LORD turned a mighty strong west wind, which took away the locusts, and cast them into the Red sea; there remained not one locust in all the coasts of Egypt."

"Intreated" just means that Moses prayed for Pharaoh. The Lord answered the prayer, and reversed the wind that brought the locusts, and the wind carried them back. Just as the legion of demons were cast into the sea, when Jesus ordered them out of the man into the swine in Matthew 8, the locusts wound up in the sea. We see these locusts being removed by the Lord and sent to the Red sea to drown. As I said before, locusts are sometimes symbolic of demon spirits, but in this particular instance, I believe these were real locusts. It just tells us, in the similarity, that demons and locusts must obey the voice of God, and go wherever He sends them.

Exodus 10:20 "But the LORD hardened Pharaoh's heart, so that he would not let the children of Israel go."

Exodus 18 Questions

1. Why had God hardened Pharaoh's, and Pharaoh's servants' hearts?
2. Who is Jehovah?
3. Is this the only name He is known by?
4. Whatever you call Him, He is the God that does _____.
5. Whose ears was this message to be told in?
6. What two things does God want us to know about Him?
7. Who was this struggle in Egypt truly between?
8. In verse 3, what had Pharaoh refused to do?
9. What additional damage, over what the hail did, will the locusts do?
10. What is about the worst thing that could happen to a farmer?
11. In verse 7, who spoke out against Pharaoh?
12. What did they tell Pharaoh to do?
13. What was Pharaoh's response?
14. What question did Pharaoh ask now, that should have been asked earlier?
15. Tell us who Moses said was to go to worship.
16. Why did Pharaoh not want the children to go?
17. In verse 11, how did Pharaoh further insult Moses and Aaron?
18. What did God, immediately without warning, do to Pharaoh?
19. How did the locusts come?
20. What did the locusts destroy?
21. About how big is Egypt?
22. Who did Pharaoh say, he had sinned against in verse 16?
23. What did Pharaoh call this invasion of locusts?
24. What is a good adjective describing God's patience with us?
25. What does "intreat" mean?
26. Where did God send the locusts, when He drove them out of Egypt?
27. What did Pharaoh do in response?

We have just seen, in lesson 18, how Pharaoh had gone against his word again, and would not let the children of Israel go, even after the plague of locusts.

Exodus 10:21 "And the LORD said unto Moses, Stretch out thine hand toward heaven, that there may be darkness over the land of Egypt, even darkness [which] may be felt."

In the Acts of the Apostles, chapter 2, verse 20, we read of another terrible darkness, that shall come upon the earth at the end of the age. Acts 2:20 "The sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come:" God had used darkness of this magnitude several times, in punishment of those who did not follow Him. This darkness was so heavy, that there was not even the moon and stars shining. It was really a frightening darkness. In Pharaoh's case, he had no way of knowing, if God would let it remain that way, or not. Darkness, throughout the Bible, is symbolic of those who are away from God. The worst darkness being that of the spirit, when our understanding of God is darkness. The Lord Jesus is the Light. Darkness would be the total absence of His Light. We read in John 8:12 "Then spake Jesus again unto them, saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life." We see from all of this, that there is a physical darkness and a spiritual darkness. Both are very bad. I believe this overwhelming darkness, that came on Egypt, was both physical and spiritual.

Exodus 10:22 "And Moses stretched forth his hand toward heaven; and there was a thick darkness in all the land of Egypt three days:" Exodus 10:23 "They saw not one another, neither rose any from his place for three days: but all the children of Israel had light in their dwellings."

If you were to look at this from the spiritual standpoint, you would have to look at the 3 hours that darkness was over the land (in the middle of the day), when Jesus was crucified. We read in Matthew 27:45 "Now from the sixth hour there was darkness over all the land unto the ninth hour." We also, read in Mark 15:33 "And when the sixth hour was come, there was darkness over the whole land until the ninth hour". The number "three" has to do with the Trinity of God. We see in the three hours, and in the three days of darkness, God dealing with mankind about their darkened hearts. This ninth plague of darkness upon the land was not just darkness, but an overwhelming darkness of the spiritual and the physical. This darkness, the Egyptians were feeling, was total darkness, where they could not even safely walk through their own houses without danger. This darkness did not prevail in the Hebrew homes. We read that there was light in their homes. The light that shone in the Hebrew homes was the miraculous Light of the Lord. This darkness had nothing to do with things like an eclipse, or dust storms, or such. This was pitch darkness without a glimmer of light, anywhere. This darkness was day and night. This darkness was a miracle from God.

Exodus 10:24 "And Pharaoh called unto Moses, and said, Go ye, serve the LORD; only let your flocks and your herds be stayed: let your little ones also go with you."

Here, we see Pharaoh weakening with each plague. This plague of darkness was so depressing, that Pharaoh now conceded and said they could carry their children into the wilderness to worship, but he was still holding out to keep their livestock, so that they would have to come back. He (Pharaoh) wanted to keep them for the virtually free labor. Undoubtedly, here, he was thinking that if they ran off, he would at least have their animals.

Exodus 10:25 "And Moses said, Thou must give us also sacrifices and burnt offerings, that we may sacrifice unto the LORD our God." Exodus 10:26 "Our cattle also shall go with us; there shall not an hoof be left behind; for thereof must we take to serve the LORD our God; and we know not with what we must serve the LORD, until we come thither."

Here, we see Moses telling Pharaoh that all the animals were to go with them, as well; because some of them would be used to sacrifice to God. Whether it had been the plan all along to not come back (once they got 3 days journey from Pharaoh), or not; I am not sure. I know this had been the fear of Pharaoh from the beginning. God had never wavered in His message that He had sent Pharaoh by Moses and Aaron. God had Moses to tell Pharaoh, from the beginning, that all were to go. It was Pharaoh that had been trying to find some way to hang onto these Hebrews.

Exodus 10:27 "But the LORD hardened Pharaoh's heart, and he would not let them go."

God was going to carry these plagues out, until all ten were fulfilled. "Ten" having to do with world government. We will see in these ten plagues, that God would overcome the world.

Exodus 10:28 "And Pharaoh said unto him, Get thee from me, take heed to thyself, see my face no more; for in [that] day thou seest my face thou shalt die."

Pharaoh was furious. This was not the custom of Orientals to be quick tempered, but Pharaoh could see about 700 or 800 thousand laborers slipping through his fingers; and he was mad. He told Moses, that he better not come back to see him, because Pharaoh would order him killed. He forgot that the last several times that Moses appeared before him, it was Pharaoh who had summoned Moses, not the other way around. His threat to take the life of Moses and Aaron actually sealed his own doom. What you sow, you reap. Pharaoh, himself, had pronounced the tenth plague.

Exodus 10:29 "And Moses said, Thou hast spoken well, I will see thy face again no more."

In this, Moses was saying, even if you send for me to come and pray to God for you, I will not. Moses, probably, meant by this, that once I leave, I will not return. It appears, that he didn't leave, until the tenth plague was spoken. Actually, if we will look at these plagues, we will see that this last one that comes, is in way of judgment spoken upon Egypt. We will see in this tenth plague, that was spoken in our next lesson, a retribution for the killing of all of the boy babies to try to stop the vast increase in population of the Hebrews. They had grown, you remember, from 70 who entered the land with Jacob, to nearly 3 million people at the time Moses was dealing with Pharaoh, here. There would be a counting of the men by Moses

on the way to the promised land, and the estimate of 3 million was based upon the number of men at the time. Pharaoh had been well aware that having these Hebrews for laborers, had made him much wealthier and much safer than he would have been without them. They had built a wall of brick to ward off invaders. These Hebrews were thought of to him as "wealth". We see a parallel here, of the slaves who were counted as wealth, because of the work they could produce, to the days of slavery in the United States.

Exodus 19 Questions

1. What was a special description of this darkness, that God sent on Egypt?
2. In Acts 2:20, what terrible darkness do we read about?
3. Who did God bring this darkness upon?
4. What is darkness symbolic of throughout the Bible?
5. Which is worse, spiritual darkness, or physical darkness?
6. Darkness is what?
7. If you are a believer, you shall not walk in _____.
8. What does the author believe about this darkness, that came on Egypt?
9. What type of darkness came over the land, when Moses stretched forth his hand?
10. How long did the darkness prevail?
11. How long was it dark, when Jesus was on the cross?
12. What 2 books of the New Testament tell us about this darkness?
13. What does "3" mean spiritually?
14. What was God showing them in the 3 days of darkness?
15. Which plague was the plague of darkness?
16. What separates the Hebrews from the Egyptians, during this plague?
17. What did Pharaoh offer Moses to stop the darkness?
18. What did Pharaoh hold back?
19. What did Moses tell Pharaoh was the reason they needed the animals?
20. What had been the fear of Pharaoh from the beginning?
21. In these 10 plagues, we see what?
22. What was Pharaoh feeling when Moses did not accept his offer?
23. Why?
24. What had Pharaoh threatened to do to Moses, if he came before Pharaoh again?
25. What had Pharaoh forgotten?
26. What had Pharaoh done in this threat on Moses' life?
27. What was Moses' reply to Pharaoh?
28. What did Moses mean by this statement?
29. This last plague was in way of _____.
30. What was this tenth plague a retribution for?
31. What was the estimate of the 3 million people of Israel based upon?

Exodus 11:1 "And the LORD said unto Moses, Yet will I bring one plague [more] upon Pharaoh, and upon Egypt; afterwards he will let you go hence: when he shall let [you] go, he shall surely thrust you out hence altogether."

Moses was an entirely different person from the one who first went to Pharaoh and asked him to let the children of Israel go. Moses, like many ministers who are called to a certain job by God, was not very sure of himself at the beginning. As he went about doing one job after another that God sent him to do, he grew and his faith became stronger. Moses was a humble man, who depended totally on God. He conveyed just the message that God gave Him each time. He understood that he had weaknesses, and that his strength was in God. The plague would be brought by God. Moses' part was just to carry the message between God and Pharaoh. This last plague would be of such magnitude, that not only would Pharaoh allow the people to go, but he would drive them out. This word "altogether" means that they would not be allowed to return to Egypt. This had really been the purpose in all these plagues, to take this family of God to their permanent home in the promised land.

Exodus 11:2 "Speak now in the ears of the people, and let every man borrow of his neighbour, and every woman of her neighbour, jewels of silver, and jewels of gold."

We read in the last lesson, how the Egyptian people had stood up against Pharaoh, and told him to let these Israelites go. In fact, these plagues that came on Egypt, spoken by Moses, had caused the general population, and even the magicians, to have a high esteem for Moses and the God he represented. They saw that God, or His messenger, never wavered. Moses told the truth and dealt fairly with everyone. We can easily see why these Egyptians would not be opposed to giving valuable things to these Israelites. They had great respect for these children of Israel, who had been so cruelly treated. This was just reward for the 100's of years of work they had given Egypt. The Egyptians were afraid of the Israelites' God, and were really glad to see them go, so that no more plagues would come to Egypt, because of them. God had already prepared the hearts of these Egyptians to give to the Hebrews, as well. All these children of Israel had to do was ask, and these valuable things were theirs. This gold and silver, that was to be carried into the wilderness with them, would be required of them for offerings for the tabernacle in the wilderness. The gold and silver belong to God. Gold and silver are not bad, it is the worship of gold and silver that is a sin.

Exodus 11:3 "And the LORD gave the people favour in the sight of the Egyptians. Moreover the man Moses [was] very great in the land of Egypt, in the sight of Pharaoh's servants, and in the sight of the people."

We see, here, that Moses was very popular with these Egyptians. They looked to him as being a minister of the true God, because of the miracles he had brought with the rod God had given him.

Exodus 11:4 "And Moses said, Thus saith the LORD, About midnight will I go out into the midst of Egypt:" Exodus 11:5 "And all the firstborn in the

land of Egypt shall die, from the firstborn of Pharaoh that sitteth upon his throne, even unto the firstborn of the maidservant that [is] behind the mill; and all the firstborn of beasts."

It appears, here, that Moses had never really left the face of Pharaoh, because it was Moses whom God would have to tell of the impending last plague. The fact that this was to happen at "midnight" made this punishment even more frightening, because it was in the very dark part of the night. We see, here, that this plague was not carried out by another, but by Jehovah, Himself. The "I" in this verse is Jehovah God. The ministers, who teach that all bad things come from Satan, have undoubtedly never seen this Scripture. It leaves no doubt at all that this was God punishing Pharaoh (type of Satan) and the Egyptians (type of worldly people). This was a direct result of God judging Pharaoh and these Egyptians for killing the boy babies. There would be no discrimination at all. The wealthiest to the poorest would lose their firstborn. This punishment was so severe, that it reached to the first born of the animals, as well.

Exodus 11:6 "And there shall be a great cry throughout all the land of Egypt, such as there was none like it, nor shall be like it any more."

Every Egyptian family would be touched by this terrible plague. Grief would be in every home. Remember, Egypt symbolizes the world, or worldliness. Those who are caught up in the world, and its trappings, would suffer at the hand of God.

Exodus 11:7 "But against any of the children of Israel shall not a dog move his tongue, against man or beast: that ye may know how that the LORD doth put a difference between the Egyptians and Israel."

We actually see, here, that God was separating those who follow the flesh (Egyptians) and those who follow the spirit (Israel). God takes care of His own, even in the worst of circumstances. Life, or death, is in the hands of Almighty God; life to those who are God's chosen, and death to those following false gods.

Exodus 11:8 "And all these thy servants shall come down unto me, and bow down themselves unto me, saying, Get thee out, and all the people that follow thee: and after that I will go out. And he went out from Pharaoh in a great anger."

We see, that great fear had fallen upon these Egyptians. Pharaoh's people had now given up on Pharaoh, as a god. They saw that Moses' truth was real truth. They came and bowed down to Moses, as if he were the king. They realized the God that Moses represented was the true God. Moses had finally gotten angry. Moses prophesied, here, that Pharaoh and his people would ask the Israelites to get out of the land. They were afraid of a God with this kind of power. They feared another plague. These Egyptians were willing to give up all of their earthly possessions, if necessary, to get these plagues stopped.

Exodus 11:9 "And the LORD said unto Moses, Pharaoh shall not hearken unto you; that my wonders may be multiplied in the land of Egypt."

We see that, Pharaoh was a very stubborn man, and having not succumbed to the other nine plagues, would not succumb to this either, until God,

Himself, had carried this out. Some of the delay in Pharaoh listening to the warnings, had helped the Hebrews in many ways. Even though their work load had been added to, they had found favor with the Egyptian people. The Egyptian people had begun to realize that all these false gods, they had been worshipping, had no power, that the God of the Hebrews was the true God. They, also, realized that Moses, not Pharaoh, was who they should listen to. These wonders performed had convinced these Egyptians that Jehovah was the true eternal God. Pharaoh, again, did not listen.

Exodus 11:10 "And Moses and Aaron did all these wonders before Pharaoh: and the LORD hardened Pharaoh's heart, so that he would not let the children of Israel go out of his land."

One of the reasons these ten plagues had to come, was so the Israelites would be willing to follow Moses into the wilderness. With each wonder, their confidence in Moses grew, until they were willing, and ready to go at the end of the tenth plague. The reason that these wonders had to be done in the presence of Pharaoh, was to show Pharaoh, and his people, the one true God.

We need to take a special look back at these plagues. The first miracle done in front of Pharaoh, when the rod became a serpent and swallowed the magicians' serpents was not one of the plagues. The first plague lasted 7 days and was the river, the lakes, and the ponds turning to blood. The second plague was the frogs. The third plague was the lice, that were produced from the sand. The fourth plague was the flies. Then the fifth plague attacked the animals with murrain. The sixth plague of boils attacked even Pharaoh's magicians, and they told Pharaoh this was the finger of God. The seventh plague was hail mixed with fire. Then, the eighth plague was when the locusts swarmed the fields. In the ninth plague, we saw darkness, so great that it could be felt, and it lasted 3 days. The climax of this, the tenth plague, was the death of the firstborn. In most of these plagues, we saw the same thing as some of the punishments that will come on the world at the end of the Gentile age. God never changes. We need to learn from Bible history. We do not want to fall into the category of the worldly.

Exodus 20 Questions

1. When this tenth plague came, what did Pharaoh do to the Israelites?
2. What was the difference between Moses, after the tenth plague, and Moses before the first plague?
3. Where did Moses' strength come from?
4. What was the purpose of the plagues from the beginning?
5. What was the message to be spoken in the people's ears?
6. At what point did the Egyptian people side against Pharaoh?
7. What caused these people to esteem Moses highly?
8. How did the Egyptian people feel about God?
9. What would the gold and silver be needed for in the wilderness?
10. What caused these people to think of Moses as great?
11. At what time of day, or night, would the tenth plague strike?
12. Who would carry it out?
13. What was the tenth plague?
14. What people would be affected by it?
15. What made this plague even more frightening?
16. What was this plague the direct result of?
17. Why was this cry to be so great?
18. Who would suffer at the hand of God?
19. What would not happen to the Hebrews?
20. What two things was God separating?
21. Life, or death, was in the hands of whom?
22. When did Moses get angry?
23. What did the Egyptian people fear?
24. Why would Pharaoh not listen to Moses?
25. Even though the Hebrews' work load was heavy, what gain did they get from the delay?
26. Why were the wonders done in front of Pharaoh?
27. With each wonder, what happened to the Israelites?
28. Name the ten plagues?
29. What was the miracle done, just before the plagues started?
30. What do these plagues remind us of in our time?

We have already seen the nine plagues that came on Egypt, and we know that God brought each of these plagues to awaken the people to the true God; even in this atheistic country of Egypt, where numbers of false gods were worshipped. Almighty God wanted to reach these people, and make them aware that there was only one true God. In our society today, we have atheists, agnostics, secular humanists, and the worst of all, compromised Christians. How in the world we can expect God to allow us to go on in our sin? I do not know. Now, movie producers are even blaspheming the name of Jesus. God is so patient, kind, and forgiving Genesis 6:3 And the LORD said, "My spirit shall not always strive with man, for that he also [is] flesh: yet his days shall be an hundred and twenty years." God has been trying to get men saved ever since Adam and Eve fell. We read in II Peter 3:9 "The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance." You see, the patience of God with mankind is overwhelming. We know that God could end it all right now, if He so desired. He just loves us everyone, so much, that He does everything He can to get us to repent before He judges us. That is just what we have been seeing in these 9 plagues and, also, in our society today. God wants everyone, from the smallest to the greatest, to be saved. We see in these nine plagues, that there is a day coming when God will finally say: It is enough. This tenth plague was actually punishment for not heeding the nine warnings. This is the last and most terrible plague that we will study in this lesson. We will pick up this lesson now in Exodus 12:1.

Exodus 12:1 "And the LORD spake unto Moses and Aaron in the land of Egypt, saying," Exodus 12:2 "This month [shall be] unto you the beginning of months: it [shall be] the first month of the year to you."

In these verses, here, we see first of all, the Lord speaking to Moses and Aaron. Moses and Aaron did not instigate any of the plagues, and then tell God. These plagues, Moses' and Aaron's messages to Pharaoh, and the people originated with God. All Moses and Aaron were doing was carrying out God's orders. If we are good ministers, that is what we should do, as well. We should first listen to God and whatever He tells us, and then we must bring it to the people. We see here, that God established the month, we call April, as the first month of the Hebrew year. The Hebrews call it Abib. We do not know for sure how they had measured their months before, but we do know, here, that God said from now on, April is the first month of the year for the Israelites.

Exodus 12:3 "Speak ye unto all the congregation of Israel, saying, In the tenth [day] of this month they shall take to them every man a lamb, according to the house of [their] fathers, a lamb for an house:"

Here, we see the celebration of the passover for the Israelites being set up for the very first time. Notice the word "all" in the first sentence. This means men, women, and children. Whosoever will is a very good description of this. In our language, He is saying: On April 10th, each family go and get a lamb from your flock, and pick out one that your family can eat at one sitting; don't get one too big. You will see why in another verse.

Exodus 12:4 "And if the household be too little for the lamb, let him and his neighbour next unto his house take [it] according to the number of the souls; every man according to his eating shall make your count for the lamb."

Here, we see, if there were just 3 or 4 people in a household, they would not be able to consume a whole lamb by themselves. Then 2 families would need to go together and pick a lamb that these 2 families could eat at one meal. Ordinarily, 10 people could eat a small lamb.

Exodus 12:5 "Your lamb shall be without blemish, a male of the first year: ye shall take [it] out from the sheep, or from the goats:"

You see, here, a description of what this lamb, that is to be sacrificed, would be like physically. John the Baptist called Jesus the Lamb of God in John 1:29 "The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world." Again in St. John 1:36 we read, "And looking upon Jesus as he walked, he saith, Behold the Lamb of God!" John was speaking prophetically of Jesus (the Lamb of God) being sacrificed on the cross for our sin. Jesus actually does away with sin for His followers. Just as this lamb, in verse 5 above, was to have no blemish, Jesus had no blemish. That is why the soldiers did not break His legs to hurry death. Jesus had no blemish. He was to be a male lamb. Jesus was a male. "Of the first year", means that he was taken before he came to a female lamb. Jesus was not married and definitely did not have an affair with anyone. He NEVER committed any sin, much less adultery, as some movies are showing now. This is blasphemy against the Holy Spirit (in my opinion) to accuse our Saviour of sin. It appears, that a lamb could be a goat, or a sheep.

Exodus 12:6 "And ye shall keep it up until the fourteenth day of the same month: and the whole assembly of the congregation of Israel shall kill it in the evening."

One really interesting thing that we should notice here, was that the whole congregation viewed this. If you look at it from the spiritual standpoint, we all, because of our sins, helped crucify Jesus. Another thing we notice here, that each head of the house killed his own lamb. There was nothing between God and the head of the house then, except this sacrificial lamb. There is no one between Christians and God now, except Jesus Christ (the Lamb of God) . What a beautiful parallel. This 4 day difference in time was a time to examine the lamb and make sure it was perfect, leaving time to go and exchange it, if it was not perfect.

Exodus 12:7 "And they shall take of the blood, and strike [it] on the two side posts and on the upper door post of the houses, wherein they shall eat it."

This is what I call being covered with the blood of the Lamb. The very thing that saves Christians is when we are symbolically washed in the blood of the Lamb; covered over with it, if you will. We are told in Revelation that the Christians will be wearing white robes in heaven, washed in the blood of the Lamb. Revelation 7:14 "And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb." The reason this blood of this sacrificial lamb was put

on the door posts and over the door was because this was the entrance to the house. The devil, or his evil demons, cannot cross the blood. God honors the blood, as well. God cannot look upon sin, He will destroy the person involved in sin. The only way to not be destroyed is for the shed blood to be between you and God. God sees the shed blood and passes over, without destroying you.

Exodus 12:8 "And they shall eat the flesh in that night, roast with fire, and unleavened bread; [and] with bitter [herbs] they shall eat it."

This, again, is so symbolic of Jesus. The flesh of the Lamb is Jesus, as we read in John 6:53 "Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you." All of this is symbolic, of course. You do not literally eat the flesh of Jesus or drink His actual blood. The Communion of unleavened bread is symbolic of the flesh of Jesus, and the grape juice you drink, is symbolic of the blood of Jesus. The unleavened bread is symbolic of the sin-free body of Christ. Leaven is symbolic of sin, so we see in this unleavened bread that Jesus was, and is, completely free from sin. The "roast with fire" has to do, in my opinion, with the fire, symbolic of God. The bitter herbs show the bitter bondage the Israelites were faced with in Egypt. I believe the bitter herbs show the Christians that to follow Jesus, and partake of the blessings of Jesus, that there is some self-sacrifice to be made. A Christian must crucify his flesh and separate himself from worldly lust to be a follower of Jesus.

Exodus 12:9 "Eat not of it raw, nor sodden at all with water, but roast [with] fire; his head with his legs, and with the purtenance thereof."

Here they were told especially not to eat it raw, as was the practice with some of the false religions. "Nor sodden at all with water", I believe, means don't boil it. One of the purposes of roasting was so it would not be broken apart in the sacrifice, but would be whole, as we see in the statement "his head with his legs". The "purtenance" was the intestine. Most of the time this was opened and washed out, and the intestine was then cooked with the whole body. So much of this symbolizes the necessity of the body being kept intact with no broken bones. It could, also, symbolize the unity of the faith. Remember, we are looking at these Scriptures more with the spiritual eyes, than with the physical .

Exodus 12:10 "And ye shall let nothing of it remain until the morning; and that which remaineth of it until the morning ye shall burn with fire."

I believe this was symbolic of taking communion, and that nothing that has been placed out for communion should be left over to the next time. Whoever conducts communion, should eat and drink all that is left. You should not hold it over to the next communion. This is similar to the manna that fell from heaven. Each day's necessity was to be taken care of, but not to be held over to the next day. The symbol that I see in this is that we must daily eat of the Word of God to stay in good stead with God. The Bible (Word of God) is to be consumed each day. To be able to live a victorious life with Jesus, we must eat of His Word every day. We could, also, see in this that Jesus is our daily Bread. We depend on Him, not on our own abilities.

Exodus 21 Questions

1. What was the purpose in God bringing the 9 plagues, so far, on Egypt?
2. Name 4 types of people in our society today that some of us believe are beyond reach, but God wants to save.
3. What was the message in Genesis 6:3?
4. How many years did Genesis 6 say man has?
5. Why has God delayed His coming, that we read in 2 Peter 3:9?
6. Who does God want to be saved?
7. What is the tenth plague, actually?
8. Who instigated the plagues?
9. What part did Moses play in this?
10. What message should ministers bring the church?
11. What did He establish as the first month of the year?
12. What do the Hebrews call it?
13. What day of the month should they get the lamb?
14. What was this celebration they were establishing?
15. Who would partake of the lamb?
16. If the family was not large enough to totally consume the lamb at one sitting, what should they do?
17. Describe the lamb they should choose.
18. Who called Jesus the Lamb of God in the gospels?
19. What was he speaking of, when he called Jesus the Lamb of God?
20. What gender was the lamb to be?
21. How long should the lamb be kept and examined?
22. Who shall kill this lamb?
23. What is this symbolic of?
24. Who is between the Christian and God the Father?
25. What was to be done with the blood of the lamb?
26. Why?
27. What will make the Christians' robes white?
28. What is to be done with the flesh of the lamb?
29. What type of bread is to be eaten?
30. Why?
31. What are the bitter herbs symbolic of?
32. In the communion service, what is the bread symbolic of? What is the wine symbolic of?
33. What does "sodden with water" mean?
34. What is the "purtenance"?
35. Who ate raw meat in their ceremonies?
36. What symbolizes the unity of the faith in all of this?
37. What other time would these Israelites be warned not to have anything left for the next day?
38. We, Christians, must daily eat what?

We will still be looking at the passover in this lesson. We will begin in Exodus 12:11 "And thus shall ye eat it; [with] your loins girded, your shoes on your feet, and your staff in your hand; and ye shall eat it in haste: it [is] the LORD'S passover."

We see that God was telling these people to be prepared to leave. These were traveling clothes. His reason for them eating it in haste, was because they did not know at what moment they would be ready to go. He reminded them in the last part of this verse, that even though they ate it hastily, they must not take it lightly. This was a special feast that would free them from the bondage of hundreds of years. This passover would always be a most holy feast with these Hebrews.

Exodus 12:12 "For I will pass through the land of Egypt this night, and will smite all the firstborn in the land of Egypt, both man and beast; and against all the gods of Egypt I will execute judgment: I [am] the LORD."

We see the answer to the plagues (against all the gods of Egypt). God discredited these false gods, one by one, in the plagues. You remember, the death of their firstborn was just punishment for all the Hebrew children they had killed. Because animal worship was prevalent in Egypt, God would kill the firstborn of them, as well. God did not have to tell them that He had the right. He is the LORD.

Exodus 12:13 "And the blood shall be to you for a token upon the houses where ye [are]: and when I see the blood, I will pass over you, and the plague shall not be upon you to destroy [you], when I smite the land of Egypt."

Death comes to all those who are not covered in the blood of the Lamb, whether then, or now. The blood of the Lamb is what brings life. God would quickly recognize the Israelites, when He saw the blood. The blood was their protection. The blood is our protection, as well. We sing a song here at Wildwood called "Somewhere Underneath the Blood". The song states that our sins are underneath the blood of Jesus. It says, you can search on and on forever, you can turn your search light on, but you will not be able to find the sin; because it is somewhere underneath the blood. God looks down to sinful man, and does not see the sin. He sees the shed blood of His Son, which does away with the sin.

Exodus 12:14 "And this day shall be unto you for a memorial; and ye shall keep it a feast to the LORD throughout your generations; ye shall keep it a feast by an ordinance for ever."

We see by this, that this Passover Feast was not initiated for just this one occasion, but was to be remembered forever and celebrated as long as there were Israelites. We will see as we go along that not just the physical Israelites would remember this, but the spiritual Israelites (Christians), as well. Jesus celebrated Passover and was, in fact, the Passover Lamb that was sacrificed for us, the Christians (spiritual Israel).

Exodus 12:15 "Seven days shall ye eat unleavened bread; even the first day ye shall put away leaven out of your houses: for whosoever eateth

leavened bread from the first day until the seventh day, that soul shall be cut off from Israel."

Remember, we are looking at the spiritual side of this. Leaven symbolizes sin. We can see, here, if we continue to sin, we will be cut off from our inheritance. "Seven" means spiritually complete. We see that these seven days away from leaven symbolizes the justification we have in Jesus. We are just as if we had never sinned, because we have partaken of Jesus, our Passover Lamb, and kept sin out of our lives. These seven days symbolize completeness in God. We see, from this, the importance of walking as near a sinless life, as possible. If you sin, repent quickly and begin to walk sinless, again. Christians should not desire to sin. Communion should always be taken with unleavened bread to show that Jesus was sinless. (The bread symbolizes His body.)

Exodus 12:16 "And in the first day [there shall be] an holy convocation, and in the seventh day there shall be an holy convocation to you; no manner of work shall be done in them, save [that] which every man must eat, that only may be done of you."

It seems, that from April 15th until April 22nd would be a time of absolute rest for the Hebrews. It is, probably, associated with 6 days of work and on the seventh, a sabbath of rest. The only two celebrations that the Hebrews have of seven days duration are the Feast of Unleavened Bread and the Feast of Tabernacles. We see, here, that the only type of work that can be done was feeding the family. These holy convocations meant a worship service. It would begin with worship and end with worship.

Exodus 12:17 "And ye shall observe [the feast of] unleavened bread; for in this selfsame day have I brought your armies out of the land of Egypt: therefore shall ye observe this day in your generations by an ordinance for ever."

We read here, on April the 15th, God would bring His people out. The Christians celebrate Easter about this time of year. The Jewish calendar is different from the Julian calendar, and our date falls on various days, but the Jewish calendar is set up on the full moon change. This would be actually the evening before Jesus rises from the grave. We see in all of these celebrations of these Israelites that Jesus fulfills their celebrations, when He is crucified and resurrected. The Feast of Passover and Unleavened Bread were fulfilled in Jesus' crucifixion. We see Firstfruits practiced when Jesus rose from the grave and brought captivity captive with Him. Firstfruits was the day after sabbath, or the Sunday after crucifixion.

Exodus 12:18 "In the first [month], on the fourteenth day of the month at even, ye shall eat unleavened bread, until the one and twentieth day of the month at even."

This would be April 14th on the Jewish calendar. As we said, this Feast of Unleavened Bread and Passover really were the same. They were to eat unleavened bread (be completely rid of sin) these seven days. As I said before, "seven" means spiritually complete, so these seven days were the correct time in God's plan to make sure there was no sin (leaven). Jesus was crucified on the first day of Unleavened Bread, or Passover; Jesus was the Passover Lamb. Jesus, also, is the Bread of Life. He is free from sin

(then and now). He fulfills the unleavened bread, as well, making us spiritually justified in Him. This 14th would have been a Friday. The THIRD day He arose, Sunday the 16th. You see, Firstfruits in His resurrection. God is exact. "Bethlehem" means house of bread. Jesus was born in Bethlehem, and He is the Bread. John 6:35 "And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst." None of this is coincidence. God has everything planned exactly.

Exodus 12:19 "Seven days shall there be no leaven found in your houses: for whosoever eateth that which is leavened, even that soul shall be cut off from the congregation of Israel, whether he be a stranger, or born in the land."

We know that through Abraham, we, Gentiles, as well as the Hebrews, are Israelites. The Hebrews are physical Israel, and we, Gentile believers, are spiritual Israel because of our faith. We have faith like Abraham's, and we are spiritually the descendants of Abraham. Galatians 3:6 "Even as Abraham believed God, and it was accounted to him for righteousness." Galatians 3:7 "Know ye therefore that they which are of faith, the same are the children of Abraham." Galatians 3:8 "And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, [saying], In thee shall all nations be blessed. "Galatians 3:9 "So then they which be of faith are blessed with faithful Abraham."

We see, whether we are physical, or spiritual Israel, we must do away with sin in our lives and live in the salvation that Jesus purchased for us all. If we continue in sin, after Jesus has cleansed us and made us righteous, then we will be condemned.

Exodus 12:20 "Ye shall eat nothing leavened; in all your habitations shall ye eat unleavened bread."

Here, again, is a re-emphasis on how important the removal of sin (leaven) is. This eating of the unleavened bread is symbolic of the taking of Jesus (The Word of God) into our bodies. This, again, is why I am so dogmatic about using unleavened bread in the communion. The bread we take in communion is symbolic of the body of Jesus Christ (the sinless one). It must be free of sin (therefore unleavened). Jewish people still practice the Feast of Unleavened Bread today.

Exodus 12:21 "Then Moses called for all the elders of Israel, and said unto them, Draw out and take you a lamb according to your families, and kill the passover."

This was Moses telling them it was time to go and kill the passover. Notice the elders, here. When the Passover Lamb (Jesus Christ) was crucified, the elders were standing by, also.

Exodus 12:22 "And ye shall take a bunch of hyssop, and dip [it] in the blood that [is] in the basin, and strike the lintel and the two side posts with the blood that [is] in the basin; and none of you shall go out at the door of his house until the morning."

The only protection these Hebrews had that night in Egypt, and the only protection we, Christians, have now is the shed blood of the Lamb. The

destroyer did not enter in where the blood of the Lamb was. The hyssop was used, many times, in ministering to lepers. It was believed to have purifying powers. This "hyssop", here, was used like a mop, so that the blood would not be handled. The hyssop was not the protecting power here, the blood was. The hyssop was just used to spread the blood. If the Hebrews left the covering of the blood, they were not protected, and would die just like the Egyptians.

Exodus 12:23 "For the LORD will pass through to smite the Egyptians; and when he seeth the blood upon the lintel, and on the two side posts, the LORD will pass over the door, and will not suffer the destroyer to come in unto your houses to smite [you]."

We see, here, that this was the Lord God who was directing the destruction of the firstborn. The Lord told the destroyer which house he (the destroyer) might enter. Anyone, or any animal, not in the house with the blood covering would lose their firstborn. Notice, this was not Satan doing this. It was God. Just as God had made a separation between the Israelites and the Egyptians in the plagues, this tenth plague was no different. God destroyed the firstborn of Egypt, and spared the Israelites. It is hard to separate exactly who was doing the killing, whether it was God, Himself, or a death angel. Whatever was the case, God was in control of the killing. It was God's will that they be killed.

Exodus 12:24 "And ye shall observe this thing for an ordinance to thee and to thy sons for ever."

We see, in this, that God did not want them to quickly forget this night. God expected them to remember, and thank God forever.

Exodus 22 Questions

1. How were these Israelites to eat the passover?
2. What does this mean?
3. Why must this be holy to them?
4. What would He do as He passed through Egypt?
5. God would execute judgment against whom?
6. What did God call Himself in verse 12?
7. What did God do to Egypt's gods?
8. Why did God choose to kill the firstborn as Egypt's tenth plague?
9. When God saw "what", the destroyer would pass over the house?
10. Who smites the land of Egypt, Satan or God?
11. Who does eternal death come to?
12. How can God recognize His own?
13. How long shall the Israelites remember Passover?
14. Who were Israelites? Explain.
15. How many days should they eat unleavened bread?
16. What would happen to those who ate leaven during that time?
17. What does leaven symbolize?
18. What do the seven days symbolize for Christians?
19. Why should communion always be served with unleavened bread?
20. On the holy days, what is the only work that can be done?
21. Abib is April on our calendar. What day would this Unleavened Bread be?
22. What are Israel's only two feasts that last seven days?
23. What were holy convocations?
24. What Christian holiday occurs about the time of Unleavened Bread?
25. When Jesus was crucified and resurrected, what Jewish feast was He fulfilling?
26. What day was the Feast of Firstfruits?
27. What day of the first month were they to begin and end the Feast of Firstfruits?
28. What two feasts are covered in the same time element?
29. What day did Jesus rise from the grave?
30. What does "Bethlehem" mean?
31. Who is the Bread?
32. Through what man are we Gentile believers made Israelites?
33. What was counted to Abraham as righteousness?
34. Who are blessed with Abraham?
35. What is leaven symbolic of?
36. The eating of unleavened bread is symbolic of what?
37. What is the communion bread symbolic of?
38. What were they to do with the lamb?
39. What were they to use to apply the blood to the door posts?
40. Why were the Israelites not to leave the house?
41. What is the only protection Christians have against the devil?
42. Who would pass through the land that night?
43. What separation was made between the Egyptians and the Israelites?

We will begin this lesson in Exodus 12:25 "And it shall come to pass, when ye be come to the land which the LORD will give you, according as he hath promised, that ye shall keep this service."

God was reminding these Hebrews, here, that He had not forgotten His promise to give them the land of promise, but He expected them to celebrate this Passover, when they arrived in this land.

Exodus 12:26 "And it shall come to pass, when your children shall say unto you, What mean ye by this service?"

Exodus 12:27 "That ye shall say, It [is] the sacrifice of the LORD'S passover, who passed over the houses of the children of Israel in Egypt, when he smote the Egyptians, and delivered our houses. And the people bowed the head and worshipped."

God, in this, was reminding these Israelites that it was by His mighty hand that they were spared their firstborn. God expected His people to tell their children, and their children's children, on down through the ages every year that God had the destroyer to pass over their house and spare their families. He did not want them to forget. At each Passover Feast, the story was told again how God saved Israel. These people were so thankful to God for not only the destroyer passing over their house, but they knew, now, that their deliverance from this terrible bondage was here, as well. They bowed their heads and thank God.

Exodus 12:28 "And the children of Israel went away, and did as the LORD had commanded Moses and Aaron, so did they."

We need to stop and look at this whole incident, here. We see in verse 28, that these children of Israel had finally accepted that this was God who had intervened in their behalf. They were no longer complaining about the heavy load put on them, when Moses first spoke to Pharaoh for them. These Israelites were saved by the shed blood of this lamb. If we really look at the above Scriptures, we see that they, also, killed the lamb. We, Christians, fall into this category, too. The Lamb of God was slain to deliver us, but we, also, were the ones who killed the Lamb. It was all of our sins that nailed Him to the cross. It troubles me greatly that so many ministers have stopped preaching about the blood. The blood is what saved us. Without the shedding of the blood, there is no remission of sin. (Hebrews 9:22) If we take the blood out of our belief, we have lost our salvation.

Exodus 12:29 "And it came to pass, that at midnight the LORD smote all the firstborn in the land of Egypt, from the firstborn of Pharaoh that sat on his throne unto the firstborn of the captive that [was] in the dungeon; and all the firstborn of cattle."

We discussed, before, that God struck these cattle, because they were objects of worship in Egypt. God defamed this false god, when He killed their firstborn. With God, there is no difference in the Pharaoh and the prisoner. God is no respecter of persons. The Pharaoh was Pharaoh, because God made him ruler. Had God spared Pharaoh's family, he would, probably, not have been moved to let the children of Israel go. You

remember, in an earlier lesson, that Pharaoh had no compassion, when his people alone were plagued. Pharaoh only took notice when it affected him. This happening at midnight, just made the deaths more terrifying.

Exodus 12:30 "And Pharaoh rose up in the night, he, and all his servants, and all the Egyptians; and there was a great cry in Egypt; for [there was] not a house where [there was] not one dead."

This had to be one of the worst crises Egypt had ever faced. When God struck a blow of judgment, such as this, there was nowhere to go for comfort. There was no question where this punishment came from; Moses had warned Pharaoh ahead of time. This "hurt" had been felt by every family in Egypt. We must relate all Scripture to our standing with God. God has warned over and over in the Scriptures of a great day of God's wrath that will come upon those who do not accept His Son as Saviour. There is no excuse acceptable for those who do not repent, and turn from the world (Egypt). The wrath of God will fall on the worldly people, just as it fell this night on the firstborn of Egypt. God is patient, not willing that one be lost. 11 Peter 3:9, "The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance." God has a Day set, that will be like this tenth plague. On that day, He will say: IT IS ENOUGH, then His wrath will fall. Don't wait; repent and receive Jesus as your Saviour today.

Exodus 12:31 "And he called for Moses and Aaron by night, and said, Rise up, [and] get you forth from among my people, both ye and the children of Israel; and go, serve the LORD, as ye have said."

This death of the firstborn was so terrible, that Pharaoh couldn't wait until morning. He wanted to be rid of Moses, Aaron, and the children of Israel, who had brought so much sorrow into his home and in Egypt. At this point, I believe, Pharaoh was frightened of Moses' God. Pharaoh was no longer concerned about the money it would cost him, to lose this approximately three million people. When you fear for your life, money becomes very unimportant. It appears, here, at any rate, that Pharaoh had completely given up. The Israelites could even take their livestock with them, also, because Pharaoh said "as ye have said". This was not saying, you can go if you want to, but get out. Pharaoh had had enough plagues.

Exodus 12:32 "Also take your flocks and your herds, as ye have said, and be gone; and bless me also."

Here, we see a plea of Pharaoh. He asked Moses to not only leave, but to stop the plagues. In his last statement (bless me also), Pharaoh was finally recognizing Moses' God. He admitted He (God) had the ability to bless, or curse.

Exodus 12:33 "And the Egyptians were urgent upon the people, that they might send them out of the land in haste; for they said, We [be] all dead [men]."

We see, here, the fear that gripped these Egyptians' hearts. They did not believe any would be alive, after one more plague from God. Each plague got worse, and they knew this tenth plague had affected every family in

Egypt. Here, we see them saying hurry up and get out of here, we can't stand anymore.

Exodus 12:34 "And the people took their dough before it was leavened, their kneadingtroughs being bound up in their clothes upon their shoulders."

I believe this Scripture was just explaining how hastily the children of Israel left Egypt and, also, to show that they left nothing behind. They took all their possessions. Notice, this week of unleavened bread would be completed, as they went. (They took their dough before it was leavened).

Exodus 12:35 "And the children of Israel did according to the word of Moses; and they borrowed of the Egyptians jewels of silver, and jewels of gold, and raiment:" Exodus 12:36 "And the LORD gave the people favour in the sight of the Egyptians, so that they lent unto them [such things as they required]. And they spoiled the Egyptians."

This word translated "borrowed", here, has a number of meanings. One meaning is request, another is demand. Some milder words it could be translated are ask, require, obtain, and wish. You can see from all these possibilities of translations, that these Egyptians, probably, knew that these were not to be returned. This was, probably, like back pay these people had not received during their years of servant toil. The Egyptians were happy to give them these things, to be rid of them. I really believe a certain amount of guilt (for the way they had treated the Israelites) was present here, and they (Egyptians) wanted to send them off with no hard feelings. At any rate, the Israelites got the goods, and spoiled the Egyptians. These jewels of gold and silver would be required of God for the tabernacle in the wilderness, later. Note that God sees nothing wrong in silver and gold. Only the misuse of silver and gold is wrong. Verse 36 allows us to see that the Israelites left Egypt not as slaves, but as conquerors. Remember, they had not won the battle, but God won the battle for them.

Exodus 12:37 "And the children of Israel journeyed from Rameses to Succoth, about six hundred thousand on foot [that were] men, beside children."

This 600,000 men causes us to estimate, that when you add the women and children to this number, it would be approximately three million people. Rameses was a main city of Goshen, where the Israelites had lived, while they stayed in Egypt. This Succoth was an ancient town in Palestine. Here, we see the beginning and the end of this journey, which should take just a few days, but lasts forty years.

Exodus 12:38 "And a mixed multitude went up also with them; and flocks, and herds, [even] very much cattle."

We are not told exactly who this mixed multitude was. All we can do is suppose. Perhaps, it was people who had been in servitude to the Pharaoh. The Pharaoh had opened his gates to let the Hebrews leave, and in so doing, probably released other nationalities with them, in fear that he might not let all the Israelites go. At any rate, they were people who were not the children of Israel (strangers). This was undoubtedly a vast amount of humanity and animals leaving Egypt.

Exodus 12:39 "And they baked unleavened cakes of the dough which they brought forth out of Egypt, for it was not leavened; because they were thrust out of Egypt, and could not tarry, neither had they prepared for themselves any victual."

This is a strange statement (because they were thrust out of Egypt). It appears that, the reason the bread was unleavened, was because God told them to eat unleavened bread. This could be their first act of rebellion toward God on their way to the promised land. They hurriedly baked unleavened bread to eat along the way.

Exodus 23 Questions

1. God was giving them the promised land, but what must they do?
2. What question would their children ask in years to come?
3. What should be their answer?
4. What did the people do, when Moses told them what they should do?
5. What was told at every Passover Feast?
6. What two things were these Israelites thankful for?
7. When they went away from Moses, what did they do?
8. Why had these Israelites stopped complaining?
9. What saved the Israelites?
10. What protects us, Christians, from Satan?
11. Besides being saved by the lamb, what had they done to the lamb?
12. Relate this to the Christians.
13. What did Hebrews 9:22 tell us about blood?
14. Was Pharaoh's family spared in this death of the firstborn?
15. Why did God kill the cattle?
16. Who all in Egypt was affected by the tenth plague?
17. When we do not heed God's warning, what happens?
18. When did he call Moses and Aaron?
19. What restrictions did Pharaoh put on the Israelites?
20. What emotion was Pharaoh feeling, when he called Moses and Aaron?
21. Approximately, how many Israelites would leave Egypt?
22. Where did we get that number?
23. What did Pharaoh ask Moses to do for him?
24. What was he admitting in this request?
25. What did they fear, if the Israelites didn't leave?
26. What tells you of the haste the Israelites left in?
27. How were they to obtain silver and gold?
28. What are some of the meanings for the word that was translated "borrowed"?
29. What made this correct to do?
30. What one word shows the Israelites won over the Egyptians?
31. Who had actually won the battle?
32. From where did the Israelites leave?
33. Where was their destination?
34. Who went with them?
35. What might be the first indication of rebellion on the part of the Israelites?

Exodus 12:40 "Now the sojourning of the children of Israel, who dwelt in Egypt, [was] four hundred and thirty years."

We see from this, the time since Jacob brought his family to Egypt to escape the famine in his land. We know that even though this family voluntarily came to Egypt, they were under somewhat limited circumstances from the beginning. These Israelites had never had a king, or ruler. God was the only ruler they had had, but when they came to Egypt to live, they were immediately under the Pharaoh. At first, it was almost guest status, but they were put in Goshen from the beginning. After Joseph died, the feeling of the people changed to these foreigners, and these children of Israel became servants to Pharaoh. For some undetermined time, they were actually like slaves. The 430 years covered the whole period, not just the servitude time. The word "sojourning" just means inhabited, or dwelled in.

Exodus 12:41 "And it came to pass at the end of the four hundred and thirty years, even the selfsame day it came to pass, that all the hosts of the LORD went out from the land of Egypt."

This Scripture above, means, to me, that these 430 years elapsed, and there was a specific day when all of the Israelites left Egypt on that same day. This was a large company of people, perhaps close to three million. "Host" means a mass of persons. This large a company, probably, did not all make it all the way out of Egypt in that one day, but that they started their journey on that day.

Exodus 12:42 "It [is] a night to be much observed unto the LORD for bringing them out from the land of Egypt: this [is] that night of the LORD to be observed of all the children of Israel in their generations."

God did not want them to forget, that He brought them out with His mighty Hand. God fought their battle against the false gods of Egypt, and God won their victory. God fights our battles for us against the evil one. We just use the name of Jesus, and the evil one must flee. For all generations, the descendents of Israel were to remember that God delivered them. They were to observe this night every year as a memorial. Just as we, Christians, are to remember Jesus' great sacrifice every time we take communion. This is not just for the heads of the church to remember, but for everyone from small children to the old folks; men and women.

Exodus 12:43 "And the LORD said unto Moses and Aaron, This [is] the ordinance of the passover: There shall no stranger eat thereof:"

We see here, again, that God spoke to Moses, and Moses gave the message to Aaron, and Aaron to the people. "Ordinance" means statute, or custom. This was just for the Israelites, because they were the only ones who had something to remember. A stranger was not passed over, when death came to the Egyptians. The bitter herbs eaten were to remember the bitter bondage. If you actually study the Passover feast, it really observes Jesus as the Passover Lamb.

Exodus 12:44 "But every man's servant that is bought for money, when thou hast circumcised him, then shall he eat thereof."

A servant actually becomes like a member of the family. This slave mentioned, here, was not just one passing through, but would be a permanent part of the family who bought him. Circumcision was not something he (the servant) could accept or reject, but was required. The Israelites let every one worship. We will discover later on that the laws, such as not working on the sabbath, were for these servants as well as their Israelite owners. The religious requirements of their lives were the same as the Hebrews, because they were permanent residents. The fate of the Hebrews was the fate of their servants they had bought.

Exodus 12:45 "A foreigner and an hired servant shall not eat thereof."

You see, this foreigner and hired servant would not be there year after year to observe this, so just taking it one time, when he was there, would not be advantageous to him. He didn't believe, so he should not partake.

Exodus 12:46 "In one house shall it be eaten; thou shalt not carry forth ought of the flesh abroad out of the house; neither shall ye break a bone thereof."

This was not to go out of the house, in remembrance that they were not to go out of the house. The safety was good, just as long as they were in the house covered with the blood of the Lamb. This ordinance about not breaking the bone was carried out by Jesus (The Lamb of God). The custom (when someone was crucified) was to break their legs, so they would die faster. When Jesus was crucified, He had already dismissed His Spirit from His body, when they came to break His legs. They did not break Jesus' legs so, that this very ordinance could be kept. The family, you remember, was to pick a lamb the correct size that they could eat, and if they didn't have enough members of their own family to completely consume the lamb, they invited another Hebrew family to come and share the lamb. We could see symbols of people coming to Jesus in this.

Exodus 12:47 "All the congregation of Israel shall keep it."

This statement is very similar to the statement for Christians to remember Jesus by taking communion. All believers in Jesus should take communion, and remember our Deliverer (Jesus Christ). Deliverance is for everyone.

Exodus 12:48 "And when a stranger shall sojourn with thee, and will keep the passover to the LORD, let all his males be circumcised, and then let him come near and keep it; and he shall be as one that is born in the land: for no uncircumcised person shall eat thereof."

Here, we see a stranger insisting on taking the passover meal. By insisting on taking the passover meal, he, was saying, "I am one of you. I believe the same way you do". Then this Hebrew said "Prove that you are one of us by being circumcised". Only the covenant people of God were to take of this special supper.

I believe this has a parallel in our churches today. Only those who believe in the Lord Jesus Christ should take communion. A heathen would have no reason to remember something, he did not believe in. I believe the statement above, also, tells us that if someone comes to our church, who

does not belong to our denomination (stranger), but believes in Jesus Christ the same as we do, he or she should be allowed to take communion with us. You see, our communion parallels their passover. In each, we are remembering our Deliverer. To me, the purpose in communion, the same as passover, is to remember our Deliverer who saved us.

Exodus 12:49 "One law shall be to him that is homeborn, and unto the stranger that sojourneth among you."

I believe this statement just says, (whatever requirements you have on your own group for taking this passover meal or communion, applies to this stranger, as well). He would not be exempt from the requirements you have, yet no more requirements than you have for your own, would be required.

Exodus 12:50 "Thus did all the children of Israel; as the LORD commanded Moses and Aaron, so did they."

This verse 50 above, was just saying that after Moses and Aaron had given these instructions, these Israelites did exactly as God's instruction had advised them.

Exodus 12:51 "And it came to pass the selfsame day, [that] the LORD did bring the children of Israel out of the land of Egypt by their armies."

Surely this great mass of humanity did appear to be a vast army. We will find out, also, later on that Moses has them organized to move smoothly. If they had not had a plan of march, they would have lost their families and in this large a group, and, probably, would not be able to find their group again. Of course, I see Christianity in everything, and this is no exception. Actually the members of twelve different families were marching together headed for their promised land. You remember, twelve is a representative number. This reminds me so much of the assorted denominations of believers in Jesus, who must march together to our promised land. We may not dot every I and cross every T just the same, but we have the same goal, and the same Deliverer. Our Deliverer (Jesus) is leading us all to heaven. The Bible speaks of God's people being one. I do not believe that this means one denomination. Just as there are twelve families here with one goal, we believers in Jesus have one common goal, and that is to be redeemed in Him from this world and spend eternity with Him in our promised land. Death passes over us, the Christians, covered by Jesus' (Lamb's) blood, and we have life through Him.

Exodus 24 Questions

1. How many years did Jacob's family dwell in Egypt?
2. Why had they come to Egypt?
3. Who had been these Israelites' ruler?
4. When they arrived in Egypt, who was ruler?
5. How many of the Israelites left Egypt?
6. What does "hosts" mean?
7. Why was there to be a remembrance of this night?
8. How long were they to remember?
9. Who had fought for them?
10. What parallel does the passover have for the Christians?
11. What was meant by a stranger not eating passover?
12. Why could they not eat?
13. A servant could eat passover, after he was _____.
14. What did the servants and the Hebrews have in common?
15. What was indicated by not taking the passover out of the house?
16. What were the requirements of the physical condition of this lamb?
17. What specific part of this ordinance did Jesus fulfill on the cross physically?
18. Who delivers the Christians?
19. In V-48, what was different about this stranger?
20. What does the author believe this means, pertaining to our churches today?
21. Only the _____ people were to partake of this special supper.
22. What parallels the passover in our church services today?
23. What is V-49 saying?
24. Did the Israelites heed God's words?
25. What two men had God commanded to bring this message to the people?
26. What did God call this mass of humanity, that He brought out of Egypt?
27. What does the author believe the twelve tribes are symbolic of today?
28. What is the number twelve?
29. What brings life to the Christian?

We will begin this lesson in Exodus 13:1 "And the LORD spake unto Moses, saying," Exodus 13:2 "Sanctify unto me all the firstborn, whatsoever openeth the womb among the children of Israel, [both] of man and of beast: it [is] mine."

Here, we see an unusual statement about the firstborn being sanctified (set aside) for the Lord. This, probably, meant the first male child although the word translated "man", here, means mankind. We know that the firstborn in Egypt were killed as the tenth plague against Egypt by God. We, also, know that this was not limited to people, but to animals, as well. Here, again, we see the firstborn of animals set aside for God, as well. We will see, when the law was given on the way to the Holy Land, where God sets up the Levitical tribe to take the place of the firstborn of every family.

Exodus 13:3 "And Moses said unto the people, Remember this day, in which ye came out from Egypt, out of the house of bondage; for by strength of hand the LORD brought you out from this [place]: there shall no leavened bread be eaten."

Moses was God's spokesman to these people. The messages that Moses gave them was from God. This, probably, was said at the end of the first day's journey. He was saying, "Now that we are on our way, don't forget that it was God that brought you out." Moses wanted them to be thankful to God alone for their deliverance. Indirectly, Moses was reminding them to lay the gods of Egypt down, and be true to the one true God that overcame all of the false religions, and brought them out with power. This eating of unleavened bread, to me, means "clean your life up, and stay free from sin". "Leaven" is symbolic of sin. God was trying to impress them not to have sin in their lives.

Exodus 13:4 "This day came ye out in the month Abib."

"Abib" means tender, young, green, or tender green ears of corn. This is just telling us what time of year this was. Abib would be the first month on the Jewish Calendar. It would be in early spring. Our month of April is the same month.

Exodus 13:5 "And it shall be when the LORD shall bring thee into the land of the Canaanites, and the Hittites, and the Amorites, and the Hivites, and the Jebusites, which he sware unto thy fathers to give thee, a land flowing with milk and honey, that thou shalt keep this service in this month."

Here, we see a reassurance that God was going to remove the families in this promised land, and that the Israelites would truly inherit this land, and that it would be a productive land of milk and honey.

Exodus 13:6 "Seven days thou shalt eat unleavened bread, and in the seventh day [shall be] a feast to the LORD."

"Seven", as we have mentioned so many times before, seems to show spiritual completeness. Here we see, again, that, that was truly what it indicated. This seventh day was like a very special holiday of no work, only

worship. The first and the seventh day of this time was to be an especially holy day.

Exodus 13:7 "Unleavened bread shall be eaten seven days; and there shall no leavened bread be seen with thee, neither shall there be leaven seen with thee in all thy quarters."

Some believe that every word of the Bible must be taken literally and that we should not attempt to see into the spiritual, but I believe if we look at the spiritual, we will find a hidden treasure. This was spoken, again, to emphasize the importance of these people of God not having leaven inside of them, or not to even find leaven in their homes. Here, again, the seven days, I believe, just show that, if we are to please God, we will keep sin (leaven) out of our personal life and we will even keep it out of our homes. Jesus is coming back for a chaste virgin without spot or wrinkle. Jesus is not coming back for those who are practicing sin as a way of life, and I believe that is the spiritual message we are to receive, not only in this verse, but in this whole chapter. It was repeated, because it was important.

Exodus 13:8 "And thou shalt shew thy son in that day, saying, [This is done] because of that [which] the LORD did unto me when I came forth out of Egypt."

We see that it was the obligation of the father to tell his son about God. This should be passed from one generation to the next. Not only were they to teach the next generation to observe this feast, but they were to teach them why they were observing this time. Unless parents take the time to teach the next generation, the feast would be overlooked, and it would greatly displease God.

Exodus 13:9 "And it shall be for a sign unto thee upon thine hand, and for a memorial between thine eyes, that the LORD'S law may be in thy mouth: for with a strong hand hath the LORD brought thee out of Egypt."

Many believe that this was speaking of the Phylacteries (little box of Scriptures) that the Hebrews wore on their forehead, or on their arm. I really believe that it means, to keep it in your mind, and before you at all times. If it is in your mind and heart, it will be in your mouth. Phylacteries were strips of parchments with Scriptures written on them and carried in little boxes in the center of the foreheads and the left arms. The benediction used when putting these on is, "Blessed art thou, O Lord our God, King of the universe, who has sanctified us with the commandments and enjoined us to put on phylacteries". You see, if you are looking at the Bible from the literal standpoint, we might even do this today. I believe what is being said in this, is keep the teachings of God in your mind and in your heart, or constantly before you. God delivered the Israelites (nothing they did brought them out). God delivers the Christians through grace, nothing we do saves us.

Exodus 13:10 "Thou shalt therefore keep this ordinance in his season from year to year."

This was not something to take casually. It must be remembered every year.

Exodus 13:11 "And it shall be when the LORD shall bring thee into the land of the Canaanites, as he sware unto thee and to thy fathers, and shall give it thee," Exodus 13:12 "That thou shalt set apart unto the LORD all that openeth the matrix, and every firstling that cometh of a beast which thou hast; the males [shall be] the LORD'S."

We see here, again, that the firstborn male child and animal were to be set aside for the Lord. This would be the responsibility of the father of the family, to see that this was done.

Exodus 13:13 "And every firstling of an ass thou shalt redeem with a lamb; and if thou wilt not redeem it, then thou shalt break his neck: and all the firstborn of man among thy children shalt thou redeem."

We see the beast of burden (ass) was to be redeemed, so it could carry their goods. The lamb here, too, was the sacrifice. A firstborn son, later on would be redeemed with five shekels of the sanctuary. If the ass was not redeemed for use as a beast of burden, then it was to be killed. The owner was not to profit from the firstborn ass. Killing him cost the owner.

Exodus 13:14 "And it shall be when thy son asketh thee in time to come, saying, What [is] this? that thou shalt say unto him, By strength of hand the LORD brought us out from Egypt, from the house of bondage:"

When their sons asked why they keep this? All they were to say was, "Give God the glory for it all".

Exodus 13:15 "And it came to pass, when Pharaoh would hardly let us go, that the LORD slew all the firstborn in the land of Egypt, both the firstborn of man, and the firstborn of beast: therefore I sacrifice to the LORD all that openeth the matrix, being males; but all the firstborn of my children I redeem."

Here, we see the entire reason for sacrificing the firstborn of all the animals to God was in remembrance of God sparing the firstborn of the Israelites on the night all the firstborn of Egypt were slain. The reason the Hebrew firstborn children were to be redeemed (bought back) was because they, too, belonged to God. God did not require the Hebrews to sacrifice the firstborn children, but to redeem them from the law.

Jesus is the firstborn of God, Jesus redeemed us from the curse of the law.

Exodus 13:16 "And it shall be for a token upon thine hand, and for frontlets between thine eyes: for by strength of hand the LORD brought us forth out of Egypt.

One more time, they were told to keep reminding themselves that God brought them out. They must keep the remembrance in their minds and hearts.

Exodus 13:17 "And it came to pass, when Pharaoh had let the people go, that God led them not [through] the way of the land of the Philistines, although that [was] near; for God said, Lest peradventure the people repent when they see war, and they return to Egypt:"

God knew the Philistines would put up a fight, and He knew these people were so whipped down from their bondage in Egypt, that they were not ready to fight a battle, so He sent them the long way. Egypt was bad, but they were not ready for war. They might have given up, and gone back to Egypt. Their fight was gone.

Exodus 13:18 "But God led the people about, [through] the way of the wilderness of the Red sea: and the children of Israel went up harnessed out of the land of Egypt."

Every Christian on the way to the promised land must cross the wilderness first. This would be a time of real testing. A time to get them separated into the true followers of God from those who were following for what they could get. Even though God brought them the long way, it was still less dangerous than open war with the Philistines. God brought them out this way to teach them His ways. "Harnessed" just means that they moved out orderly in five smaller groups as an army would move. The smaller groups, they would have to overcome in the desert, would be conditioning them.

Exodus 13:19 "And Moses took the bones of Joseph with him: for he had straitly sworn the children of Israel, saying, God will surely visit you; and ye shall carry up my bones away hence with you."

We remember that, Joseph took Jacob's body and buried it in the cave of Machpelah. Both Jacob and Joseph never stopped believing that their ancestors would receive the promised land, as God had promised. Their faith in this, caused Joseph to make them swear to take his bones, so that he, too, might receive the promised land.

Exodus 13:20 "And they took their journey from Succoth, and encamped in Etham, in the edge of the wilderness."

These were wilderness areas passed through by the Israelites.

Exodus 13:21 "And the LORD went before them by day in a pillar of a cloud, to lead them the way; and by night in a pillar of fire, to give them light; to go by day and night:"

We saw earlier in this chapter, that God, Himself, would lead them. God was their Commander and Chief. Probably, because of the heat of the desert, and probably, because of their rush to get out of Egypt, they moved by day and night.

This "cloud" and this "fire" were the presence of God. God is a consuming fire. Hebrews 12:29 "For our God [is] a consuming fire." Somehow, in this pillar of a cloud and pillar of fire dwelt the presence of Jehovah. They were to look to Him, and no other for where to go and what to do, and so are we to look to Him. This presence for the Christians is spoken of in Isaiah 4:5 "And the LORD will create upon every dwelling place of mount Zion, and upon her assemblies, a cloud and smoke by day, and the shining of a flaming fire by night: for upon all the glory [shall be] a defence." Mount Zion is the church. God is the Protector and Director of the church.

Exodus 13:22 "He took not away the pillar of the cloud by day, nor the pillar of fire by night, [from] before the people."

God never leaves us. We may leave Him, but He never leaves us. God will lead us and guide us, as long as we follow Him. I believe this is the indication here.

Exodus 25 Questions

1. Who was Moses told to sanctify?
2. What does sanctified mean?
3. Why were animals included?
4. How did the Lord bring them out?
5. What did God tell them not to forget?
6. What does the not eating unleavened bread mean to the author?
7. What month did they leave Egypt?
8. What does the name of this month mean?
9. What month on our calendar is similar?
10. Whose land had God promised them?
11. What two foods did God promise them?
12. How many days should they eat unleavened bread?
13. What does this number indicate?
14. What did no leaven in the quarters indicate?
15. Jesus is coming back for whom?
16. Why was this repeated?
17. Whose obligation was it to tell the family?
18. Where were they to carry the memorial?
19. What does "Phylacteries" mean?
20. Describe the way the Hebrews understood this.
21. How often were they to celebrate this feast?
22. Why was the ass to be redeemed?
23. If they didn't redeem him, what were they to do with him?
24. What was the price the firstborn son was to be redeemed with?
25. When the sons asked why they did this? What should the father answer?
26. What was the entire reason for sacrificing the firstborn?
27. Jesus redeemed us from what?
28. "And it shall be for a _____ upon thine hand and for _____
_____ between thine eyes..."
29. Whose land did God lead them away from?
30. Which way did God lead them?
31. In what two things did God show Himself to lead the people?
32. What does "harnessed" mean?
33. What time would this be?
34. Why did God bring them this way?
35. Whose bones went with them to the promised land?
36. What do we read about God and the Christians in Isaiah 4:5?
37. What is mount Zion symbolic of?
38. God is the Director and Protector of the _____.
39. What lesson can the Christians learn in verse 22?

We will begin this lesson in Exodus 14:1 "And the LORD spake unto Moses, saying," Exodus 14:2 "Speak unto the children of Israel, that they turn and encamp before Pi-hahiroth, between Migdol and the sea, over against Baal-zephon: before it shall ye encamp by the sea."

"Pihahiroth" means mouth of the gorges. We know that God was instructing Moses to tell the people to stop there before the Red Sea so that God could be magnified in this exit from Egypt (type of the world) to their promised land. "Migdol" is the Canaanite word for Watchtower. We can, possibly, assume that this was an outpost to keep watch against an invasion from this side of Egypt.

Exodus 14:3 "For Pharaoh will say of the children of Israel, They [are] entangled in the land, the wilderness hath shut them in."

We need to remember, again, that this was close to 3 million people (by all estimates). They had changed their directions on instructions from God, and it now appeared to Pharaoh, that they were cornered. The Red Sea was on one side and Pharaoh saw an opportunity to attack and destroy them, while they were trapped in these close quarters. In all reality, God had put them in this impossible situation, so He could save them with a miracle. We are like these Israelites many times. We will not cry out to God, until there is an impossible situation. Miracles only happen when there is an impossibility with man; otherwise, it would not be a miracle. This whole scenario was set up to glorify God, and to teach the Israelites to depend on God. This lesson was not only hard for these Israelites to learn, but Christians, as well. For our Christianity to work, it must be God with the miracles in our lives. Salvation, as well as healing can be classified as a miracle, because we do not deserve it. God saved us, in spite of ourselves.

Exodus 14:4 "And I will harden Pharaoh's heart, that he shall follow after them; and I will be honoured upon Pharaoh, and upon all his host; that the Egyptians may know that I [am] the LORD. And they did so."

We see, here, that God was not totally through with Pharaoh. Notice, that God had total control over this evil Pharaoh, even though Pharaoh was lost. God hardened Pharaoh's heart. The Pharaoh of Egypt was treated as a god. God was about to topple this false god of Egypt. God, here, was not just proving to these Israelites who He was, but this Scripture said, so that the Egyptians would know. There will come a time when all the world will know who Jesus is, and every knee will bow and every tongue confess. Philippians 2:10 "That at the name of Jesus every knee should bow, of [things] in heaven, and [things] in earth, and [things] under the earth;" Philippians 2:11 "And [that] every tongue should confess that Jesus Christ [is] Lord, to the glory of God the Father." You see, God required total loyalty of these Israelites, as Jesus requires total loyalty of the Christians. Notice, the last of verse 4 just simply said, "And they did so".

Exodus 14:5 "And it was told the king of Egypt that the people fled: and the heart of Pharaoh and of his servants was turned against the people, and they said, Why have we done this, that we have let Israel go from serving us?"

The shock of the loss of the firstborn had worn off, and they soon forgot that God fights for Israel. The whole of Pharaoh's people had, now, become alarmed at the loss of such a vast work force (near an estimated 600,000). They saw this, perhaps, as a terrible blow to their economy; and even worse, it gave a signal of their weakness to the surrounding countries. Again, here, we see God about to strike a terrible blow, not only on the false god of Egypt, but also, on those who worshipped this false god. Worship of a false god, then and now, will bring the wrath of God.

Exodus 14:6 "And he made ready his chariot, and took his people with him:"

Some estimate that Pharaoh's army was, perhaps, about 100,000 men. Israel had many times that many, but very few weapons, and no training for battle. Israel would, also, be at a disadvantage, because their children were with them. Pharaoh, possibly, wanted to scare them into surrendering to him.

Exodus 14:7 "And he took six hundred chosen chariots, and all the chariots of Egypt, and captains over every one of them."

These 600 chariots were used to estimate 100,000 soldiers. Most of the soldiers were on foot. It appears, here, that Pharaoh not only used the 600 chosen chariots, but that he used the private citizens' chariots, as well.

Exodus 14:8 "And the LORD hardened the heart of Pharaoh king of Egypt, and he pursued after the children of Israel: and the children of Israel went out with an high hand."

We see that these Israelites had not gone out of Egypt in shame; but had left Egypt as the victor, even though God had won the victory for them.

Exodus 14:9 "But the Egyptians pursued after them, all the horses [and] chariots of Pharaoh, and his horsemen, and his army, and overtook them encamping by the sea, beside Pi-hahiroth, before Baal-zephon."

You can see, here, clearly in verse 9, that all of Pharaoh's army came to get these Israelites. It was not just those with chariots. Sure enough, they had encamped where God told Moses to take them, and there was no place to retreat, but into the sea.

Exodus 14:10 "And when Pharaoh drew nigh, the children of Israel lifted up their eyes, and, behold, the Egyptians marched after them; and they were sore afraid: and the children of Israel cried out unto the LORD."

Speaking of soon forgetting, can you believe these Israelites had so soon forgotten that God brought them out by the ten plagues He brought on Egypt? Fear is not of God. Fear is the opposite of faith. At least, they knew who to cry to for help. They cried out to God for help.

Exodus 14:11 "And they said unto Moses, Because [there were] no graves in Egypt, hast thou taken us away to die in the wilderness? wherefore hast thou dealt thus with us, to carry us forth out of Egypt?"

Poor Moses, they needed someone to blame, and instead of thanking him for all of his efforts in their behalf, we find they blamed him. This was a

really cutting remark about the graves, because of their fear of death, here, in this desert. These Israelites took a lot of convincing. They did not share in the faith of their ancestor, Abraham.

Exodus 14:12 "[Is] not this the word that we did tell thee in Egypt, saying, Let us alone, that we may serve the Egyptians? For [it had been] better for us to serve the Egyptians, than that we should die in the wilderness."

There were several fallacies here. These Israelites only complained to Moses and Aaron, when their work load had been increased. When God brought the ten plagues, they did not complain at all to Moses. These Israelites had all of the fight taken out of them, while they were serving the Egyptians, and even though they had the Egyptians outnumbered, they did not even consider fighting to keep their freedom. They wanted deliverance, but with no effort on their part, whatsoever. It reminds me a little of Christians, now, who sit around and wait for God to do everything for them. We need to at least exert ourselves a little, to let God know that we are sincere. Here, again, we see they would rather serve the world (Egypt), than lay their life on the line for God. the world and flesh must not be that important to us. We must stand for God, even in the threat of death.

Exodus 14:13 "And Moses said unto the people, Fear ye not, stand still, and see the salvation of the LORD, which he will shew to you today: for the Egyptians whom ye have seen today, ye shall see them again no more for ever."

I see in this a message to God's people, that our salvation is not attainable, except through the efforts of the Lord. We see, Moses told them not to fear; and he, also, said, stand still. We see Psalms 46:10 "Be still, and know that I [am] God: I will be exalted among the heathen, I will be exalted in the earth." This (Be still") is for the same purpose as this thirteenth verse in Exodus 14. Fear is used over 350 times in the Bible. The fear of God is the beginning of wisdom, but all other fear is sin, because it is lack of faith. God made these Israelites a promise. He said this would be the last time they would bother you. This was not like the temporary relief, that they had had from them when they left Egypt, but would be permanent; for God would destroy them. Many things would come of this. The Egyptians who lived back home would know not to bother Israel for fear of Israel's God, the Israelites would grow in confidence in God, and the other nations, that Israel crossed on the way to the promised land, would know that God fights Israel's battles. There was no way to defeat Israel.

Exodus 14:14 "The LORD shall fight for you, and ye shall hold your peace."

This was just another way of saying "vengeance is mine, saith the Lord". The battle is God's, and the victory God wins, is ours. These Israelites would learn more and more to depend on God alone, as they made this pilgrimage to the promised land. We must realize in this message, as they did; that we, too, must learn to depend on God, and Him alone, to see us through this pilgrimage we are on here on this earth, until we arrive safely in our promised land yonder in heaven with Jesus.

Exodus 26 Questions

1. Where did God tell Moses to have these children of Israel camp?
2. Why?
3. What does "Pihahiroth" mean?
4. What does "Migdol" mean?
5. What does verse 3 mean about them being shut in?
6. Had Pharaoh tricked them, or was this God's plan?
7. What can, possibly, be gained by this move?
8. What is a miracle?
9. What two things should be learned here?
10. Why did God harden Pharaoh's heart?
11. When God destroyed Pharaoh, what would it accomplish?
12. Where do we find the Scripture that says every knee will bow at the name of Jesus?
13. What was told to the king of Egypt?
14. Who was the King of Egypt?
15. What had these Egyptians soon forgotten?
16. Pharaoh's army was estimated at _____.
17. God not only strikes down this false god, but who else?
18. How many choice chariots did Pharaoh have?
19. Besides Pharaoh, whose heart did God harden?
20. What did the Israelites feel, when they saw the Egyptians pursuing them?
21. What did they do?
22. What had the Israelites forgotten so soon?
23. What is the opposite of fear?
24. Who did the Israelites try to blame?
25. What ridiculous statement did they make?
26. Which of their ancestors had great faith?
27. What did these Israelites tell Moses, that they had asked him for in Egypt?
28. What would they rather do than die?
29. What message did Moses give them?
30. If these children of Israel did as Moses said, what would they see?
31. What did God promise that He would do to the Egyptians?
32. Approximately, how many times was fear mentioned in the Bible?
33. In Psalms 45:10, we are told to be still _____.
34. What is the only way salvation is attainable?
35. If fear is sin, what is the only fear not sin?
36. Name three lessons that will be learned, when God destroys Pharaoh.
37. The battle is _____, and the victory is _____.
38. What one word could our walk here on earth be explained by?

We will pick up this lesson in Exodus 14:15 "And the LORD said unto Moses, Wherefore criest thou unto me? speak unto the children of Israel, that they go forward:"

God never speaks retreat. His song "Onward Christians Soldiers" is exactly what God expects from us. He does not want to hear our whining. He wants us to go forth conquering, and to conquer, knowing that He will open the way for us. God was saying, have faith and march forward.

Exodus 14:16 "But lift thou up thy rod, and stretch out thine hand over the sea, and divide it: and the children of Israel shall go on dry [ground] through the midst of the sea."

Moses had the answer all the time, but it appeared that his faith, as well as the Israelites' faith, had faded to the point that he cried for help. This was not a marshy area, as many would have us believe today; this was to happen in the middle (midst) of the Red Sea. Moses' hand represented the power of God. The power of God separated the Red Sea. We see, here, the Divine Protection that God provides to those, who trust Him. This entering of the Red Sea and coming up on dry land, represents the obedience we, Christians, follow in water baptism. When God does a thing. He does it perfectly. The land underneath this sea was dry, when the children of Israel walked over.

Exodus 14:17 "And I, behold, I will harden the hearts of the Egyptians, and they shall follow them: and I will get me honour upon Pharaoh, and upon all his host, upon his chariots, and upon his horsemen."

We see, an unusual thing. Pharaoh would be able to see that this happened in the middle of the sea. He certainly would be able to realize that this was a miracle of God, and that he (Pharaoh) and his men should not pursue them, but Pharaoh and all his host of chariots and people were blinded to the reality of this miracle. They rushed into disaster. God had hardened their hearts, so that they did not use good judgment, and God would be elevated above all of Egypt's gods.

Exodus 14:18 "And the Egyptians shall know that I [am] the LORD, when I have gotten me honour upon Pharaoh, upon his chariots, and upon his horsemen."

All of this incidence of the Red Sea parting was to show the remaining Egyptians, as well as these Israelites, that God had power over everything in the earth, and in heaven, and under the earth; and that these created beings, and things, the Egyptians had been worshipping were the created, and not the Creator. God is all powerful. Everything, and everyone, are subject to Him.

Exodus 14:19 "And the angel of God, which went before the camp of Israel, removed and went behind them; and the pillar of the cloud went from before their face, and stood behind them:"

Exodus 14:20 "And it came between the camp of the Egyptians and the camp of Israel; and it was a cloud and darkness [to them], but it gave light by night [to these]: so that the one came not near the other all the night."

This Light, that God provided for Israel in their journey across the wilderness, was total darkness to the Egyptians. God had blinded the eyes of the Egyptians, and opened the Israelites' eyes to His Light. This Light, that God provided the Israelites, went with them and lighted their way. God, Himself, built a wall of defense around His people to protect them. He will build a hedge to protect us today, if we will only trust Him. This, I say again, is Divine Protection.

Exodus 14:21 "And Moses stretched out his hand over the sea; and the LORD caused the sea to go [back] by a strong east wind all that night, and made the sea dry [land], and the waters were divided."

Moses followed God's command, and did exactly as God said. The Red Sea parted and left a wall of water, as protection on the right side and the left side. The wind obeyed God's voice, and on command, blew this sea apart and dried the ground underneath for them to walk on. This angel, spoken of here, was similar to the angel spoken of at the burning bush and was actually a presence of the Lord, the Light of the world. I believe that the word (Jesus as we know Him) is the doer part of the Godhead. We read in John 1:1 "In the beginning was the Word, and the Word was with God, and the Word was God." John 1:2 "The same was in the beginning with God." John 1:3 "All things were made by him; and without him was not any thing made that was made." You see, Jesus is the doer, because He is the Word.

Exodus 14:22 "And the children of Israel went into the midst of the sea upon the dry [ground]: and the waters [were] a wall unto them on their right hand, and on their left."

We see, here, that God did exactly what He said He would do.

Exodus 14:23 "And the Egyptians pursued, and went in after them to the midst of the sea, [even] all Pharaoh's horses, his chariots, and his horsemen."

Sin blinds a person, and these Egyptians were no exception. No one in his right mind, could overlook the fact, that this parting of the sea was an act of God. These Egyptians' hate had blinded them, because God hardened their hearts to make examples of them. God would be glorified to the Israelites, to the remaining Egyptians, and unto the nearby countries.

Exodus 14:24 "And it came to pass, that in the morning watch the LORD looked unto the host of the Egyptians through the pillar of fire and of the cloud, and troubled the host of the Egyptians,"

Exodus 14:25 "And took off their chariot wheels, that they drave them heavily: so that the Egyptians said, Let us flee from the face of Israel; for the LORD fighteth for them against the Egyptians."

Notice, that this presence in the fire was the Lord. The Lord had these Egyptians running in circles and their wheels fell off their chariots. Suddenly, they realized they were not fighting the children of Israel, but the Lord. God fights their battles for them. They were not afraid of Israel, but they were afraid of God; and they broke and ran.

Exodus 14:26 "And the LORD said unto Moses, Stretch out thine hand over the sea, that the waters may come again upon the Egyptians, upon their chariots, and upon their horsemen."

When Moses stretched his hand toward the sea, the waters returned over the top of these Egyptians in chariots and on horseback, and they were drowned. God defeated them.

Exodus 14:27 "And Moses stretched forth his hand over the sea, and the sea returned to his strength when the morning appeared; and the Egyptians fled against it; and the LORD overthrew the Egyptians in the midst of the sea."

Exodus 14:28 "And the waters returned, and covered the chariots, and the horsemen, [and] all the host of Pharaoh that came into the sea after them; there remained not so much as one of them."

This is very similar to the wrath of God, that will fall upon the evil ones, after the Christians are carried away into heaven. We will see the separation God makes between the evil ones and His own. In the midst of this terrible calamity, which killed all of these Egyptians. God protected and redeemed His own.

Exodus 14:29 "But the children of Israel walked upon dry [land] in the midst of the sea; and the waters [were] a wall unto them on their right hand, and on their left."

We see that God did exactly what He promised He would do.

Exodus 14:30 "Thus the LORD saved Israel that day out of the hand of the Egyptians; and Israel saw the Egyptians dead upon the sea shore."

Their Redeemer was the Lord. Our Redeemer is the Lord. We see by the Egyptians washing up on the sea shore, that this new theory of this area being a marshy area is completely in error. How can a marshy area drown perhaps 100,000 people and horses? Miracles cannot be explained by things we can see. A miracle is an impossibility in man's sight, that God brings about.

Exodus 14:31 "And Israel saw that great work which the LORD did upon the Egyptians: and the people feared the LORD, and believed the LORD, and his servant Moses."

These Israelites should know, beyond a shadow of a doubt, that the Lord, He is God. We see, here, that they feared God. Fear of God (reverence) is the beginning of wisdom. Now, they knew that every message they received from Moses, was actually God speaking through him to them. They not only feared God, but realized that He would fight their battles for them.

Exodus 27 Questions

1. What was Moses to do, instead of cry out to God?
2. What does the song. "Onward Christian Soldiers", tell us?
3. What are we, Christians, to do, instead of whine?
4. What did Moses stretch over the sea for it to part?
5. Where can these children of Israel go, to get away from the Egyptians?
6. What one word makes us know that this was not a marshy area?
7. What separated the sea?
8. What was on the right and on the left, as these Israelites walked through the Red Sea to safety?
9. Who does God provide Divine Protection for?
10. What does the entering of the sea and coming up on dry land symbolize for the Christian?
11. What would cause these Egyptians to follow blindly into the sea?
12. What would the remaining Egyptians and the Israelites realize in all of this?
13. How far does God's power reach?
14. Where did the pillar, which the angel of the Lord was in, move to for the night?
15. What difference was there in each of the camps that night?
16. What did this Light do for the children of Israel?
17. What was the difference in the Egyptians' gods and the real God?
18. What did God use to make the sea go back?
19. This angel, spoken of here, and at the burning bush is actually who?
20. Which of the Trinity of God is the doer?
21. Where is this found in Scripture?
22. Describe the condition of the road across the sea, that these Israelites walked on.
23. What very foolish thing did these Egyptians do?
24. What in a person blinds them to the reality of God?
25. Who looked down from the pillar of fire, and confused the Egyptians?
26. What did He do to their chariots?
27. What suddenly happened to the Egyptians when God did this?
28. This presence in the fire was whom?
29. Who fights the battles for the children of Israel?
30. What did God tell Moses to do, to stop these Egyptians?
31. How did the Israelites know that the Egyptians were dead?
32. This punishment from God on the Egyptians reminds us of what in the end time?
33. What does all of this tell us about God's protection of us?
34. Who was Israel's Redeemer?
35. Who is our Redeemer?
36. What is a miracle?
37. What stops the false theory of this being a marshy area?
38. What effect did this miracle have on the Israelites?
39. What should this lesson teach them. beyond a shadow of a doubt?
40. What did they suddenly realize about Moses?

We will begin this lesson in Exodus 15:1 "Then sang Moses and the children of Israel this song unto the LORD, and spake, saying, I will sing unto the LORD, for he hath triumphed gloriously: the horse and his rider hath he thrown into the sea." Exodus 15:2 "The LORD [is] my strength and song, and he is become my salvation: he [is] my God, and I will prepare him an habitation; my father's God, and I will exalt him."

We see, in this song, a joy and a thankfulness for the mighty hand of God delivering them from the bondage of Egypt (world), and heading them for the promised land. Song, like laughter, lifts the spirit of man to heavenly heights. The words of this song would be sung for generations. In fact, we even sing this very song in some of our churches today. Every time it is sung, it tells the story all over again; how the Lord delivered the children of Israel. This is a praise and worship song; praising God for deliverance and salvation, and worshipping the God that is big enough to bring this all about. God inhabits the praises of His people, so this song brings the presence of God. This habitation, we prepare for God, is the temple of the Holy Spirit, which is the body of the Christian. We will continue on with the next few verses of the song now.

Exodus 15:3 "The LORD [is] a man of war: the LORD [is] his name."

The Lord is the commander-in-chief of this army, and we are His soldiers. The constant war the Lord is in, and that we are in with Him, is the war against Satan and our own flesh. The Spirit of God in us is always warring against the lust of the flesh.

Exodus 15:4 "Pharaoh's chariots and his host hath he cast into the sea: his chosen captains also are drowned in the Red sea."

Exodus 15:5 "The depths have covered them: they sank into the bottom as a stone."

You see, in these two verses that the details are remembered, as well as remembering that God overcame them.

Exodus 15:6 "Thy right hand, O LORD, is become glorious in power: thy right hand, O LORD, hath dashed in pieces the enemy."

It matters not whether we are physical Israel (these Hebrews) or spiritual Israel (the Christians); we are all saved by the Right Hand of God, who is Jesus Christ our Lord. We will, now, continue the song.

Exodus 15:7 "And in the greatness of thine excellency thou hast overthrown them that rose up against thee: thou sentest forth thy wrath, [which] consumed them as stubble."

Exodus 15:8 "And with the blast of thy nostrils the waters were gathered together, the floods stood upright as an heap, [and] the depths were congealed in the heart of the sea."

We see, here, more of the details of God's overthrow of Pharaoh, and the false gods of Egypt. As we said before, God not only wanted them to remember this happened, but He wanted them to remember every detail; because there is a lesson to be learned. The song continues.

Exodus 15:9 "The enemy said, I will pursue, I will overtake, I will divide the spoil; my lust shall be satisfied upon them; I will draw my sword, my hand shall destroy them."

This is a description of the thoughts of the Egyptians in hot pursuit of the Israelites. They had planned, at the last, to kill the children of Israel, and take home the jewels that they had taken to the wilderness with them. They, perhaps, wanted the cattle, because most of their cattle were killed in the plague. At first, they intended to carry their slave labor back with them; but at the last, they had gotten so angry, they desired to kill all of them.

Exodus 15:10 "Thou didst blow with thy wind, the sea covered them: they sank as lead in the mighty waters."

We have seen over and over throughout the Bible, that the Lord has control of the wind. It was not only here at the Red Sea that the Lord controlled the wind and caused it to do His will, but He calmed the Sea of Galilee to keep the ship from sinking. He just spoke to the wind, and it hushed. It was, also, a mighty wind that blew into the room of 120 of Jesus' followers and baptized them with the Holy Spirit of God in Acts chapter 2, verse 2. You see, the Lord is in control of all the elements, not just the wind. The song continues.

Exodus 15:11 "Who [is] like unto thee, O LORD, among the gods? Who [is] like thee, glorious in holiness, fearful [in] praises, doing wonders?"

Exodus 15:12 "Thou stretchedst out thy right hand, the earth swallowed them."

This is just going into detail, again, that there is no greater God than the Lord God Jehovah (Lord God Almighty). God is supernatural, immortal, powerful, eternal diety; we could give another 1,000 adjectives, and just be started. These false gods of Egypt were no match for the Lord.

Exodus 15:13 "Thou in thy mercy hast led forth the people [which] thou hast redeemed: thou hast guided [them] in thy strength unto thy holy habitation."

We notice, here, that this mercy (unmerited favor) of God was what saved them. God, Himself, would bring them to this land He promised Abraham for his ancestors.

Exodus 15:14 "The people shall hear, [and] be afraid: sorrow shall take hold on the inhabitants of Palestina."

This was talking about the people who now inhabit the land God had promised the children of Israel; such as, the Amalekites, Moabites, etc. God was sending them a warning, that He fights Israel's battles. They were afraid of God, who did this to these Egyptians.

Exodus 15:15 "Then the dukes of Edom shall be amazed; the mighty men of Moab, trembling shall take hold upon them; all the inhabitants of Canaan shall melt away."

We see, here, that all of these mighty warriors had heard of the ten plagues God brought on Egypt. No, they had heard of this drowning of about 100,000 of Pharaoh's army. At least 600 of the chariots were lost for sure. This type of news travels fast, and these surrounding countries' leaders were wondering, who God would destroy next for Israel? Really, the Egyptians were destroyed for worshipping false gods, and these countries would be, too. He had given them a time to repent, and they had not. They had reason to fear. Canaan would be turned over to these Israelites eventually.

Exodus 15:16 "Fear and dread shall fall upon them; by the greatness of thine arm they shall be [as] still as a stone; till thy people pass over, O LORD, till the people pass over, [which] thou hast purchased."

This was Moses, actually, prophesying what would be, and he stated it as if it had already happened. Just as Jesus has bought us with a price (His shed blood), these people had nothing to do with their redemption. The Lord brought them out, and they were His.

Exodus 15:17 "Thou shalt bring them in, and plant them in the mountain of thine inheritance, [in] the place, O LORD, [which] thou hast made for thee to dwell in, [in] the Sanctuary, O Lord, [which] thy hands have established."

This, again, was prophecy by Moses of the future occupying of the promised land. Moses had had a vision, or else God ds quickened to Moses, about the building of the sanctuary, where He (God) would dwell to be near the people. Mwais absolutely sure that what God begins, He would finish. Even though it was not a fact at that time, Moses was sure it would happen. He knew that God, Himself, would make it happen. In the next verse, we see Moses stating the eternal reign of the Lord.

Exodus 15:18 The LORD shall reign for ever and ever."

We will pick up the next lesson in verse 19 of chapter 15.

Exodus 28 Questions

1. Why were Moses and the children of Israel singing?
2. "The LORD is my _____ and _____, and he is become my _____:..."
3. What two things do we see in this song?
4. What do song and laughter do for man?
5. How long would this song be sung?
6. What does God inhabit?
7. What is the habitation, we prepare for God?
8. "The Lord is a man of _____:..."
9. What is the Lord in this army?
10. What is the constant war the Lord and His followers are in?
11. The description of how Pharaoh's men shrank was like a what?
12. "Thy right hand, O LORD, is become _____:..."
13. Who are the two Israels?
14. What is the Lord called in this?
15. Who did God destroy?
16. What caused the water of the sea to stand in a heap?
17. What did God want them to remember about this great struggle?
18. What did the Egyptians expect to gain, by killing these Israelites?
19. Give two other examples, when God used the wind specifically?
20. What is another name mentioned, besides Lord?
21. What is mercy?
22. Sorrow shall take hold on whose inhabitants?
23. Name two of them.
24. "All of the inhabitants of _____ shall melt away."
25. How many chariots of Pharaoh's were destroyed, that we know of?
26. Why did God destroy the Egyptians?
27. What had God given these countries time to do, and they had not?
28. Who owns the Christians?
29. What was paid?
30. What did Moses prophesy would be built for God to dwell in?

We will begin this lesson in Exodus 15:19 "For the horse of Pharaoh went in with his chariots and with his horsemen into the sea, and the LORD brought again the waters of the sea upon them; but the children of Israel went on dry [land] in the midst of the sea."

At the first of this lesson, today, and at the close of the song, Moses sang before the Lord, we see, again, that they go into detail about Pharaoh's men being drowned in the sea. The very next thing we are about to see was the women dancing in delight over the victory. Much of the dancing that is going on in the churches today is based on this next Scripture. I would like to emphasize a couple of things here. This dancing was done outside of the church, and was done after the praise and worship service, not before. Dancing in the Spirit, as God moves upon a person, is acceptable anywhere, even in church; but to dance before the Spirit moves, would be a dance not of the Spirit. The Spirit must move first, for the dance to be of the Spirit. Programed dancing is something we have learned in the flesh. The things of the Spirit cannot be taught, but must be brought by the Spirit of God. I emphasize one more time: dancing in the Spirit is acceptable anywhere, even in the church. It must not be planned, or programed, but done after the Spirit moves on the person. Someone in this case, who had never danced before, might dance as the Holy Spirit of God gave them movement. The things of the Spirit must not be taught; they must be received from God.

Exodus 15:20 "And Miriam the prophetess, the sister of Aaron, took a timbrel in her hand; and all the women went out after her with timbrels and with dances."

This Miriam was not only the sister of Aaron, but was the sister of Moses, as well. The word "prophetess", here, means inspired woman. Moses, Aaron, and Miriam were all the children of Amram and Jochebed and had all been raised to know the true God. Their faith, as their parents' faith, was in the living God. This group of people had been in the presence of the Spirit of God. This Spirit had opened the sea with the wind, and caused them to walk on dry land in the middle of the sea to safety. This should be a time of special praise and thanksgiving to God for His deliverance. This is similar to the time David danced before the Ark of the Covenant being brought into the land. Both of these times of dance were when there was an overwhelming move of the Spirit of God. There would have been no way that either of these happenings could have been stopped. The Spirit just took over. In a church service with the power of the Spirit of this magnitude, it would be proper to dance. My only concern is that some are dancing, before the Spirit of God moves. I am not opposed to dancing in the Holy Spirit, I am opposed to bringing worldly dancing into the church. The things of the Spirit are not to be learned in some "How To" book, but are to be received of God.

Exodus 15:21 "And Miriam answered them, Sing ye to the LORD, for he hath triumphed gloriously; the horse and his rider hath he thrown into the sea."

This verse shows us that the purpose of this joy was the great redemption from the Egyptian bondage.

Exodus 15:22 "So Moses brought Israel from the Red sea, and they went out into the wilderness of Shur; and they went three days in the wilderness, and found no water."

"Shur" means wall fortification. We see by this, that Egypt had built a wall to keep their enemies out. Moses led them approximately three days' journey to this spot, to cross the desert into the promised land.

Exodus 15:23 "And when they came to Marah, they could not drink of the waters of Marah, for they [were] bitter: therefore the name of it was called Marah."

We will notice that these Israelites had already been redeemed (saved), and had had a period of real rejoicing. Now, their walk to the promised land began, and here, we see tribulation come to test exactly how much faith they had. Does this sound familiar? This is exactly what happens to the Christians. When we are saved, there is a period of real rejoicing, and then our walk begins. Tribulation comes to make us strong, to build our faith, and to bring patience. Romans 5:3-4: V-3, "And not only so, but we glory in tribulations also: knowing that tribulation worketh patience;" V-4, "And patience, experience; and experience, hope:" You see, it is easy to forget what God has done for us. We tend to forget the past miracles. It seems, unless God is doing miracles every single day in our lives, we begin to doubt. A miracle can only occur, when there is an impossible situation confronting us. God tries to teach us to look to Him when something impossible (in the flesh) confronts us. He is the miracle God. What did God's people here do? They had already forgotten what God could do.

Exodus 15:24 "And the people murmured against Moses, saying, What shall we drink?"

God does not like murmuring (complaining). Instead of complaining and blaming Moses, they should have been praying. This was exactly what Moses did.

Exodus 15:25 "And he cried unto the LORD; and the LORD shewed him a tree, [which] when he had cast into the waters, the waters were made sweet: there he made for them a statute and an ordinance, and there he proved them,"

There are trees and plants throughout the world that cause bitter water to be sweet. Had God wanted us to know the name of this particular tree, however, I believe He would have named it. Scientists tell us that there is a particular lily plant, they have discovered, that will clean up nuclear waste water. Every plant and tree on the face of the earth has a purpose. God made it for a purpose. Many of them are a source of medicines. I do not believe, however, that this is what we are to receive from this particular incident. I believe we can better find the answer to this miracle in II Kings 2:19-22. II Kings 2:19 "And the men of the city said unto Elisha, Behold, I pray thee, the situation of this city [is] pleasant, as my lord seeth: but the water [is] naught, and the ground barren. II Kings 2:20 "And he said, Bring me a new cruse, and put salt therein. And they brought [it] to him." II Kings 2:21 "And he went forth unto the spring of the waters, and cast the salt in there, and said, Thus saith the LORD, I have healed these waters; there shall not be from thence any more death or barren [land]." II Kings 2:22 "So the waters were healed unto this day,

according to the saying of Elisha which he spake." You see, God healed this water for Elisha with salt, which certainly in the natural does not sweeten water. What God was teaching them was that they must look to Him in every problem. Stop wringing their hands and pray, and God would do a miracle. The tree didn't matter, except perhaps, God was showing them that a tree would be used to save the world. Jesus was crucified on a wooden cross.

Exodus 15:26 "And said, If thou wilt diligently hearken to the voice of the LORD thy God, and wilt do that which is right in his sight, and wilt give ear to his commandments, and keep all his statutes, I will put none of these diseases upon thee, which I have brought upon the Egyptians: for I [am] the LORD that healeth thee."

The problem with most people is that we do not diligently hearken to the voice of the Lord. We have a terrible habit of doing what is right in our own sight, not what is right in God's sight. The most important statement that is made in the verse above is, "I am the LORD that healeth thee". We must walk in the ways of the Lord, if we want the blessings of the Lord. God allows us to have trials, to prove our faith. We will see in these wanderings of these people, God was trying to bring them to a fullfaith life. He wanted them to learn to not be selfish, and to look beyond the moment to all of eternity. All the ordinances God gave to mankind were to help man, not to cause him problems. We will see in their wanderings that God was trying to get them to a point of faith and trust, that would be acceptable unto Him. They failed test after test. They complained at every problem, instead of believing. God honors faith, not murmuring. We will see them wander in the wilderness for forty years on a trip, that should have taken a few days, because of their lack of faith.

Exodus 15:27 "And they came to Elim, where [were] twelve wells of water, and threescore and ten palm trees: and they encamped there by the waters."

We must remember, that the Lord was present with this group in the fire and smoke that led them by night and day. He knew where all the fresh water was, and He certainly knew that this spot had enough water to take care of this large company of (estimated) three million people. Twelve is a representative number, and there may have been even more wells and springs here. They mentioned twelve to make us know that it was sufficient to take care of this group. The palm trees were, perhaps, mentioned to let us know that there was vegetation here to feed their cattle. In fact, the word "Elim" means trees.

Exodus 29 Questions

1. At the first of this lesson, Moses went into great detail about what?
2. After this song of Moses' was finished, what happened?
3. Who led the women?
4. Whose sister was she (name 2)?
5. What two things we should notice about this dance?
6. What kind of dancing in the church is permissible?
7. If the things of the Spirit cannot be taught, how do we receive them?
8. Can someone, who has never danced at all, dance in the Spirit?
9. What was Miriam, besides being sister to Moses and Aaron?
10. What musical instrument did Miriam use?
11. Who was Miriam's mother and dad?
12. Their faith was in whom?
13. What was another instance in the Bible of dancing as a form of worship?
14. What caused them to dance?
15. When is it alright for us to dance in the church?
16. Why did Miriam tell the women to sing?
17. Where did Moses lead the Israelites, when they left the Red Sea?
18. What does "Shur" mean?
19. What does this meaning tell us about this place?
20. What does "Marah" mean?
21. When a person is saved, what is the first stage he goes through?
22. What is the next step?
23. If they fail this second step, what happens?
24. Where do we find the Scripture, that says we should glory in tribulation?
25. What do we have a tendency to forget?
26. What did the people do, when the water was bitter?
27. What did Moses do?
28. What is another word for murmuring?
29. What did God tell Moses to do?
30. What happening do we find in Second Kings 2:19-22?
31. What is the same lesson God is giving us here in Exodus and in Second Kings?
32. What is another possible message we might receive from the tree in the water?
33. What promise did God make these people, if they would do what He asked them to do?
34. God said He is the Lord that _____.
35. What is the problem with most people, that can't be healed?
36. What were the ordinances of God for?
37. What does God honor?
38. Where did they go from Marah?
39. How many wells were there?
40. What did the palm trees being there tell us?
41. What does the word "Elim" mean?

We will begin this lesson in Exodus 16:1 "And they took their journey from Elim, and all the congregation of the children of Israel came unto the wilderness of Sin, which [is] between Elim and Sinai, on the fifteenth day of the second month after their departing out of the land of Egypt."

We see from this that, the children of Israel had been on this trip exactly one month. The second month was Zif, or May by our calendar. It seems, they moved as a company, and all were present at the wilderness of Sin.

Exodus 16:2 "And the whole congregation of the children of Israel murmured against Moses and Aaron in the wilderness:"

We see by this verse 2 that, these people did not learn a lesson at Marah, because we see them murmur, again, here. They blamed Moses and Aaron for their problem. When will they ever learn? Next we will hear their complaint.

Exodus 16:3 "And the children of Israel said unto them, Would to God we had died by the hand of the LORD in the land of Egypt, when we sat by the flesh pots, [and] when we did eat bread to the full; for ye have brought us forth into this wilderness, to kill this whole assembly with hunger."

No one put a gun to their head, and made them go with Moses. They came of their own accord. They just had not learned their lesson yet, and God allowed them to go through more problems to teach them His ways. They had forgotten how terrible it was in Egypt, and were looking back with fond memories of the past, because they had forgotten the taskmasters. It is easy to complain, and find fault with the present circumstance, and blame someone else, when the fault is right at home with your own self. They were even saying that, God brought them out here to starve them.

Exodus 16:4 "Then said the LORD unto Moses, Behold, I will rain bread from heaven for you; and the people shall go out and gather a certain rate every day, that I may prove them, whether they will walk in my law, or no."

We see that God would answer Moses' prayer for food. This would not be like bread they cooked at home, but would be a foodstuff, that would sustain them on their journey. Notice, they were to gather this each day. This was another test from God to see, if they would do as He said or not. There is an interesting Scripture reference to this manna from heaven in St. John chapter 6 verses 31-51. I will show just a few chosen verses of that here, but be sure to read all of it. John 6:31 "Our fathers did eat manna in the desert; as it is written, He gave them bread from heaven to eat." John 6:32 "Then Jesus said unto them, Verily, verily, I say unto you, Moses gave you not that bread from heaven; but my Father giveth you the true bread from heaven." John 6:33 "For the bread of God is he which cometh down from heaven, and giveth life unto the world." John 6:34 "Then said they unto him, Lord, evermore give us this bread." John 6:35 "And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst." Be sure and read all of this from verse 31 through verse 51. I will give you one more verse of this and then go back to Exodus. John 6:51 "I am the living bread which

came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world." You see, this manna that rained from heaven was miracle bread, that would save their lives. I really believe this one day supply at a time indicates, to me, our daily need for the Word of God (Jesus). We are told to eat the Word of God. Jesus is the Word. Read St. John chapter 1, and you will see, that Jesus and the Word are the same.

Exodus 16:5, "And it shall come to pass, that on the sixth day they shall prepare that which they bring in; and it shall be twice as much as they gather daily."

This "...twice as much..." on the sixth day would carry them through their sabbath. They were not to do any work on the sabbath.

Exodus 16:6 "And Moses and Aaron said unto all the children of Israel, At even, then ye shall know that the LORD hath brought you out from the land of Egypt:"

When God miraculously rained quail in the evening, they would realize that God, Himself, had brought them out of Egypt, and that He was a miracle God. He was teaching them to depend upon Him, to have faith in Him.

Exodus 16:7 "And in the morning, then ye shall see the glory of the LORD; for that he heareth your murmurings against the LORD: and what [are] we, that ye murmur against us?"

Really, these complaints, or murmurings, spoken to Moses and Aaron were against God. The children of Israel knew, undoubtedly, that Moses and Aaron were just God's mouthpieces. Then, these complaints were against God. This glory of the Lord, that they would see was the manna from heaven. God is always merciful. God is longsuffering toward us, who are His. Have you ever noticed how He will spare someone over and over? Most ministers will tell you, that even before they decided to accept the call of God, it seemed they had supernatural protection from God over their lives.

Exodus 16:8 "And Moses said, [This shall be], when the LORD shall give you in the evening flesh to eat, and in the morning bread to the full; for that the LORD heareth your murmurings which ye murmur against him: and what [are] we? your murmurings [are] not against us, but against the LORD."

Moses made it very clear, here, that they are not against him, but against the Lord. Then Moses told them, that even though the Lord did not like their complaining, He was still going to send them meat in the evening and bread in the morning to eat. This was almost a warning from Moses, that they were about to push God too far.

Exodus 16:9 "And Moses spake unto Aaron, Say unto all the congregation of the children of Israel, Come near before the LORD: for he hath heard your murmurings."

You remember, in the beginning, God called just Moses. Moses asked for help, and got Aaron. The chain of authority, then, was God to Moses, Moses to Aaron, and Aaron to the congregation. God had heard their complaints, and told them through Moses and Aaron, to come near before Him.

Exodus 16:10 "And it came to pass, as Aaron spake unto the whole congregation of the children of Israel, that they looked toward the wilderness, and, behold, the glory of the LORD appeared in the cloud."

We have already learned that the presence of the Lord was with them on this journey to the promised land. It appeared to be a pillar of fire at night, and a pillar of smoke by day. Somehow, God made them aware of His presence in the cloud, here. Perhaps a bright light was present, or something of that nature. God appears, many times, in the form of a fire, such as at the burning bush. We do not know how He made the glory of the Lord known. We do know, that He did. Let's just let it go at that.

Exodus 16:11 "And the LORD spake unto Moses, saying,"

Exodus 16:12 "I have heard the murmurings of the children of Israel: speak unto them, saying, At even ye shall eat flesh, and in the morning ye shall be filled with bread; and ye shall know that I [am] the LORD your God."

It seems, to me, if they did not realize by now that this was God fighting for them and protecting them, they were very hard to convince. God raining meat (quail) in the evening, and bread in the morning, should be evidence enough. God, also, had made them aware of the presence of the Lord, when His glory appeared in the cloud. God wanted them to know, beyond a shadow of a doubt, that He is God, and that they belong to Him. They were His chosen people.

Exodus 16:13 "And it came to pass, that at even the quails came up, and covered the camp: and in the morning the dew lay round about the host."

Exodus 16:14 "And when the dew that lay was gone up, behold, upon the face of the wilderness [there lay] a small round thing, [as] small as the hoar frost on the ground."

God is good for His word. The quails came that very evening. It seems, they came in and landed, and sat there to be caught. This bread that fell from heaven looked like white frost. When the dampness of the morning was gone, there were left little round portions of bread, they would name Manna. At any rate, they were little tiny droplets of something, that could substitute for bread. To feed three million people, there would have to be an abundance of quail, and an abundance of manna. "Manna" means, what is it?

Exodus 30 Questions

1. Where was the wilderness of Sin located?
2. How long had they been on the journey, when they arrived at the wilderness?
3. What is the name of their month, that is the same as our May?
4. Who did the children murmur to?
5. What ridiculous thing did the children of Israel say they wished had happened to them in Egypt?
6. What did they accuse Moses of bringing them out there for?
7. What had they forgotten about Egypt?
8. What did God tell Moses, that He would rain from heaven?
9. How often were they to gather it?
10. Why was God doing this?
11. Who did St. John chapter 6 call the Manna, or Bread?
12. If we believe on Him, we shall _____.
13. What special gathering instructions did He give them for the sixth day?
14. Why?
15. What would the children of Israel know in the evening?
16. What was God teaching them?
17. These complaints slanted toward Moses were really against whom?
18. Moses and Aaron are just God's _____.
19. What will most ministers tell you about God and their call?
20. When Moses told them about the meat in the evening and the bread in the morning, it was almost a _____.
21. What were the congregation to do, to know this was God?
22. How did the Lord appear to them?
23. How had they known of His presence before?
24. What did God want them to know?
25. How many quail were there?
26. What shape was the Manna?
27. What did the Manna look like?

We will begin this lesson in Exodus 16:15 "And when the children of Israel saw [it], they said one to another, It [is] manna: for they wist not what it [was]. And Moses said unto them, This [is] the bread which the LORD hath given you to eat."

"Manna" means whatness. You see, they did not know what it was. They had never seen anything like this before. Moses reminded them, that this was a miracle of God.

Exodus 16:16 "This [is] the thing which the LORD hath commanded, Gather of it every man according to his eating, an omer for every man, [according to] the number of your persons; take ye every man for [them] which [are] in his tents."

An "omer", in our language, would be a little over five pints. You see here, that five pints is what the average person would eat per day. Some of the little ones, probably, ate less, and the big ones more, but it would average out. The dad went out and gathered, and he brought enough for his own family. You can easily see why a family of ten would need more than a family of five. They were to get just one day's supply.

Exodus 16:17 "And the children of Israel did so, and gathered, some more, some less." Exodus 16:18 "And when they did mete [it] with an omer, he that gathered much had nothing over, and he that gathered little had no lack; they gathered every man according to his eating."

This was just repeating that, if they gathered five pints for each member of their family, it worked out just fine. "Mete" means to measure.

Exodus 16:19 "And Moses said, Let no man leave of it till the morning."

They were to discipline themselves to one day's supply at a time. This is similar to the song, "ONE DAY AT A TIME". You see, God was teaching them that He was sufficient for their needs each day. We are even warned ourselves about planning more than that, because we are not guaranteed tomorrow.

Exodus 16:20 "Notwithstanding they hearkened not unto Moses; but some of them left of it until the morning, and it bred worms, and stank: and Moses was wroth with them."

Here, we see greed in action, and what it did. Many of the problems in society today are caused by the greed of the people. Wanting something, that does not belong to you, can cause robberies, lies, and even murder. Even the thought of it is called coveting in the Bible. One of the ten commandments is "Thou shalt not covet". Some religions of our day tell people to claim things they have not worked to get, something that actually belongs to someone else. This is a sin. Thou shalt not covet thou neighbor's possessions.

Exodus 16:21 "And they gathered it every morning, every man according to his eating: and when the sun waxed hot, it melted."

God took care of what was left in the fields. He provided plenty, but no extra. There were lessons to be learned, and God was teaching discipline.

Exodus 16:22 "And it came to pass, [that] on the sixth day they gathered twice as much bread, two omers for one [man]: and all the rulers of the congregation came and told Moses."

Exodus 16:23 "And he said unto them, This [is that] which the LORD hath said, Tomorrow [is] the rest of the holy sabbath unto the LORD: bake [that] which ye will bake [today], and seethe that ye will seethe; and that which remaineth over lay up for you to be kept until the morning."

"Seethe" means to boil, bake, or roast. It appears from this that not only were they to gather it ahead one day, but they were to prepare it a day ahead, as well. It was alright to eat on the sabbath, but it was not alright for anyone to work. This is a day God had set aside for them to have total rest. This is just like all the other ordinances God made to help man. These people got so technical about all of this, that they forgot why God had set this sabbath of rest on the seventh day. Jesus says in St. Mark chapter 2:27, "And he said unto them, The sabbath was made for man, and not man for the sabbath." You see, this miracle bread could last as long as necessary. It lasted two days, when they gathered it on Friday. The Hebrew sabbath lasted from 6 p.m. Friday until 6 p.m. Saturday. This Manna soured, at God's command, not because of the number of days. We will find in a later lesson, that a piece of this Manna stayed for years in the ark of the covenant without souring. You see, this miracle Bread was not subject to elements of this world. Whatever situation you find yourself in, the Bread of life (Jesus) is sufficient to take care of it, whether it is for a day, or a lifetime. This sabbath, God was about to establish, was six days' work, one day rest. This holds true, whether this day is an actual 24 hour period, or a year, or a 1,000 year period. I have mentioned this before in another Bible study book, but it is worth repeating here. Since Adam until now has been approximately 6000 years: I believe we are very close to the 1,000 year millennial reign of Jesus Christ on the earth (which is the 1,000 year sabbath rest for the believers).

Exodus 16:24 "And they laid it up till the morning, as Moses bade: and it did not stink, neither was there any worm therein."

God promised to supply our need, not our greed. He gave them enough. This miracle Bread can last as long as necessary. Here, it lasted two days. God was trying to teach them discipline and obedience. As long as we obey the commands of God, every circumstance will work out best.

Exodus 16:25 "And Moses said, Eat that today; for today [is] a sabbath unto the LORD: to day ye shall not find it in the field."

This is what you might call a forced rest. Our bodies will quickly wear out, if there is not one day of rest in seven days. It is very strange the three religions in the world that worship one God all have one day in seven that they rest. The Moslems rest on Friday, the Jewish people practice sabbath on Saturday, and the Christians practice Firstfruits on Sunday. I just thought this was interesting.

Exodus 16:26 "Six days ye shall gather it; but on the seventh day, [which is] the sabbath, in it there shall be none."

This was a command of God, and was not to be broken.

Exodus 16:27 "And it came to pass, [that] there went out [some] of the people on the seventh day for to gather, and they found none."

This was not only for them, but us, as well. If we do not take one day a week, and set it aside for rest and worship, it displeases God. Just as these people did not profit from their work on the sabbath, neither will we profit from seven days of work, instead of six. God demands one day of rest. That is the way He has made our bodies, and that is the only way they will function properly.

Exodus 16:28 "And the LORD said unto Moses, How long refuse ye to keep my commandments and my laws?"

This is interesting, that God said Moses was not keeping the Commandments. The shepherd is responsible for his, or her sheep. Moses needed to make it even clearer to them the warnings from God. I believe the message in this lesson, for us, is that the shepherd must be a watchman. An evangelist is not the shepherd. The evangelist brings a salvation message only, and the pastor is the shepherd. The pastor not only preaches the redemption sermon, but must preach telling the members of his particular church how to live in the salvation that they received. Most preachers today preach what their congregation wants to hear, instead of preaching what God would have them preach to help their members stay right with God. Pastors are responsible for their flock. Pastors are shepherds who take care of the sheep; feed them the pure Word, lead them to drink pure water, nudge them back into the fold when they stray and keep the wolves (devil) away. This was the very reason God said this to Moses. Moses had to teach his people the ways of God. The shepherd (pastor) must teach the sheep the ways of God.

Exodus 16:29 "See, for that the LORD hath given you the sabbath, therefore he giveth you on the sixth day the bread of two days; abide ye every man in his place, let no man go out of his place on the seventh day."

This sabbath of rest was for mankind; this double portion of food on the sixth day was so they would not have to do any work on the seventh. This was to help man.

Exodus 16:30 "So the people rested on the seventh day."

Exodus 16:31 "And the house of Israel called the name thereof Manna: and it [was] like coriander seed, white; and the taste of it [was] like wafers [made] with honey."

God had promised them milk and honey. This wafer bread tasted like honey.

Exodus 16:32 "And Moses said, This [is] the thing which the LORD commandeth, Fill an omer of it to be kept for your generations; that they may see the bread wherewith I have fed you in the wilderness, when I brought you forth from the land of Egypt."

This miracle Bread kept in the pot would never spoil. The Bread is symbolic of Jesus. They were never to forget their source of life.

Exodus 16:33 "And Moses said unto Aaron, Take a pot, and put an omer full of manna therein, and lay it up before the LORD, to be kept for your generations."

We just see the chain of command from God, to Moses, to Aaron.

Exodus 16:34 "As the LORD commanded Moses, so Aaron laid it up before the Testimony, to be kept."

We just see, here, that Aaron was the actual one to put up the Manna. The "Testimony", here, was the tables with the Ten Commandments on it. Aaron put this Manna in a pot to be kept, until the Ark of the Covenant was built to house it in. At a later time, this Manna, Aaron's rod that bloomed, and the Ten Commandments would all be kept in the Ark of the Covenant.

Exodus 16:35 "And the children of Israel did eat manna forty years, until they came to a land inhabited; they did eat manna, until they came unto the borders of the land of Canaan."

"Forty", as we spoke of before, means time of testing. God let them wander forty years to compensate for forty days of unbelief, when they feared to take the promised land. We will go into this further in another lesson.

Exodus 16:36 "Now an omer [is] the tenth [part] of an ephah."

That is just to explain that an omer is 5.1 pints.

Exodus 31 Questions

1. Who first called this Bread Manna?
2. What did Moses call it?
3. What does "Manna" mean?
4. What amount was to be gathered for each person each day?
5. How much is an "omer"?
6. What does "mete" mean?
7. "And Moses said, Let no man leave of it till the _____."
8. What was God teaching them in this?
9. When they didn't listen, and left some until the morning, what happened?
10. In what one word can you find most of the world's problems today?
11. Why should we not claim something that we have not worked for, that belongs to someone else?
12. What happened to the Manna that was not gathered?
13. What was different about the gathering on the sixth day?
14. What holy day was instituted in this?
15. How were the children to prepare the Manna for the seventh day?
16. Who did God institute the sabbath for?
17. The Hebrew sabbath lasted from _____ to _____.
18. The sabbath could be a _____, a _____, or a _____ period.
19. God promises to supply our _____ not our _____.
20. What two things was God trying to teach in this?
21. Very similar to sabbath, what do the Christians celebrate?
22. When some of the people disobeyed God, and went to gather on the sabbath, who did God blame?
23. Explain the difference between an evangelist and a pastor.
24. What are most pastors preaching today?
25. Moses, like pastors, much teach his people the _____.
26. What color was the Manna?
27. What did it taste like?
28. What was Aaron to do with one omer of Manna?
29. After the Ark of the Covenant was built, what three things will be in it?
30. How long did they eat Manna?
31. What was the "Testimony"?
32. Compare an omer to an ephah.

We will begin this lesson in Exodus 17:1 "And all the congregation of the children of Israel journeyed from the wilderness of Sin, after their journeys, according to the commandment of the LORD, and pitched in Rephidim: and [there was] no water for the people to drink."

Here we see, again, a trial for these children of Israel. Rephidim was a place in the desert. We will see, if they learned anything from the last trial.

Exodus 17:2 "Wherefore the people did chide with Moses, and said, Give us water that we may drink. And Moses said unto them, Why chide ye with me? wherefore do ye tempt the LORD?"

"Chide" means to wrangle, or have a controversy. In other words, they were complaining again. Moses warned them that they were angering God with all of their complaining. This was a silly thing to ask Moses. Moses cannot manufacture water. They should pray, and ask God for water.

Exodus 17:3 "And the people thirsted there for water; and the people murmured against Moses, and said, Wherefore [is] this [that] thou hast brought us up out of Egypt, to kill us and our children and our cattle with thirst?"

This complaining was getting terrible, and the people blamed Moses, because they did not have water. Not once, did they realize that they were being tested.

Exodus 17:4 "And Moses cried unto the LORD, saying, What shall I do unto this people? they be almost ready to stone me."

Moses did what the children of Israel should have done. He cried to God for help. It was to the point, that he feared for his life.

Exodus 17:5 "And the LORD said unto Moses, Go on before the people, and take with thee of the elders of Israel; and thy rod, wherewith thou smotest the river, take in thine hand, and go."

God wanted the people to know that the water He provided was a miracle from Him. God gave Moses this rod from the beginning to do miracles with. God was saying to Moses, you have it within your hand to remedy this situation.

Exodus 17:6 "Behold, I will stand before thee there upon the rock in Horeb; and thou shalt smite the rock, and there shall come water out of it, that the people may drink. And Moses did so in the sight of the elders of Israel."

This was the Lord speaking to Moses. The "Rock" that was struck was the Lord. First Corinthians chapter 10 verse 4, "And did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ." Jesus is the living water. Jesus told the woman at the well, that if she would drink of the water He gave her, she would never thirst again. This is that Water of Life.

I sing a song called "THERE IS A RIVER". It speaks of this river flowing from deep within. This spiritual river of water never ends, if you are a believer in Christ. Jesus is the Water of Life. Look, one more time, at verse 6. The Lord said He would stand before Moses on the rock. When Moses strikes this rock, it is symbolic of the crucifixion of Jesus, who was struck for us all. This was done in front of the elders, so that they could relate the miracle to their people.

Exodus 17:7 "And he called the name of the place Massah, and Meribah, because of the chiding of the children of Israel, and because they tempted the LORD, saying, Is the LORD among us, or not?"

"Massah" was a place in the desert. "Meribah" was the name of two places in the desert. This was a very bad remark they had made "...Is the Lord among us, or not?". It was almost as if they had given the Lord an ultimatum. We should never tempt the Lord. It is a very dangerous thing to challenge the Lord. These Israelites were on dangerous ground. They should be thanking Him for all the past miracles, and praying for His help, here. Instead, they were even questioning whether He was with them, or not. They failed this test, too.

Exodus 17:8 "Then came Amalek, and fought with Israel in Rephidim."

Exodus 17:9 "And Moses said unto Joshua, Choose us out men, and go out, fight with Amalek: tomorrow I will stand on the top of the hill with the rod of God in mine hand."

Moses had confidence in God. Joshua was a strong young man, who loved God. He would be the likely one for Moses to get to lead the army. Moses and Joshua knew, with God on their side, there was no chance of defeat. Moses, on the hill, would be praising God for their victory. This was the same rod God had given Moses to do miracles with.

Exodus 17:10 "So Joshua did as Moses had said to him, and fought with Amalek: and Moses, Aaron, and Hur went up to the top of the hill."

This was Joshua, the stone cutter, who would take over at Moses' death, and continue the trip into the Holy land. This Amalek was, probably, the father of the Amalekites. This was almost certainly the grandson of Esau. They lived and reigned in this desert area. This was the first appearance of Hur, and I am not certain of his ancestry. Some believe that he was the husband of Miriam, but I do not find Biblical evidence of that. We will find the reason for these two men God sent with Moses in the next few verses.

Exodus 17:11 "And it came to pass, when Moses held up his hand, that Israel prevailed: and when he let down his hand, Amalek prevailed."

There is victory in praise. Moses, in lifting his hand, evokes God's help. When his hand fell down, God was not helping. This was a lesson not only to Moses, but to all of these people that God's help was necessary to be victorious. As long as Moses' hands were lifted to heaven, God was pouring down His Spirit. When Moses' hands dropped to his side, Moses could not receive anything from God. The only problem is that a man or woman cannot hold their hands straight up in the air for hours. We read in Psalms 22:3 "But thou [art] holy, [O thou] that inhabitest the praises of Israel." The problem was how to keep Moses' hands elevated to receive these blessings from God.

Exodus 17:12 "But Moses' hands [were] heavy; and they took a stone, and put [it] under him, and he sat thereon; and Aaron and Hur stayed up his hands, the one on the one side, and the other on the other side; and his hands were steady until the going down of the sun." Exodus 17:13 "And Joshua discomfited Amalek and his people with the edge of the sword."

If there ever was a Scripture that teaches the importance of praise, this is it. God dwells in (inhabits) the praises of His people. Some of the problems with churches today, is that we have forgotten how to praise. If you have never felt the presence of God in your life, you should try it. It is wonderful. Just lift your hands up in the air, open your hands with your palms up, start telling God how much you love Him, and He will make you aware of His presence. You will begin to tingle with His presence.

Solomon, standing before the Lord, prayed with both hands lifted high. I Kings 8:22 "And Solomon stood before the altar of the LORD in the presence of all the congregation of Israel, and spread forth his hands toward heaven:" I Kings 8:23 "And he said, LORD God of Israel, [there is] no God like thee, in heaven above, or on earth beneath, who keepest covenant and mercy with thy servants that walk before thee with all their heart:" This prayer goes on, and you can read it in First Kings chapter 8, verses 22 through verse 53. This is a beautiful prayer, that we should take heed to, also. Be sure to read it all.

Exodus 17:14 "And the LORD said unto Moses, Write this [for] a memorial in a book, and rehearse [it] in the ears of Joshua: for I will utterly put out the remembrance of Amalek from under heaven."

We see, that God wanted Moses to be sure to tell Joshua why the battle was won. Here, we see that God (not Joshua) puts the memory of Amalek out as far as heaven was concerned.

Exodus 17:15 "And Moses built an altar, and called the name of it Jehovah-nissi:"

"Johovah-nissi" means Jehovah is my banner. His banner over me is love. This is true for all of His children.

Exodus 17:16 "For he said, Because the LORD hath sworn [that] the LORD [will have] war with Amalek from generation to generation."

This was saying to Moses, Joshua, the children of Israel, and the Christians of our day, that God will fight our enemies for us. "Amalek" symbolizes those that come against God's people. Our enemies are God's enemies. We needn't bother to fight these battles. God will take care of it for us.

Notes

Exodus 32 Questions

1. When the children of Israel left the wilderness of Sin, where did they stop next?
2. Where is Rephidim located?
3. What did they complain to Moses about this time?
4. What did Moses say this complaining was doing to God?
5. What does "chide" mean?
6. What did the people accuse Moses of, when they were out of water?
7. What did Moses tell God these people were about to do to him?
8. Where did Moses go for help?
9. What was Moses to take with him, when he went before the people?
10. Why was Moses to take the elders with him?
11. What was special about this Rock at Horeb?
12. What did God tell Moses to do to the Rock?
13. When Moses hit the Rock, what happened?
14. What did First Corinthians 10:4, tell us about this Rock?
15. What did Jesus tell the woman at the well?
16. What did the striking of this Rock symbolize?
17. What remark did the children of Israel make, that seemed to be an ultimatum?
18. Who attacked the children of Israel?
19. Who led Israel's army?
20. What did Moses do during the battle?
21. What two men went with Moses?
22. Why was it so important for Moses to hold both hands in the air during the battle?
23. Amalek was the grandson of whom?
24. Who do some people believe Hur was?
25. There is victory in _____.
26. What did Aaron and Hur do to help?
27. What happened to Amalek?
28. God _____ the praises of His people.
29. How did Solomon pray to God in the temple?
30. What did God tell Moses to do for a memorial of this?
31. "Jehovahnissi" means what?
32. What does God say to the Christians in all of this?

We will begin this lesson in Exodus 18:1 "When Jethro, the priest of Midian, Moses' father in law, heard of all that God had done for Moses, and for Israel his people, [and] that the LORD had brought Israel out of Egypt;" Exodus 18:2 "Then Jethro, Moses' father in law, took Zipporah, Moses' wife, after he had sent her back," Exodus 18:3 "And her two sons; of which the name of the one [was] Gershom; for he said, I have been an alien in a strange land:"

We discovered in an earlier lesson that Jethro was truly the name of Zipporah's father. We discovered that the name Reuel was a title, not a name. "Gershom" means refugee, or sojourner. It seems that, Moses left his family with his wife's father, when he went back into Egypt to deliver the people. Sometimes, it is necessary to leave family behind, when a dangerous mission is about to be undertaken. This certainly was the case here. Moses had left his wife and two young sons with Jethro.

The news of the Red Sea parting surely had spread. Jethro, just like so many of the other surrounding people, had heard and suddenly realized that the Lord God is the true God. Jethro, just like so many other people of this area, believed in many gods. These miracles just make it very clear that Moses' God is the real God. It was no secret that the God of Moses had fought the battle for His people. That God, Himself, had brought the people out with His mighty hand.

Exodus 18:4 "And the name of the other [was] Eliezer; for the God of my father, [said he, was] mine help, and delivered me from the sword of Pharaoh:"

This was the young son that Zipporah had circumcised. "Eliezer" means God of help.

Exodus 18:5 "And Jethro, Moses' father in law, came with his sons and his wife unto Moses into the wilderness, where he encamped at the mount of God:"

This mount, where Moses was encamped, was Sinai. God had led them with the pillar of fire and smoke to this very spot. Moses had set up camp, and Jethro, Moses' wife, and his two sons had met him. There would have been no trouble finding him, for three million people moving through this land would be hard to hide.

Exodus 18:6 "And he said unto Moses, I thy father in law Jethro am come unto thee, and thy wife, and her two sons with her."

Exodus 18:7 "And Moses went out to meet his father in law, and did obeisance, and kissed him; and they asked each other of [their] welfare; and they came into the tent."

This sort of greeting was not unusual. Moses (in respect for his father-in-law, his wife, and his children) went out to greet them, when he heard they were near to camp. Moses had not seen his family in quite some time, and you know that he was excited to be able to see them, again. Doing "obeisance" just means that Moses bowed in respect to his father-in-law. This kiss was not like a woman and man kiss, but was rather the custom of

the land between males who had great respect for each other. They still kiss on the cheek over there today in greeting. They had been very close for the forty years Moses was living in exile. Jethro was very interested in hearing the details on how God delivered His people from Egypt. Moses invited Jethro to come into his quarters, where Moses could privately relate all of this to him.

Exodus 18:8 "And Moses told his father in law all that the LORD had done unto Pharaoh and to the Egyptians for Israel's sake, [and] all the travail that had come upon them by the way, and [how] the LORD delivered them."

This was a detailed account of the whole deliverance from Egypt, that we have just read about. Jethro had not been a follower of the Lord in the past (that we know about), but this was convincing testimony.

Exodus 18:9 "And Jethro rejoiced for all the goodness which the LORD had done to Israel, whom he had delivered out of the hand of the Egyptians."

Jethro not only believed Moses, he was really excited about the whole thing. The reason Jethro had come to Moses, was because these wonderful stories had filtered across the desert to him. Now that he heard from Moses first-hand of God's exploits, Jethro rejoices greatly, because the stories were true.

Exodus 18:10 "And Jethro said, Blessed [be] the LORD, who hath delivered you out of the hand of the Egyptians, and out of the hand of Pharaoh, who hath delivered the people from under the hand of the Egyptians."

This was just praise and thanksgiving from Jethro toward the Lord for saving Moses and the Israelites. In doing this, Jethro was saying, there was a God above all of these false gods I have been worshipping. A God of power and might, who can deliver His people.

Exodus 18:11 "Now I know that the LORD [is] greater than all gods: for in the thing wherein they dealt proudly [he was] above them."

This was where the scales were removed from his eyes, and he could clearly see that "The Lord He Is God". Just like a person who suddenly realizes and accepts Jesus Christ as Saviour, this was what we were seeing here. Jethro realized the Lord is God. What a realization!

Exodus 18:12 "And Jethro, Moses' father in law, took a burnt offering and sacrifices for God: and Aaron came, and all the elders of Israel, to eat bread with Moses' father in law before God."

How Jethro knew to do this, we are not told. Perhaps, Moses told him what would be pleasing to God. This was a public display of his acceptance of the Lord as the one true God. Public display of belief is necessary in God's plan. Any sacrifice is at some cost to the one doing it. This was Jethro's way of letting everyone know which side he was on, and the sacrifice showed God that Jethro had forsaken the old gods, and accepted the one true God.

Exodus 18:13 "And it came to pass on the morrow, that Moses sat to judge the people: and the people stood by Moses from the morning unto the evening."

At Mount Sinai, they settled for about a year. Possibly, they had already been there for a span of time, before Jethro brought Moses' family. We see, in this Scripture above, that the children of Israel came to Moses, when they had a dispute, so that they might hear the mind of God. Moses, speaking for God, would make decisions between them. These people were so unlearned in the ways of the Lord, that Moses was having to decide even the small problems. It seemed that, there were so many settlements to be made, that the line of people waiting for counsel extended all day long.

Exodus 18:14 "And when Moses' father in law saw all that he did to the people, he said, What [is] this thing that thou doest to the people? why sittest thou thyself alone, and all the people stand by thee from morning unto even?"

Exodus 18:15 "And Moses said unto his father in law, Because the people come unto me to inquire of God:"

Exodus 18:16 "When they have a matter, they come unto me; and I judge between one and another, and I do make [them] know the statutes of God, and his laws."

These people were right in coming to Moses. They were fully aware from the ten plagues, from seeing the Red Sea part, from seeing water flow from a Rock, and all the other miracles God had brought through Moses, that God was the answer for everything. They knew if anyone knew the will of God in their camp, it had to be Moses. Moses has been said to be the most humble man who ever lived. They knew him, and knew that his judgments were just. What we see Jethro saying here was, you need some help. You see, Moses had already had an encounter with God, and God's statutes and laws were already written on Moses' heart. Moses knew the law, because he knew the lawgiver. At this time, God's law had never been written. However, men and women of God knew in their hearts right from wrong, because of their close association with God.

Exodus 18:17 "And Moses' father in law said unto him, The thing that thou doest [is] not good."

Exodus 18:18 "Thou wilt surely wear away, both thou, and this people that [is] with thee: for this thing [is] too heavy for thee; thou art not able to perform it thyself alone."

Exodus 18:19 "Hearken now unto my voice, I will give thee counsel, and God shall be with thee: Be thou for the people to God-ward, that thou mayest bring the causes unto God:"

We see, here, that his father-in-law was not just concerned about Moses' body, but realized, also, that Moses could keep them in touch with God, and that Moses needed private time to speak to God for the people. It is a wise man, or woman, who listens to good counsel. Moses could pray to God for his people.

Exodus 18:20 "And thou shalt teach them ordinances and laws, and shalt shew them the way wherein they must walk, and the work that they must do."

He was telling Moses to delegate authority on lesser matters, so that Moses would have the strength to teach them the ways of God. This is like a church. If the pastor spends all his time cleaning up the church and doing the chores around the church, he doesn't have time to teach the people the way God would have them to live.

Exodus 18:21 "Moreover thou shalt provide out of all the people able men, such as fear God, men of truth, hating covetousness; and place [such] over them, [to be] rulers of thousands, [and] rulers of hundreds, rulers of fifties, and rulers of tens:"

Exodus 18:22 "And let them judge the people at all seasons: and it shall be, [that] every great matter they shall bring unto thee, but every small matter they shall judge: so shall it be easier for thyself, and they shall bear [the burden] with thee."

He was telling Moses to set up local courts, district courts, higher courts, and Moses was the supreme court. This was just another way to delegate authority on minor problems. I like his request to choose able men that fear God, men of truth, hating covetousness. This would narrow the field down greatly. Only godly men should rule over others.

Exodus 18:23 "If thou shalt do this thing, and God command thee [so], then thou shalt be able to endure, and all this people shall also go to their place in peace."

We see, here, that Jethro did not demand this; he suggested this, if it was okay with Moses and with God. His was a good suggestion. It would be easier on Moses and on the people.

Exodus 18:24 "So Moses hearkened to the voice of his father in law, and did all that he had said."

A great man is one who hears a good suggestion, and heeds it.

Exodus 18:25 "And Moses chose able men out of all Israel, and made them heads over the people, rulers of thousands, rulers of hundreds, rulers of fifties, and rulers of tens."

We see a form of government set up right here. It was very similar to the form of government we have in the U.S. today.

Exodus 18:26 "And they judged the people at all seasons: the hard causes they brought unto Moses, but every small matter they judged themselves."

We see that God had Moses to accept this system, because it would work.

Exodus 18:27 "And Moses let his father in law depart; and he went his way into his own land."

We see that Jethro completed the job, that he was sent to do, and, now, he could go home. God uses people who are not even His, sometimes, to carry out a mission for Him. Not only was Moses blessed, but Jethro came to know the Lord, also. Moses' family stayed with him, we can assume, because it said Jethro went home.

Exodus 33 Questions

1. Who was Jethro?
2. What title did he have?
3. What had Jethro heard?
4. What was Moses' wife's name?
5. How many sons did Moses have by her?
6. What were their names?
7. Are Jethro and Reuel the same? Explain.
8. What does "Gershom" mean?
9. Sometimes ministers must leave _____ for a short time to carry out a mission for God.
10. All the miracles performed leave no doubt about what?
11. What does "Eliezer" mean?
12. Whose sword was Moses delivered from?
13. Where was Moses camped, when Jethro found him?
14. How had God led these people?
15. What did Moses do to show respect for Jethro?
16. How long had Moses lived close to Jethro?
17. When Moses told Jethro in detail what had happened, what effect did it have on Jethro?
18. What did Jethro say, that lets us and Moses know that he believed it was God who delivered them?
19. In verse 11, Jethro recognized _____ above all other _____.
20. What ceremony did Jethro do, to let them know for sure how he believed?
21. What was Moses doing all day long?
22. What good suggestion did Jethro make to Moses?
23. Jethro said to do this, if it was alright with whom?
24. Did Moses take the advice?
25. Who did it help?
26. What should Moses' time be devoted to?
27. What was Moses to teach the people?
28. What kind of men was Moses to choose to help?
29. What does this system remind us of in our day?
30. A great man is one, who does what?
31. What were the only problems brought to Moses?
32. Did Jethro continue on with Moses? Explain.

We will begin this lesson in Exodus 19:1 "In the third month, when the children of Israel were gone forth out of the land of Egypt, the same day came they [into] the wilderness of Sinai." Exodus 19:2 "For they were departed from Rephidim, and were come [to] the desert of Sinai, and had pitched in the wilderness; and there Israel camped before the mount."

We are being reminded, here, that it had been a very short time (three months) since God delivered the children of Israel out of Egypt, and brought them to the mount of God. Everything that had happened to them, happened for the purpose of teaching them the ways of God. We, Christians, (spiritual Israel) can take a lesson from this, as well. Things that we call "troubles" to us are, also, happening to teach us the ways of God. God allows problems to come, to make us strong, and to make us realize that He is the source of our strength. God purposely brought them to this mountain to receive from Him the law.

Exodus 19:3 "And Moses went up unto God, and the LORD called unto him out of the mountain, saying, Thus shalt thou say to the house of Jacob, and tell the children of Israel;"

Exodus 19:4 "Ye have seen what I did unto the Egyptians, and [how] I bare you on eagles' wings, and brought you unto myself."

Moses realized, all along, that this mount was the mount of God. Moses started up the mount to meet with God, but before he got there, God called out to him, and told him what to say to this group of people he was leading. I believe God called them the "...house of Jacob..." showing their covenant with God through Abraham, Isaac, and Jacob. Then He spoke of them as the "...children of Israel..." showing that they had grown into a mighty nation. God reminded them, that it was by His power they were brought out of Egypt. He said, that He had protected His, all along. God told them that He had led them to this very mountain where He dwells.

Exodus 19:5 "Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth [is] mine:"

This covenant that God was trying to make with these people was a conditional covenant. It depended entirely upon them obeying His voice, and keeping commandment with Him. Then, and only then, would the blessings be theirs. God had chosen them to be His alone. He would not share them with false gods. Everything, and everyone, belong to Him, but He has given man a free will to follow Him, or not. He desired to bless them above all people, but they had to do their share, as well. Covenants have two sides. Both parties have to agree to keep the agreement.

Exodus 19:6 "And ye shall be unto me a kingdom of priests, and an holy nation. These [are] the words which thou shalt speak unto the children of Israel."

This message that God had given Moses, was to be told to them in total. God wished to bless them and have them for a special people set aside for Him, but they had to live holy lives. He wanted to make them all priests to

fellowship with Him. Jesus is the High priest. They could reign with Him as His subordinates. Their part was to stay holy.

Exodus 19:7 "And Moses came and called for the elders of the people, and laid before their faces all these words which the LORD commanded him."

Moses did just as God had commanded him. He gave the whole message of God, without alteration to the people.

Exodus 19:8 "And all the people answered together, and said, All that the LORD hath spoken we will do. And Moses returned the words of the people unto the LORD."

It seems that, the elders of the people received this message from God through Moses. These elders, carried this message to the people; and, the people unanimously agreed. They had not been given the details, but they knew from experience the power of God. Their reply was "We will do the will of God". The chain was reversed here, and Moses took their reply back to God.

Exodus 19:9 "And the LORD said unto Moses, Lo, I come unto thee in a thick cloud, that the people may hear when I speak with thee, and believe thee for ever. And Moses told the words of the people unto the LORD."

God, before, had not appeared and spoken to the people. Probably, this thick cloud, that God would speak to the people from, was the same cloud that led them in their travels. This cloud being thick would keep the presence of God (Light) from burning up these sinners. The Light of God cannot be looked upon by sinful man. This voice of God coming from this thick cloud would be heard by all the people, and would leave no doubt in any of their minds that God, Himself, was leading this large group. It, also, would assure them that the messages Moses was giving them, were really from God. They would be more receptive to Moses, knowing it was actually God speaking through Moses.

Exodus 19:10 "And the LORD said unto Moses, Go unto the people, and sanctify them today and tomorrow, and let them wash their clothes,"

Exodus 19:11 "And be ready against the third day: for the third day the LORD will come down in the sight of all the people upon mount Sinai."

Moses had gone back to tell God that the people were in agreement. Now, God told Moses to go and prepare for His descent to the people. To be truly sanctified, is to be washed in the blood of the Lamb and made pure by Him. Sanctification really takes place inside a person's heart, but since these people were not children of grace, this type of sanctification (made right with God) was not possible. The next best thing was to cleanse them completely on the outside. This washing was symbolic of the washing away of sin. The "third day" just shows the holiness, and also, shows the reverence we are to have for God. This "coming down" just meant that He would come near enough, that they could hear His voice. He would be covered in a very thick cloud, so as not to blind them with His presence of Light, and to protect them from sudden death from His presence. The whole mountain (Sinai) would be a very holy place with the presence of God.

Exodus 19:12 "And thou shalt set bounds unto the people round about, saying, Take heed to yourselves, [that ye] go [not] up into the mount, or

touch the border of it: whosoever toucheth the mount shall be surely put to death:"

We will learn in a future lesson, that where the presence of God is, everything must be pure. We will find that in the tabernacle in the wilderness, in the holy of holies, not anything less than 24 kt gold (pure gold) was used. Everything in there had to be 24 kt gold or 24 kt gold overlaid. Anything in the presence of God had to be pure. Not only could they not touch Him, but they could not be in close proximity of Him. God is pure and holy. He cannot be around sin, at all. Nothing impure can touch God. These people had not been purified by the shed blood of the Lamb (Jesus Christ).

Exodus 19:13 "There shall not an hand touch it, but he shall surely be stoned, or shot through; whether [it be] beast or man, it shall not live: when the trumpet soundeth long, they shall come up to the mount."

We see, here, an extreme holiness that God's presence had brought to this mountain. Moses was to build a barricade to keep the people from getting too close to the mountain, while God's presence was on it. If someone strayed over too close to the mountain, the people were to stone the person to death, or shoot and kill him with arrows. Even the ones carrying out the punishment could not cross the barricade or they, too, would be killed. The trumpet sounding long was a signal for them to come in hearing distance, but not to cross the barricade. The only ones who could touch the mountain, or go up the mountain, were the holy men of God, such as Moses and Aaron.

Exodus 19:14 "And Moses went down from the mount unto the people, and sanctified the people; and they washed their clothes."

Moses came down and prepared the people. They washed themselves and their clothes.

Exodus 19:15 "And he said unto the people, Be ready against the third day: come not at [your] wives."

We see, here, a cleansing of the people, and a total separation from things of the world. They were to even abstain from sex for three days. This outward cleansing was symbolic of the cleansing that should go on inside of a believer. This three days, here, symbolized a time of acceptance of serious prayers we make to God. Fasting and prayer include total abstinence from sex relations, and all worldly things, and a cleansing of the body by doing without food for three days and nights. This is a time acceptable unto God.

Exodus 19:16 "And it came to pass on the third day in the morning, that there were thunders and lightnings, and a thick cloud upon the mount, and the voice of the trumpet exceeding loud; so that all the people that [was] in the camp trembled."

God deals with people, many times, with thundering and lightnings. Many times, the voice of God was heard as thundering. We can look at this scene now. The people were ready. They had washed their clothes and bodies and abstained from worldliness, and they were at least cleaned up on the outside. Moses had warned them not to get too near the mountain, and now,

this voice as of a loud trumpet sounded. God was covered with a thick cloud to conceal His bright Light. This trumpet voice had called them to attention and frightened them so badly that they trembled.

Exodus 19:17 "And Moses brought forth the people out of the camp to meet with God; and they stood at the nether part of the mount." Exodus 19:18 "And mount Sinai was altogether on a smoke, because the LORD descended upon it in fire: and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly."

This had to be an awesome sight. It appeared that the whole mount was on fire. The presence of God, many times, is seen as a fire, or smoke. "For our God is a consuming fire." (Hebrews 12:29) Many times, earthquakes were God dealing with mankind. All of this happened, so there would be no doubt that the voice that came from this mount, was the voice of God.

Exodus 19:19 "And when the voice of the trumpet sounded long, and waxed louder and louder, Moses spake, and God answered him by a voice."

When the trumpet of the Lord shall sound in the sky to redeem us from the earth, it is the voice of the Lord, as well. I believe this was similar here. The voice and the trumpet got a little confusing. Probably, they are the same. Perhaps, the voice of God is as a trumpet. Then God spoke in words understandable in answer to Moses. "By a voice" just means the words were understandable to all the people.

Exodus 19:20 "And the LORD came down upon mount Sinai, on the top of the mount: and the LORD called Moses [up] to the top of the mount; and Moses went up."

Moses was sanctified, and had been ever since God spoke to him in the burning bush. Moses could be in God's presence, but not look upon the face of God. This, you see, would not be the first, or the last, time that Moses would be much closer to God than the people. God had set Moses aside for this very purpose.

Exodus 19:21 "And the LORD said unto Moses, Go down, charge the people, lest they break through unto the LORD to gaze, and many of them perish."

We can see that the barricade Moses put up, was for the protection of the people. God feared the awesomeness might cause them to try to break through, so that they might see God, and if they did, they would die. In Numbers 4:20, God forbids the looking on holy things. This should show us how reverent we should be in the presence of God.

Exodus 19:22 "And let the priests also, which come near to the LORD, sanctify themselves, lest the LORD break forth upon them."

God was saying, by this, the priests had to clean themselves up, also. They were not exempt from cleansing, just because they were priests. The same rules were for them, that were for the people. We will see in a later lesson, that the priests who went into the holy place, who had not cleansed themselves from sin, were killed. God's ministers are not exempt from His laws and covenants. The ministers, more than the people, should live holy lives. To whom much is revealed, much is required.

Exodus 19:23 "And Moses said unto the LORD, The people cannot come up to mount Sinai: for thou chargedst us, saying, Set bounds about the mount, and sanctify it."

Moses reminded God, here, of the barricade put up to protect the mount from the people.

Exodus 19:24 "And the LORD said unto him, Away, get thee down, and thou shalt come up, thou, and Aaron with thee: but let not the priests and the people break through to come up unto the LORD, lest he break forth upon them."

Exodus 19:25 "So Moses went down unto the people, and spake unto them."

We see, here, a little scolding from God to Moses. When God tells us to do something, our answer should be "Yes Sir", not an explanation why it isn't necessary to do it. Moses immediately did as God told him. Moses was to warn even the priests not to come near the mount. Only Moses and Aaron (chosen men of God, sanctified by God for this work) could come on the mount.

Exodus 34 Questions

1. How many months had the Israelites been gone from Egypt, when they came to the wilderness of Sinai?
2. What was mount Sinai called?
3. Why had all these things happened to the children of Israel?
4. Things we, Christians, call troubles, are sometimes what?
5. What was God's purpose in bringing the Israelites to the mount of God?
6. Moses went up unto _____.
7. What house was Moses to speak to?
8. God said He bare them up how?
9. Why does the author believe God called them the house of Jacob, here?
10. If they did what 2 things, God would make them His peculiar treasure to Him?
11. What type of covenant was God making with them?
12. What did God want them to be like to Him?
13. Who did Moses give God's message to?
14. How did the people answer?
15. How was God going to appear to the people?
16. What was the purpose of this?
17. What was Moses to do to the people, to get them ready to meet God?
18. How long did it take?
19. What was the washing symbolic of?
20. What was Moses to do, to keep them away from God?
21. What would happen to anyone who touched the mountain?
22. Why was stoning, or shooting with an arrow, to be the way of death?
23. What was the signal for them to gather near the mountain?
24. What, besides washing, did God tell them not to do to prepare to meet God?
25. How is fasting and prayer today similar?
26. What occurred on the mountain, that told them God was there?
27. When this happened, what did the people do?
28. Why was the mountain as if it were on fire?
29. What was the smoke likened to?
30. Who went up and talked with God?
31. Why did God tell Moses to tell the people to stay back from the mountain?
32. Were the 70 priests allowed on the mountain?
33. What did Moses say that angered God?
34. Who was the only one allowed to go with Moses on the mount?

EXODUS LESSON 35

In this lesson we will see Moses receive the Ten Commandments from God. We begin this lesson in chapter 20, verse 1.

Exodus 20:1 "And God spake all these words, saying,"

Exodus 20:2 "I [am] the LORD thy God, which have brought thee out of the land of Egypt, out of the house of bondage."

In these first two verses, here, God stated once more that He was their absolute God. He reminded them that no effort of their own got them out. God did everything for them. He was about to give them the Ten Commandments that the 613 that include the whole law is based upon. You will notice also that Jesus broke the 613 and the ten down to just two. In Mark chapter 12 verses 29 through 31 we see in Jesus' own words, Jesus condensing the commandments down to two. Mark 12:29 "And Jesus answered him, The first of all the commandments [is], Hear, O Israel; The Lord our God is one Lord:" Mark 12:30 "And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this [is] the first commandment." Mark 12:31 "And the second [is] like, [namely] this, Thou shalt love thy neighbour as thyself. There is none other Commandment greater than these."

You see, the first four of the Ten Commandments deal with God, and the six latter deal with our dealings with man. Jesus just said, "Get everything in order with God and with man and you have fulfilled God's law." We remember now that the people and the priests have cleansed themselves. God would give these commandments for them to hear. Some call these Commandments the moral law. Our government in the U.S. is based upon the law given here. These Ten Commandments spoken by God are, also, called the Decalogue. This voice of God which speaks and the finger of God which writes give no room for change of this law. It is divine in nature. Every man, until this time, had done what was right in his own sight. Now, there was established a basis for all law. The law was simple and easily understood. No one could say later, from this group, that they did not know. They were gathered near the mountain and all heard the voice of God distinctly. They were without excuse. This law is not given to them as a group but to each individual then, and now. In the word "thou" (this is the impression one might get). The simple way Jesus explained it, shows us that God deals with us as individuals and that is what He desires from us. To keep our lives right with Him first, and then with others. This law left no room for selfishness and pride, and was simply understood. We will see from this that God spoke to His people in a way that they could understand. This law was not to be given to Moses alone, and then down in command, as other messages from God, but was to be heard and understood by the whole nation of Israel.

COMMANDMENT NUMBER 1

Exodus 20:3 "Thou shalt have no other gods before me."

They had just left a nation with many false gods. God had shown them, that without any doubt at all He (Jehovah) is the one true God. Many confuse

this to mean only the Father when in fact God the Father, God the word, and God the Holy Ghost make up this one God. First John chapter 5 verse 7 explains it, V-7, "For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one." They are one Spirit. God is a Spirit as we read in John 4:24 "God [is] a Spirit: and they that worship him must worship [him] in spirit and in truth." God is a jealous God, and will not share us with false gods. We will see this in verse 5, here, and also in Exodus chapter 34 verse 14, "For thou shalt worship no other god: for the LORD, whose name is Jealous, is a jealous God:" You can easily see why we must not play around with worship of any false gods at all.

COMMANDMENT NUMBER 2

Exodus 20:4 "Thou shalt not make unto thee any graven image, or any likeness [of any thing] that [is] in heaven above, or that [is] in the earth beneath, or that [is] in the water under the earth:"

Exodus 20:5 "Thou shalt not bow down thyself to them, nor serve them: for I the LORD thy God [am] a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth [generation] of them that hate me;"

Exodus 20:6 "And shewing mercy unto thousands of them that love me, and keep my commandments."

These very chosen people of God were about to commit a sin by making a golden calf. You see, they could not say that they did not know, because God told them in verses 4, 5, and 6 above, that they must not do this. In Egypt, it was the practice to make statues of animals and other things that they worshipped. Many times, they believed that a spirit entered these statues, and so, they bowed to the false gods. We see here that God would not permit any type of false god to be worshipped by His people. Objects of false worship in other cultures should not be in a Christian's home either. In our day professing Christians have totem poles, little Buddahs, horoscope signs, and all sorts of objects of false worship in their homes. Some people even have little stuffed devils and witches. This is very displeasing to God. God will not allow His children to recognize (even if they are not bowing down to it) other gods. Many people take exception to the sins of the fathers being passed down to the children, but you can easily see how this would come about. If a family does not pray at meals, a child grows up believing that it is not important to pray. We pick up many bad habits and traits from our families. Parents who drink heavily, can expect their children to drink heavily, and take drugs. You see, unless the pattern is broken, several generations will make the same mistakes their parents made, and will displease God. Anything that displeases God is sin. On the other hand, If your parents went to church regularly and took you when you were a child, it would be very easy for you to become a Christian. You see, family influence goes a long way. We are not condemned to hell because of our parents sins. We are condemned to hell for our own sins. This is just saying, that the way we are raised in our homes has a great deal to do with what we do, because of influence. Someone whose parents are lost, can be saved, but they must repent of their sins, break away from old habits and begin a brand new life free from sin. God will forgive and help us. We must love Him with everything that is within us, even if it means separating ourselves from family and friends who do not believe. I want to say right here, if you truly love God, you will keep His Commandments, because the desire of your hearts is to please Him. This doesn't mean that you can't

have pictures. It just means exactly what it says. DO NOT elevate anything, or anyone, above God.

COMMANDMENT NUMBER 3

Exodus 20:7 "Thou shalt not take the name of the LORD thy God in vain; for the LORD will not hold him guiltless that taketh his name in vain."

No one who truly loves God will curse and use God's name. Personally, I believe, that there are ways to take the Lord's name in vain, besides cursing. My own opinion is that when we reject the name of Jesus and deny the power in the name of Jesus, that too is taking His name in vain. You see, the name of Jesus carries power in it. I believe that swearing a lie in His name, also, is what is intended here. Anything that would defame God would be included in this also. You see, this would be disrespectful to God. Any defamation of Jesus, the Father, or the Holy Ghost would be included in this. To deny any of the three, would be very dangerous.

COMMANDMENT NUMBER 4

Exodus 20:8 "Remember the sabbath day, to keep it holy."

Exodus 20:9 "Six days shalt thou labour, and do all thy work:"

Exodus 20:10 "But the seventh day [is] the sabbath of the LORD thy God: [in it] thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that [is] within thy gates:"

Exodus 20:11 "For [in] six days the LORD made heaven and earth, the sea, and all that in them [is], and rested the seventh day: wherefore the LORD blessed the sabbath day, and hallowed it."

In Mark chapter 2 verse 27, we see an explanation from Jesus about why the sabbath was instituted.

Mark 2:27 "And he said unto them, The sabbath was made for man, and not man for the sabbath:"

You see, God realized that mankind needed to rest one day out of every seven. Man's body will not hold up to work continuously without any rest. Even worship was set up for mankind, as well. Mankind has a desire inside of themselves to worship. They are well aware of the weakness within themselves and are on a never ending search in life to find something, or someone, that is greater than self, that they can look up to and depend upon. Mankind are a miserable creatures until they find God. Nothing but God can satisfy this need in man. Six days man works to satisfy the needs of the flesh, but there is a soul and spirit of man that needs to be fed, as well. I believe God set this one day aside to feed the spirit of man. A time when we can be still, and know that He is God. A time when our mind and spirit stops thinking of self, and stays upon our God. In Romans chapter 14 verses 5 and 6 we read about a holy day different people set aside for God.

Romans 14:5 "One man esteemeth one day above another: another esteemeth every day [alike]. Let every man be fully persuaded in his own mind." Romans 14:6 "He that regardeth the day, regardeth [it] unto the Lord; and he that regardeth not the day, to the Lord he doth not regard [it]. He that eateth, eateth to the Lord, for he giveth God thanks; and he that eateth not, to the Lord he eateth not, and giveth God thanks."

This is saying, that physical Israel (Hebrews) celebrate sabbath which is Saturday. We, Christians, (spiritual Israel) celebrate first fruits, which is Sunday. Both days are a special day set aside to worship God. The formality of the day is not what is important. The important thing is that we love God enough to set aside one day in seven to worship Him. Of course, if we are believers, we do not worship Him just once a week, but He is the center of our daily life, as well. Notice, here, that if we are an employer, we are to allow the people working for us to have their day of rest also. Even our children are to have a day to rest. Horses and cattle which carried heavy loads needed this time of rest, as well. You can readily see from the animals resting, that this day was not only to worship God, but to rest from the weeks labor. We see here that God is not so interested in which way we worship. He just wants us to set aside one out of seven to worship Him. With physical Israel it must be Saturday or sabbath.

Exodus 35 Questions

1. What did God remind them, one more time, here at the mount, before he gave them the commandments?
2. These Ten Commandments are the bases for the _____ Commandments of the Hebrews.
3. How many did Jesus need to cover the Ten?
4. Which Commandments deal directly with pleasing God?
5. What is another name for these Commandments?
6. What two things leave no doubt who gave the law?
7. This law leaves no room for _____ and _____.
8. What was different this time about God speaking to the people?
9. What is the first commandment?
10. In First John 5:7, we learn what about this one God?
11. What name that God has lets us know for sure that He will not share us with other false gods?
12. What is the second Commandment?
13. Iniquity in a family can go for _____.
14. Whom will God show mercy on?
15. Can the pattern of sin be broken in a family?
16. How?
17. We must love God with everything within us even if it means giving up _____ and _____.
18. Do not elevate _____ or _____ above _____.
19. What is the third Commandment?
20. What does the author believe about taking the name of Jesus in vain?
21. What is the fourth Commandment?
22. What day is sabbath?
23. What day is firstfruits?
24. Who was sabbath made for?
25. When we celebrate a particular day as our holy day, how should we regard it?
26. Why were the animals not to work one day in seven?

We will pick up this lesson with the six Commandments pertaining to our fellow man. This lesson begins in Exodus 20:12.

COMMANDMENT NUMBER 5

Exodus 20:12 "Honour thy father and thy mother: that thy days may be long upon the land which the LORD thy God giveth thee."

This is the first Commandment with a promise attached to it. This promise of long life is on the condition of honoring your mother and father. In the Old Testament, it was a serious offense to rebel against your parents. A rebellious child was to be taken to the edge of the city and stoned to death. You see, to honor parents was very high on God's list of priorities for His people.

COMMANDMENT NUMBER 6

Exodus 20:13 "Thou shalt not kill."

This Commandment is speaking of premeditated murder. The word translated, here, does not mean killing in self-defense, or in war, but means we must not murder people to satisfy our greed, jealousy, and hate. We read in St. Matthew 5:21 and the first part of 22: "Ye have heard that it was said by them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment:" V-22, "But I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment:" In First John 3:15, we read an even stronger message about hate. V-15, "Whosoever hateth his brother is a murderer; and ye know that no murderer hath eternal life abiding in him." There is no doubt at all that "kill" in the Sixth Commandment means premeditated murder, or first degree murder.

COMMANDMENT NUMBER 7

Exodus 20:14 "Thou shalt not commit adultery."

One of the meanings of this word "adultery" means apostosize. This covers physical adultery and spiritual adultery. Adultery from the physical standpoint includes all sex sin. Any sex relation (with man or woman) aside from the marriage bed is adultery. That includes homosexuality, lesbianism, and animalism. God will go into great detail about what all is covered, when He gives the over 600 specific laws. These ten laws, here, are just a general law which encompasses many more detailed laws. The number "ten" shows that God is dealing with world government. Jesus said, if you look upon a woman to lust for her, you have committed adultery already in your heart. Matthew 5:28, "But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart." You see, the heart determines whether we are good, or evil. The desires of our hearts are what we are.

COMMANDMENT NUMBER 8

Exodus 20:15 "Thou shalt not steal."

Here, again, we see selfishness and greed as the cause for committing this sin. Stealing is very close to coveting. To steal, we have to want something that does not belong to us. The bad thing about this sin is that you hurt someone else, when you commit this sin.

COMMANDMENT NUMBER 9

Exodus 20:16 "Thou shalt not bear false witness against thy neighbour."

Swearing a lie in court is a favorite past time of our people today. The sad thing about bearing false witness is that we badly damage others. If we could only keep in mind that all of us are one big family (the family of God), we would not be going around telling things that are not true about our brothers and sisters. The way to get to the top is not by pushing someone else down. The way to the top is take your brothers and sisters with you.

COMMANDMENT NUMBER 10

Exodus 20:17 "Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor any thing that [is] thy neighbour's."

One terrible error that is being taught today, in some of our churches, is picking out something that belongs to someone else, and claiming it for yourself. This is coveting. We could take a lesson from Paul in this. Paul said, whatever condition he found himself in, he would be content. He learned to be abased and to abound. Philippians 4:11-13. Philippians 4:11 "Not that I speak in respect of want: for I have learned, in whatsoever state I am, [therewith] to be content." Philippians 4:12 "I know both how to be abased, and I know how to abound: every where and in all things I am instructed both to be full and to be hungry, both to abound and to suffer need." Philippians 4:13 "I can do all things through Christ which Strengtheneth me." This coveting covers everything thy neighbor has. Keeping up with the Joneses requires coveting. Don't want (covet) anything that belongs to anyone else.

Exodus 20:18 "And all the people saw the thunderings, and the lightnings, and the noise of the trumpet, and the mountain smoking: and when the people saw [it], they removed, and stood afar off."

You can imagine how terrified they were at the awesomeness of God. They were, probably, in a state of shock after seeing all of this, and hearing a voice come from the midst of it laying down ten basic laws that they were to follow. It was time to move back away from this mountain, in fear that they might touch it and die.

Exodus 20:19 "And they said unto Moses, Speak thou with us, and we will hear: but let not God speak with us, lest we die."

Before, they were questioning whether the messages Moses gave them were truly from God, or not. Now, they were so frightened by the terribleness of God, that they feared for their lives and requested Moses to represent them to God from then on. Their opinion was: if anyone was to be killed, let it be Moses. No more would they doubt that Moses was from God.

Exodus 20:20 "And Moses said unto the people, Fear not: for God is come to prove you, and that his fear may be before your faces, that ye sin not."

Moses was telling them that a reverent fear of God was the beginning of wisdom. This reverent fear of God would keep them from sinning. Had they not seen this awesomeness of God on this mountain and heard His voice, they would not have been so careful not to displease Him. Fear of God is a healthy condition.

Exodus 20:21 "And the people stood afar off, and Moses drew near unto the thick darkness where God [was]." Exodus 20:22 "And the LORD said unto Moses, Thus thou shalt say unto the children of Israel, Ye have seen that I have talked with you from heaven."

Moses was to remind the people, that it was God who talked with them from heaven, and gave them their laws to live by. We see also, that Moses had a closeness with God that allowed him to enter the dark cloud and talk to God. Not just this one time, but many times.

Exodus 20:23 "Ye shall not make with me gods of silver, neither shall ye make unto you gods of gold."

Here, we see the making of gods made of silver and gold specifically forbidden. The children of Israel soon forgot. Not long after this, they did this very thing that God forbade. They made a golden calf.

Exodus 20:24 "An altar of earth thou shalt make unto me, and shalt sacrifice thereon thy burnt offerings, and thy peace offerings, thy sheep, and thine oxen: in all places where I record my name I will come unto thee, and I will bless thee." Exodus 20:25 "And if thou wilt make me an altar of stone, thou shalt not build it of hewn stone: for if thou lift up thy tool upon it, thou hast polluted it."

The altar that the offering was made on was holy unto the Lord. We do know that Abraham, Isaac, and Jacob built an altar wherever they went and they ordinarily used stones piled one upon another. Carvings on the stones might have caused them to get into some type of false worship. In the building of the tabernacle, we know that there was not to be the sound of a hammer, so probably, noise is irreverent. We know, also, that the sacrifice of animals was already being practiced, so these people understood about sacrifice even though they had, probably, not practiced sacrifice, while they were in Egypt. If they worshipped God the way they should, God would be in all their places of worship. This tells me, also, if we worship God in a pleasing way, he will dwell in our churches today that carry the name of Christian.

Exodus 20:26 "Neither shalt thou go up by steps unto mine altar, that thy nakedness be not discovered thereon."

This altar, it seems, was to be built on the ground. This, probably, had to do with modesty of the one who was carrying out the sacrifice unto the Lord. Modesty should always be the rule whether men, or women, of God are involved. They should wear modest clothing all the time, but especially in church.

Notes

Exodus 36 Questions

1. What was the fifth Commandment?
2. What reward would come from keeping this Commandment?
3. What was the penalty in the Old Testament of rebellion against your parents?
4. What was the sixth Commandment?
5. What does the word "kill" mean, here?
6. Whosoever shall kill, shall be in danger of _____.
7. Those who hateth their brothers are _____.
8. What was the seventh Commandment?
9. What did this include?
10. These ten laws are representative of _____ laws.
11. Jesus covered all ten laws in how many?
12. If you look upon a woman to lust, you have committed _____.
13. What was the eighth Commandment?
14. What was the ninth Commandment?
15. If we remembered what, we would not covet?
16. What were the things we should not covet in the tenth Commandment?
17. What is a false teaching in the church today that is really coveting?
18. What was a good lesson Paul taught about coveting?
19. All the people saw the _____, _____, and the noise of the _____.
20. What did the people feel, when they saw the awesomeness of God?
21. What did they ask of Moses, because they were afraid of God?
22. Why does God want them to fear Him?
23. What is the beginning of wisdom?
24. Where did Moses draw near to, where he could talk with God?
25. Ye shalt not make ye _____ of _____ neither shall ye make unto you _____ of _____.
26. How did the children of Israel quickly sin?
27. What was the altar to be made of?
28. What kind of offerings were to be made there?
29. If they follow God's instruction, what would God do?
30. If they make the altar of stone, what kind of stone are they to use?
31. Why was it not to have steps?

We will begin this lesson in Exodus 21:1 "Now these [are] the judgments which thou shalt set before them."

God, here, was going to explain in detail to Moses how each problem that occurred would be handled, and Moses would tell the people.

Exodus 21:2 "If thou buy an Hebrew servant, six years he shall serve: and in the seventh he shall go out free for nothing."

Exodus 21:3 "If he came in by himself, he shall go out by himself: if he were married, then his wife shall go out with him."

Slavery was a way of life. A Hebrew became a slave, because he could not pay his bills, or perhaps, because he had committed a crime. It seems that, if a man were married who went into slavery, his wife was enslaved with him. Here, again, we see the six days of work, and then the sabbath of rest in practice. The difference was that each day was one year long. Whether you or I believe in slavery, or not, is not the issue here. This was the custom, so God gave them fair rules to go by.

Exodus 21:4 "If his master have given him a wife, and she have born him sons or daughters; the wife and her children shall be her master's, and he shall go out by himself."

The case, here, was that the woman was a slave, also, so she and the children belonged to the master.

Exodus 21:5 "And if the servant shall plainly say, I love my master, my wife, and my children; I will not go out free:"

Exodus 21:6 "Then his master shall bring him unto the judges; he shall also bring him to the door, or unto the door post; and his master shall bore his ear through with an awl; and he shall serve him for ever."

You See, the owner was obligated to set the slave free at the end of the six years. The slave was not obligated to go, unless he wanted to. He could decide to stay with his master and his family. This was the only chance he had to go. If he decided to stay, his ear was bored through to show that he was never to leave. It was the servant's decision, not the owner's.

Exodus 21:7 "And if a man sell his daughter to be a maidservant, she shall not go out as the menservants do."

This sale of a daughter was very much like a marriage to the man, who purchased her. Her sale was more of a permanent nature, because, usually, this sale had to do with the man marrying her.

Exodus 21:8 If she please not her master, who hath betrothed her to himself, then shall he let her be redeemed: to sell her unto a strange nation he shall have no power, seeing he hath dealt deceitfully with her.

The sale of a daughter was for her marriage. The man who bought her was obligated to support her, as a wife, the rest of her life. He had no right to sell her to strangers. Her family could get her back, if the husband-to-

be was displeased with her. The father did not have to refund the money paid for her.

Exodus 21:9 "And if he have betrothed her unto his son, he shall deal with her after the manner of daughters."

If he purchased her for a wife for one of his sons, he was not to sleep with her. She was his daughter, because she was to marry his son.

Exodus 21:10 "If he take him another [wife]; her food, her raiment, and her duty of marriage, shall he not diminish."

This was just a nice way of saying, even if he stopped loving her and found another, he had to support her for the rest of her life. She had the rights of wife until she died.

Exodus 21:11 "And if he do not these three unto her, then shall she go out free without money."

This was just saying, if she desired to leave, and she had not been a wife to him or his sons, she could leave without having to pay any money for her freedom.

We suddenly jump from slavery to punishment for various violent acts.

Exodus 21:12 "He that smiteth a man, so that he die, shall be surely put to death."

We see the act of premeditated murder was to be punishable by death.

Exodus 21:13 "And if a man lie not in wait, but God deliver [him] into his hand; then I will appoint thee a place whither he shall flee."

Here, we see accidental slaying was not to be punished by death. God would have a place of refuge for this person to go to for safety.

Exodus 21:14 "But if a man come presumptuously upon his neighbour, to slay him with guile; thou shalt take him from mine altar, that he may die."

This was, again, premeditated murder. It was just saying that, God would not protect him. He could not run to the church for safety. He deserved to die.

Exodus 21:15 "And he that smiteth his father, or his mother, shall be surely put to death."

"Smiteth" has many meanings. It means to beat, strike, slaughter, or murder. I don't believe this meant slap, or something like that. I believe it meant to hit with criminal intent.

Exodus 21:16 "And he that stealeth a man, and selleth him, or if he be found in his hand, he shall surely be put to death."

We see, here, the crime of kidnapping. God left no doubt in any of these crimes, what the punishment should be. Our society has gotten to where

the criminal's rights are more important, than the rights of the victim. We must get back to Bible laws that work.

Exodus 21:17 "And he that curseth his father, or his mother, shall surely be put to death."

Sins committed with the tongue seem to be very serious with God. Cursing God, or your parents, was punishable by death.

Exodus 21:18 "And if men strive together, and one smite another with a stone, or with [his] fist, and he die not, but keepeth [his] bed:" Exodus 21:19 "If he rise again, and walk abroad upon his staff, then shall he that smote [him] be quit: only he shall pay [for] the loss of his time, and shall cause [him] to be thoroughly healed."

This was just an example of what they should have to pay, if they had caused bodily injury to anyone. These explanations of the amount of punishment for each crime was actually what the criminal justice system, here in the United States, was based on. There really should be no question about sentencing someone, because the punishment for each crime was explicitly set by the Lord, Himself.

Exodus 21:20 "And if a man smite his servant, or his maid, with a rod, and he die under his hand; he shall be surely punished."

Exodus 21:21 "Notwithstanding, if he continue a day or two, he shall not be punished: for he [is] his money."

This was not the same as someone missing money, because they were disabled. Here, the man who committed the crime was the one that suffered the loss, because the servant could not work. Nevertheless, no one has the right to injure anyone else, so the one who committed the crime would be punished, but not as severely as he would be, if this was not his slave.

Exodus 21:22 "If men strive, and hurt a woman with child, so that her fruit depart [from her], and yet no mischief follow: he shall be surely punished, according as the woman's husband will lay upon him; and he shall pay as the judges [determine]."

This was when a fight occurred and caused the woman to miscarry, but was not followed by rape. then it would not be punishable by death, but would be punishable by an amount the husband named and the judge approved.

Exodus 21:23 "And if [any] mischief follow, then thou shalt give life for life," Exodus 21:24 "Eye for eye, tooth for tooth, hand for hand, foot for foot," Exodus 21:25 "Burning for burning, wound for wound, stripe for stripe."

Any terrible injury to her would be paid for in equal manner.

Exodus 21:26 "And if a man smite the eye of his servant, or the eye of his maid, that it perish; he shall let him go free for his eye's sake."

The owner must suffer loss for the crime he had committed. Setting the slave free costs the owner.

Exodus 21:27 "And if he smite out his manservant's tooth, or his maidservant's tooth; he shall let him go free for his tooth's sake."

This was the very same as before. The owner must suffer loss for the crime. the loss of the slave costs the owner.

Exodus 21:28 "If an ox gore a man or a woman, that they die: then the ox shall be surely stoned, and his flesh shall not be eaten; but the owner of the ox [shall be] quit."

If the owner was not aware that the animal was a killer, he would not be held responsible for the accident. He must lose something for the crime, so he loses the animal. He could not save the meat. The animal was to be killed.

Exodus 21:29 "But if the ox were wont to push with his horn in time past, and it hath been testified to his owner, and he hath not kept him in, but that he hath killed a man or a woman; the ox shall be stoned, and his owner also shall be put to death."

We see, here, negligent homicide. the owner should have killed the animal, the first time he heard that it was dangerous, and not taken a chance on someone's life. His negligence had caused this person's death. the punishment was death for him and the animal.

Exodus 21:30 "If there be laid on him a sum of money, then he shall give for the ransom of his life whatsoever is laid upon him."

This was not the option of the owner of the animal, but the option lay with the family of the deceased. If they were willing to settle for a cash payment, instead of killing him, he was to pay it and not protest.

Exodus 21:31 "Whether he have gored a son, or have gored a daughter, according to this judgment shall it be done unto him."

In this, there was no male, or female. The punishment is the same.

Exodus 21:32 "If the ox shall push a manservant or a maidservant; he shall give unto their master thirty shekels of silver, and the ox shall be stoned."

The price of a slave was thirty pieces of silver. The master had lost his property, so he was the one to receive money to offset his loss.

Exodus 21:33 "And if a man shall open a pit, or if a man shall dig a pit, and not cover it, and an ox or an ass fall therein;"

Exodus 21:34 "The owner of the pit shall make [it] good, [and] give money unto the owner of them; and the dead [beast] shall be his."

This was just saying that, the animal's owner should be reimbursed for his loss, because of the carelessness of the one who digged the pit. The digger had to pay for his carelessness.

Exodus 21:35 "And if one man's ox hurt another's, that he die; then they shall sell the live ox, and divide the money of it; and the dead [ox] also they shall divide."

There was no way to determine fault here. They divided the money and ox, so no one loses.

Exodus 21:36 "Or if it be known that the ox hath used to push in time past, and his owner hath not kept him in; he shall surely pay ox for ox; and the dead shall be his own."

The owner, who was negligent, would have to get the man whose ox was killed another ox, but the negligent man would get the dead ox.

Exodus 37 Questions

1. How many years should a Hebrew servant serve, before he was set free?
2. What should he pay for his freedom at that time?
3. If he brought a wife with him. What happened to her when he was freed?
4. For what two reasons was a Hebrew made a slave?
5. If the master gave him a wife, after he came and she had children, what happened to her and the children, if he left?
6. What happened, if the servant didn't want to go?
7. What was the sale of a daughter like?
8. How did her servitude differ from the man's?
9. Could he just sell her to anyone?
10. If he had bought her for his son, how should he treat her?
11. If he got another wife, what obligations did he have to the purchased female?
12. How could she receive freedom without money?
13. What punishment was for a man, who killed another not accidentally?
14. What happened to one who accidentally killed someone?
15. Premeditated murder would be punished by what?
16. If a man killed his father, what was the punishment?
17. What would the punishment for kidnapping be?
18. What was the punishment for cursing mother and father?
19. If you crippled a man, what was the punishment?
20. What department of government in the United States was set up by these laws in Exodus?
21. If a woman was caused to miscarry, what punishment was in line for the person causing it?
22. If she was raped or damaged, what would be the punishment for the one who caused it?
23. If a man put his servant's eye out, what would the punishment be to the master?
24. What was the punishment if an ox gored a man, and the owner knew he was a bad animal?
25. Was the penalty the same if a man or woman was killed?
26. What was the price of a slave?
27. If a man opened a pit, and did not close it, and an ox fell in it, what must the man pay?
28. If an animal killed another animal in a fair fight, how did they settle it?

This lesson, today, is a detailed examination of theft and the degree of wickedness. The degree of the evil in the person's heart should determine the severity of the penalty of the crime. If all the law books in the country were thrown away, the Bible would be sufficient to judge all crimes.

We will begin this lesson in Exodus 22:1 "If a man shall steal an ox, or a sheep, and kill it, or sell it; he shall restore five oxen for an ox, and four sheep for a sheep."

Here, we see someone who had not just stolen, but also, had done away with the stolen merchandise. The punishment fits the crime. This thief, here, would feel the pain of the theft by restoring four and five times as much as he stole.

Exodus 22:2 "If a thief be found breaking up, and be smitten that he die, [there shall] no blood [be shed] for him."

If a person was breaking and entering to steal, and was killed in the process, the person who did the killing was not to be prosecuted, because he was doing this in self-defense.

Exodus 22:3 "If the sun be risen upon him, [there shall be] blood [shed] for him; [for] he should make full restitution; if he have nothing, then he shall be sold for his theft."

This person caught stealing, should completely restore what was taken. If he had nothing that he could restore with, then he would be a slave, until it was paid. If we had carried this out in our country, the jails would not be so full today.

Exodus 22:4 "If the theft be certainly found in his hand alive, whether it be ox, or ass, or sheep; he shall restore double."

Here, again, just giving the stolen goods back was not enough. He had to be punished. Paying back twice as much hurts someone, who was greedy enough to steal, very badly.

Exodus 22:5 "If a man shall cause a field or vineyard to be eaten, and shall put in his beast, and shall feed in another man's field; of the best of his own field, and of the best of his own vineyard, shall he make restitution."

In all of the instances of these thefts, the person stealing was caught up in greed, and the punishment should fit the crime. The punishment hits at their greed, because they lost some of their personal worth.

Exodus 22:6 "If fire break out, and catch in thorns, so that the stacks of corn, or the standing corn, or the field, be consumed [therewith]; he that kindled the fire shall surely make restitution."

There were never more fire bugs around than now. If the punishment allotted was the same as in the Bible, the fires that are set on purpose would stop.

Exodus 22:7 "If a man shall deliver unto his neighbour money or stuff to keep, and it be stolen out of the man's house; if the thief be found, let him pay double." Exodus 22:8 "If the thief be not found, then the master of the house shall be brought unto the judges, [to see] whether he have put his hand unto his neighbour's goods."

It seems that, God did not always believe that something had been stolen, just because the person it was entrusted to, said it was stolen, Today. I guess it could be proven by giving a lie detector test, God always knows who is lying. He doesn't need a lie detector test. These judges were endued with a discerning spirit from God. They too, knew when someone was lying. We can see again, here, that the penalty to be paid was twice what was taken.

Exodus 22:9 "For all manner of trespass, [whether it be] for ox, for ass, for sheep, for raiment, [or] for any manner of lost thing, which [another] challengeth to be his, the cause of both parties shall come before the judges; [and] whom the judges shall condemn, he shall pay double unto his neighbour."

This was just explaining, that it didn't make any difference what the article stolen was, the penalty was the same. Twice the stolen article would be restored.

Exodus 22:10 "If a man deliver unto his neighbour an ass, or an ox, or a sheep, or any beast, to keep; and it die, or be hurt, or driven away, no man seeing [it]:" Exodus 22:11 "[Then] shall an oath of the LORD be between them both, that he hath not put his hand unto his neighbour's goods; and the owner of it shall accept [thereof], and he shall not make [it] good."

The friend, who had tried to do a favor for his neighbor, should not have to pay, if something beyond his control happened to the animal.

Exodus 22:12 "And if it be stolen from him, he shall make restitution unto the owner thereof."

This was within the realm of carelessness and responsibility.

Exodus 22:13 "If it be torn in pieces, [then] let him bring it [for] witness, [and] he shall not make good that which was torn."

Here, again, this was beyond his control, and not from negligence.

Exodus 22:14 "And if a man borrow [ought] of his neighbour, and it be hurt, or die, the owner thereof [being] not with it, he shall surely make [it] good."

Here, again, this was speaking of negligence on the part of the borrower.

Exodus 22:15 "[But] if the owner thereof [be] with it, he shall not make [it] good: if it [be] an hired [thing], it came for his hire."

Here, we see the responsibility for the borrowed item was reversed to the owner, because he was with the borrowed item.

The scene changes from property to human relationship, beginning in the sixteenth verse.

Exodus 22:16 "And if a man entice a maid that is not betrothed, and lie with her, he shall surely endow her to be his wife."

This, in God's sight, was a very serious offense. The dowry to be paid for a wife, ordinarily, was fifty shekels of silver. This sum was to be paid to her father. To lie with a woman makes the two of you one in God's sight. This was completely against the custom of the Hebrews. The two fathers, ordinarily, made the marriage contract.

Exodus 22:17 "If her father utterly refuse to give her unto him, he shall pay money according to the dowry of virgins."

We see, here, that even if the father did not allow his daughter to marry this man, the man, who committed the offense, still had to pay for her. The father, probably, would not make this decision, unless there was some serious reason why the man would not be suitable for marriage.

Exodus 22:18 "Thou shalt not suffer a witch to live."

It would be a very serious crime to be a witch. Witches have power, but their power comes from the evil one. In the early days of the United States, witches were burned at the stake. The bad thing about this was who was to decide whether she was a witch, or not. Joan of Ark was killed, because, people classified her as a witch. After she was killed, these very same people who had condemned her, declared her as a saint. It was too late, after they had taken her life. We must be very careful who we declare a witch. In our day, some people admit to being witches and warlocks. "Those" you could safely say were witches.

Exodus 22:19 "Whosoever lieth with a beast shall surely be put to death."

Satan worshippers, today, are heavily involved with bestiality (or having sex with animals). Chickens, dogs, sheep, cows, monkeys, and many more varieties of animals are involved. This sort of thing is an abomination to God. The animal and the person should be destroyed, as what God's Word said. God doesn't want any mixtures of half people-like animals.

Exodus 22:20 "He that sacrificeth unto [any] god, save unto the LORD only, he shall be utterly destroyed."

To sacrifice to a false god would, in essence, deny the one true God. Satan worshippers in the United States have been cutting cows and draining their blood. Many believe there have been human sacrifices made to these false gods. Some reports have come from people, who have come out of Satan worship, that sacrifices have been made. Since I have never attended such a meeting, I have no first-hand knowledge of what goes on. We do know that television news was full of accounts of cows being cut in some sort of ritualistic services. Whatever is the case, we are not to worship anything, or anyone, except God. God, Himself, will destroy us, if we worship other gods.

Exodus 38 Questions

1. What should determine the penalty for stealing?
2. If all the law books were thrown away, what could be used to judge the people?
3. in verse 22. how many sheep were to be paid for one stolen?
4. If a man was killed while breaking and entering. What would be done to the one who killed him?
5. If a person was convicted of stealing and had nothing to pay restitution. What would happen to him?
6. If the stolen animal was still with the person caught with it. what was the penalty?
7. What was the penalty for feeding your animal in another man's field without permission?
8. If you burned another man's field, what would be the punishment?
9. If a neighbor loses material he was holding for you, what happened?
10. What determines whether, or not, the holder paid for an animal, that died while in their care?
11. If you borrowed something and it broke, what was the correct thing to do?
12. If a man seduced a maid, what was required of him?
13. If her father did not want him for a son-in-law, could he get out of paying the dowry?
14. What was the penalty for being a witch?
15. Who was a woman killed as a witch, who was later declared a saint?
16. What would happen to anyone who had sex relations with an animal?
17. What would happen to anyone who sacrificed to a false god?
18. Tell in your own words, what you know to be going on in Satan worship today.

We will pick up this lesson in Exodus 22:21 "Thou shalt neither vex a stranger, nor oppress him: for ye were strangers in the land of Egypt."

The word "vex" had to do with being violent toward a stranger. These Israelites knew better than most anyone, the sorrow of being caught in a strange land, and being taken advantage of. Their bondage was hard in Egypt, and was still fresh on their minds as this was given unto them.

Exodus 22:22 "Ye shall not afflict any widow, or fatherless child."

Exodus 22:23 "If thou afflict them in any wise, and they cry at all unto me, I will surely hear their cry;"

Exodus 22:24 "And my wrath shall wax hot, and I will kill you with the sword; and your wives shall be widows, and your children fatherless."

God's protection of widows is throughout the Bible. It was a widow named Anna, a prophetess eighty-four years old, who was one of the two witnesses recognizing Jesus as the Saviour of the world at His dedication, when He was forty days old. It was a widow Elijah stayed with during a terrible famine, and God miraculously fed them. What this was really saying, was that God, Himself, protects those who cannot help themselves. If you do wrong to those who cannot protect themselves, you have God to deal with. He fights their battles for them. He will punish according to the sin. He would make your wives widows, and your children orphans, because He would kill you.

Exodus 22:25 "If thou lend money to [any of] my people [that is] poor by thee, thou shalt not be to him as an usurer, neither shalt thou lay upon him usury."

"Usury" is interest on a debt. One of the saddest things in our society today, is excessive interest collected on loans. Most of these excessive interest loans are made to the very poor, who could not get a loan anywhere else; and, therefore, have to pay sometimes two or three times the regular interest rate to acquire the loan. People who have to borrow money, and pay these rates, are already in terrible trouble, and all this does is get them in debt deeper. A loan of this nature does not help them, it just digs them into a deeper hole to climb out of. This Scripture above is speaking of God's people (believers) loaning each other. In a case like this, it would be proper to not charge any interest to help a brother. Christians should work together and help each other, instead of profiting from each other. The true meaning of usury, I believe, is excessive interest.

Exodus 22:26 "If thou at all take thy neighbour's raiment to pledge, thou shalt deliver it unto him by that the sun goeth down:"

You can see, right away, how terrible it would be to take a man's coat, or wrap, as security for a loan. It would be terrible anywhere, but in the desert, where this was given, a man's outer garment was, also, his cover to be used to keep warm at night. A man could not easily live, then, without his garment.

Exodus 22:27 "For that [is] his covering only, it [is] his raiment for his skin: wherein shall he sleep? and it shall come to pass, when he crieth unto me, that I will hear; for I [am] gracious."

Anything that was necessary to live, was not to be pawned. Only things that would not impair their ability to live could be pawned. God would not be pleased with anyone, who is not concerned about his neighbor's welfare.

Exodus 22:28 "Thou shalt not revile the gods, nor curse the ruler of thy people."

We see, here, that our belief in God should be a positive belief in Him alone. It is better not to be continuously speaking evil of false gods. In some instances, if we talk too much about the false gods, it is as if we do recognize them. It is, also, a very bad practice to speak evil of dignitaries, because God is the one who put them in that position for a purpose. We see in Jude 1:8 "Likewise also these [filthy] dreamers defile the flesh, despise dominion, and speak evil of dignities." God calls those who despise dominion and speak evil of dignities "filthy dreamers". We have all been a little guilty of this, but we need to consider what we are doing. In Exodus chapter 23, verse 13 we read, "And in all [things] that I have said unto you be circumspect: and make no mention of the name of other gods, neither let it be heard out of thy mouth." We can easily see that God is displeased, even at the mention of a false god.

Exodus 22:29 "Thou shalt not delay [to offer] the first of thy ripe fruits, and of thy liquors: the firstborn of thy sons shalt thou give unto me."

Here, "liquors" mean steeped juice. This Scripture was just explaining that whatever we have, the tithe should be paid of it first. We must not try to give God leftovers. He wants the first of the crop, and that goes for children, as well. God wants our beloved, our first born. God required the firstfruit not only of their children, but of all their animals, and of all of their crops. Whatever we treasure the most is what God wants. We must have no other gods before Him. The firstborn son had to be redeemed with a money payment. We will see later on, that they had to be taken to the temple and dedicated to God on the fortieth day. We must not give reluctantly, but freely, to get a blessing.

Exodus 22:30 "Likewise shalt thou do with thine oxen, [and] with thy sheep: seven days it shall be with his dam; on the eighth day thou shalt give it me."

The "dam" was the mother. At birth there was an interval of time called a time of uncleanness. Possibly, that is what is meant here. Boy children were circumcised on the eighth day and dedicated on the fortieth day in the temple Perhaps this is connected with that time. God has a time table that we do not fully understand. The number "eight" in Scripture seems to indicate new beginnings. All of this would fit right in together. When a child is dedicated to God, it truly is a beginning of a dedicated life to God. What is meant, here, by giving the animal to God, perhaps, meant sacrificing it to God.

Exodus 22:31 "And ye shall be holy men unto me: neither shall ye eat [any] flesh [that is] torn of beasts in the field; ye shall cast it to the dogs."

God's chosen people had to be holy. They cannot do things of the world, and be classed as belonging to God. God requires them to be a separate people, a peculiar people; a holy nation.

In Second Corinthians chapter 6, verse 17 and 18 we read, II Corinthians 6:17 "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean [thing]; and I will receive you," II Corinthians 6:18 "And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty."

We read in First Peter chapter 2, verse 9: I Peter 2:9 "But ye [are] a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light:" You see, these chosen of God (physical Israel) and we, believers, (spiritual Israel) are not to be like the rest of the world. We are to be separated to God. Pleasing God every day in everything we do, should be our desire. He (God) has chosen us to bless us. Every restriction God puts on His people (like not eating an animal torn of beasts) is to help us. This animal might have been diseased, or might have been sitting there too long, or might have not been properly bled. In other words, it could make us very ill. This, like other restrictions that God puts on us, is for our protection. Giving it to the dogs is a useful way of disposing of it. Animals were not forbidden to eat unclean things. In fact, that was one of their purposes.

Exodus 39 Questions

1. Why were they not to vex or oppress a stranger?
2. What does "vex" mean?
3. In V-22, who were they not to mistreat?
4. If you mistreated them, who punished you?
5. What was the name of the prophetess, who recognized Jesus in the temple?
6. What prophet did a widow allow to live and eat with her in a great famine?
7. If you lend money to God's people, what must you not do?
8. What is "usury"?
9. What is usury in our society today?
10. If you take _____ to pledge, you must return it before dark.
11. What was used for a cover to sleep under in the desert?
12. Who should we not curse, mentioned in V-28?
13. What do we learn from Jude 8 about rulers?
14. In Exodus chapter 23, verse 13, we read we are not to even mention what?
15. What should they not delay?
16. What does "liquors" mean, here?
17. How could the firstborn son be redeemed?
18. On what day was the son taken to the temple for dedication?
19. How long was a baby sheep to stay with its mother, before it was given to God?
20. What does "dam", in V-30, mean?
21. What does the author believe the number "eight" symbolizes?
22. What kind of men were they to be?
23. What restriction on eating meat did God give them?
24. In Second Corinthians chapter 6, verses 17 and 18, what does God tell His people to do?
25. In First Peter chapter 2, verse 9, God's people are called what?
26. Who is spiritual Israel symbolic of?
27. Why does God put restrictions on His children?
28. Why did God tell them to give the torn meat to the dogs?

We will begin this lesson in Exodus 23:1 "Thou shalt not raise a false report: put not thine hand with the wicked to be an unrighteous witness."

False accusations are very dangerous. In a court of law, if you are caught witnessing falsely, you can be put in jail. God will not allow us to testify falsely, because it damages the person you are testifying against. This is not just for court, either. God will hold us responsible for the false reports, or rumors, we tell on others.

Exodus 23:2 "Thou shalt not follow a multitude to [do] evil; neither shalt thou speak in a cause to decline after many to wrest [judgment]:"

We, or these Hebrews, are not to follow the crowd. The way of the crowd leads to destruction. That is what is wrong in our churches today. They have compromised with the world so, that it is difficult to tell what is of God and what is the world. The New Age Movement, which has penetrated the church, brings the way of the world into the church. We read in the 7th chapter of Matthew, verses thirteen and fourteen: Matthew 7:13 "Enter ye in at the strait gate: for wide [is] the gate, and broad [is] the way, that leadeth to destruction, and many there be which go in thereat:" Matthew 7:14 "Because strait [is] the gate, and narrow [is] the way, which leadeth unto life, and few there be that find it." You see, the way of the multitude leads to Hell. As we learned in our last lesson, we must be a separated people. Our only leader must be God. We must at all times tell the truth, even if we are the only ones telling the truth.

Exodus 23:3 "Neither shalt thou countenance a poor man in his cause."

We see in this Scripture, that we are not to be on the side of the poor, just because they are poor. Justice is to be fair, whether they are poor, or rich. People have a tendency to be on the side of the poor, but we must be honest and give a fair deal to all, poor and rich.

Exodus 23:4 "If thou meet thine enemy's ox or his ass going astray, thou shalt surely bring it back to him again."

Romans 12:20-21 says the same thing in essence. Romans 12:20 "Therefore if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head." Romans 12:21 "Be not overcome of evil, but overcome evil with good." The Bible teaches us to be good to our enemies.

Exodus 23:5 "If thou see the ass of him that hateth thee lying under his burden, and wouldest forbear to help him, thou shalt surely help with him."

This would be for the animal's benefit, as well as the enemy's. Probably, this would cause these enemies to forget their differences. Helping all who are in need is always the thing to do, whether they are friends, enemies, or strangers.

Exodus 23:6 "Thou shalt not wrest the judgment of thy poor in his cause."

We are not to look down upon people, because they are poor.

Exodus 23:7 "Keep thee far from a false matter; and the innocent and righteous slay thou not: for I will not justify the wicked."

We must tell the truth all the time. It is especially important to tell the truth, when a falsehood would hurt someone else. God will not overlook us lying, when we hurt someone else. If you have done this, ask God to forgive you, and don't tell a falsehood and hurt anyone, anymore.

Exodus 23:8 "And thou shalt take no gift: for the gift blindeth the wise, and perverteth the words of the righteous."

This is speaking of taking a bribe. Being paid to lie is even worse than just lying to get something done. Lying is a sin. Being paid a bribe to lie is two sins.

Exodus 23:9 "Also thou shalt not oppress a stranger: for ye know the heart of a stranger, seeing ye were strangers in the land of Egypt."

These Hebrews should be able to relate to being a stranger. Of all people, they should not oppress strangers. The 430 years they were strangers in Egypt, should make them kinder to strangers.

Exodus 23:10 "And six years thou shalt sow thy land, and shalt gather in the fruits thereof:"

Exodus 23:11 "But the seventh [year] thou shalt let it rest and lie still; that the poor of thy people may eat: and what they leave the beasts of the field shall eat. In like manner thou shalt deal with thy vineyard, [and] with thy oliveyard."

This was a sabbath of rest for the land, as well as the sabbath for the people. We have talked before of the 1,000 year sabbath that will occur at the end of the six, 1,000 years of work here on the earth. This is called the millennium reign of Jesus; the 1,000 year day of rest for the believers. God set everything up on this six days of work and one day of rest. There would be a voluntary crop of fruit. The poor could benefit from this.

Exodus 23:12 "Six days thou shalt do thy work, and on the seventh day thou shalt rest: that thine ox and thine ass may rest, and the son of thy handmaid, and the stranger, may be refreshed."

This is just saying, that sabbath was for everything, and everyone, to rest.

Exodus 23:13 "And in all [things] that I have said unto you be circumspect: and make no mention of the name of other gods, neither let it be heard out of thy mouth."

"Circumspect" means to take heed to, or observe. God, here, was just telling them to observe all the ordinances that He had given them. He warned them, again, that He was jealous of other gods. They were not to even speak the name of a false god.

Exodus 23:14 "Three times thou shalt keep a feast unto me in the year."

There were to be three special times a year, when all of the men in the family were required to go to wherever the tabernacle was, and worship, and praise God.

Exodus 23:15 "Thou shalt keep the feast of unleavened bread: (thou shalt eat unleavened bread seven days, as I commanded thee, in the time appointed of the month Abib; for in it thou camest out from Egypt: and none shall appear before me empty:)"

The Feast of Unleavened Bread and Passover were in the same time element. Jesus is the Lamb of God (the sacrificial Lamb of Passover, the first day). He is, also, the Bread of Life (unleavened, free from sin). Jesus, at His crucifixion, was the Unleavened Bread and the Passover Lamb. He fulfilled this feast. Passover was the fourteenth day of the first month (Abib or Nisan). April, on our calendar, would be a similar time. Good Friday and Easter would fall during this period. The killing of the Passover Lamb (Jesus) was followed by the Feast of Unleavened Bread. Jesus' body was symbolic of unleavened bread. This Feast of Unleavened Bread continued through the twenty-first. The first day and the eighth day of this feast, or festival, were holy days. No one was to work on either of these days. The 81st Psalm commemorates this festival. This was a commemoration of Israel's deliverance from Egypt. It, also, commemorates the Christians' deliverance from sin by Jesus.

Exodus 23:16 "And the feast of harvest, the firstfruits of thy labours, which thou hast sown in the field: and the feast of ingathering, [which is] in the end of the year, when thou hast gathered in thy labours out of the field."

These were two different feasts. Firstfruits was the same as Pentecost and Feast of Weeks. Pentecost occurred 50 days after the resurrection of Jesus. "Fifty" means jubilee, or setting the captives free. "Pentecost" means fifty. Certainly the disciples, and in fact the whole 120 people present, were set free when they received the Holy Spirit of God. This "firstfruits" is of the harvest. The Bible speaks of the great harvest at the end of the world. This "Pentecost" was a firstfruit of this harvest. It was at the beginning of the harvest, and "ingathering" was at the end of the harvest (The Feast of Ingathering). The Feast of Ingathering is known by several other names: Festival of Tents, Feast of Tabernacles, Feast of Ingathering, Festival of Jehovah, and Feast of Trumpets. This feast was celebrated at the end of the farm year. By our calendar, it would be about the month of October. By Jewish calendar, this would occur on the 15th day of their seventh month (Tisri): five days before day of atonement. There were sacrifices made of bullocks, rams, lambs, and goats. These three feasts were to be celebrated every year by all the males. This does not mean that women could not participate, it just means they were not required to come if they were unable because of family duties.

Exodus 40 Questions

1. Raising a false report would classify a person as what type of witness?
2. If you are caught lying in court, what can happen to you?
3. Who are we warned not to follow?
4. What is a major problem in our churches today?
5. Enter in at the _____.
6. Should we be on the side of the poor all the time? Explain.
7. If you see your enemy's animal straying, what should you do?
8. If your enemy hungers, what should you do?
9. Overcome evil with _____.
10. Verse eight was, actually, talking about what?
11. How many years was Israel in Egypt?
12. How many years should you work the land before it rests?
13. Is the sabbath of rest just for you? Explain.
14. What does "circumspect" mean in verse 13?
15. Make no mention of _____.
16. How many times a year was every male to keep a feast to God?
17. The Feast of Unleavened Bread was to be eaten how many days?
18. What other feast was covered in the same time element? Actually, the first day.
19. Jesus, at His crucifixion, was what two things?
20. What two days do Christians celebrate that fall at the same time as Feast of Unleavened Bread?
21. What month was "Unleavened Bread"?
22. What Psalm commemorates this festival?
23. What did the Feast of Unleavened Bread remember?
24. The Feast of Firstfruits was known, also, as what?
25. What does "fifty" mean?
26. When did "Pentecost" occur?
27. Pentecost was a _____ of harvest.
28. What was "Ingathering"?
29. Name several other names for Ingathering.
30. When was it celebrated?
31. What month on our calendar would this be?
32. Name four animals sacrificed at this festival.

We will continue this lesson in Exodus 23:17 "Three times in the year all thy males shall appear before the Lord GOD."

This seems to be a strange statement in that the women were not required to go, but you must remember that they had large families, and it would have been very difficult for the women to go and carry the children. Sometimes, these trips to the temple took several days, and you could see how difficult the trip would be with the family. They were required to go wherever the tabernacle was. These three feasts, or festivals, that we discussed in the last lesson were the three they were required to attend: the Feast of Unleavened Bread, Firstfruits, and Ingathering.

Exodus 23:18 "Thou shalt not offer the blood of my sacrifice with leavened bread; neither shall the fat of my sacrifice remain until the morning."

Leaven is symbolic of sin, and it would be wrong to include sin in this ceremony. "My sacrifice", probably, means that this was the sacrificial lamb. This was the most symbolic sacrifice, since it typifies Jesus Christ, the Perfect Lamb. In the lamb sacrifice, it was all to be eaten that night, and there was nothing to be left.

Exodus 23:19 "The first of the firstfruits of thy land thou shalt bring into the house of the LORD thy God. Thou shalt not seethe a kid in his mother's milk."

It seems that, the custom of the land was to boil the kid (goat) in milk. It would have been extra cruel to boil the baby goat in its own mother's milk. Perhaps, this was why God commanded them not to do this. In Orthodox homes, milk and meat are not served together at the same meal. Perhaps, this is the reason why they do not. God expects firstfruit gifts, then He can multiply the gift. To multiply something, you have to have something to start with.

Exodus 23:20 "Behold, I send an Angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared."

"Angel", here, is capitalized, and this, probably, indicated the Lord. Just as the Lord went before them to help them, He goes before us, the Christians, too, leading the way. The place for them was already prepared. They would have a few struggles to overcome along the way, but they would make it to the promised land.

Exodus 23:21 "Beware of him, and obey his voice, provoke him not; for he will not pardon your transgressions: for my name [is] in him."

This is surely speaking of the Lord (only God can pardon sin). This is the second person in the Trinity. God demands our obedience. God esteems obedience more than sacrifice. I Samuel 15:22 "And Samuel said, Hath the LORD [as great] delight in burnt offerings and sacrifices, as in obeying the voice of the LORD? Behold, to obey [is] better than sacrifice, [and] to hearken than the fat of rams." The quote "my name is in him" indicates that this is truly the Lord.

Exodus 23:22 "But if thou shalt indeed obey his voice, and do all that I speak; then I will be an enemy unto thine enemies, and an adversary unto thine adversaries."

You see, obedience to God brings Divine Protection. God will fight your battles for you. What God is saying, here, is that anyone who attacks God's people physically, or verbally, have actually attacked God. God takes care of His children.

Exodus 23:23 "For mine Angel shall go before thee, and bring thee in unto the Amorites, and the Hittites, and the Perizzites, and the Canaanites, the Hivites, and the Jebusites: and I will cut them off."

God was angry with all these people who were occupying Canaan, or the promised land. They worshipped false gods, and God had given them a time to repent; and they did not. Now, God was going to take their land, and give it to the Children of Israel. they could not fail, God was with them.

Exodus 23:24 "Thou shalt not bow down to their gods, nor serve them, nor do after their works: but thou shalt utterly overthrow them, and quite break down their images."

We see why God was angry with these people. They were worshipping false gods. the first thing God wanted the Children of Israel to do, was destroy the images of these false gods.

Exodus 23:25 "And ye shall serve the LORD your God, and he shall bless thy bread, and thy water; and I will take sickness away from the midst of thee."

If these Children of Israel stayed obedient to God, and worshipped Him only and tore down these images of false gods, we see wonderful blessings spoken upon them. They would have plenty to eat, and drink, and not one of them would get sick. Many sicknesses in our society today are brought on because of sin in our lives. Aids is a very good example of that. Not every single person brought it on himself, because there are those who acquired it from blood transfusions; but the great majority got it, because of sins they were committing. Many other diseases would be nearly done away with, if people would lay their cigarettes and whiskey down.

Exodus 23:26 "There shall nothing cast their young, nor be barren, in thy land: the number of thy days I will fulfil."

God had even promised that there would be no miscarriages. to the Hebrews. It was thought to be a curse not to have children. Here, God promised them children. He was, also, saying that there would be no untimely deaths, but everyone would live his allotted days out.

Exodus 23:27 "I will send my fear before thee, and will destroy all the people to whom thou shalt come, and I will make all thine enemies turn their backs unto thee."

God said, here, that Israel would move into an area, and the people's fear would be so great that they would retreat even without a fight. God had already fought for them.

Exodus 23:28 "And I will send hornets before thee, which shall drive out the Hivite, the Canaanite, and the Hittite, from before thee."

These hornets could be literal, or this could be speaking of many kinds of plagues. It could even be speaking of some army that God caused to go through the land. Whatever, or whoever, it was, we know that God caused them to go and weakened these people, so that the Children of Israel would have no problem taking them over. Remember The people being run out were heathens. they worshipped false gods.

Exodus 23:29 "I will not drive them out from before thee in one year; lest the land become desolate, and the beast of the field multiply against thee."

We see, here, that God would do this a little at a time to save the crops. Also, if He totally destroyed this area of people, there would be no one to thin the animals out. and that could become a problem.

Exodus 23:30 "By little and little I will drive them out from before thee, until thou be increased, and inherit the land."

This was done gradually to preserve the quality of the land, and also, so the Israelites could take their time in settling there.

Exodus 23:31 "And I will set thy bounds from the Red sea even unto the sea of the Philistines, and from the desert unto the river: for I will deliver the inhabitants of the land into your hand; and thou shalt drive them out before thee."

God established the borders of the Holy Land in the Scripture above. There would be a struggle, but God had promised success. We see the Children of Israel didn't kill all of them, they just drove them out. The river, here, meant the Euphrates. River translated, here, means Nahar which referred especially to the Euphrates.

Exodus 23:32 "Thou shalt make no covenant with them, nor with their gods."

This would be some good advice for us, here, in the United States. People who do not believe in God are not apt to keep their agreements. These Israelites were forbidden by God to go into agreements with these people, or to compromise God and go into agreement with their false gods. God will not be compromised. He will not stay where there are false gods.

Exodus 23:33 "They shall not dwell in thy land, lest they make thee sin against me: for if thou serve their gods, it will surely be a snare unto thee."

God will not allow His people to fellowship with people of the world. God expects our total loyalty. God would not allow any worship of heathen gods, at all. God knew if they made a treaty with them, that each would tolerate the other's worship, and in so doing the true God would be compromised. God would not bless them, if any of the world around them crept

into His church. We, Christians, today, should take note of this. God will not allow compromise. We should be careful to keep the world out of the Church.

Exodus 41 Questions

1. How many times a year shall all the males appear before God?
2. Why were the women, probably, not required to go?
3. What kind of bread was forbidden with the blood sacrifice?
4. What is symbolic of sin?
5. What did "My sacrifice" indicate?
6. What does the lamb sacrifice typify?
7. What was meant about seething a kid in the mother's milk?
8. In verse 20, why was Angel capitalized?
9. What would the Angel do?
10. In verse twenty-one. what statement left no doubt that this is speaking of the Lord?
11. What is more important to God than sacrifice?
12. What did God promise, in verse twenty-two, to do, if they obeyed Him?
13. What people would have to be removed for the Israelites to go into the promise land?
14. What did God warn His people about false gods in verse twenty-four?
15. What two things would God bless of the Israelites, if they served the Lord?
16. What special blessing would He bring, also?
17. In verse twenty-six. He promised a full life, and what else?
18. When God went before them into the land, what would He do for them?
19. What did God say, He would send to drive them out?
20. Why was God not going to drive them out in one year?
21. In verse thirty-one. God sets the boundaries of what?
22. The river, in verse thirty-one, was actually what specific river?
23. What did God warn them against doing?
24. What could our government learn from this?
25. Why did God not want them to live in the land with the Israelites?
26. What lesson can we Christians learn from this?

We will begin this lesson in Exodus 24:1 "And he said unto Moses, Come up unto the LORD, thou, and Aaron, Nadab, and Abihu, and seventy of the elders of Israel; and worship ye afar off."

We see that God has allowed actually seventy-two, counting Nadab and Abihu, to represent the twelve tribes of Israel. Moses and Aaron were to stand above these seventy-two, and only Moses would be allowed to go very close to the top of the mountain where God was. This seventy and the two eldest sons of Aaron would be allowed to go up this mountain, but not to the top. Seventy is 7 times 10. The number ten has to do with world government, and seven has to do with spiritual completeness. I believe this number was chosen to show that they were like government heads to represent their group to God. The two were allowed, because they were the next in line for priesthood through Aaron.

Exodus 24:2 "And Moses alone shall come near the LORD: but they shall not come nigh; neither shall the people go up with him."

This was very similar to the priest and their high priest. No one, except the high priest would be allowed to go into the Holy of Holies. The priest could go into the tabernacle, but not into the most holy place. It was a very dangerous thing to get too close to the presence of God. Moses (the most spiritual of this group) was the only one allowed this close to God.

Exodus 24:3 "And Moses came and told the people all the words of the LORD, and all the judgments: and all the people answered with one voice, and said, All the words which the LORD hath said will we do."

This was a detailed explanation of the commandments of the Lord. Each was explained, so that all could understand. These people would be without excuse, if they did not follow God's directions that He had given them. They all agreed to walk in the ways of God. Notice they promised to do all of the things God commanded. Remember, they had heard the voice of God earlier, as well.

Exodus 24:4 "And Moses wrote all the words of the LORD, and rose up early in the morning, and builded an altar under the hill, and twelve pillars, according to the twelve tribes of Israel."

These "...twelve pillars..." were symbolic of the covenant with the twelve tribes of Israel, These twelve pillars represented the agreement with God and these twelve tribes. This was similar to all covenants must be sealed with a sacrifice. The "...altar..." was for the sacrifice. Covenants were sealed with the shedding of blood.

Exodus 24:5 "And he sent young men of the children of Israel, which offered burnt offerings, and sacrificed peace offerings of oxen unto the LORD." Exodus 24:6 "And Moses took half of the blood, and put [it] in basins; and half of the blood he sprinkled on the altar."

This "sprinkling of the blood" was to seal the agreement between God and the people. These young men were, probably, chosen for their strength in

catching and killing the animals for sacrifice. The "burnt offering" symbolized total commitment to God. It was to be totally burned up. the peace offering symbolized living in grace and peace.

Exodus 24:7 "And he took the book of the covenant, and read in the audience of the people: and they said, All that the LORD hath said will we do, and be obedient."

This "...book..." was the book of the law that Moses had written. He read this aloud to the people, so they would completely understand. They, of their own free will and accord, agreed to be obedient to God and His law. they were without excuse, if they failed to do this.

Exodus 24:8 "And Moses took the blood, and sprinkled [it] on the people, and said, Behold the blood of the covenant, which the LORD hath made with you concerning all these words."

This "sprinkling of the blood" on the people was saying, that God had accepted the covenant, and that these were His people, Even now with Christians, the thing that saves us from Satan, is the covering of the blood of Jesus. The thing that defeated Satan was the shed blood of the Lamb, Jesus Christ.

Exodus 24:9 "Then went up Moses, and Aaron, Nadab, and Abihu, and seventy of the elders of Israel:" Exodus 24:10 "And they saw the God of Israel: and [there was] under his feet as it were a paved work of a sapphire stone, and as it were the body of heaven in [his] clearness."

The sacrificial meal followed the sacrifice of the animals to God. Moses, Aaron, Nadab, Abihu, and the seventy elders chosen of God did as God said, and went up the mountain of God for the sacrificial meal. As they were eating this meal, God revealed Himself to them. His face, probably, was not revealed, because you cannot look upon the face of God and live. Exodus 33:20 "And he said, Thou canst not see my face: for there shall no man see me, and live." I really believe what these seventy-four people saw was a presence of God. There, perhaps, was such a brightness around Him, that they really did not see His face. This clearness allowed them to see His heavenly source. A sapphire is a blue stone. It was as if He were standing in the heavenly. At any rate, they were aware of His presence.

Exodus 24:11 "And upon the nobles of the children of Israel he laid not his hand: also they saw God, and did eat and drink."

As we said before, this feast was the end of the sacrifice and covenant. This was just saying, that God didn't kill the seventy-four who saw His presence.

Exodus 24:12 "And the LORD said unto Moses, Come up to me into the mount, and be there: and I will give thee tables of stone, and a law, and commandments which I have written; that thou mayest teach them."

Moses, undoubtedly, had gone back down the mountain after the covenant feast with the seventy elders, Aaron, and his two sons. Now, this was a different call for Moses to come up the mountain to meet with God privately. God would give this written law to Moses, and Moses was to come back and teach this law to the Children of Israel. The Ten Commandments (decatalogue)

were written in stone by God to show their permanence. They were to endure from generation to generation. These laws were not made by man, but by God.

Exodus 24:13 "And Moses rose up, and his minister Joshua: and Moses went up into the mount of God."

This was the first mention of Joshua as minister. this, undoubtedly, meant that he was to help Moses. Moses obeyed the voice of God, and went up the mountain to meet with God.

Exodus 24:14 "And he said unto the elders, Tarry ye here for us, until we come again unto you: and, behold, Aaron and Hur [are] with you: if any man have any matters to do, let him come unto them."

Moses told the seventy elders, who represented the people, to wait for him right there. Do not continue the journey, until he returned. Moses left Aaron and Hur as the final word on decisions, until he returned.

Exodus 24:15 "And Moses went up into the mount, and a cloud covered the mount."

God had been with them leading them in this very cloud on their journey to the promised land. God was in the thick cloud to keep them from seeing Him.

Exodus 24:16 "And the glory of the LORD abode upon mount Sinai, and the cloud covered it six days: and the seventh day he called unto Moses out of the midst of the cloud."

This "...six days..." here coincides with the six days in which God created the earth. the seventh day was set aside as a day to commune with God. this was just what happened here. This six days was part of the forty days Moses fasted on This mountain. Moses left Joshua, here, and went up by himself.

Exodus 24:17 "And the sight of the glory of the LORD [was] like devouring fire on the top of the mount in the eyes of the children of Israel."

This was saying, that all the people saw was a big fire and smoke on the mountain top. As we have said before, God's appearance, many times, is associated with fire. "For our God is a consuming fire." Hebrews 12:29.

Exodus 24:18 "And Moses went into the midst of the cloud, and gat him up into the mount: and Moses was in the mount forty days and forty nights."

"Forty" means time of testing. Truly, this was a time of testing for the children of Israel, and we will discover later on that they failed the test. My own personal opinion about this time that Moses spent in such close relation with God, was for God to fill Moses with the information to write the first five books of the Bible, and to give him all the commandments and ordinances. God, probably, explained their usage in great detail, as well, to Moses. He also gave Moses the exact plans for the building of the tabernacle in the wilderness. I personally believe that the reason Moses' head shone, when he came down the mountain was because Moses had taken on

the mind of Christ. God had filled his head with knowledge of God. We will get into this further in another lesson.

Exodus 42 Questions

1. Who was Moses to bring with him on the mountain to worship afar off?
2. Why does the author believe seventy elders were chosen?
3. Why were Nadab and Abihu allowed to go?
4. Who alone was to come near the Lord?
5. After God spoke with Moses, what did Moses tell the people?
6. After God spoke with Moses, what did Moses tell the people?
7. What did the people answer?
8. What did Moses write?
9. Why did he build twelve pillars?
10. Who offered the burnt offerings?
11. What was the name of the other offering?
12. What did Moses do with half the blood?
13. What did the sprinkling of the blood indicate?
14. What did the burnt offering symbolize?
15. What did the peace offering symbolize?
16. Why did Moses read the book to the people?
17. What did Moses sprinkle on the people?
18. What did this symbolize?
19. What did verse 10 mean by "...they saw the God of Israel..."?
20. What makes the author believe they did not see His face?
21. What color is a sapphire?
22. Why did they eat and drink?
23. What did the Scripture "...and be there..." mean to Moses?
24. What would God give Moses on the mountain top?
25. Who was Moses' minister?
26. What instructions did Moses give the seventy elders?
27. Who was in charge while Moses was gone?
28. What covered the mount?
29. How many days did Moses wait on the mount until God called him into the cloud?
30. In the eyes of the children of Israel, what did the glory of God look like?
31. Quote Hebrews chapter 12 verse 29.
32. How many days was Moses in the mount?
33. What does this number symbolize?
34. Why does the author believe Moses talked to God for this long?

We will begin this lesson in Exodus 25:1 "And the LORD spake unto Moses, saying,"

Exodus 25:2 "Speak unto the children of Israel, that they bring me an offering: of every man that giveth it willingly with his heart ye shall take my offering."

We see in these two verses, above, the type of giving that is pleasing to God. Gifts given with love from the heart are acceptable to God. Those who give grudgingly, or of necessity, might as well keep it, because it is unacceptable to God. Second Corinthians chapter 9, verse 7, "Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver." I truly believe that if a person gives because it is expected of him, or her and really doesn't want to give, the gift does not benefit God, or the giver. A person who truly loves God, wants to give. In fact, he usually give much more than is expected of him.

Exodus 25:3 "And this [is] the offering which ye shall take of them; gold, and silver, and brass,"

Exodus 25:4 "And blue, and purple, and scarlet, and fine linen, and goats' [hair],"

Exodus 25:5 "And rams' skins dyed red, and badgers' skins, and shittim wood,"

Exodus 25:6 "Oil for the light, spices for anointing oil, and for sweet incense,"

Exodus 25:7 "Onyx stones, and stones to be set in the ephod, and in the breastplate."

The "gold" was needed mostly for everything in the Holy of Holies where God dwelt. All items had to be either 24 kt gold or 24 kt gold overlaid. The spiritual meaning of gold has to do with purity associated with God. There is no need for us to try to figure out where all this gold came from. We do know from Scripture that this nearly three million people spoiled the Egyptians, and brought gold and other precious metals into the wilderness with them. Perhaps, they, also, had gold and other precious items handed down from other generations.

The spiritual meaning of "silver" is redemption. Items associated with the tabernacle, other than in the Holy place were silver. The people came to be redeemed. "Brass" has to do with judgment and strength. The "blue", "purple", and "scarlet", probably, were the colors of material. These three colors also have spiritual meanings and are known as God's special colors. "Blue" means heavenly, "scarlet", or red means life or blood, and "purple" shows royalty. You see, all three have very important spiritual meanings.

The spiritual meaning of "fine linen" is moral purity.

The Hebrew women were well-known for their weaving ability. This "goats' hair", probably was chosen for it's strength and durability, as were the "rams' skins " and "badgers' skins". Perhaps, it was chosen because of its watershedding ability, as well. This "rams' skin dyed red" was, probably, because it could be seen inside the temple.

This "shittim wood" was chosen for its usefulness in making cabinets. Wood has to do with worldliness.

The "oil for the light" was to be pure olive oil beaten. Olive oil is symbolic of the Holy Spirit of God. Of Course, Jesus is the Light, as well.

The "spices" for the anointing oil were myrrh, sweet cinnamon, sweet calamus, and cassia.

"Onyx" is usually a black stone, today, and not a precious stone. The word that has been translated "onyx", here, indicates a bright precious stone. On these two stones (one for each side of the shoulder) were written the names of the twelve tribes of Israel. The "ephod" was part of the garment of the High priest. This was his priestly robe. The color of the robe was blue. The "breastplate" worn over this robe had twelve precious stones set in it representing the twelve tribes of Israel. There was a pocket behind this breastplate next to the heart of the High Priest that contained the Urim and Thummin. Some believe this was represented by a diamond engraved with the unspeakable name of God Almighty. "Urim" means lights, or fire, and "Thummin" means perfections. These twelve stones on the breastplate, above, were mounted in gold, and there were four rows of three stones. Many of the precious stones were represented.

Exodus 25:8 "And let them make me a sanctuary; that I may dwell among them."

"Sanctuary" means hallowed place, or holy place. God's desire has always been to fellowship with His creation (mankind). God wanted them to build Him a place, so He could be near them.

Exodus 25:9 "According to all that I shew thee, [after] the pattern of the tabernacle, and the pattern of all the instruments thereof, even so shall ye make [it]."

The original (that the pattern was copied by for the tabernacle) is in heaven. The Lord opened Moses' eyes and allowed him to see this tabernacle. It really doesn't matter, whether this was a vision, or an actual sighting. The main thing is that the Lord allowed him to see the structure and the furniture. When Moses viewed the tabernacle, the Lord implanted in his mind a lasting picture, so that he would make no mistakes in reproducing it here on the earth.

Exodus 25:10 "And they shall make an ark [of] shittim wood: two cubits and a half [shall be] the length thereof, and a cubit and a half the breadth thereof, and a cubit and a half the height thereof."

Most people understand this cubit to be 18 inches. Using that measurement, this box was 45 inches long, 27 inches wide, and 27 inches high.

Exodus 25:11 "And thou shalt overlay it with pure gold, within and without shalt thou overlay it, and shalt make upon it a crown of gold round about."

Exodus 25:12 "And thou shalt cast four rings of gold for it, and put [them] in the four corners thereof; and two rings [shall be] in the one side of it, and two rings in the other side of it."

Exodus 25:13 "And thou shalt make staves [of] shittim wood, and Over0lay them with gold."

Exodus 25:14 "And thou shalt put the staves into the rings by the sides of the ark, that the ark may be borne with them."

This ark (box) was covered by gold inside and out, because it stayed in the presence of God. God cannot look upon anything that is not pure; this was the purpose of the gold. The box being gold inside was because it would contain a piece of Mannah which fell from heaven. This Mannah is symbolic of Jesus, who is the Bread of life. It will, also, contain Aaron's rod that bloomed, and the two stone tables of the Ten Commandments (Decalogue). It would be certain death for anyone touching the actual ark, after Moses sets it up. Only designated people would be able to touch the shittim wood poles covered with gold, that the ark would be carried with. Picture in your mind a box nearly four ft. long, a little over two ft. wide, and two ft. high. These poles were longer than the ark and, they hung in these gold rings attached to the sides of the box.

Exodus 25:15 "The staves shall be in the rings of the ark: they shall not be taken from it." Exodus 25:16 "And thou shalt put into the ark the testimony which I shall give thee."

God was just telling Moses, here, to leave the carrying poles in the rings on the side of the ark, and later God would tell him what to put into the ark.

Exodus 25:17 "And thou shalt make a mercy seat [of] pure gold: two cubits and a half [shall be] the length thereof, and a cubit and a half the breadth thereof."

This seat was an exact cover for the box called the ark. Here, again, this was pure gold, because it would be in the presence of God. This slab of pure gold, that made up this seat, would weigh 750 pounds or more. Gold is troy weight, so this slab had 9000 ozs. of pure gold. Today's price of gold is approximately \$450 per oz. so the value on today's market of just this mercy seat would be \$4,050,000.00. That was not all of the gold in the Holy of Holies, this was just the value of the mercy seat.

Exodus 25:18 "And thou shalt make two cherubims [of] gold, [of] beaten work shalt thou make them, in the two ends of the mercy seat."

"Cherubim" in the Strong's Concordance means imaginary figure. These cherubims were symbolic of the holiness of God, and they being on each side seems to indicate that these winged figures' duty was to guard the holiness of the ark. They faced each other overlooking the ark, but with bowed heads. Cherubims were mentioned in Genesis 3:24 guarding the entrance to the Garden of Eden. Whatever these figures were, they were of heavenly nature, and their purpose seems to be to protect something. These were not normal images of a man, because they have wings. God dwells above them and between them. It was indicated in Ezekiel 10:14-16, that these living creatures called cherubims had four faces (symbolic of the four gospels). We will get into this more fully later.

Exodus 25:19 "And make one cherub on the one end, and the other cherub on the other end: [even] of the mercy seat shall ye make the cherubims on the two ends thereof."

These cherubims were like angelic beings (and as we said could be symbolic of the good news of the four gospels). We do not know absolutely for sure what they were. We do know they are godly (made of gold). We do know they served God, and in this case, hovered over the mercy seat. If you think about it; Matthew, Mark, Luke, and John do protect the teaching of the mercy of God.

Exodus 25:20 "And the cherubims shall stretch forth [their] wings on high, covering the mercy seat with their wings, and their faces [shall look] one to another; toward the mercy seat shall the faces of the cherubims be."

These little cartoon drawings we see of cherubs, are not correct. These figures, whatever they were, were awesome in appearance. As we said earlier, these two cherubims (one on each end of the mercy seat) were to protect the mercy seat. This was a very Holy place, in that the presence of God was here. It seems their faces (although looking across the mercy seat toward each other) were bowed, as well. We are not told if these figures were standing or sitting, but we do know that they had wings that covered the mercy seat.

Exodus 25:21 "And thou shalt put the mercy seat above upon the ark; and in the ark thou shalt put the testimony that I shall give thee."

God's laws never change. God, Himself, looks over them, and protects them. This shittim wood box was to keep them in. This is the first mention that the mercy seat was to be placed on the top of the ark. The dimensions were the same as the top of the ark, so we had already assumed this would be where it would be put. The "testimony" included Aaron's rod that bloomed and testified of his ministry and the Mannah which testified of God's miraculous provision for mankind. The Mannah was, of course, symbolic of Jesus Christ (who is the Bread of Life). The Ten Commandments were the testimony, as well. God cared enough about mankind, that He would give us laws to determine how to live successfully on this earth.

Exodus 43 Questions

1. What did God ask of the people in V-2?
2. What conditions were attached to this?
3. What does Second Corinthians 9:7 teach us?
4. What three hard metals were they to bring?
5. What are blue, scarlet, and purple?
6. What three animals' skins were required?
7. What was the anointing oil?
8. What were the precious stones for?
9. Where would the gold be used? Why?
10. What is the spiritual meaning of gold?
11. What is "silver" symbolic of?
12. What is "brass" symbolic of?
13. What three colors are known as God's colors?
14. What does each color mean spiritually?
15. What does "wood" symbolize?
16. What was the light made from?
17. What was the "Ephod"?
18. Describe the breastplate.
19. What did God ask them to build so He could dwell with them?
20. What does it mean?
21. What was it to be patterned by?
22. What did God allow Moses to see?
23. What was the ark to be made of?
24. How long, wide, and high was the ark?
25. Why was it to be overlaid in gold inside and out?
26. What three things will this ark contain?
27. What was the penalty for touching the ark?
28. What was the mercy seat to be made of?
29. What was about the minimum weight of the mercy seat?
30. What would that make it worth at \$450 per oz of gold?
31. Where were the cherubims to be?
32. What does Strong's Concordance say that "cherubim" means?
33. What do we know for sure about the cherubim?
34. What shall the cherubims cover the mercy seat with?
35. Why is this such a Holy place, where the ark is?
36. What does "testimony" indicate?

We will continue this lesson in:

Exodus 25:22 "And there I will meet with thee, and I will commune with thee from above the mercy seat, from between the two cherubims which [are] upon the ark of the testimony, of all [things] which I will give thee in commandment unto the children of Israel."

God did not want Israel to have an earthly king. God's plan was that He would rule the people Himself. Moses would come to the Holy of Holies, and God would tell Moses what to tell the people. God's presence would be directly above the mercy seat, which covered the ark that contained the testimony. The Lord's desire was to fellowship with His people. The fact that the law was inside the ark, and the mercy seat covered it, and the blood of the Lamb was spread on the mercy seat shows us that God wanted to have mercy on man, instead of judgment. When God looks down, He sees the shed blood of the Lamb and has mercy.

Exodus 25:23 "Thou shalt also make a table [of] shittim wood: two cubits [shall be] the length thereof, and a cubit the breadth thereof, and a cubit and a half the height thereof."

This "table" is 3 feet long, 18 inches wide and 27 inches high made, again, with shittim wood. This table of wood was symbolic of earthliness. It would have to be covered with gold.

Exodus 25:24 "And thou shalt overlay it with pure gold, and make thereto a crown of gold round about."

Here, again, in the presence of God, everything had to be gold, or 24 kt overlay.

Exodus 25:25 "And thou shalt make unto it a border of an hand breadth round about, and thou shalt make a golden crown to the border thereof round about."

This was like a raised place about 6 inches wide of gold around the table.

Exodus 25:26 "And thou shalt make for it four rings of gold, and put the rings in the four corners that [are] on the four feet thereof."

Here, again, the "four rings of gold" were so the people who carried the table would not have to touch it.

Exodus 25:27 "Over against the border shall the rings be for places of the staves to bear the table." Exodus 25:28 "And thou shalt make the staves [of] shittim wood, and overlay them with gold, that the table may be borne with them."

These poles went through the rings, and the men carried them with the poles.

Exodus 25:29 "And thou shalt make the dishes thereof, and spoons thereof, and covers thereof, and bowls thereof, to cover withal: [of] pure gold shalt thou make them."

These "dishes", like everything else that came in close contact with God, had to be 24 kt gold, or 24 kt gold overlay. These were, probably, the vessels in which the bread was brought to the table. These were, also, the incense holders. Some of these vessels were used in the drink offerings.

Exodus 25:30 "And thou shalt set upon the table shewbread before me alway."

Jesus is the Bread of Life. These loaves were to be a continuous offering. We must eat of the Bread of Life every day to be able to live victorious lives. Salvation is a daily walk. The Bread (Bible) must be consumed continuously to keep us on the right track.

Exodus 25:31 "And thou shalt make a candlestick [of] pure gold: [of] beaten work shall the candlestick be made: his shaft, and his branches, his bowls, his knops, and his flowers, shall be of the same."

Here, again, the Light of the world is Jesus Christ. This "candlestick" symbolizes Him. This was all pure 24 kt gold. These "flowers", "knops", etc. were decorations on the candlestick.

Exodus 25:32 "And six branches shall come out of the sides of it; three branches of the candlestick out of the one side, and three branches of the candlestick out of the other side:"

This was just saying that there were six stems, besides the main stem which holds light. This made seven lights coming from this candlestick. In Revelation chapter 4, verse 5 we read, "And out of the throne proceeded lightnings and thunderings and voices: and there were seven lamps of fire burning before the throne, which are the seven Spirits of God." Now, whether this was the same, or not, we have no way of knowing. If it was the same, the seven holders of burning light symbolized the seven Spirits of God, here, in the Holy place in the tabernacle.

Exodus 25:33 "Three bowls made like unto almonds, [with] a knop and a flower in one branch; and three bowls made like almonds in the other branch, [with] a knop and a flower: so in the six branches that come out of the candlestick."

This was just saying, that each stem that came out of the main candlestick stand, had three decorations for the light stem. The shape of the light container was like an almond. Each was decorated with three knops and three flowers. This "knop" meant a wreath-like button. A decoration is the explanation of the knop.

Exodus 25:34 "And in the candlestick [shall be] four bowls made like unto almonds, [with] their knops and their flowers."

Each stem had three decorations on the light stem, but the center had four places decorated one after the other.

Exodus 25:35 "And [there shall be] a knop under two branches of the same, and a knop under two branches of the same, and a knop under two branches of the same, according to the six branches that proceed out of the candlestick."

This was just explaining how this was put together. The buttons were on the bottom side of the bowls.

Exodus 25:36 "Their knops and their branches shall be of the same: all it [shall be] one beaten work [of] pure gold."

This was to have no other metals, or no alloy at all. This had to be 24 kt gold, also.

Exodus 25:37 "And thou shalt make the seven lamps thereof: and they shall light the lamps thereof, that they may give light over against it."

These lights were never to go out. They were to burn continuously. This was symbolic of the fact that the power of Jesus in our lives shall never be diminished. He is a continuous light in our lives.

Exodus 25:38 "And the tongs thereof, and the snuffdishes thereof, [shall be of] pure gold."

This "snuffdish" was something with which to pick up the fragments from the wicks. These tongs were used in trimming the wicks of the lamps. They, too, were to be made of pure gold.

Exodus 25:39 "[Of] a talent of pure gold shall he make it, with all these vessels."

This "talent of pure gold" would have been worth over \$25,000 in U.S. money. This was speaking of the small vessels.

Exodus 25:40 "And look that thou make [them] after their pattern, which was shewed thee in the mount."

He was not to vary in design, or raw material, or size, or even in the most minute point; but was to make everything exactly as he had seen, and by God's instruction.

The tabernacle, and everything in it, was God caring for mankind. This was a place where God met with man.

Exodus 44 Questions

1. Where will God commune with Moses?
2. Who was to rule Israel?
3. How do we know that God wanted to have mercy on His people?
4. What was the table to be made of?
5. What were the dimensions of the table?
6. What covered the ark?
7. What was it made of?
8. How wide was the border on the table to be?
9. Where were the four gold rings to be mounted?
10. What were the rings used for?
11. What were all of the small vessels to be made of?
12. What were some of the things these vessels were used for?
13. Who is the Bread of Life?
14. Salvation is a _____.
15. What metal was the candlestick to be made of?
16. Who is the Light of the world?
17. What were the flowers and knops?
18. How many light holders were on the candlestick?
19. What were they, perhaps, symbolic of?
20. What was different about the center stand and the six stems that branched off from it?
21. How often were the lights to burn?
22. What was the snuffdish for?
23. What was the use of the tongs?
24. About what was the worth of a talent of gold?
25. What did God warn Moses to do?
26. What was the tabernacle and everything in it, really?

We will begin this lesson in Exodus 26:1 "Moreover thou shalt make the tabernacle [with] ten curtains [of] fine twined linen, and blue, and purple, and scarlet: [with] cherubims of cunning work shalt thou make them."

The Greek word translated "tabernacle" means any habitation made of green boughs, skin, and cloth. A tabernacle, in the realm of godly people, is a place to commune with God. There is a glorious tabernacle in heaven, that we are all trying to reach.

These ten curtains were to be made of linen. Their color would be blue, purple and scarlet. These Hebrew women were clever in weaving, and the design of the cherubim was to be woven into the curtains. We will take another look, here, at the materials for the curtains. "Linen" symbolizes holiness and righteousness. "Blue" means heavenly and shows us God's love. "Red" and "purple" are godly colors, as well. They show us God manifest in the flesh, and red shows us the sacrifice of His blood. Purple shows royalty.

These ten curtains were for the main tabernacle, not for the outer court.

Exodus 26:2 "The length of one curtain [shall be] eight and twenty cubits, and the breadth of one curtain four cubits: and every one of the curtains shall have one measure." Exodus 26:3 "The five curtains shall be coupled together one to another; and [other] five curtains [shall be] coupled one to another."

This was just saying, that it took five curtains for each side of the tabernacle.

Exodus 26:4 "And thou shalt make loops of blue upon the edge of the one curtain from the selvedge in the coupling; and likewise shalt thou make in the uttermost edge of [another] curtain, in the coupling of the second."

Exodus 26:5 "Fifty loops shalt thou make in the one curtain, and fifty loops shalt thou make in the edge of the curtain that [is] in the coupling of the second; that the loops may take hold one of another." Exodus 26:6 "And thou shalt make fifty taches of gold, and couple the curtains together with the taches: and it shall be one tabernacle."

God is showing us in these couplings, that the church is one. This oneness cannot be done by man, but is rather in the Spirit (done by heavenly hands) God, Himself. The blue symbolizes heavenly, and the gold couplings show us God. The unity of the church is through the workings of God. This tells us that both sides were the same, fifty on each side. Fifty means jubilee and setting the captives free.

Exodus 26:7 "And thou shalt make curtains [of] goats' [hair] to be a covering upon the tabernacle: eleven curtains shalt thou make." Exodus 26:8 "The length of one curtain [shall be] thirty cubits, and the breadth of one curtain four cubits: and the eleven curtains [shall be all] of one measure."

This was saying, each curtain was 45 feet by 6 feet.

This covering of "goats' hair" could have been made from the skins of the goats sacrificed for sin offerings. At any rate, these skins symbolized the removal of our sins by the Lord Jesus. This was, perhaps, why the goats' hair was used. The second goat of the sin offering was a scapegoat. The sins of the people were put on him, and he was driven from the city, while the first goat was killed as a sin offering. Jesus took our sins upon His body. He became sin for us. We are free from sin, because we took on His righteousness in place of our sins. This goat hair covering went over the linen.

Exodus 26:9 "And thou shalt couple five curtains by themselves, and six curtains by themselves, and shalt double the sixth curtain in the forefront of the tabernacle."

This was just saying, that each side had five of these curtains, and the sixth of one side went to the front of the tabernacle.

Exodus 26:10 "And thou shalt make fifty loops on the edge of the one curtain [that is] outmost in the coupling, and fifty loops in the edge of the curtain which coupleth the second."

Exodus 26:11 "And thou shalt make fifty taches of brass, and put the taches into the loops, and couple the tent together, that it may be one."

"Brass" has to do with judgment. These connectors next to this goats' hair (sacrifice for sin) truly went together. Fifty is a spiritual number which has to do with Jubilee and Pentecost. In all of these things combined, here, we can see God is the Judge. We have been judged guilty. The goat was sacrifice for sin. God accepted the substitute, and we have been set free from sin and death.

Exodus 26:12 "And the remnant that remaineth of the curtains of the tent, the half curtain that remaineth, shall hang over the backside of the tabernacle."

Exodus 26:13 "And a cubit on the one side, and a cubit on the other side of that which remaineth in the length of the curtains of the tent, it shall hang over the sides of the tabernacle on this side and on that side, to cover it."

We see this covering was like a tent and goes over, as well as around the tabernacle.

Exodus 26:14 "And thou shalt make a covering for the tent [of] rams' skins dyed red, and a covering above [of] badgers' skins."

These "rams' skins dyed red" depicted the blood that Jesus shed for our sins. The "badgers skins" had to do with the outward appearance not being beautiful. All of these skins had something to do with Jesus' sacrifice for us. It was written of Jesus, Isaiah 53:2 "For he shall grow up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and when we shall see him, [there is] no beauty that we should desire him." Isaiah 53:3 "He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were [our] faces from him; he was despised, and we esteemed him not." Isaiah 53:4 "Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted."

We can easily see that outward appearance was not what made Jesus beautiful to us, but what was within. This was what we should see in the badgers' skin here.

Exodus 26:15 "And thou shalt make boards for the tabernacle [of] shittim wood standing up."

Exodus 26:16 "Ten cubits [shall be] the length of a board, and a cubit and a half [shall be] the breadth of one board."

Exodus 26:17 "Two tenons [shall there be] in one board, set in order one against another: thus shalt thou make for all the boards of the tabernacle."

These boards that support the sides of the tabernacle were 15 ft. high and 27 inches wide. These "tenons" were like dowel pins that fit them together. These boards made of wood were to strengthen the sides of the tabernacle.

Exodus 26:18 "And thou shalt make the boards for the tabernacle, twenty boards on the south side southward."

These "twenty boards", 27 inches each, would cover 45 feet. which was exactly the length of the tabernacle per side. The whole tabernacle was 45 ft by 15 ft. Fifteen by 30 was the Holy place and 15 by 15 the Most Holy place. The Holy place and the Most Holy place together (which made up the tabernacle) were 45 ft by 15 ft.

Exodus 26:19 "And thou shalt make forty sockets of silver under the twenty boards; two sockets under one board for his two tenons, and two sockets under another board for his two tenons."

"Silver" is symbolic of redemption. There was redemption between God and the sinful earth out there in the wilderness. These sockets were on the ground under the boards.

Exodus 26:20 "And for the second side of the tabernacle on the north side [there shall be] twenty boards:"

Exodus 26:21 "And their forty sockets [of] silver; two sockets under one board, and two sockets under another board."

This was a repetition of verses 18 and 19, except it was on the opposite side of the tabernacle.

Exodus 26:22 "And for the sides of the tabernacle westward thou shalt make six boards."

Exodus 26:23 "And two boards shalt thou make for the corners of the tabernacle in the two sides."

In verse 22, this covered 13 1/2 feet of the 15 feet; so in verse 23, the boards in the corners connected the west and the north and south sides.

Exodus 26:24 "And they shall be coupled together beneath, and they shall be coupled together above the head of it unto one ring: thus shall it be for them both; they shall be for the two corners."

This was just telling that these two corners were connected to the sides by coupling them at the top and bottom.

Exodus 26:25 "And they shall be eight boards, and their sockets [of] silver, sixteen sockets; two sockets under one board, and two sockets under another board."

This "eight" was the six plus the two corner boards.

Exodus 26:26 "And thou shalt make bars [of] shittim wood; five for the boards of the one side of the tabernacle,"

Exodus 26:27 "And five bars for the boards of the other side of the tabernacle, and five bars for the boards of the side of the tabernacle, for the two sides westward."

Exodus 26:28 "And the middle bar in the midst of the boards shall reach from end to end."

Exodus 26:29 "And thou shalt overlay the boards with gold, and make their rings [of] gold [for] places for the bars: and thou shalt overlay the bars with gold."

These gold plated shittim wood poles fit into the gold rings to strengthen the walls of the tabernacle. As we have said before, this wood (worldly) could not be exposed in the near presence of God, so they had to be gold plated.

Exodus 26:30 "And thou shalt rear up the tabernacle according to the fashion thereof which was shewed thee in the mount."

This tabernacle was fixed where it could be quickly assembled, or disassembled. These dowels in each board just fit together tightly and the poles gave it extra strength, when they were run through the gold rings. Moses was cautioned again, here, that the tabernacle must be raised the same way every time, just like he had been shown by God.

Exodus 26:31 "And thou shalt make a veil [of] blue, and purple, and scarlet, and fine twined linen of cunning work: with cherubims shall it be made:" Exodus 26:32 "And thou shalt hang it upon four pillars of shittim [wood] overlaid with gold: their hooks [shall be of] gold, upon the four sockets of silver."

Here, again, we see the "silver" was on the ground between God and the sinful earth. This "veil of blue, and purple, and scarlet, and fine twined linen" were symbolic of Jesus' flesh. Read Hebrews chapter 9 verses 3 through 8 and see this speaking of Jesus. Hebrews chapter 10 verse 20 tells us explicitly that this veil symbolizes Jesus' flesh. I quote, Hebrews 10:20 "By a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh;" We spoke earlier about "blue", "purple", and "red" being God's special colors, and "linen" means righteousness; so it is not difficult to see the symbolisms here.

Exodus 26:33 "And thou shalt hang up the veil under the taches, that thou mayest bring in thither within the veil the ark of the testimony: and the veil shall divide unto you between the holy [place] and the most holy."

This "veil" was between the holy place and the most holy place, and no one entered there, except the high priest. The high priest had to be properly attired, and bring blood to put on the mercy seat. If the high priest entered unworthily, God killed him.

Exodus 26:34 "And thou shalt put the mercy seat upon the ark of the testimony in the most holy [place]."

The only furniture in the Holy of Holies was the ark of the Covenant. As we said before, the ark was like a box. It was covered inside and out with 24 kt gold. It contained the stones the Ten Commandments were written on, the Manna, and Aaron's rod that bloomed. The ark was covered with the mercy seat which was 24 kt solid gold worth, by our money, over four million dollars. The cherubims overlooked the mercy seat. The presence of God was between the cherubims above them and the mercy seat.

Exodus 26:35 "And thou shalt set the table without the veil, and the candlestick over against the table on the side of the tabernacle toward the south: and thou shalt put the table on the north side."

We see that the candlestick of beaten gold and the table covered with 24 kt gold (which held the twelve loaves of bread) were just outside the vail and were in the Holy Place. We said before the candlestick and the bread were both symbolic of Jesus. Jesus, when He died on the cross, tore the temple curtain in two from the top to the bottom and opened the way into the Most Holy Place for you and me.

Exodus 26:36 "And thou shalt make an hanging for the door of the tent, [of] blue, and purple, and scarlet, and fine twined linen, wrought with needlework."

Exodus 26:37 "And thou shalt make for the hanging five pillars [of] shittim [wood], and overlay them with gold, [and] their hooks [shall be of] gold: and thou shalt cast five sockets of brass for them."

Jesus is the door to heaven, There is no other way. We see Jesus, again, here, in this curtain. This time, it showed Him as the door. The "sockets of brass", here, showed that Jesus is the Judge of the world. The number five indicates grace. In Isaiah chapter 9 verse 6 we read of the five names of grace for Jesus. Isaiah 9:6 "For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace." This curtain was held up by five pillars (these names).

Exodus 45 Questions

1. What kind of material were the ten curtains of the tabernacle made of? what colors?
2. What does "tabernacle" mean?
3. What does "linen" symbolize?
4. What does "blue" symbolize?
5. What does the "red" color show us?
6. How long should each curtain be in V-2?
7. Where were the loops of blue to be taken from?
8. How many loops and taches should be connected?
9. The unity of the church is through _____.
10. The curtains of goats' hair were what size?
11. What did the goats' hair symbolize?
12. What was the second goat of a sin offering called?
13. This sixth curtain, that was to be doubled in the forefront of the tabernacle, was what?
14. What does "brass" have to do with?
15. What does the number fifty mean? (two things)
16. In V-12, the covering was like a _____.
17. The rams' skins were dyed what color?
18. What was the last skin covering outside the tabernacle?
19. What did these red rams' skins depict?
20. What makes Jesus beautiful to believers?
21. What was the length and breadth of the wall boards?
22. What were they made of?
23. What were the tenons?
24. Twenty boards, 27 inches, will cover what space?
25. What were the dimensions of the whole tabernacle?
26. What were the forty sockets under the boards made of?
27. What does that mean to us?
28. These gold plated shittim wood poles helped in what way?
29. What was the veil between the Holy Place and Most Holy Place made of?
30. What was it symbolic of?
31. What was the only time the most holy place could be entered?
32. Who could enter?
33. What must he have with him?
34. Where were the candlestick and the table of shewbread located?
35. This hanging for the tent door showed us what?
36. Name five names of Jesus, that shows us His grace?

Notes

We will begin this lesson in Exodus 27:1 "And thou shalt make an altar [of] shittim wood, five cubits long, and five cubits broad; the altar shall be foursquare: and the height thereof [shall be] three cubits."

This altar was 7 1/2 feet square and 4 1/2 feet high.

Exodus 27:2 "And thou shalt make the horns of it upon the four corners thereof: his horns shall be of the same: and thou shalt overlay it with brass."

"Brass" has to do with judgment. The brazen altar was the first thing a person came to, when, he entered the court. A person who comes to God has to go to the place of repentance first. You cannot truly worship God, until you realize you have sinned, repent, be saved, and then worship God. The place of repentance was before the place of baptism. This altar was outside the holy place in the outer court. When someone would sin, he would run to this place, grab hold of these horns of mercy, and beg for forgiveness. Even the priest on the way to the sanctuary had to pass by this brazen altar. This was a place of purging away sin. There was an altar in the holy place, but an individual could not go to that altar. This brazen altar was available to everyone. These "horns" on the corners of this altar showed God's strength, not man's. This altar not only made man conscious of his sin, but was a place where man could come and make peace with God. This altar, in that sense, was symbolic of the cross of Jesus, which does the same thing. We, Christians, find our place of repentance at the cross of Jesus.

Exodus 27:3 "And thou shalt make his pans to receive his ashes, and his shovels, and his basins, and his fleshhooks, and his firepans: all the vessels thereof thou shalt make [of] brass."

Everything to do with this brazen altar was of the very same metal. These instruments did not need to be gold, because they would not be used in the Holy Place or the Most Holy Place.

Exodus 27:4 "And thou shalt make for it a grate of network [of] brass; and upon the net shalt thou make four brasen rings in the four corners thereof."

This was just explaining the rings in the four corners to carry it with and, also, the grate to place the sacrifice on.

Exodus 27:5 "And thou shalt put it under the compass of the altar beneath, that the net may be even to the midst of the altar."

The "compass", here, was, probably, some sort of circle around the altar. Whether ornamental, or to catch the residue to keep it from falling off the altar, was not indicated. Anything we might say about this would be pure guessing.

Exodus 27:6 "And thou shalt make staves for the altar, staves [of] shittim wood, and overlay them with brass."

Exodus 27:7 "And the staves shall be put into the rings, and the staves shall be upon the two sides of the altar, to bear it."

These "staves", as we have said before, were just poles that were slipped through the rings, and people got hold of the poles and carried the altar. This brazen altar and everything about it matched. Brass was to be used with brass. this did not come in direct contact with God, and was not necessary to be made of gold.

Exodus 27:8 "Hollow with boards shalt thou make it: as it was shewed thee in the mount, so shall they make [it]."

This "Hollow", here, was, probably, speaking of the altar where the offering was sacrificed. Probably, dirt, or sand, was put in this hollow and the sacrifice was placed above that. At any rate, this altar was hollow in the middle.

Exodus 27:9 "And thou shalt make the court of the tabernacle: for the south side southward [there shall be] hangings for the court [of] fine twined linen of an hundred cubits long for one side:"

The long part of this outside court was a wall of linen 150 feet long.

Exodus 27:10 "And the twenty pillars thereof and their twenty sockets [shall be of] brass; the hooks of the pillars and their fillets [shall be of] silver."

These "fillets" were thought to be connecting rods that held the tops of the curtains together and that the curtains actually hung from.

Exodus 27:11 "And likewise for the north side in length [there shall be] hangings of an hundred [cubits] long, and his twenty pillars and their twenty sockets [of] brass; the hooks of the pillars and their fillets [of] silver."

This "north side" and "south side" were both 150 feet long, and this was held up by 20 pillars, This "curtain of linen" (righteousness) was going out around the entire court of the tabernacle.

Exodus 27:12 "And [for] the breadth of the court on the west side [shall be] hangings of fifty cubits: their pillars ten, and their sockets ten."

Exodus 27:13 "And the breadth of the court on the east side eastward [shall be] fifty cubits."

The east and the west outside walls were 75 feet wide. This made the outside enclosure 75 ft. by 150 ft. As we said before, anyone could come here for help from God. The metals, in all of this, give us the progression a Christian goes through on his way to God. The first thing is, we judge ourselves, which is represented by bronze. Then we seek redemption in Jesus. Redemption is symbolized by silver. God accepts us, and brings us into His presence. Gold is symbolic of the presence of God. We find this progression: in the outer court -bronze, at the entrance. In the Holy Place -silver and gold, and in the Most Holy Place -gold only.

Exodus 27:14 "The hangings of one side [of the gate shall be] fifteen cubits: their pillars three, and their sockets three."

This was just saying, that on either side of the opening entrance to the outer court there were three pillars, not counting the corner pillar, which holds the curtains up. The doorway was a curtain, as well. To enter, they just pushed this curtain back and came in. You could call it a gate, but really it was just a loose curtain hanging in the opening to keep curiosity seekers from seeing inside. Anyone repentant could come to the outer court. Some Christians today never get beyond the outer court. They have just enough faith to keep them out of hell. They never get deeper in their walk with the Lord, and make Him their Lord, as well as their Saviour.

Exodus 27:15 "And on the other side [shall be] hangings fifteen [cubits]: their pillars three, and their sockets three."

This "fifteen cubits" was 22 1/2 feet on either side of the entrance. The opening was in the middle.

Exodus 27:16 "And for the gate of the court [shall be] an hanging of twenty cubits, [of] blue, and purple, and scarlet, and fine twined linen, wrought with needlework: [and] their pillars [shall be] four, and their sockets four."

We see that this entrance into the outer court was beautiful. These beautiful heavenly colors were woven into this has such beautiful symbolism, that it cannot be overlooked. Someone outside the church can see the righteousness (linen), and they can, also, see the heavenly (three beautiful colors). This is the very thing that draws them to the church. These (four) pillars show that whosoever will can enter in at this gate. "Four" means universal, and we know that God turns no one down, because of nationality, or color, or sex, or age. Salvation is offered to whosoever will. This gate was never locked, but was always open.

Exodus 27:17 "All the pillars round about the court [shall be] filleted with silver; their hooks [shall be of] silver, and their sockets [of] brass."

Exodus 27:18 "The length of the court [shall be] an hundred cubits, and the breadth fifty every where, and the height five cubits [of] fine twined linen, and their sockets [of] brass."

As we said before, the outer court was 75 feet by 150 feet, and the curtain that went around it was 7 1/2 feet high. Brass (judgment or strength), silver (redemption). and gold (purity of God) were the three prevelent metals. Fine linen (righteousness) was the covering. Red, blue, and purple were the colors. {All were godly colors.}

Exodus 27:19 "All the vessels of the tabernacle in all the service thereof, and all the pins thereof, and all the pins of the court, [shall be of] brass."

These brass "vessels" were to be used in the outer court. Sacrifice, because of judgment, went on in the outer court.

Exodus 27:20 "And thou shalt command the children of Israel, that they bring thee pure oil olive beaten for the light, to cause the lamp to burn always."

This "beaten oil olive" is symbolic of the Holy Spirit of God. Just take the Holy Spirit out of the church, and the light will go out. This Light, that was to burn always, is the Spirit. If the Light (Spirit) goes out, the church is dead, Second Timothy chapter 3 verse 5 describes this church where the Light (spirit) is gone, V-5, "Having a form of godliness, but denying the power thereof: from such turn away."

Exodus 27:21 "In the tabernacle of the congregation without the veil, which [is] before the testimony, Aaron and his sons shall order it from evening to morning before the LORD: [it shall be] a statute for ever unto their generations on the behalf of the children of Israel."

This tabernacle was actually a tent, where the priests entered to keep this statute forever. This was not something to take lightly. The priests and high priest were to see that this Light never went out. This Light was in the Holy Place. The testimony was the ark with the Ten Commandments on stone, the Manna, and Aaron's rod that bloomed. These priests were a separated people, and God would not allow sin in their lives.

Exodus 46 Questions

1. What was the size of the altar in verse 1?
2. This altar, in the outer court, was made of what?
3. Where were the horns attached?
4. What was the first thing a person saw, when he came into the court?
5. What is the very first step on the way to the Lord?
6. Which was the only altar that an individual could touch?
7. What did the horns on the altar symbolize?
8. What did this altar symbolize in a Christian's life?
9. Where were the brass vessels to stay?
10. What was the compass, most probably?
11. What were the staves for?
12. What were the curtains to the court made of?
13. How long was this court?
14. What were the fillets supposed to be?
15. How wide was the outer court?
16. What do the metals show the Christian?
17. How wide was the wall on either side of the door opening of the outer court?
18. What would a stranger see, looking at the outside of the court?
19. How tall was the linen wall of the court?
20. What three colors were prevalent in the tabernacle and its court?
21. What was the oil for the lamp made of?
22. What does it symbolize?
23. How long should it burn?
24. Who was responsible to keep it burning?
25. Again, what three things were contained in the ark?

We will begin this lesson in Exodus 28:1 "And take thou unto thee Aaron thy brother, and his sons with him, from among the children of Israel, that he may minister unto me in the priest's office, [even] Aaron, Nadab and Abihu, Eleazar and Ithamar, Aaron's sons."

God was telling Moses, here, to separate Aaron and his sons for priests for the temple of God. Notice here, also, that Aaron was to minister to God. The job of a high priest was two-fold. Not only was he to present himself as a representative of God to the people, but also, was to represent the people to God once a year on day of atonement. You will find that the garments he wore in carrying out these duties were two separate garments. We will get into that a little later. There was a high priest, who was the only one allowed to enter the Holy of Holies and the priests who could enter the Holy place.

"Abihu" means worshipper. "Nadab" means liberal. "Eleazar" means God is helper. "Ithamar" means coast of the palm tree.

Exodus 28:2 "And thou shalt make holy garments for Aaron thy brother for glory and for beauty."

God was explaining that Aaron, the high priest, must not dress just any old way. This garment should be beautiful, not only to please Aaron, but to please God. These garments would be worn by Aaron for a specific purpose. These garments had a meaning. This glory was to separate Aaron from the people. They would know just by his dress, that he was the high priest. These were not to be just regular clothing.

Exodus 28:3 "And thou shalt speak unto all [that are] wise hearted, whom I have filled with the spirit of wisdom, that they may make Aaron's garments to consecrate him, that he may minister unto me in the priest's office."

Some, in the families of the Israelites, had been specially gifted with the knowledge and skill by God to make this garment for Aaron. It must be made precisely to specifications. This "consecrate" means to set aside, or sanctify.

Exodus 28:4 "And these [are] the garments which they shall make; a breastplate, and an ephod, and a robe, and a brodered coat, a mitre, and a girdle: and they shall make holy garments for Aaron thy brother, and his sons, that he may minister unto me in the priest's office."

These were the separate items that Aaron was to wear. they were not necessarily in the order he would put them on. In chapter 6 of Ephesians, we see the garment that Christians are to be clothed in. If we carefully look at the two, we can probably see some comparisons. Ephesians 6:13 "Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand." Ephesians 6:14 "Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness;" Ephesians 6:15 "And your feet shod with the preparation of the gospel of peace;" Ephesians 6:16 "Above all, taking the

shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked." Ephesians 6:17 "And take the helmet of salvation, and the sword of the Spirit, which is the word of God:"

You see, both have a breastplate, both have a head piece, and both have something about the feet; to mention a few. As we go on, I believe we will be able to see more similarities.

Exodus 28:5 "And they shall take gold, and blue, and purple, and scarlet, and fine linen." Exodus 28:6 "And they shall make the ephod [of] gold, [of] blue, and [of] purple, [of] scarlet, and fine twined linen, with cunning work."

This "ephod" was kind of like an over garment. this was made of the fine linen and colored linen of blue, purple, and scarlet. This was the garment the breastplate would fit over. This was held together on the shoulders by the two onyx clasps, we will read about in the next verse. The material was sewn by gold thread which held it together. This beautiful, thin, pure gold thread was what it was sewn with. In chapter 39 verse 3. we read about this gold thread. Exodus 39:3 "And they did beat the gold into thin plates, and cut [it into] wires, to work [it] in the blue, and in the purple, and in the scarlet, and in the fine linen, [with] cunning work." This gold interwoven in this garment made it beautiful.

Exodus 28:7 "It shall have the two shoulderpieces thereof joined at the two edges thereof; and [so] it shall be joined together."

Exodus 28:8 "And the curious girdle of the ephod, which [is] upon it, shall be of the same, according to the work thereof; [even of] gold, [of] blue, and purple, and scarlet, and fine twined linen."

Exodus 28:9 "And thou shalt take two onyx stones, and grave on them the names of the children of Israel:" Exodus 28:10 "Six of their names on one stone, and [the other] six names of the rest on the other stone, according to their birth."

We need to take another look at this garment of linen (blue, purple, and red) sewn together with this beautiful 24 kt hammered gold thread. This garment and the girdle of the ephod were both of the same material. In fact, it was difficult to separate the two as they were part of the same garment. The Hebrew word translated "onyx", here, means to shine with the luster of fire. this was a very precious stone to have this brilliance, and is not the same stone we call onyx today. This stone on each side of the shoulder was mounted in pure gold, and the stone on each shoulder was engraved with six of the twelve tribes of Israel. Both stones together carried all the names of the children of Israel. Aaron carried the names of all the tribes on his shoulders. This girdle of the ephod, probably, held the garment close enough to spiritually make it a part of the high priest's body.

Exodus 28:11 "With the work of an engraver in stone, [like] the engravings of a signet, shalt thou engrave the two stones with the names of the children of Israel: thou shalt make them to be set in ouches of gold."

These names were on these stones like a signet on a ring. The family name had an initial, or a symbol, that left no doubt which of the twelve tribes it was. One of the things {on the high priest's shoulder} indicates the responsibility of the pastor for his, or her, congregation. The weight of the church falls upon the shoulder of the pastor.

Exodus 28:12 "And thou shalt put the two stones upon the shoulders of the ephod [for] stones of memorial unto the children of Israel: and Aaron shall bear their names before the LORD upon his two shoulders for a memorial."

These "stones of memorial", here, just meant that Aaron was not just representing himself when he appeared before God, but was, in fact, representing himself and all the children of the twelve tribes of Israel.

Exodus 28:13 "And thou shalt make ouches [of] gold;"

This just means that the stones that bore the names of six tribes on each shoulder were set in a gold mount. Gold meaning "God" shows us that God was right there with them, as long as they were stayed in Him.

Exodus 28:14 "And two chains [of] pure gold at the ends; [of] wreathen work shalt thou make them, and fasten the wreathen chains to the ouches."

These chains would be connected to the ouches and the breastplate to secure the breastplate to the garment of the high priest.

Exodus 28:15 "And thou shalt make the breastplate of judgment with cunning work; after the work of the ephod thou shalt make it; [of] gold, [of] blue, and [of] purple, and [of] scarlet, and [of] fine twined linen, shalt thou make it."

This breastplate was like an ornament. In fact, that is what the original word translated breastplate means. the Greek word for breastplate is translated oracle. We find that the breastplate was made of this same fine twined linen; woven with blue, red, and purple that was used in the ephod.

Exodus 28:16 "Foursquare it shall be [being] doubled; a span [shall be] the length thereof, and a span [shall be] the breadth thereof."

This was a square piece to be worn in the center of the front. This was doubled to make a kind of pouch at the back called the Urim and Thummin. I believe this Urim and Thummin held a stone engraved with the unspeakable name of God on it; next to the heart, under the breastplate. "Urim" means lights or fire, and "Thummin" means perfections. We will see by this that God speaks through the heart.

Exodus 28:17 "And thou shalt set in it settings of stones, [even] four rows of stones: [the first] row [shall be] a sardius, a topaz, and a carbuncle: [this shall be] the first row."

Exodus 28:18 "And the second row [shall be] an emerald, a sapphire, and a diamond."

Exodus 28:19 "And the third row a ligure, an agate, and an amethyst."

Exodus 28:20 "And the fourth row a beryl, and an onyx, and a jasper: they shall be set in gold in their enclosings."

Exodus 28:21 "And the stones shall be with the names of the children of Israel, twelve, according to their names, [like] the engravings of a signet; every one with his name shall they be according to the twelve tribes."

We see, here, that this square breastplate had four rows of three stones each. These stones were set down in little gold holders. Each stone had one name of one of the tribes of Israel engraved in the stone. The mark, or signet, signified which tribe it represented. This breastplate's position over the heart tells us that the high priest had all the people on his heart all the time. We talked earlier about the Urim and Thummin being inside this breastplate. The stones in various colors, probably, had some significant reason and meaning. Each family, possibly, had a stone, or color, or both, that represented, along with their signet, their tribe. These, perhaps, were not the same names these stones are known by in our society today. Since we are unsure of any further meaning, we will not belabour this point. We are all precious stones to the Lord.

Exodus 28:22 "And thou shalt make upon the breastplate chains at the ends [of] wreathen work [of] pure gold."

Exodus 28:23 "And thou shalt make upon the breastplate two rings of gold, and shalt put the two rings on the two ends of the breastplate."

Exodus 28:24 "And thou shalt put the two wreathen [chains] of gold in the two rings [which are] on the ends of the breastplate."

Exodus 28:25 "And [the other] two ends of the two wreathen [chains] thou shalt fasten in the two ouches, and put [them] on the shoulderpieces of the ephod before it."

Exodus 28:26 "And thou shalt make two rings of gold, and thou shalt put them upon the two ends of the breastplate in the border thereof, which [is] in the side of the ephod inward."

Exodus 28:27 "And two [other] rings of gold thou shalt make, and shalt put them on the two sides of the ephod underneath, toward the forepart thereof, over against the [other] coupling thereof, above the curious girdle of the ephod."

We see that these chains of gold connected the ephod, breastplate, and ouches together. The chain that binds the church and its people together is of God. This chain from the ouches went through the rings and connected all the garments.

Exodus 47 Questions

1. Who did God tell Moses to set aside for the priesthood?
2. Name them.
3. What two jobs did the high priest have?
4. Who was the only one who could enter into the Holy of Holies?
5. What does "Abihu" mean?
6. What does "Nadab" mean?
7. What does "Eleazar" mean?
8. "Ithamar" means what?
9. What two things did the holy garments stand for?
10. Who was to make the garment of the priest?
11. What six things were they to make?
12. Where do we find the instructions on the garment Christians are to wear?
13. What is the sword of the Spirit?
14. What shall the ephod be made of?
15. What was the thread made of?
16. What was on the shoulders?
17. What was engraved on the onyx?
18. The word translated "onyx" means what?
19. What was the girdle like?
20. What was the engraving in the stones like?
21. What does the fact that these stones were carried on the high priest's shoulder mean to us today?
22. What did these stones of memorials mean?
23. What was the purpose of the two chains?
24. The breastplate was like an _____.
25. The Greek word for breastplate means what?
26. Where was the Urim and Thummin?
27. What does "Urim" mean?
28. What does "Thummin" mean?
29. What was the shape of the breastplate?
30. How were the stones on the breastplate arranged?
31. Name the twelve stones in the breastplate.
32. What was a descriptive word used describing the girdle?

We will begin this lesson in Exodus 28:28 "And they shall bind the breastplate by the rings thereof unto the rings of the ephod with a lace of blue, that [it] may be above the curious girdle of the ephod, and that the breastplate be not loosed from the ephod."

Here, we see this lace strip of blue showing spiritually that the heavenly is what holds all of this together.

Exodus 28:29 "And Aaron shall bear the names of the children of Israel in the breastplate of judgment upon his heart, when he goeth in unto the holy [place], for a memorial before the LORD continually."

This is just telling us, over again, that a minister (then and now) must keep his or her people upon his heart and think of their needs before his own.

Exodus 28:30 "And thou shalt put in the breastplate of judgment the Urim and the Thummim; and they shall be upon Aaron's heart, when he goeth in before the LORD: and Aaron shall bear the judgment of the children of Israel upon his heart before the LORD continually."

This concern for his people was continued, as long as he was the high priest. This tells our pastors of our churches today of the great responsibility they have toward their members.

Exodus 28:31 "And thou shalt make the robe of the ephod all [of] blue."

Exodus 28:32 "And there shall be an hole in the top of it, in the midst thereof: it shall have a binding of woven work round about the hole of it, as it were the hole of an habergeon, that it be not rent."

This just means that around the neck where the head went through was not left raw, where the linen garment could ravel away, but had binding around the opening, so it wouldn't ravel out.

Exodus 28:33 "And [beneath] upon the hem of it thou shalt make pomegranates [of] blue, and [of] purple, and [of] scarlet, round about the hem thereof; and bells of gold between them round about:"

Exodus 28:34 "A golden bell and a pomegranate, a golden bell and a pomegranate, upon the hem of the robe round about."

These "pomegranates" which were the fruit of the land of the Hebrews, represented to God that the high priests came from the people. These "pomegranates" on the special robe of the priest were red, blue, and purple. This could be associated with the fruit of the Spirit spiritually. This robe of peace, that the high priest wore, had these pomegranates, which was the fruit of the land, on it. This is peaceable fruit. Jesus, who brought peace and rooted the Christian in love, expects us to bear fruit. These "golden bells" brought a beautiful melody as he walked. In fact, it served two purposes. The beautiful melody was pleasing unto God. If the high priest was not accepted of God when he entered the Holy of Holies, and God killed him, they could tell that the bells had stopped chiming, and knew he was dead. They could drag him out with the rope tied to his leg. It seemed, also, that if God didn't hear these bells ringing, when they came in, He was angry with

the priest. The high priest wore this special garment, when he went to speak to God for the people. The garment he wore on day of atonement, when he went into the Holy of Holies, had no ornamentation. The shed blood, that he carried in and put on the mercy seat, was what kept the high priest safe.

Exodus 28:35 "And it shall be upon Aaron to minister: and his sound shall be heard when he goeth in unto the holy [place] before the LORD, and when he cometh out, that he die not."

This was just saying that, he must not come in unto God without God being aware he was coming and going. These bells sounded with every step, and he could be kept up with easily with this sound.

Exodus 28:36 "And thou shalt make a plate [of] pure gold, and grave upon it, [like] the engravings of a signet, HOLINESS TO THE LORD."

Exodus 28:37 "And thou shalt put it on a blue lace, that it may be upon the mitre; upon the forefront of the mitre it shall be."

Exodus 28:38 "And it shall be upon Aaron's forehead, that Aaron may bear the iniquity of the holy things, which the children of Israel shall hallow in all their holy gifts; and it shall be always upon his forehead, that they may be accepted before the LORD."

The Hebrew word translated "mitre", here, is an unusual word in that it was used only for the name of the high priest's headdress. This headdress of linen was very similar to a turban. This ribbon that went around the head held this metal plate, that proclaimed "HOLINESS TO THE LORD", in the front of the headdress. This "mitre", worn in the presence of God seems to show the high priest's humility before God. The linen this was made of symbolized righteousness. The person representing the people to God must have righteousness. They must be in right standing with God. This "mitre" could be showing Jesus' power and authority. Ezekiel chapter 21 verses 25-27, tells of some person who really is evil having a mitre or diadem on, proclaiming to be the leader of God's kingdom when, in fact, he is the antichrist. He is told to remove this headdress of authority. It appears that, he will be of Hebrew descent, and have great church power, as well as world power. At any rate, this mitre shows power and authority. This metal plate, which proclaimed Holiness to the Lord, showed in the Spirit that the Lord must be on the mind of the high priest always. The forehead is a symbol of man's mind or will. A person with the mind of Christ proclaims HOLINESS TO THE LORD. The world calls people crazy who believe in God. The Christian's mind should be stayed on God. Jesus is the greatest high priest of all time. We read in Hebrews 4:14 "Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast [our] profession."

We read in chapter 7 verse 26 of Hebrews, the qualities found in our high priest, Jesus Christ "For such an high priest became us, [who is] holy, harmless, undefiled, separate from sinners, and made higher than the heavens;" Hebrews 7:27 "Who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's: for this he did once, when he offered up himself."

Exodus 28:39 "And thou shalt embroider the coat of fine linen, and thou shalt make the mitre [of] fine linen, and thou shalt make the girdle [of] needlework."

This is just saying, again, that all of this was worked in fine linen, a cunning needlework.

Exodus 28:40 "And for Aaron's sons thou shalt make coats, and thou shalt make for them girdles, and bonnets shalt thou make for them, for glory and for beauty."

Aaron's sons were to have special garments, as well, but they were plainer. Their garments were for priests; whereas, Aaron's garment was for the high priest. There were several differences. The son's, or priests', clothing was made of fine white linen with no embroidery. Their entire outfit was a coat, girdle, and bonnet. There was no breastplate and no engraved stones. These priests were really symbolic of members of the churches today. They had access to the Holy Place, but do not bear the great responsibility for the people that the high priest did. These priests had on white robes. The victorious Christians in heaven are dressed in white robes of righteousness. Jesus is the pattern the Christians look to. The high priest was the pattern the priest looked to. This girdle, or belt, the priests wore was the girdle of truth for the Christians' mentioned in chapter 6 of Ephesians. These "bonnets" of the priests were for beauty and glory. The Christians headdress is the helmet of salvation, Ephesians 6:7.

Exodus 28:41 "And thou shalt put them upon Aaron thy brother, and his sons with him; and shalt anoint them, and consecrate them, and sanctify them, that they may minister unto me in the priest's office."

It seems that the garments we have been describing above, and in the last few lessons, were the only acceptable attire of the high priest and his sons, the priests, when they came into the Holy Place or the Holy of Holies to minister to God. There were no exceptions. Each garment had a purpose and a meaning. Moses was instructed to put these garments on all of them, anoint them for the priesthood, and teach them how to be acceptable to God.

Exodus 28:42 "And thou shalt make them linen breeches to cover their nakedness; from the loins even unto the thighs they shall reach:" Exodus 28:43 "And they shall be upon Aaron, and upon his sons, when they come in unto the tabernacle of the congregation, or when they come near unto the altar to minister in the holy [place]; that they bear not iniquity, and die: [it shall be] a statute for ever unto him and his seed after him."

These garments of righteousness (linen) were not to be decorated as the embroidered coat. These were used for a special purpose: to cover the nakedness of the legs and hips. The first result of sin in the Bible was that man discovered he was naked. The Christian's sins have been forever covered with the righteousness (white linen) of Jesus Christ. One of our friends wrote a beautiful song about "Somewhere Underneath The Blood". The truth is that our sins are no more. Jesus Christ washed us in His precious blood, and our sins have been washed away. We are clothed in white robes, washed in His blood. We have taken on His righteousness. We, too, are acceptable to God in our white linen. Many in our society would try to do away with the blood of the cross of Calvary. It is the shed blood of Jesus Christ that makes us acceptable to the Father. If we did not have this blood of the precious Lamb of God (Jesus Christ) covering us, our nakedness (sin) would be unacceptable to the Father. I believe this is the spiritual meaning of these "linen breeches".

Exodus 48 Questions

1. What did this "blue lace" that joins show spiritually?
2. Where shall Aaron bear the names of the sons of Israel?
3. What is this saying to the ministers of our day?
4. What two things were to be put into the breastplate?
5. How long was a high priest to be concerned about his people?
6. What color was the robe of the ephod to be?
7. What two ornamental things were to be around the hem of the garment?
8. What were the colors of the fruit mentioned?
9. What were the bells to be made of?
10. What did the "pomegranates" spiritually mean?
11. What does Jesus expect Christians to do that is represented by these "pomegranates"?
12. What two purposes did the bells fulfill?
13. Describe the garment the high priest wore on day of atonement?
14. What protected him, when he went into the Holy of Holies?
15. What was the plate for the headdress made of?
16. What was the high priest's headdress called?
17. What was written on the plate?
18. This mitre, the high priest wore, showed _____ to God.
19. "Linen" symbolizes what?
20. In Ezekiel, we read of an evil one wearing a mitre or diadem. Who is he, probably?
21. What should be on the mind of the High priest continually?
22. Who was the greatest high priest of all?
23. Describe the Christian's high priest.
24. How did Aaron's sons' coats differ from Aaron's?
25. What garment do victorious Christians wear in heaven?
26. The girdle the Christians wear is what?
27. What is the Christian's headdress?
28. What was the headdress of the priests?
29. What was Moses to do to the priests to consecrate them to God?
30. What were the breeches to be made of?
31. What were their purpose?
32. What was the first result of sin in the Bible?
33. Our sins are not just hidden. If we are a Christian, they are what?
34. What is the move in the Christian world that would actually do away with our salvation, if it is successful?
35. What is the spiritual meaning of the "linen breeches"?

We will begin this lesson in Exodus 29:1 "And this [is] the thing that thou shalt do unto them to hallow them, to minister unto me in the priest's office: Take one young bullock, and two rams without blemish,"

We see that God not only set Aaron and his sons aside to minister in the temple, but they were to be consecrated to the Lord by ceremony. This calling by Almighty God was to be consecrated by the shedding of blood. Moses was to consecrate Aaron and his sons. The garments were part of this consecration. These linen garments, that they were to take on, were symbolic of righteousness. The most important thing a priest had to be, was to be in right standing with God.

Exodus 29:2 "And unleavened bread, and cakes unleavened tempered with oil, and wafers unleavened anointed with oil: [of] wheaten flour shalt thou make them."

"Unleavened bread" is symbolic of the body of the Lord Jesus Christ. "Unleavened" means free from sin. "Oil" is symbolic of the Holy Spirit of God. We might say that not only does a minister of God need Jesus in his life, but he needs the Holy Spirit, as well. This is not a maybe, but a must. The "wheat" is symbolic of the believers in Jesus Christ. You know, the Scripture says, let the wheat (Christians) and the tares (unsaved) grow together until the end. This unleavened bread is Jesus' sinless body. The adding of the oil to the bread shows the Holy Spirit strengthening. Jesus' body is the bread.

Exodus 29:3 "And thou shalt put them into one basket, and bring them in the basket, with the bullock and the two rams."

Exodus 29:4 "And Aaron and his sons thou shalt bring unto the door of the tabernacle of the congregation, and shalt wash them with water."

Exodus 29:5 "And thou shalt take the garments, and put upon Aaron the coat, and the robe of the ephod, and the ephod, and the breastplate, and gird him with the curious girdle of the ephod:"

A sin offering which was not associated with a burnt offering had never before been done before this consecration. This was a specific offering (a blood offering). This bullock would bear the sins of Aaron and his sons. This is like Jesus bearing the sins of the Christians. When the sin was symbolically laid upon the head of the bullock, then Moses slew the bullock. This bullock actually was killed by Moses (a shadow of God, in this instance). Jesus actually bore our sins and died on the cross to do away with the sin He had taken on Himself. The Scriptures even say, "Yet it pleased the LORD to bruise him...", Isaiah 53:10. We see, here, Moses shedding this blood of the bullock for the sins of Aaron and his sons. For a minister of God to be acceptable to God, he must first get forgiveness for his own sins. The next step, after repenting and being forgiven, is to be baptized. We see, here, Moses washed them and made them ready for the new garments. Aaron and his sons had to put on the righteousness of Christ (linen garments).

This brazen altar just inside the curtain was where the bullock (sin offering) was killed and the blood put on the horns of the altar. These horns represented power of the altar; the power of the shed blood. We read

in Matthew 26:28 a comparison, "For this is my blood of the new testament, which is shed for many for the remission of sins." You can easily see this shedding of the bullock's blood was symbolic of Jesus shedding His blood for our sins.

The ram was for a burnt offering. This whole offering was burnt up. After the ram was killed, Moses sprinkled the blood upon the altar round about. The altar was completely consecrated to God. This blood was put all around the altar and all over it, showing that the only way to God is through Jesus Christ. Jesus had to die to make the way to God open for us. He opened the way to the Holy of Holies for us. Through His death, we have life. We see, in this, the blood will be applied to the right ear, the thumb of the right hand, and the big toe of his right foot. The blood on the right ear consecrated the hearing of Aaron and his sons. The blood on the right hand indicated the handling of God's works being consecrated. The blood on the big toe meant his walk would be with God. The ministers of God must take notice. We must walk the Godly path, we must do the Godly work, and we must allow only Godly things to enter into our ears. We will find, in the ram offering, the total submission to God's will. A total separation from worldliness of all kinds. The process, now again, is repentance, baptism, separation, put on the righteousness of Christ, and then put upon the minister the responsibilities of the congregation (with the garment and ephod, breastplate, and girdle).

Exodus 29:6 "And thou shalt put the mitre upon his head, and put the holy crown upon the mitre."

We see, here, that the Holiness of the Lord must be put into the mind of the minister of God, and then the authority (crown) is put on.

Exodus 29:7 "Then shalt thou take the anointing oil, and pour [it] upon his head, and anoint him."

This was covering him with the Holy Spirit (oil) of God.

Exodus 29:8 "And thou shalt bring his sons, and put coats upon them."

Exodus 29:9 "And thou shalt gird them with girdles, Aaron and his sons, and put the bonnets on them: and the priest's office shall be theirs for a perpetual statute: and thou shalt consecrate Aaron and his sons."

The "consecration" was the same for the priest as for the high priest. The difference was in the garments they wore and in their authority.

Exodus 29:10 "And thou shalt cause a bullock to be brought before the tabernacle of the congregation: and Aaron and his sons shall put their hands upon the head of the bullock."

Exodus 29:11 "And thou shalt kill the bullock before the LORD, [by] the door of the tabernacle of the congregation."

Exodus 29:12 "And thou shalt take of the blood of the bullock, and put [it] upon the horns of the altar with thy finger, and pour all the blood beside the bottom of the altar."

We see, again, the way is the same for every one. The way is through the shed blood of Jesus.

Exodus 29:13 "And thou shalt take all the fat that covereth the inwards, and the caul [that is] above the liver, and the two kidneys, and the fat that [is] upon them, and burn [them] upon the altar."

This was actually the insides of this ram. We see that the inward parts would be burned on the altar of bronze, and the other part would be taken out of the camp. This fat, kidneys, and other inward parts were burned as a sweet savour unto the Lord. The spiritual meaning to this, perhaps, had to do with the inward parts of the Lord being holy, as well as the outward. We can see in all of this, that inside where battles are really won, that Jesus' will became the will of the Father.

Exodus 29:14 "But the flesh of the bullock, and his skin, and his dung, shalt thou burn with fire without the camp: it [is] a sin offering."

We see in this, Jesus being crucified without the city wall. This flesh was symbolic of the body of Jesus Christ.

Exodus 29:15 "Thou shalt also take one ram; and Aaron and his sons shall put their hands upon the head of the ram."

We see, in this, the altar being cleansed by the blood. Aaron and his sons had transferred their sins to this ram, when they laid their hands upon his head.

Exodus 29:16 "And thou shalt slay the ram, and thou shalt take his blood, and sprinkle [it] round about upon the altar."

Exodus 29:17 "And thou shalt cut the ram in pieces, and wash the inwards of him, and his legs, and put [them] unto his pieces, and unto his head."

Exodus 29:18 "And thou shalt burn the whole ram upon the altar: it [is] a burnt offering unto the LORD: it [is] a sweet savour, an offering made by fire unto the LORD."

We see above, the examination and cleansing of the offering. Jesus was without blemish. The offering was acceptable unto God. This was a sweet savour to God.

Exodus 29:19 "And thou shalt take the other ram; and Aaron and his sons shall put their hands upon the head of the ram."

Exodus 29:20 "Then shalt thou kill the ram, and take of his blood, and put [it] upon the tip of the right ear of Aaron, and upon the tip of the right ear of his sons, and upon the thumb of their right hand, and upon the great toe of their right foot, and sprinkle the blood upon the altar round about."

We discussed this earlier, but perhaps, should discuss, again, that the putting of the blood on the right ear was to consecrate the hearing. These ears would be very careful what came into this being. We believers' ears have been purchased by the shed blood of Jesus. We should not listen to anything that would not be pleasing unto God. This includes not listening to temptation of any kind. By the shed blood of Jesus, we have ears that have been set aside to hear only the things of God.

The right hand, throughout Scripture, indicates power. The priestly hand had been consecrated to handle gifts of the temple. They were told of God to touch no unclean thing. We, Christians, as we put our hand to the

task, must remember that our hand belongs to God. Even as we do the daily tasks of this life, they should be done as unto the Lord. I believe this is telling us, that we must not have two lives, but one. Whatever we do for a living, if we are Christians, should, also, be dedicated to God.

Putting the blood on the great toe of the right foot can only mean that our every step should be guided by God. We should not ever go anywhere that we could not take the Lord. I believe this is telling us that the path of righteousness is to be the day-by-day walk of the Christian: a separated walk, a consecrated walk, a walk Jesus can go with you.

Exodus 29:21 "And thou shalt take of the blood that [is] upon the altar, and of the anointing oil, and sprinkle [it] upon Aaron, and upon his garments, and upon his sons, and upon the garments of his sons with him: and he shall be hallowed, and his garments, and his sons, and his sons' garments with him."

Here, we see not only the body consecrated, but everything that belonged to him. We, Christians, must realize that even our garments must be dedicated to God. God does not want just a portion of us. He wants all of us. To be a minister, or even a witness for God, we must be dedicated to Him with all that we have. Even the way we dress should show who we belong to. We can witness without ever opening our mouth, in the way we dress, and act, and conduct our daily lives. They were made holy by the blood, just as we are made holy unto the Lord by His shed blood.

Exodus 49 Questions

1. Why was Moses to hallow Aaron and his sons?
2. How were they to be consecrated?
3. The linen garments were symbolic of what?
4. What type of bread was used?
5. What type of flour was used?
6. What is unleavened bread symbolic of?
7. Oil is symbolic of what?
8. Wheat is symbolic of what?
9. Jesus' _____ is the bread.
10. What was the bread brought with? (two things)
11. What was Moses to do first, after they were brought to the brazen altar?
12. What did this symbolize?
13. What would this bullock bear?
14. What is the first thing a minister of God must do before he or she is acceptable to God?
15. What is the next step?
16. What did putting on the new garments mean?
17. What do the horns of the altar mean?
18. What was the blood of the bullock symbolic of?
19. Why was this blood put all around the altar?
20. Through His death, we have _____.
21. What three places on Aaron's body would the blood be put?
22. Why?
23. What did putting on of the mitre and crown show us?
24. Why did Moses pour oil on them?
25. What was to be done with the inward parts of the bullock?
26. This burnt offering was a _____ unto the Lord.
27. The right hand, in Scripture indicated what?
28. What portion of our life, if we are a Christian, should be dedicated to God?

We will continue on in Exodus 29:22 "Also thou shalt take of the ram the fat and the rump, and the fat that covereth the inwards, and the caul [above] the liver, and the two kidneys, and the fat that [is] upon them, and the right shoulder; for it [is] a ram of consecration:"

We see that these parts of the ram were from its innermost being. The "caul" had to do with bitterness. This, to me, has to do with the thoughts and intents of our inner most being. Since this was a ram (burnt offering) it probably had to do with our Lord Jesus being wholesome from the inside out. This burned would make a sweet smelling savour. This "shoulder" would be waved before the Lord.

Exodus 29:23 "And one loaf of bread, and one cake of oiled bread, and one wafer out of the basket of the unleavened bread that [is] before the LORD:"

This "loaf of bread" was symbolic of Jesus. "Unleavened", as we have said before, means without sin. This "oiled bread" means full of the Holy Spirit of God.

Exodus 29:24 "And thou shalt put all in the hands of Aaron, and in the hands of his sons; and shalt wave them [for] a wave offering before the LORD."

Up until this time, Aaron and his sons had been just standing there while Moses was doing the ceremonial things. Now Moses was placing this in Aaron's and his sons' hands. From this point on, Aaron and his sons would be doing the ceremonial things in the tabernacle. This was waved before the Lord; shown for approval. Are our hands so full of the things of God that we have nothing left for the world?

Exodus 29:25 "And thou shalt receive them of their hands, and burn [them] upon the altar for a burnt offering, for a sweet savour before the LORD: it [is] an offering made by fire unto the LORD."

Now we saw Aaron and his sons put the offering on the altar to burn. This was a willful act upon their part. They had now accepted their responsibility and were carrying out their service to God. This fat and insides of the ram put off a sweet savour to the Lord as it burned. This would be totally burned up. Their hands were now filled with God's work. They lifted this offering for God's inspection.

Exodus 29:26 "And thou shalt take the breast of the ram of Aaron's consecration, and wave it [for] a wave offering before the LORD: and it shall be thy part."

This handling and waving of the offering was not only an inspection of the offering; but, also, the High priest and priest needed to see if this was worthy to approach the Lord with. We have to know the Lord for ourselves before we can do anything for anyone else.

Exodus 29:27 "And thou shalt sanctify the breast of the wave offering, and the shoulder of the heave offering, which is waved, and which is heaved

up, of the ram of the consecration, [even] of [that] which [is] for Aaron, and of [that] which is for his sons:"

The servant of God was to live of the offerings in the temple. God was teaching Aaron and his sons that very thing here. This breast and shoulder was for the high priest and his sons, the priests. I Corinthians 9:13 "Do ye not know that they which minister about holy things live [of the things] of the temple? and they which wait at the altar are partakers with the altar?"

Exodus 29:28 "And it shall be Aaron's and his sons' by a statute for ever from the children of Israel: for it [is] an heave offering: and it shall be an heave offering from the children of Israel of the sacrifice of their peace offerings, [even] their heave offering unto the LORD."

Just a word, here, to say that Jesus is our peace.

Exodus 29:29 "And the holy garments of Aaron shall be his sons' after him, to be anointed therein, and to be consecrated in them." Exodus 29:30 "[And] that son that is priest in his stead shall put them on seven days, when he cometh into the tabernacle of the congregation to minister in the holy [place]."

We can quickly see from this, that seven days was the length of time the high priest would be in the temple to minister. This was speaking of the time when something happened to Aaron, and he could no longer minister. Then one of his sons took over from him.

Exodus 29:31 "And thou shalt take the ram of the consecration, and seethe his flesh in the holy place."

Exodus 29:32 "And Aaron and his sons shall eat the flesh of the ram, and the bread that [is] in the basket, [by] the door of the tabernacle of the congregation."

We see, here, that Aaron and his sons were to cook (seethe) and eat the ram and the basket of bread. Remember, Jesus is the bread, and the Holy Spirit is the oil. We see Aaron and his sons taking Jesus and the Holy Spirit into their beings.

Exodus 29:33 "And they shall eat those things wherewith the atonement was made, to consecrate [and] to sanctify them: but a stranger shall not eat [thereof], because they [are] holy."

We see that this consecration was not just for outward appearances, but these priests and high priest had to be consecrated inside, as well. This consecration could not, and must not, be superficial. It must be of their inner most being.

Exodus 29:34 "And if ought of the flesh of the consecrations, or of the bread, remain unto the morning, then thou shalt burn the remainder with fire: it shall not be eaten, because it [is] holy."

We see by this that the body of Christ is not to be taken lightly. This bread was certainly symbolic of Jesus' body. We read in 1 Corinthians 11:24 "And when he had given thanks, he brake [it], and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me."

Exodus 29:35 "And thus shalt thou do unto Aaron, and to his sons, according to all [things] which I have commanded thee: seven days shalt thou consecrate them."

This consecration took place in a seven day period. The ceremony involved and the offering was to be made each day, the same for seven days. This number of days showed the spiritual completeness of this.

Exodus 29:36 "And thou shalt offer every day a bullock [for] a sin offering for atonement: and thou shalt cleanse the altar, when thou hast made an atonement for it, and thou shalt anoint it, to sanctify it."

This was saying that even though this sacrifice was to be made each day and it seemed useless to clean it up each day, it still had to be cleaned each time before another offering could be made. To me, this says, also, that we must prepare each service as if it is an individual service, even though, we have had several services before that day. Each one of these services are special and individual to God. This reminds me of the one time each day for six days that the children of Israel marched around Jericho. On the seventh day they marched seven times, blew the trumpet, the people shouted, and the walls fell. (Joshua 6:3-5) If one time had been skipped, the wall would not have fallen. God has a perfect plan for everything. It is not for us to question why. We know He is right. We need to do exactly what He says. There is a purpose that we do not always understand. All of these seven days show spiritual completeness, as we said.

Exodus 29:37 "Seven days thou shalt make an atonement for the altar, and sanctify it; and it shall be an altar most holy: whatsoever toucheth the altar shall be holy."

We see, here, that not only shall Aaron and his sons be consecrated, but this altar was made holy, as well. The same consecration for the people was for the altar, as well. We see that by close association any thing that touched the altar was holy, also. We read an interesting Scripture in Matthew 23:18 "And, Whosoever shall swear by the altar, it is nothing; but whosoever sweareth by the gift that is upon it, he is guilty." Matthew 23:19 "[Ye] fools and blind: for whether [is] greater, the gift, or the altar that sanctifieth the gift?" Matthew 23:20 "Whoso therefore shall swear by the altar, sweareth by it, and by all things thereon." You see, it is extremely hard to separate the altar and the gift. Jesus is the gift; He is, also, the altar. He is our altar that we must come to. There is no other way to heaven, but by Him.

Exodus 29:38 "Now this [is that] which thou shalt offer upon the altar; two lambs of the first year day by day continually."

Immediately after the consecration of the altar, the daily sacrifice was set up. Two lambs were to be offered up every day unto the Lord. These two lambs were to be offered early in the morning and in the evening. These two lambs were to be the continuous offering. These lambs were to be of the first year. This daily offering showed the walk Christians must have. We must walk daily with the Lord. Jesus is the Lamb of God. His sacrifice goes on and on forever. This sacrifice He made once is good for all of eternity. This Lamb offering would be accompanied by meat and drink offerings, as well. Daily service to God is our reasonable sacrifice to Him. This two

times a day offering tells us how important it is for us to pray a minimum of twice a day.

Exodus 29:39 "The one lamb thou shalt offer in the morning; and the other lamb thou shalt offer at even:"

Exodus 29:40 "And with the one lamb a tenth deal of flour mingled with the fourth part of an hin of beaten oil; and the fourth part of an hin of wine [for] a drink offering."

We see this daily offering as a renewing of the Spirit of the Lord in mankind every day, which is necessary to live a pleasing life before the Lord. The symbolisms of Jesus in verse forty are overwhelming. The lamb represents the Lamb of God who taketh away the sin of the world. The fine flour represents His sinless humanity. The oil symbolizes the Holy Spirit. This wine, also, indicates the Holy Spirit, which is many times spoken of as the new wine.

Exodus 29:41 "And the other lamb thou shalt offer at even, and shalt do thereto according to the meat offering of the morning, and according to the drink offering thereof, for a sweet savour, an offering made by fire unto the LORD."

This offering that was burned up and is a sweet smell unto the Lord was certainly symbolic of us offering ourselves as a living sacrifice to God. This is a substitute for us, and is acceptable to God. Jesus is our substitute. He is the continuing Lamb.

Exodus 29:42 "[This shall be] a continual burnt offering throughout your generations [at] the door of the tabernacle of the congregation before the LORD: where I will meet you, to speak there unto thee."

Let us read some comparisons that show us the perpetual sacrifice of Jesus Christ, the Lamb of God. Chapter ten of Hebrews tells us that it is impossible for the blood of goats and bulls to take away sins. God had a better plan. He sent the blessed Lamb of God (His Son) as a perfect sacrifice to bring in a better way. Hebrews 12:10 says, "But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God;". To get the whole picture, read Hebrews 10:1-18, especially. However, you should read the whole chapter.

Exodus 29:43 "And there I will meet with the children of Israel, and [the tabernacle] shall be sanctified by my glory."

You see, this was the best they could do, until Jesus came and tore down the curtain and made the way open to all believers into the very Holy of Holies where we can meet with God.

Exodus 29:44 "And I will sanctify the tabernacle of the congregation, and the altar: I will sanctify also both Aaron and his sons, to minister to me in the priest's office."

Exodus 29:45 "And I will dwell among the children of Israel, and will be their God."

Exodus 29:46 "And they shall know that I [am] the LORD their God, that brought them forth out of the land of Egypt, that I may dwell among them: I [am] the LORD their God."

We see, by this, that God had chosen these Israelites to be His people. He desires to fellowship with them so much that He had gone to this fancy and complicated way to make it safe for them. The only reason was because He loved them. The believers in the Lord Jesus belong to Him, and He has gone through the pain, suffering, and humiliation of the cross to put us in right standing with Him.

Exodus 50 Questions

1. What 7 inward parts were mentioned in verse 22?
2. What did the caul have to do with?
3. What was the shoulder?
4. What 3 things were contained in the basket?
5. This loaf of bread is symbolic of whom?
6. What did the oiled bread mean?
7. Whose hands was this put into?
8. Who was doing the ceremonial things up to this point?
9. How should our hands be?
10. What was done with the breast piece?
11. Before we can help someone else, what must we do?
12. How was the servant of God to have a living?
13. Who is our peace?
14. How many days was the high priest to wear the priestly garment?
15. What were Aaron and his sons to eat?
16. May a stranger eat, also?
17. If any of the bread was left unto the morning, what should they do with it?
18. How many days shall Aaron and his sons be consecrated?
19. How should the altar be sanctified?
20. How should we treat services in the church, when we have several services in one day?
21. How many times did the children of Israel march around Jericho?
22. What happened to anything that touched the altar?
23. What was it extremely hard to separate the altar from?
24. Who is the Christians' altar? Why?
25. How old were the 2 lambs to be?
26. What was the offering of these 2 lambs (one at the morning and one at evening) called?
27. What did this offering show the Christians?
28. What shows us the minimum number of times that we should pray a day?
29. What was offered with the lamb?
30. What did this daily offering show us in man?
31. What did the fine flour indicate?
32. Who is our substitute?
33. Where would God meet them?
34. What does chapter 10 of Hebrews tell us?
35. What shall sanctify the tabernacle?
36. Who would sanctify Aaron?
37. Who chose these people to be His?
38. What did the Lord Jesus go through to claim us?

We will begin this lesson in:

Exodus 30:1 "And thou shalt make an altar to burn incense upon: [of] shittim wood shalt thou make it."

Exodus 30:2 "A cubit [shall be] the length thereof, and a cubit the breadth thereof; foursquare shall it be: and two cubits [shall be] the height thereof: the horns thereof [shall be] of the same."

We see, here, an altar made of shittim wood. It was 18 inches by 18 inches and 3 feet high. This altar was made to burn this sweet smelling frankincense and other perfumes on. It kept a nice smell in the tabernacle all the time. The horns at the edge were to be made of wood, also. This altar sat in front of the veil. This altar was, also, called the altar of wood and the altar of prayer.

Exodus 30:3 "And thou shalt overlay it with pure gold, the top thereof, and the sides thereof round about, and the horns thereof; and thou shalt make unto it a crown of gold round about."

This overlay of pure gold had to be on this entire altar because of its close location to the presence of God. Everything in God's presence had to be covered in pure gold or be solid gold. This crown of gold was like a border around the altar.

Exodus 30:4 "And two golden rings shalt thou make to it under the crown of it, by the two corners thereof, upon the two sides of it shalt thou make [it]; and they shall be for places for the staves to bear it withal."

These rings were so a rod could be put through them to carry the altar. The altar could not be carried by directly touching it, but had to be carried by these poles.

Exodus 30:5 "And thou shalt make the staves [of] shittim wood, and overlay them with gold."

We see in this that all of this had to be overlaid with gold.

Exodus 30:6 "And thou shalt put it before the veil that [is] by the ark of the testimony, before the mercy seat that [is] over the testimony, where I will meet with thee."

You see, the presence of God was over the mercy seat. This ark later would contain the stone 10 commandments, the Manna, and Aaron's rod that bloomed.

Exodus 30:7 "And Aaron shall burn thereon sweet incense every morning: when he dresseth the lamps, he shall burn incense upon it."

Incense is symbolic of prayer. This altar of incense was symbolic of Christ, our intercessor. You see, the light was never to go out, and this was one of the duties of the priest--to see that there was always oil in the lamp. This incense was symbolic of constant prayer, because the incense was to be burned continually. 1 Thessalonians 5:17, "Pray without ceasing." You

see, God intends for us to depend upon Him; to call on Him in prayer continually.

Exodus 30:8 "And when Aaron lighteth the lamps at even, he shall burn incense upon it, a perpetual incense before the LORD throughout your generations."

The light was perpetual in the true sense, in that it never went out; but this perpetual means that every day, twice a day, morning and evening, the incense (prayers) was to go up to God.

Exodus 30:9 "Ye shall offer no strange incense thereon, nor burnt sacrifice, nor meat offering; neither shall ye pour drink offering thereon."

This was a very special altar for a very special purpose. Anything, except the special incense God had them to make for this altar, was strange and not to be offered on this altar. This altar was not to be used as a substitute for the brazen altar. This altar was not to be used for burnt offering, or meat offering, nor drink offering.

Exodus 30:10 "And Aaron shall make an atonement upon the horns of it once in a year with the blood of the sin offering of atonements: once in the year shall he make atonement upon it throughout your generations: it [is] most holy unto the LORD."

This atonement was to be made once a year, on the day of atonement, which is the tenth day of the seventh month. This seventh month is about October on our calendar. The high priest, after burning incense inside the Holy of Holies, took the blood and sprinkled it on the mercy seat. He took some of the blood and put it on the horns of the altar of incense. This blood on the mercy seat was to cover the sins of the people. The blood on the horns showed that the power and strength was in the shed blood. This blood once a year was, also, to cleanse the altar spiritually; to cleanse it from the unholiness of the children of Israel. The blood on the horns of the altar of incense was for the cleansing from sin of the high priest and his people, the children of Israel. The bronze altar was for sins of individual people. This blood on the horns had to do with the priest and his whole congregation. Next to the ark and the mercy seat, this altar of incense was most holy. The value of this altar of incense lets us know the importance of prayer in God's sight. We should be praying at least twice a day.

Exodus 30:11 "And the LORD spake unto Moses, saying,"

Exodus 30:12 "When thou takest the sum of the children of Israel after their number, then shall they give every man a ransom for his soul unto the LORD, when thou numberest them; that there be no plague among them, when [thou] numberest them."

We see, here, a source of money to help with the expenses of the church. Those who were not willing to pay their fair share would not be included in the promise God had made to these people, that they would not have any of the Egyptian diseases. A person's heart is where they put their money, and this is what this was saying here. To be numbered in the congregation, they each had to give 1/2 of a shekel to the tabernacle.

Exodus 30:13 "This they shall give, every one that passeth among them that are numbered, half a shekel after the shekel of the sanctuary: (a shekel [is] twenty gerahs:) an half shekel [shall be] the offering of the LORD."

A shekel was ten penny weights of silver. Then a half shekel was 5 penny weights of silver. The number 5 has to do with the grace of God, and silver means redemption. We see, here, God redeeming these Israelites through His grace. When you multiplied the people who were numbered by 5 penny weights of silver, you would come up with a huge amount of money, regardless of how much silver was valued at per penny weight. It would have amounted to hundreds of thousands of dollars by our standards today.

Exodus 30:14 "Every one that passeth among them that are numbered, from twenty years old and above, shall give an offering unto the LORD."

When a young man became twenty years old, he was not thought of as a youth, anymore. He was suddenly old enough to join the military. This was, also, the age that the Levites went to work in the temple.

Exodus 30:15 "The rich shall not give more, and the poor shall not give less than half a shekel, when [they] give an offering unto the LORD, to make an atonement for your souls."

We are not to get this confused with the tithes. A tithe to God would be 10% of what each of them made. This was an entirely different thing. This 1/2 shekel of silver was to show their loyalty to the church and was to redeem them from the world. The one thing this says to me about our churches today, is that every member needs to give whatever he can to the building of the temple. Everyone, regardless of how rich or how poor, should be involved. It is the people's church. The tithe is returning to God 10% to help keep God's work going, but everyone should be in this one time gift to establish the church.

Exodus 30:16 "And thou shalt take the atonement money of the children of Israel, and shalt appoint it for the service of the tabernacle of the congregation; that it may be a memorial unto the children of Israel before the LORD, to make an atonement for your souls."

This silver would be needed to make the sockets and other ornaments for the temple that would be made of silver. Again I say, silver has to do with redemption. We will see this silver used in cups to set the legs upon to keep the godly things out of direct contact with the sinful earth. We will symbolically see redemption between the sinful earth and Almighty God, even out here in the tabernacle in the wilderness. The teaching of the tabernacle is so beautiful, because it shows how God had planned all along to redeem sinful man.

Exodus 51 Questions

1. What was the altar of incense to be made of?
2. What were the measurements of it?
3. What was it covered in?
4. What was its use?
5. What were the horns made of?
6. What were two other names for this altar?
7. What was to be made round about it?
8. Why was it covered in gold?
9. What were the golden rings for?
10. What were the staves made of?
11. Where was this altar to be located?
12. Where was the mercy seat?
13. What would the ark contain (3 things)?
14. What was to be burned on the altar of incense?
15. How often was it burned?
16. Incense is symbolic of what?
17. What was this altar of incense symbolic of?
18. Quote 1 Thessalonians 5:17.
19. What was truly perpetual?
20. What 3 offerings were not to be offered on this altar?
21. Once a year the high priest was to put blood on the horns of this altar for what?
22. What is the 7th month, here, on our calendar?
23. When did the high priest put blood on the mercy seat?
24. The blood on the horns symbolized what?
25. This altar of incense being so holy showed us what?
26. What blessing were they promised if they ransomed their souls?
27. What was the offering for each person to ransom his soul?
28. What was a shekel?
29. What does the 1/2 shekel symbolize?
30. How old were they before they had to be ransomed?
31. What is the difference in this offering and the tithe?
32. What was this offering used for?
33. What did the silver cups the legs of the tabernacle sat in mean spiritually?

This lesson will pick up in Exodus 30:17 "And the LORD spake unto Moses, saying," Exodus 30:18 "Thou shalt also make a laver [of] brass, and his foot [also of] brass, to wash [withal]: and thou shalt put it between the tabernacle of the congregation and the altar, and thou shalt put water therein."

This altar was to be in the outer court. This was not to be inside the tabernacle. Nothing made of brass could be in the Holy Place or the Holy of Holies. This laver not only was made of brass but was on a stand of brass, as well. This laver had a number of physical uses. One of which was every time Aaron or his sons went into the Holy Place, they were to be washed before they entered. They were to wash their hands and feet on penalty of death before they entered the Holy Place. This was not an option. This was mandatory. The animals had to be washed, as well. This water in this basin was to be kept fresh and full at all times. The spiritual meaning of this laver could certainly be baptism; because after repentance at the brazen altar, certainly comes the washing of baptism.

Exodus 30:19 "For Aaron and his sons shall wash their hands and their feet thereat:"

Exodus 30:20 "When they go into the tabernacle of the congregation, they shall wash with water, that they die not; or when they come near to the altar to minister, to burn offering made by fire unto the LORD:"

Exodus 30:21 "So they shall wash their hands and their feet, that they die not: and it shall be a statute for ever to them, [even] to him and to his seed throughout their generations."

We see, here, that the walk of the priests had to be clean, and everything they put their hands to, as well, must be clean. It was a very serious thing to go in to minister to God, unless the priest was clean in every way. This had to do with the clean life God requires His ministers to lead. This not only applied to then, but to now, as well.

Exodus 30:22 "Moreover the LORD spake unto Moses, saying,"

Exodus 30:23 "Take thou also unto thee principal spices, of pure myrrh five hundred [shekels], and of sweet cinnamon half so much, [even] two hundred and fifty [shekels], and of sweet calamus two hundred and fifty [shekels],"

Exodus 30:24 "And of cassia five hundred [shekels], after the shekel of the sanctuary, and of oil olive an hin:"

Exodus 30:25 "And thou shalt make it an oil of holy ointment, an ointment compound after the art of the apothecary: it shall be an holy anointing oil."

We see that this was a special oil made for use in the temple; however, no one was to be anointed with this oil but the high priest and the priests. This was not to be taken lightly, but was to be weighed up specifically. It was not only to be made of these specific things, but, also, in the specific portions given. This oil was holy unto the Lord. An apothecary was like a modern druggist. He measured specifically the ingredients. This holy ointment would be used to anoint the priests. These spices that were mixed to make this holy oil were rare. Most of them came from trees and their leaves, while one came from reeds. They gave off a sweet perfume. Olive

oil throughout the Bible spiritually means the Holy Spirit. If we are to minister for God, I believe it is of utmost importance to be baptized in the Holy Spirit. We will truly be a sweet smell to the Lord, when we are anointed to do His will.

Exodus 30:26 "And thou shalt anoint the tabernacle of the congregation therewith, and the ark of the testimony,"

Exodus 30:27 "And the table and all his vessels, and the candlestick and his vessels, and the altar of incense,"

Exodus 30:28 "And the altar of burnt offering with all his vessels, and the laver and his foot."

Exodus 30:29 "And thou shalt sanctify them, that they may be most holy: whatsoever toucheth them shall be holy."

This anointing of this furniture and articles of the tabernacle and the outer court showed that God had set them aside for holy use only. They were dedicated to God and should be used for godly service only. This is one of the reasons that I do not like to see the sanctuary in the church used for other things. This should be a separated place, not a place for any worldly things. The things like the piano in church, I believe, should not be used any more to play the world's music. The sanctuary should be a holy, separated place.

Exodus 30:30 "And thou shalt anoint Aaron and his sons, and consecrate them, that [they] may minister unto me in the priest's office."

We need to take note again, here, that all Christians have been made priests of God and have been anointed with the blessed Holy Spirit of God. We are a set aside people dedicated to the service of God. We read in Revelation 1:6 that Jesus, our high priest, has made us priests unto God and His Father. Revelation 1:6 "And hath made us kings and priests unto God and his Father; to him [be] glory and dominion for ever and ever. Amen." You see, Jesus (our High Priest) has purchased us with His blood and set us aside for Him. We see in Hebrews 3:1, that Jesus Christ is our High Priest. "Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus;".

Exodus 30:31 "And thou shalt speak unto the children of Israel, saying, This shall be an holy anointing oil unto me throughout your generations." Exodus 30:32 "Upon man's flesh shall it not be poured, neither shall ye make [any other] like it, after the composition of it: it [is] holy, [and] it shall be holy unto you."

We see from the statement above about the flesh, that this was of the Spirit. This was a spiritual anointing of God. This reminds me of the man in the New Testament who tried to buy the Holy Spirit of God, but the things of the Spirit cannot be purchased. The things of the Spirit are anointings from God, not man. If you would like to read more about this, you may find it in Acts 8:15-24.

Exodus 30:33 "Whosoever compoundeth [any] like it, or whosoever putteth [any] of it upon a stranger, shall even be cut off from his people."

This is so serious. People should not play around with the things of the Spirit. The things of the Spirit should not be taught or sold. The things of the Spirit are gifts from God to those that He has chosen to give them to.

They are given to people to minister with, not for self-satisfaction. You may read why the gifts of the Spirit are poured out on certain people in Acts 2, beginning with verse 17.

Exodus 30:34 "And the LORD said unto Moses, Take unto thee sweet spices, stacte, and onycha, and galbanum; [these] sweet spices with pure frankincense: of each shall there be a like [weight]:"

Exodus 30:35 "And thou shalt make it a perfume, a confection after the art of the apothecary, tempered together, pure [and] holy:"

We have already studied in a previous lesson, how serious it would be to burn strange incense. This, too, is important to get it mixed in exacting proportions. Remember we spoke earlier of this incense as compared with the prayers of the Christians. It, also, is very important to pray with reverence expecting from God and always in the name of the Lord Jesus Christ. That is our formula that must be exact, as well. The Lord gave us the formula to use, when He taught the disciples how to pray. He said, after this manner pray ye. In St. John 14:14 we read, "If ye shall ask any thing in my name, I will do it." There is a formula. It must be asked in Jesus' name.

Exodus 30:36 "And thou shalt beat [some] of it very small, and put of it before the testimony in the tabernacle of the congregation, where I will meet with thee: it shall be unto you most holy."

This was to be outside the curtain, but very close to the presence of God. This was to be handy, ready at all times to be used. We are told to be instant in season and out in II Timothy 4:2, "Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine." You see, we are to be ready all the time just like this incense. We read in James 5:16, "Confess your faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much."

Exodus 30:37 "And [as for] the perfume which thou shalt make, ye shall not make to yourselves according to the composition thereof: it shall be unto thee holy for the LORD."

Exodus 30:38 "Whosoever shall make like unto that, to smell thereto, shall even be cut off from his people."

Here, again, we see the importance of praying. Our prayers are so important to God that they are stored in heaven. I will close this Bible study with two Scriptures which tell what these odors were and where they were stored. Revelation 5:8, "And when he had taken the book, the four beasts and four and twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odours, which are the prayers of saints." Revelation 8: 3-4, "And another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne." V-4, "And the smoke of the incense, which came with the prayers of the saints, ascended up before God out of the angel's Hand." This leaves no doubt what the incense was.

Exodus 52 Questions

1. What would the laver be made of?
2. Where was it to be placed?
3. What was the stand holding the laver made of?
4. What was the laver used for?
5. What 2 parts of their body had to be washed before they came into the holy place?
6. What did this indicate?
7. What is the spiritual meaning of this laver?
8. What would happen if they go in without washing?
9. Who was the only one who could be anointed with this special oil?
10. What was an apothecary like?
11. If we are to minister for God, what is almost imperative to do?
12. Name the things in the temple that were to be anointed.
13. What does anointing things in the tabernacle mean?
14. Our High Priest is Jesus, what are we Christians?
15. This oil shall not be poured on man's _____.
16. The things of the Spirit are _____ from _____.
17. What would happen to someone who compounds this, other than for the temple?
18. The things of the Spirit should not be _____ or _____.
19. What was the perfume of incense made of besides the spices?
20. When we pray, what is the most important thing to remember to do?
21. What are we taught in II Timothy 4:2?
22. What kind of prayer availeth much?
23. What are the prayers of saints in heaven?

We will begin this lesson in:

Exodus 31:1 "And the LORD spake unto Moses, saying,"

Exodus 31:2 "See, I have called by name Bezaleel the son of Uri, the son of Hur, of the tribe of Judah:"

Exodus 31:3 "And I have filled him with the spirit of God, in wisdom, and in understanding, and in knowledge, and in all manner of workmanship,"

Exodus 31:4 "To devise cunning works, to work in gold, and in silver, and in brass,"

Exodus 31:5 "And in cutting of stones, to set [them], and in carving of timber, to work in all manner of workmanship."

When God calls anyone "by name", it is to take over a big godly task. God, Himself, had called a man named Bezaleel to work for Him. This was the first mention of this man in the Bible. He was an unknown. Moses or Aaron might never have gone out and searched him out to do this job. He had no background or recommendations. You see, this Bezaleel seemed to drop in out of nowhere to do this job for God. His only claim to fame up until now, was that he was the grandson of Hur, who stayed the arm of Moses to help with the battle. You see, God does not always choose someone who the world thinks might do a good job to do work for Him. God chooses whom He will and that was certainly the case here. Look at verse 3 above. God had filled Bezaleel with the knowledge and the Spirit of God which it would take to do this job. It seems as though God not only gave him the knowledge, but the skill, as well. You may be assured that if God calls you to do a job for Him, He will give you whatever you need to finish the job with. You see, in the case of Bezaleel, God didn't stop with giving him just one gift. He filled him with everything he needed to get the job done. All of the details for this magnificent tabernacle would have to be indelibly imprinted in his mind. There was no way he could get all of these details accurate unless it was in his mind. God had miraculously prepared him.

Exodus 31:6 "And I, behold, I have given with him Aholiab, the son of Ahisamach, of the tribe of Dan: and in the hearts of all that are wise hearted I have put wisdom, that they may make all that I have commanded thee;"

We see, here, that God had given Bezaleel a helper. These two, Bezaleel and Aholiab, would supervise all the work. Bezaleel would be over all and Aholiab would be his helper. These men both had natural ability to do this job, which was a gift from God, but we see in these previous verses that God had given them even more wisdom and natural ability than they had before by the power of the Spirit of God teaching them and anointing from the inside with the power of the Spirit to carry out this job that God had given them. As I said before, if God calls you to do a job, He will equip you supernaturally to do it.

Exodus 31:7 "The tabernacle of the congregation, and the ark of the testimony, and the mercy seat that [is] thereupon, and all the furniture of the tabernacle,"

Exodus 31:8 "And the table and his furniture, and the pure candlestick with all his furniture, and the altar of incense,"

Exodus 31:9 "And the altar of burnt offering with all his furniture, and the laver and his foot,"

Exodus 31:10 "And the cloths of service, and the holy garments for Aaron the priest, and the garments of his sons, to minister in the priest's office,"

We see, here, a detailed explanation of all the things they were to make. It is interesting to me, that he was to construct it the way a person does a house. He was to build the outside first, so that strange eyes would not be allowed to look at the sacred items. As I mentioned before, it was very unusual for a person to be skilled in the working of so many different materials. This certainly had to be God moving upon Bezaleel to give him all of this knowledge.

Exodus 31:11 "And the anointing oil, and sweet incense for the holy [place]: according to all that I have commanded thee shall they do."

The most fantastic thing in all of this, to me, was the fact that God, Himself, chose Bezaleel and Aholiab to do this work. He did not tell Moses to go and find someone capable. God went and called them to this job.

Exodus 31:12 "And the LORD spake unto Moses, saying,"

Exodus 31:13 "Speak thou also unto the children of Israel, saying, Verily my sabbaths ye shall keep: for it [is] a sign between me and you throughout your generations; that [ye] may know that I [am] the LORD that doth sanctify you."

Exodus 31:14 "Ye shall keep the Sabbath therefore; for it [is] holy unto you: every one that defileth it shall surely be put to death: for whosoever doeth [any] work therein, that soul shall be cut off from among his people."

This other message about the building of the tabernacle and the outer court enclosure was not given to the people, themselves. This was not something they needed to know, so God did not tell them. Here, we see something that was very important to them. In fact, it was a life and death matter. This was not an option. They had to do this if they were to live. God had given signs to their ancestors. One of the signs had been the rainbow in the sky which promised that God would never destroy the world again with water. Circumcision of their males had, also, been a sign to the rest of the world that they were a separated people. Just the fact that God miraculously delivered them out of Egypt and let them cross the Red Sea on dry land was a sign, also, that they were God's chosen people. This was a very little thing for God to ask in return. Even this was for their own good. A person can work much better, if he will take one day in seven to rest his body. The body and the mind function better if you rest occasionally. God said one day in seven, and I do not dispute that. Jesus said, "The sabbath was made for man, and not man for the sabbath (Mark 2:27).

Exodus 31:15 "Six days may work be done; but in the seventh [is] the sabbath of rest, holy to the LORD: whosoever doeth [any] work in the sabbath day, he shall surely be put to death."

God made heaven and earth in six days and on the seventh day rested. He was showing us a formula that would work. Men's bodies are made so exacting and every little part has to function properly. This rest one day a week is for man's benefits as well as being a time set aside to worship God. This set aside time was so important to God, that those who broke this sabbath were put to death.

Exodus 31:16 "Wherefore the children of Israel shall keep the sabbath, to observe the sabbath throughout their generations, [for] a perpetual covenant."

Exodus 31:17 "It [is] a sign between me and the children of Israel for ever: for [in] six days the LORD made heaven and earth, and on the seventh day he rested, and was refreshed."

This was saying, be like your Father in heaven. Use Him as your example. If He needed only six days to do all of this, you can make it on six days' work, also. Then He said, besides, how will the other people know that you belong to Me? He told them, we have made an agreement and I will keep my part of this agreement, but you must keep your agreement, as well. As we said, besides fulfilling their agreement with God in this, it would, also, refresh their bodies and minds.

Exodus 31:18 "And he gave unto Moses, when he had made an end of communing with him upon mount Sinai, two tables of testimony, tables of stone, written with the finger of God."

Here, we see that God, Himself, had prepared these tables of stone (testimony). The fiery finger of God had engraved this in the stone. The ark of the covenant was actually built as a permanent resting place for this testimony. Moses had been forty days and nights on mount Sinai receiving this. Moses came and went when God decided it was time. God said now to Moses, "We are through talking for this time."

Exodus 53 Questions

1. Who did God call by name to build the tabernacle?
2. Who was his grandfather?
3. What tribe was he from?
4. What had God filled him with?
5. What all was God asking him to do?
6. When God calls someone by name, what is He doing?
7. Had this man been mentioned before in the Bible?
8. What did this show us about God's calling?
9. If God calls you to do a job, what will He do?
10. What was so unusual about Bezaleel's gifts?
11. Who did God give him for a helper?
12. What tribe was he from?
13. What did God give them that they might do what He commanded them to do?
14. Where does natural ability come from?
15. What was he to do first?
16. Why was this?
17. What solemn warning was Moses to give the people?
18. How long were they to recognize the sabbath?
19. What was the punishment for not keeping sabbath?
20. Why did God not tell the common people about the tabernacle?
21. Who was sabbath made for?
22. Where was the Scripture found?
23. What does the sabbath show the world?
24. What did He give Moses as physical proof of his communing with God?
25. Where would they be housed?
26. What were they written with?

We will begin this lesson in:

Exodus 32:1 "And when the people saw that Moses delayed to come down out of the mount, the people gathered themselves together unto Aaron, and said unto him, Up, make us gods, which shall go before us; for [as for] this Moses, the man that brought us up out of the land of Egypt, we wot not what is become of him."

We see, here, that while Moses was communing with God for 40 days on Mount Sinai, the people became restless. Perhaps, the presence of God, which had led them from Egypt to where they were staying now, had moved to the top of the mountain where He was communing with Moses. Moses had not told them how long he would be gone, and they, probably, thought that he had left for good. These people soon forgot that God was not something you made with your hands. They should have remembered God through Moses' discrediting the false gods of Egypt. The true God had led them this far. People have a tendency to soon forget. Soon they had worked themselves up to the point of going to Aaron to make them a god. They had worked themselves up to the state of believing that Moses would not be back. They want something they can see to worship. They wanted a leader they could worship, as well.

Exodus 32:2 "And Aaron said unto them, Break off the golden earrings, which [are] in the ears of your wives, of your sons, and of your daughters, and bring [them] unto me."

Perhaps, Aaron thought that they would not give up their gold. I really believe maybe Aaron had given up, too, on Moses returning. At any rate, Aaron should have known better than to be persuaded to do such a thing. In chapter 20 of Exodus, we saw that God spoke with the people, and they were warned not to make gods of silver or gold. They heard God's voice, and saw the smoke, and were terribly frightened. How in the world they forgot that so quickly, I do not know. Aaron had been even closer than the people. It seems so unthinkable that Aaron would do this.

Exodus 32:3 "And all the people brake off the golden earrings which [were] in their ears, and brought [them] unto Aaron."

If he thought giving up their valuable jewelry would stop them, he was wrong. It is so strange today that worship of other gods usually costs the person greatly, but he still does it. There is something about giving up something that means a great deal to you that seems to make people happier in their worship. The one, true God gives us salvation freely. We may give our tithes and offerings and of ourselves to His service, but salvation is a free gift. We do not work to get it, and we certainly can't buy it. Notice, also, that this was not just part of these people. The Scripture says ALL. They were so eager to have something that they could see to worship, that they were willing to give their jewelry, or anything else.

Exodus 32:4 "And he received [them] at their hand, and fashioned it with a graving tool, after he had made it a molten calf: and they said, These [be] thy gods, O Israel, which brought thee up out of the land of Egypt."

Aaron, it seemed, was more interested in pleasing these people than he was in heeding the instructions God had given all of them at the foot of the mountain. It looks like being raised by Hebrew parents would have taught him better, as well. Moses' first mistake was asking for a helper, when God first called him to bring the people out of Egypt. We see no mention of Hur, here. Whether Aaron did all the engraving himself or had help, we do not know. Why he made a calf, only God and Aaron know. Any image of anything would have been just as bad a sin. God had explicitly told them not to do this very thing. Their fear was short lived. Cows are being worshipped even today in various parts of the world. If you will notice the places where cows are worshipped, there is famine in the land.

Exodus 32:5 "And when Aaron saw [it], he built an altar before it; and Aaron made proclamation, and said, Tomorrow [is] a feast to the LORD."

Here, Aaron was really confused. He was proclaiming a feast to the Lord, but at the very same time had made the golden calf (false god). In many countries in the world today when Christianity springs forth in a country where false gods have been worshipped, they have a tendency to try to bring some of the old habits of worship with them. This is not good. You cannot mix worship of other gods in. The true God will not permit it. The world and the church cannot be mixed. God is a jealous God. This was a terrible mixture. It was almost as if they were saying, I will worship both, and whichever one is right will get me to heaven. Compromise is not part of God's plan. He will not be compromised. This offering would not be acceptable to God.

Exodus 32:6 "And they rose up early on the morrow, and offered burnt offerings, and brought peace offerings; and the people sat down to eat and to drink, and rose up to play."

We see, here, that they offered burnt offerings and peace offerings, thinking this would satisfy these gods. It seems they were so anxious to worship, that they got up really early in the morning. After sacrifice, there was always a feast and this was no exception. The difference in this feast and the holy feast was that this was followed by sex play. This play really meant an orgy. Many false religions appeal to the fleshly nature of man. In the Strong 's concordance this particular word used for play means make sport.

Exodus 32:7 "And the LORD said unto Moses, Go, get thee down; for thy people, which thou broughtest out of the land of Egypt, have corrupted [themselves]:"

God told Moses hurry up and get down to your people. We see, here, that God told Moses that these people were his responsibility. He called them "thy people" to Moses. You can see quickly from this that God was strongly angered by what they had done. "Corrupted" means that they were ruined as far as God is concerned.

Exodus 32:8 "They have turned aside quickly out of the way which I commanded them: they have made them a molten calf, and have worshipped it, and have sacrificed thereunto, and said, These [be] thy gods, O Israel, which have brought thee up out of the land of Egypt.."

We see in verse eight, above, that God, Himself, had commanded them not to make a graven image. These people made solemn pledges to God. The minute Moses was gone for a while, they forgot everything they had promised. These people were far too easily deceived into worshipping anything they could see with their eyes. They were not grounded in the one true God.

Exodus 32:9 "And the LORD said unto Moses, I have seen this people, and, behold, it [is] a stiffnecked people:"

Rebellion throughout the Bible was called witchcraft. This being stiffnecked had to do with not wanting to be controlled. People who do not like to be controlled are rebellious.

Exodus 32:10 "Now therefore let me alone, that my wrath may wax hot against them, and that I may consume them: and I will make of thee a great nation."

God was so angered by these people and the terrible sin they had committed that He was about to kill the whole three million of them. God told Moses, I will destroy all of them and start again with just you. Many people in the churches today would have you believe that God does not punish, but this is not true. To have Satan attack you is bad, but the worst thing I can think of is to cause God to pour out His wrath upon you.

Exodus 32:11 "And Moses besought the LORD his God, and said, LORD, why doth thy wrath wax hot against thy people, which thou hast brought forth out of the land of Egypt with great power, and with a mighty hand?"

Exodus 32:12 "Wherefore should the Egyptians speak, and say, For mischief did he bring them out, to slay them in the mountains, and to consume them from the face of the earth? Turn from thy fierce wrath, and repent of this evil against thy people."

We see in this Moses as a type of Christ. Jesus is constantly pleading our case before God. We, like these people, do not deserve the pardon of God. Jesus, as our advocate with the Father, is speaking on our behalf even now in heaven. Moses told God that His anger was about to cause Him to waste all the effort He had spent to save this people. Moses even reminded God that the Egyptians would feel as if their false gods had truly won. This repentance, here, was not like us seeking repentance for the evil we have done. God was justified in His wrath. God knew ahead of time that He would forgive them and give them another chance. He showed by this that He could be angered, and He could destroy everyone if He desired. He still listens to the prayers of His people. Especially to Moses who had gone to all this trouble along with God to get these people out of Egypt and established as a nation who feared God. This evil against this people was justified, but God found a place of forgiveness. Just as everyone of us deserves death, but through the sacrifice of Jesus Christ on the cross have been pardoned and given life eternal in Jesus.

Exodus 32:13 "Remember Abraham, Isaac, and Israel, thy servants, to whom thou swarest by thine own self, and saidst unto them, I will multiply your seed as the stars of heaven, and all this land that I have spoken of will I give unto your seed, and they shall inherit [it] for ever."

Moses reminded God of the Abrahamic covenant. Of course, God could turn rocks into people. He really doesn't need us. God promised Abraham this seed

would come from him. Abraham was faithful to God. This was one reason right here that God didn't destroy them. God fulfills all of His promises.

Exodus 32:14 "And the LORD repented of the evil which he thought to do unto his people."

This really meant that God's heart softened, and He spared them. He did not intend to kill them from the beginning. They did deserve death, but God spared their lives, partially because of the faith of their ancestors.

Exodus 54 Questions

1. Why did the people get restless?
2. What request did they make to Aaron?
3. What did they say about Moses?
4. How many days was Moses communing with God?
5. These people soon forgot that God was not something you _____.
6. What kind of a god did they want?
7. Aaron told them to take off what and give to him?
8. In chapter 20 of Exodus, God told these people what?
9. What did Aaron do with the gold he received of the people?
10. What did the people say about this?
11. Aaron was more interested in pleasing the _____ than _____.
12. In foreign countries where Christianity springs forth, some try to bring what with them?
13. What statement makes you know that the people were anxious to worship this false god?
14. What 2 types of offerings did they make?
15. After they ate and drank, what did they do?
16. Many false religions today appeal to the _____ of man.
17. What did God call these people?
18. What did corrupted mean in verse seven?
19. What had Aaron made for them to worship?
20. What had these people forgotten?
21. What did God tell Moses was wrong with these people?
22. What was called witchcraft throughout the Bible?
23. God told Moses to let Him alone so He could do what?
24. Who would God make into a great nation if He destroyed the children of Israel?
25. Moses told God He had brought them out how?
26. What was Moses asking God to do?
27. What would the Egyptians believe, if God destroyed Israel here in the desert?
28. Who was Moses a type of in all this?
29. What three ancestors of these children of Israel did Moses remind God of?
30. What covenant had God made with them?
31. What did it really mean when it said God repented?

We will begin this lesson with:

Exodus 32:15 "And Moses turned, and went down from the mount, and the two tables of the testimony [were] in his hand: the tables [were] written on both their sides; on the one side and on the other [were] they written."

Moses, after pleading for the lives of the children of Israel, quickly went down the mountain to stop them from doing these things that were so displeasing to God. The two stone tablets were carried in both of his hands. They had carvings on both sides of each one. They had been done by the hand of God. These were the sacred laws that God intended to give the Israelites.

Exodus 32:16 "And the tables [were] the work of God, and the writing [was] the writing of God, graven upon the tables."

This was not some message that God had given Moses and Moses wrote them down. This was altogether done by God. This was very similar writing to the time when God's hand wrote on the wall in the book of Daniel, chapter 5, verse 5.

Exodus 32:17 "And when Joshua heard the noise of the people as they shouted, he said unto Moses, [There is] a noise of war in the camp."

Joshua had not been in the camp and did not realize what happened. He had been waiting at a distance for Moses to come down the mountain. All of this shouting, and dancing, and carrying on in front of this false god had worked them up into such a frenzy that it probably did sound like war.

Exodus 32:18 "And he said, [It is] not the voice of [them that] shout for mastery, neither [is it] the voice of [them that] cry for being overcome: [but] the noise of [them that] sing do I hear."

Moses already knew that it was not war. God told him what was going on before he pled for them. Moses didn't really realize how bad it was, until he saw it for himself. This was just a drunken orgy that was going on.

Exodus 32:19 "And it came to pass, as soon as he came nigh unto the camp, that he saw the calf, and the dancing: and Moses' anger waxed hot, and he cast the tables out of his hands, and brake them beneath the mount."

Moses had never dreamed that the sin was so great. Moses suddenly realized how unworthy these children of Israel were to receive these tablets of commandments. In his anger, he threw them down and broke them. We need a few like Moses in our churches today. Some of the things that are being done and said should anger those who truly love God. This teaching of false doctrines in the church is our golden calf. The entertainment that some churches call worship borders on the very type of revelry that angered Moses, here. There is far too much pleasing of the flesh going on in churches, today. God is a holy God. Where is the respect and reverence for Almighty God? Take a good look at your church today. If God came to visit, would He feel comfortable? We must have a healthy, godly fear of Almighty God. There are far too many ministers of God who are compromising to please someone in the

congregation. Don't be an Aaron, more eager to please the people than to please God. Be a Moses who would not tolerate the world in the church.

Exodus 32:20 "And he took the calf which they had made, and burnt [it] in the fire, and ground [it] to powder, and strawed [it] upon the water, and made the children of Israel drink [of it]."

The very first thing Moses did was destroy this idol. I see Moses as a very strong man, and he could easily break this idol apart. The fire had to be pretty hot to melt the gold. Probably, it was around 1,945 degrees Fahrenheit. He wasn't even satisfied to have melted it. He then ground it into dust and strewed it over the water. An idol cannot even save itself. Just the fact that Moses could go in and destroy this false god shows just how powerless it really was. I believe this drinking of the contaminated water shows that we taste of our sins, even if God does forgive us.

Exodus 32:21 "And Moses said unto Aaron, What did this people do unto thee, that thou hast brought so great a sin upon them?"

This was correct for Moses to jump on Aaron. Moses had left the people in Aaron's care. They did not force Aaron on threat of death to make this idol. Aaron, perhaps, was put upon in fulfilling their wishes to furnish a visible god for them to follow. A leader should be strong enough to tell them no. It wasn't their idea to make the golden calf. That was Aaron's idea, all by himself. Moses went to the root of the problem (Aaron), before he approached the people with their sins.

Exodus 32:22 "And Aaron said, Let not the anger of my lord wax hot: thou knowest the people, that they [are set] on mischief."

Exodus 32:23 "For they said unto me, Make us gods, which shall go before us: for [as for] this Moses, the man that brought us up out of the land of Egypt, we wot not what is become of him."

We see the guilt and humiliation of Aaron. He calls Moses lord. He was saying, you are my boss, and you know how dead set on committing sin these people are. He was telling Moses that he was afraid of them. He was not being a leader, at all. He was trying to please the congregation. Does that sound familiar in the church today? Most of the preachers are preaching to itching ears, preaching what the people want to hear. The job of the pastor is to preach the Word, whether the people want to hear it, or not. In II Timothy 4:1 "I charge [thee] therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom;" II Timothy 4:2 "Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine." II Timothy 4:3 "For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears;" II Timothy 4:4 "And they shall turn away [their] ears from the truth, and shall be turned unto fables."

Exodus 32:24 "And I said unto them, Whosoever hath any gold, let them break [it] off. So they gave [it] me: then I cast it into the fire, and there came out this calf."

Now Aaron had added a lie to his other sin. One sin usually requires another to try to cover up the first sin. This really was a half truth. They did bring the gold to Aaron, but Aaron graved it.

Exodus 32:25 "And when Moses saw that the people [were] naked; (for Aaron had made them naked unto [their] shame among their enemies:)"

Exodus 32:26 "Then Moses stood in the gate of the camp, and said, Who [is] on the LORD'S side? [let him come] unto me. And all the sons of Levi gathered themselves together unto him."

Moses saw that this orgy was still going on. He had already gotten rid of the idol, and he had already reprimanded Aaron, and now he turns to the idolators. Their nakedness, whether physical or not, was a shame. I really believe this nakedness was physical. Many idol worship services contained sensual activity. Aaron was truly responsible, because he made the calf that started all of this. Now Moses was trying to separate those who were involved, and called those who worshipped the Lord to come to him, so that the idol worshippers would be separated out. There are actually some churches today involved in sensual services, and God is calling His people to come out of them. The sons of Levi loved God and came to Moses. The next verse shows the purpose for the separation. God was going to destroy these wicked through the actions of Moses.

Exodus 32:27 "And he said unto them, Thus saith the LORD God of Israel, Put every man his sword by his side, [and] go in and out from gate to gate throughout the camp, and slay every man his brother, and every man his companion, and every man his neighbour."

Exodus 32:28 "And the children of Levi did according to the word of Moses: and there fell of the people that day about three thousand men."

What this said was go throughout this group of people and anyone you find reveling, kill them. They were told that even if they were related to the person, they were to kill them, if they were involved in this idolatry. These Levites, in a sense, had been called to serve God in this. Moses was acting in behalf of God ("Thus saith the LORD God of Israel"). Three thousand men were killed.

Exodus 32:29 "For Moses had said, Consecrate yourselves today to the LORD, even every man upon his son, and upon his brother; that he may bestow upon you a blessing this day."

Their faithfulness in carrying out these orders that Moses gave them in behalf of God, would be like a dedication to God. They would receive a priestly position with God by their faithfulness and the stand they took for God. If you take a stand for God, you will be richly blessed of God.

Exodus 32:30 "And it came to pass on the morrow, that Moses said unto the people, Ye have sinned a great sin: and now I will go up unto the LORD; peradventure I shall make an atonement for your sin."

As we said before, Moses felt responsible for these people. He was their advocate with the Father, just as our advocate with the Father is Jesus Christ. Moses did not cover up the fact that they had committed a terrible sin. He would try to seek God's forgiveness for them. Moses would try to atone for their sins. Moses would now go back up the mountain to meet

with God. We see in this, also, that this seems to be a more serious sin than some sins, because Moses called it a great sin.

Exodus 32:31 "And Moses returned unto the LORD, and said, Oh, this people have sinned a great sin, and have made them gods of gold."

Moses told God of their evil, but God already knew. The first place of forgiveness is to admit your sin. Moses was admitting it for the people.

Exodus 32:32 "Yet now, if thou wilt forgive their sin; and if not, blot me, I pray thee, out of thy book which thou hast written."

Here we see Moses offered to be the substitute for these people, if God had to have vengeance. We see, here, one of the first mentions of God having a book. This is the book of life. Moses offered God the option. Moses was willing, if necessary, to give his life for these sinful people to save them.

Exodus 32:33 "And the LORD said unto Moses, Whosoever hath sinned against me, him will I blot out of my book."

God did not allow Moses to be the substitute. God spoke of judgment here. Each person would be judged separately. Each person is responsible for his own actions.

Exodus 32:34 "Therefore now go, lead the people unto [the place] of which I have spoken unto thee: behold, mine Angel shall go before thee: nevertheless in the day when I visit I will visit their sin upon them."
Exodus 32:35 "And the LORD plagued the people, because they made the calf, which Aaron made."

God was still angry about this terrible sin. He would not bless those who were unfaithful to Him. He was sending an Angel in His stead. Plagues would descend on those who were involved in this sin against God's person. This plague could possibly have been part of the reason why this generation did not enter the promised land.

Exodus 55 Questions

1. What was Moses carrying in his hands as he came down the mountain?
2. How were they written?
3. Who was the writer of the law on the stones?
4. Where was another mention of the handwriting of God?
5. What did Joshua think was going on in the camp?
6. What did Moses tell Joshua the noise was?
7. What feeling did Moses have when he saw the golden calf?
8. What did Moses do?
9. What is the golden calf of our day?
10. What attitude must we have toward God?
11. Which do we need today in our churches? An Aaron or a Moses?
12. What did Moses do to the calf?
13. What was meant by them drinking this powdered calf of gold?
14. What was Moses' first attack on?
15. What did the destruction of this idol show these people?
16. Where was Moses' next attack?
17. What did Moses ask Aaron?
18. What feeble excuse did Aaron make?
19. Who did Aaron blame?
20. How did he add to his sin?
21. What was Aaron really trying to do?
22. How does that resemble our churches today?
23. What lie did Aaron tell?
24. When Moses saw that they were _____, he stood in the gate.
25. Who did Moses call to him?
26. What did Moses tell those on the side of the Lord to do?
27. How many died?
28. Who came to Moses?
29. As they did what Moses said, what happened to the Levites?
30. What did Moses tell the people about their sins?
31. What would Moses try to do for them?
32. Would God accept it?
33. Who was responsible for sin?
34. What did God tell them that He would no longer do?
35. What was Moses' brave offer to God?
36. God brought a _____ on them.

We will begin in:

Exodus 33:1 "And the LORD said unto Moses, Depart, [and] go up hence, thou and the people which thou hast brought up out of the land of Egypt, unto the land which I swore unto Abraham, to Isaac, and to Jacob, saying, Unto thy seed will I give it:"

The Lord had given them directions now to move on. It seems as though He had at least accepted Moses' offer to give himself for the people as a true sign of repentance. He would not allow Moses to give his life for theirs, but He appreciated the offer. It seems as though the Lord would not be with him in the same sense that He was before. An angel would lead them. The quickest way to lose God's presence is to get involved in a false religion.

Exodus 33:2 "And I will send an angel before thee; and I will drive out the Canaanite, the Amorite, and the Hittite, and the Perizzite, the Hivite, and the Jebusite:"

Exodus 33:3 "Unto a land flowing with milk and honey: for I will not go up in the midst of thee; for thou [art] a stiffnecked people: lest I consume thee in the way."

We see here that God's plan to lead them to the promised land had not changed. His promise to Abraham still would be carried out. The difference, as we said above, was that the presence of God would be different. God would not be in direct contact with them anymore. He is a Holy God and cannot look upon sin. He will burn it up. He knew that these people were slow to learn the ways of God because they were so stubborn ("stiffnecked"). God was still leading them, but from a distance.

Exodus 33:4 "And when the people heard these evil tidings, they mourned: and no man did put on him his ornaments."

Suddenly true repentance and grief had struck the camp. The putting on of their ornaments was, probably, associated with gladness and joy. This that they had done was similar to sackcloth and ashes in that this was an outward show of their grief in learning that the Lord Himself would not be in their presence now.

Exodus 33:5 For the LORD had said unto Moses, Say unto the children of Israel, Ye [are] a stiffnecked people: I will come up into the midst of thee in a moment, and consume thee: therefore now put off thy ornaments from thee, that I may know what to do unto thee."

This was a bit of a repetition of the verses above. God knew if He travelled in their immediate presence, that He would utterly destroy them. God knew that with their attitude, they would not be easily taught the ways of God. "Stiffnecked" can mean so many things. Some of them are arrogance, self-centeredness, unteachable, proud, stubborn, and set in their ways. We will see all of these present as they continued on their way to the promised land.

Exodus 33:6 "And the children of Israel stripped themselves of their ornaments by the mount Horeb."

Exodus 33:7 "And Moses took the tabernacle, and pitched it without the camp, afar off from the camp, and called it the Tabernacle of the congregation. And it came to pass, [that] every one which sought the LORD went out unto the tabernacle of the congregation, which [was] without the camp."

How sad that God would remove His presence. Sometimes it is in judgment, sometimes mercy, and sometimes a little bit of both. God has always wanted to fellowship with man. In the garden of Eden, God fellowshiped with Adam, but Adam's sin not only drove himself out of the garden, but also drove God away from him. God will not dwell where there is sin. The one really great promise about all of this is, if we are still alive, God will allow us to repent, and He will open Himself to us again. God never moves very far away. There is just sometimes a cloud of sin between us and God. Prayer and true repentance can remove this cloud and bring us into the very presence of God.

Exodus 33:8 "And it came to pass, when Moses went out unto the tabernacle, [that] all the people rose up, and stood every man [at] his tent door, and looked after Moses, until he was gone into the tabernacle."

Finally, we see a little reverence for God from these people. Moses was meeting with God to pray for them.

Exodus 33:9 "And it came to pass, as Moses entered into the tabernacle, the cloudy pillar descended, and stood [at] the door of the tabernacle, and [the LORD] talked with Moses."

Exodus 33:10 "And all the people saw the cloudy pillar stand [at] the tabernacle door: and all the people rose up and worshipped, every man [in] his tent door."

We see that Moses was still communing with God. He was not only communing with God for himself but for these people, as well. It seems that the presence of God was probably staying on Mount Sinai and just coming into the tabernacle when Moses was there. There was a visible manifestation of God that hovered over the tabernacle when God was there. It was a pillar of smoke. God had removed Himself from the people. The tabernacle was not in the camp. Now they saw the need to worship, and they worshipped in their tents as Moses communed with God.

Exodus 33:11 "And the LORD spake unto Moses face to face, as a man speaketh unto his friend. And he turned again into the camp: but his servant Joshua, the son of Nun, a young man, departed not out of the tabernacle."

This just showed that beautiful fellowship that God had with Moses. This "face to face" means that Moses was in the actual presence of God, and that He and God conversed like two friends. It appears that Joshua had become Moses' right hand man; and in the absence of Moses in the tabernacle, Joshua was there to take care of things, until Moses returned. Joshua seemed to be Moses' personal assistant at that time. He served Moses on the side of the mountain as well as in the tabernacle. Joshua had not even been in the camp when the idolatry took place. He had no part in this sin. He was near Moses at the time. Joshua had not gone all the way to the top of the mount with Moses, but had waited at a designated place where Moses told him to wait. Here we see Joshua, again, near to serve Moses and God, as well. You might

even say Joshua was in training. We know that later on we will discover that Joshua took over the leadership of the people at Moses' death .

Exodus 33:12 "And Moses said unto the LORD, See, thou sayest unto me, Bring up this people: and thou hast not let me know whom thou wilt send with me. Yet thou hast said, I know thee by name, and thou hast also found grace in my sight."

Exodus 33:13 "Now therefore, I pray thee, if I have found grace in thy sight, shew me now thy way, that I may know thee, that I may find grace in thy sight: and consider that this nation [is] thy people."

We see, that before Moses moved a single inch, he wanted to know how and who would lead them. Moses was taking advantage of this conversation with God, to get a better understanding of where they were headed, and if God had completely given up on this, His people, or not. He even reminded God that he was acting on God's orders to bring them out. This just seems, again, to be a wonderful conversation between two friends. Moses was almost pleading with God to go with them Himself. He begged for the people's forgiveness, as well.

Exodus 33:14 "And he said, My presence shall go [with thee], and I will give thee rest."

Here, God reassured Moses that He would go with him, and Moses would have nothing to fear, or be disturbed about. God was giving Moses perfect rest.

Exodus 33:15 "And he said unto him, If thy presence go not [with me], carry us not up hence."

Exodus 33:16 "For wherein shall it be known here that I and thy people have found grace in thy sight? [is it] not in that thou goest with us? so shall we be separated, I and thy people, from all the people that [are] upon the face of the earth."

If these people were to be a separated people, then there had to be some way that the world could tell the difference. The presence of the Lord needed to be visible. This applies to us, as well. If we are no different than the rest of the world in our behavior, how can they tell that we are Christians? Here we see Moses telling God that he did not want to go forward without His presence. It is important to God for the world to recognize that God's people are different, because He is with them.

Exodus 33:17 "And the LORD said unto Moses, I will do this thing also that thou hast spoken: for thou hast found grace in my sight, and I know thee by name."

Here is a beautiful forgiveness statement by the Lord. This forgiveness came, because the Lord was Moses' friend. This was an answer to Moses' request, not because these people deserved forgiveness.

Exodus 33:18 "And he said, I beseech thee, shew me thy glory."

Moses had talked with the Lord numerous times, but He had been hidden in the cloud. Moses wanted to see his friend now, and prayed "beseech" for just that.

Exodus 33:19 "And he said, I will make all my goodness pass before thee, and I will proclaim the name of the LORD before thee; and will be gracious to whom I will be gracious, and will shew mercy on whom I will shew mercy."

Here the Lord was explaining to Moses that He did not have to explain why He blessed someone. He could bless anyone He wanted to. We see that He is about to reveal more of Himself to Moses than He ever had to anyone else. God's goodness is beyond man's comprehension. God has a hidden name, and perhaps this will be revealed to Moses as God passed very near. The Lord was not obligated to show Moses anything. He just did, because Moses had found favor with Him.

Exodus 33:20 "And he said, Thou canst not see my face: for there shall no man see me, and live."

Whatever this presence is, flesh cannot look upon Him and live. We do know that God is spoken of as a consuming fire. Whether this is what is meant here or not, we do not know. We do know that some danger exists in a mere mortal seeing the face of God. If we are Christians, we will see Him in heaven.

Exodus 33:21 "And the LORD said, Behold, [there is] a place by me, and thou shalt stand upon a rock:"

Exodus 33:22 "And it shall come to pass, while my glory passeth by, that I will put thee in a clift of the rock, and will cover thee with my hand while I pass by:"

Exodus 33:23 "And I will take away mine hand, and thou shalt see my back parts: but my face shall not be seen."

All sorts of ideas of what God looks like go racing by in a person's imagination. There are a few things we do know about God. Many times He showed Himself associated with fire such as "the burning bush", etc. We know that Jesus said He was the Light of the world. We, also, know that Jesus told the disciples if they had seen Him, they had seen the Father. Beyond this, it is not good to speculate. We do know that the Lord put Moses in a crack in the rock and passed close enough to him that the Lord covered Moses with His Hand to protect him. When He removed His hand, Moses saw the reflection of His glory. Anything besides that, we will have to wait for in heaven. This presence of the Lord this close to Moses had to cleanse him even further than before. The cry of all mankind is "Oh, to see God". There have been songs written about the "cleft of the rock". "Hide me, Oh, Lord in the cleft of the Rock" (Jesus).

Exodus 56 Questions

1. Where did God tell Moses to take the people?
2. Who would lead them?
3. What is the quickest way to lose God's presence?
4. What people did God promise to run out of the land for the children of Israel?
5. What two things made the land inviting?
6. What kind of people did the Lord call the children of Israel?
7. Why had God not changed His mind to give them the promised land?
8. What does "stiffnecked" mean?
9. What caused these Israelites to mourn?
10. Taking off their ornaments was similar to what other outward show of repentance?
11. What had the Lord threatened to do, if He came among them?
12. Where did Moses pitch the tabernacle?
13. What was the tabernacle called?
14. What two things caused God to remove His presence?
15. God never moves very far away from His people. Sometimes there is a of _____ between us and God.
16. When Moses went into the tabernacle, what did the people do?
17. What did this show these people have finally done?
18. As Moses entered the tabernacle, how did God show His presence?
19. What did face to face mean in V-11?
20. Who had become Moses' servant?
21. In V-11, Moses was called the Lord's _____.
22. Why was Joshua allowed in the temple?
23. In V-12 and V-13, what was Moses pleading for?
24. What was God's answer in V-14?
25. How could the world know these were God's people?
26. What makes us different from the world?
27. In V-17, the Lord gave Moses two reasons why He would do what Moses asked. What were they?
28. In V-18, Moses asked the Lord for what?
29. What did the Lord tell Moses would pass before him?
30. The Lord said, " There shall no man _____ , _____ ."
31. Where would the Lord put Moses to protect him while He passed by?
32. What was the only part of the Lord that Moses saw?
33. The cry of all mankind is what?

We will begin this lesson in Exodus 34:1 "And the LORD said unto Moses, Hew thee two tables of stone like unto the first: and I will write upon [these] tables the words that were in the first tables, which thou brakest."

We spoke in the last lesson, that the Lord had forgiven the people for their sins. The covenant He had made with these people had to do with them keeping the law. Moses had broken the first two tables of stone when he saw the sins of the people. God had the first two stones ready for Moses. Even the stones were provided by the Lord the first time. We see, here, that the Lord required Moses to hew these stones, because he broke the others. The Lord would write on the stones that Moses provided. The words would be the same as the first stones.

Exodus 34:2 "And be ready in the morning, and come up in the morning unto mount Sinai, and present thyself there to me in the top of the mount."

The Lord told Moses to have the stones ready the next morning. Moses, once again, was to go to the top of mount Sinai and commune with the Lord.

Exodus 34:3 "And no man shall come up with thee, neither let any man be seen throughout all the mount; neither let the flocks nor herds feed before that mount."

This whole mountain had been made a very holy place, because of the presence of God. This was why the restriction was made not to allow anyone, or any animals to touch the mountain. Had they touched the mountain, they would die. Moses was the only one who could go to the top of the mountain.

Exodus 34:4 "And he hewed two tables of stone like unto the first; and Moses rose up early in the morning, and went up unto mount Sinai, as the LORD had commanded him, and took in his hand the two tables of stone."

We see in verse 4, here, that Moses obeyed to the letter. He lost no time heading up the mountain the next morning. Moses carried the two tables to the Lord to be written on.

Exodus 34:5 "And the LORD descended in the cloud, and stood with him there, and proclaimed the name of the LORD."

The Lord left the tent "tabernacle" after meeting with Moses and went out of sight of the people. When Moses went up the mountain, the presence of God came down. Just as the Lord had promised, He revealed the Lord's name to Moses.

Exodus 34:6 "And the LORD passed by before him, and proclaimed, The LORD, The LORD God, merciful and gracious, longsuffering, and abundant in goodness and truth,"

Exodus 34:7 "Keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear [the guilty]; visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth [generation]."

Here, we see the personality of God. All goodness, all grace, all truth, all mercy, and even long-suffering in all of this. At the very same time that we see all of this goodness, we also see justice. The Lord is the Judge of all the world. They had known God until this time as Jehovah. The Self-Existant One. This name "Jehovah" had shown the power, and greatness of God. Now, we see the Lord revealing to Moses more of Himself in His dealings with man. We are told by Jesus that He is the Truth, Word, and Light. The name that tells all about God is the one that I believe He revealed Himself to Moses here. This name is not to be spoken or written by mere man. We will not know this name until we hear it in heaven. Most people want the Lord to be all the good things, and want to forget that He is, also, the Judge, and that He is just. Forgiveness is the only way to get to heaven. Jesus is the door we must go through. There is no other way. Without Jesus' shed blood, we would be judged and found guilty as charged. We have been pardoned, and justified; just as if we had never sinned.

Exodus 34:8 "And Moses made haste, and bowed his head toward the earth, and worshipped."

Moses, even though he was God's friend, knew that God is the Lord. Moses bowed and worshipped. Moses knew better than anyone else what reverence should be shown. Moses knew that he was not equal with God. He knew that he was the servant, and he knew to let God alone be God.

Exodus 34:9 "And he said, If now I have found grace in thy sight, O Lord, let my Lord, I pray thee, go among us; for it [is] a stiffnecked people; and pardon our iniquity and our sin, and take us for thine inheritance."

Moses repeated the prayer of the previous day and asked God afresh to forgive His people, even though they did not deserve it. Moses feels sure at this point that he had found favor ("grace") with the Lord. God had said the day before that He would do this, so we know that Moses prayed more than once. Sometimes it is difficult to believe that God has answered our prayer. I believe this was the case here.

Exodus 34:10 "And he said, Behold, I make a covenant: before all thy people I will do marvels, such as have not been done in all the earth, nor in any nation: and all the people among which thou [art] shall see the work of the LORD: for it [is] a terrible thing that I will do with thee."

We had already seen some miracles, but in this, He was speaking of miracles like the walls of Jericho which would fall down before them and crossing the Jordan on dry land. Just the fact that they walked forty years in the wilderness, and never wore their shoes out is a fantastic miracle in itself. I really believe that the most unbelievable miracle of all was that God forgave them over and over, and truly did lead them to the land of promise. We see in all of this (speaking of the terrible things) these were not terrible for the children of Israel who God brought through victoriously, but terrible for their enemies. The surrounding people would greatly fear and would avoid any trouble at all, because God would remove everyone who got in the way of His people.

Exodus 34:11 "Observe thou that which I command thee this day: behold, I drive out before thee the Amorite, and the Canaanite, and the Hittite, and the Perizzite, and the Hivite, and the Jebusite."

God promised to move all these people out so that the children of Israel could inhabit the land with no problems. God would do this, if the Israelites followed His commands.

Exodus 34:12 "Take heed to thyself, lest thou make a covenant with the inhabitants of the land whither thou goest, lest it be for a snare in the midst of thee:"

Exodus 34:13 "But ye shall destroy their altars, break their images, and cut down their groves:"

Exodus 34:14 "For thou shalt worship no other god: for the LORD, whose name [is] Jealous, [is] a jealous God:"

The believers are warned all through the Bible not to be yoked with those of unbelief. Compromise is not in God's plan. God wants our devotion, 100%.

In II Corinthians 6:14 "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?" II Corinthians 6:15 "And what concord hath Christ with Belial? or what part hath he that believeth with an infidel?"

God will not allow His people to worship with those who worship false Gods. In fact, in these Scriptures (Verses 12 and 13) we see that these Israelites were to destroy the altars of these false gods and break their images. They were to aggressively destroy these items of false worship. Agreements with these people would include tolerance of their false religion which God would not allow. This was the reason God told them not to make a covenant with them. God would remove His blessings, so this would certainly be a snare to these people. These altars, images, and groves were all used in false religion. We find, here, that God is not only jealous, but that one of His names is Jealous. This, also, is the first of the Ten Commandments, as well. God will not under any circumstance allow the worship of other gods.

Exodus 34:15 "Lest thou make a covenant with the inhabitants of the land, and they go a whoring after their gods, and do sacrifice unto their gods, and [one] call thee, and thou eat of his sacrifice;"

Exodus 34:16 "And thou take of their daughters unto thy sons, and their daughters go a whoring after their gods, and make thy sons go a whoring after their gods."

God has always called unfaithfulness to Him "going a-whoring". The Christians are the bride of Christ. The book of Hosea actually deals with Israel being unfaithful to God. Hosea's wife, who is spoken of as a "whore", is symbolic of the church that is not faithful to God. This whoredom, spoken of above, is spiritual adultery. God does not want His people to fellowship with those who worship other gods. He has commanded His people to be faithful to Him alone. This intermarriage of those of different faiths is a real problem in our society today. God will not permit His people to worship, or even attend church in false religions.

Exodus 34:17 "Thou shalt make thee no molten gods."

This is a terrible blight on our society today. Many people have Buddhas, totem poles, and other items associated with false religion in their homes. God is Jealous. He will not allow this. "Molten gods" fall into the category of the created, and should not be in any Christian's possession. God will not overlook this spiritual adultery.

Exodus 34:18 "The feast of unleavened bread shalt thou keep. Seven days thou shalt eat unleavened bread, as I commanded thee, in the time of the month Abib: for in the month Abib thou camest out from Egypt."

We dealt with the feast of unleavened bread more than once before. This was the feast in April ("Abib") that closely coincided with the passover. This eating of unleavened bread symbolized the body of Jesus Christ which was completely free of sin. The eating of unleavened bread for these Israelites was in remembrance of the flight from Egypt, and of God delivering them, Himself.

Exodus 57 Questions

1. Who was to make the two stones for the Commandments?
2. What had happened to the first two tablets?
3. What was the condition of the covenant God made with these people?
4. Who would write on the stones?
5. Where was Moses to go to meet with God?
6. Who should come with Moses?
7. The mountain had been made what while the presence of God was on it?
8. When did Moses go?
9. What did God proclaim to Moses, when He descended on the mountain top?
10. What was a common name for the tabernacle?
11. What were some of the adjectives which described God in V-6?
12. If not forgiven, how many generations will the sins of the people affect?
13. These people had known God by what name up until this time?
14. What did God do for Moses, that we will have to wait for heaven to find out?
15. What would happen to us, if we did not have Jesus' blood protecting us?
16. What are three things Jesus called Himself?
17. What did Moses make haste to do?
18. What did Moses call the people?
19. What type of marvels was the Lord speaking of in V-10?
20. What was meant by the terrible thing in V-10?
21. Who did God promise to drive out of the land before the people?
22. What were these Israelites warned not to do with these strangers in the land?
23. What three symbols of false religions were to be destroyed by the Israelites?
24. We are told that God's name is _____ in V-14.
25. In II Corinthians chapter 6 verses 14 and 15, what are believers told not to do _____?
26. What does God call following other gods?
27. What was the book of Hosea about?
28. In V-17, what were we not to do?
29. What is a blight on our society today?
30. What was the seven day feast they had to celebrate?
31. What month on our calendar is similar to Abib?

We will begin this lesson in:

Exodus 34:19 "All that openeth the matrix [is] mine; and every firstling among thy cattle, [whether] ox or sheep, [that is male]."

In this verse above "matrix" means womb. We see by this that all people belong to God. We are all alive because, of the breath of life He breathed into our bodies. The firstborn son of people were to be the Lord's. As we said before, God purchased them with the blood of the lamb over the doorpost, when the firstborn of Egypt were killed as the tenth plague. We see, here, that the firstborn of the animals were to be sacrificed to God.

Exodus 34:20 "But the firstling of an ass thou shalt redeem with a lamb: and if thou redeem [him] not, then shalt thou break his neck. All the firstborn of thy sons thou shalt redeem. And none shall appear before me empty."

We will find that the child was to be purchased back from God with silver (redemption). The amount established later was five shekels of the sanctuary. The "ass" was never one of the sacrificial animals and would not have been suitable for sacrifice, so it had to be redeemed with a substitute acceptable unto God. The lamb was the substitute.

Exodus 34:21 "Six days thou shalt work, but on the seventh day thou shalt rest: in earing time and in harvest thou shalt rest."

This was a further explanation of the "sabbath of rest". Just because it was time to harvest, or earing, was no excuse to work on the sabbath. God established this sabbath of rest for mankind. "Earing" means ploughing. So it was forbidden to plough, or harvest on the sabbath.

Exodus 34:22 "And thou shalt observe the feast of weeks, of the firstfruits of wheat harvest, and the feast of ingathering at the year's end."

We discussed these celebrations earlier in this series of lessons. Firstfruits occurs in the early spring around April on our calendar, and ingathering occurs at the end of the summer somewhere around October first on our calendar. This did not mean a 365 day year but rather was speaking of the crop year.

Exodus 34:23 "Thrice in the year shall all your men children appear before the Lord GOD, the God of Israel."

These were the three celebrations that could not be overlooked by the men in the family. We dealt with this in chapter 23, verse 17.

Exodus 34:24 "For I will cast out the nations before thee, and enlarge thy borders: neither shall any man desire thy land, when thou shalt go up to appear before the LORD thy God thrice in the year."

We read throughout the Bible, that if we follow the Lord in all His ways, God will cause even our enemies to be at peace with us. God fights our battles for us. We see, here, that not only Canaan would be theirs as

originally promised, but the land between the Nile and the Euphrates, as well. We see that the people would not try to come against them and take their land. They knew that God was with them.

Exodus 34:25 "Thou shalt not offer the blood of my sacrifice with leaven; neither shall the sacrifice of the feast of the passover be left unto the morning." Exodus 34:26 "The first of the firstfruits of thy land thou shalt bring unto the house of the LORD thy God. Thou shalt not see the a kid in his mother's milk."

This was just a repetition of what was given and explained in chapter 23 verses 18 and 19 of this study. I believe the repeating of this, here, just shows how very important God felt this was.

Exodus 34:27 "And the LORD said unto Moses, Write thou these words: for after the tenor of these words I have made a covenant with thee and with Israel."

Moses was instructed to write these instructions for God's people down for all time, just as this statement was made. The agreement with Israel was conditional. It was good, if they followed the ways of the Lord. The covenant that God had made sounded like a very good deal but was only as good as it sounded, if Israel kept it's part of the bargain.

Exodus 34:28 "And he was there with the LORD forty days and forty nights; he did neither eat bread, nor drink water. And he wrote upon the tables the words of the covenant, the ten commandments."

We see here a very different tables of stones. The first two stones were provided by God. Moses made these. "Forty", as I have said so many times in these teachings, is a time of testing. These forty days that Moses was away from the children of Israel would certainly test them. The first time that Moses was gone for an extended time, they fell into idolatry. This time they must not fail this test. This time they did not decide Moses was not coming back. We see, here, that Moses went forty days and nights without food and water. Only Moses, Elijah, and Jesus accomplished this length of fasting. The Lord is the Bread and Water of life, and Moses was in His presence. We can see that he (Moses) was miraculously sustained, because he was in His presence. Jesus had told the disciples "I have bread you know not of". The Bible (Word of God) is spoken of as Bread, as well. Whatever was the case, we know that God was fully able to take care of Moses. This "he wrote upon the tables" is a little deceiving. In verse 1 earlier, we read that the Lord said He would write upon them. I believe there is a definite break between the "he did neither eat" and the "he that wrote the commandments on the stones". We see a verification that the Lord wrote on the second stones in Deuteronomy chapter 10 verse 2. The Ten Commandments were, also, called the decalogue, and the covenant.

Exodus 34:29 "And it came to pass, when Moses came down from mount Sinai with the two tables of testimony in Moses' hand, when he came down from the mount, that Moses wist not that the skin of his face shone while he talked with him."

Jesus said that He was the Light of the world. In our lessons on Genesis, we dealt with Jesus being the source of all light. In St. John chapter 1, we read in verse 9: "That was the true Light, which lighteth

every man that cometh into the world." You see, Moses had been in the presence of the source of all Light for forty days and nights. The belief that Moses wrote Genesis, Exodus, Leviticus, Numbers, and Deuteronomy makes me believe that Moses' head was filled with the knowledge to write those books, while he was in the Lord's presence. We do know that God commanded Moses to come back and write the instructions for the Israelites in a book. A very great Light had filled Moses' mind. The very strange thing about this was that Moses was not aware that his head was shining. Have you ever heard anyone say, "It was like a light went on inside me, and now I understand"? This is what I believe happened but on a very magnified scale. Moses would bring the tables of stone down with him and this time he would not break them.

Exodus 34:30 "And when Aaron and all the children of Israel saw Moses, behold, the skin of his face shone; and they were afraid to come nigh him."

This would certainly be frightening to see. This had to be so bright that they, perhaps, thought that this wasn't Moses, but his spirit. When a person gets a really good dose of Christianity, you can see a shine in his face. This is just a small version of what Moses had. Moses had spent a great deal of time in the very near presence of God, and the glory of God was shining in Moses' face.

Exodus 34:31 "And Moses called unto them; and Aaron and all the rulers of the congregation returned unto him: and Moses talked with them."

When Moses called out to them, they recognized his voice and realized it was really Moses. He reassured them that they should not fear him, that he was still a man. Aaron and these rulers had known before that Moses had something special with God. God had not allowed them to come as close to Him as He had Moses. It seems as though even Aaron and the rulers had feared Moses, but after he called out to them, they came close to him, and Moses talked with them.

Exodus 34:32 "And afterward all the children of Israel came nigh: and he gave them in commandment all that the LORD had spoken with him in mount Sinai."

This was not just the Ten Commandments, but also, the rules for living that God expected of them. Especially about the sabbath and the three feasts that God expected them to observe each year. This certainly was not all that God had given Moses in these forty days, but was the messages that directly pertained to them.

Exodus 34:33 "And [till] Moses had done speaking with them, he put a veil on his face."

This "veil" was so they would not be so overwhelmed by the light of Moses' face. There is a Scripture in II Corinthians chapter 3 that tells us about this veil, II Corinthians 3:13 "And not as Moses, [which] put a veil over his face, that the children of Israel could not stedfastly look to the end of that which is abolished:" II Corinthians 3:14 "But their minds were blinded: for until this day remaineth the same veil untaken away in the reading of the old testament; which [veil] is done away in Christ." II Corinthians 3:15 "But even unto this day, when Moses is read, the veil is

upon their heart." II Corinthians 3:16 "Nevertheless when it shall turn to the Lord, the veil shall be taken away."

All of this bears out the fact that the Lord Jesus is the source of all light, knowledge, and understanding.

Exodus 34:34 "But when Moses went in before the LORD to speak with him, he took the veil off, until he came out. And he came out, and spake unto the children of Israel [that] which he was commanded."

When Moses went back into the presence of the Lord, God took the veil off, so that Moses might see and understand clearly everything the Lord gave him for the people.

Exodus 34:35 "And the children of Israel saw the face of Moses, that the skin of Moses' face shone: and Moses put the veil upon his face again, until he went in to speak with him."

The message that God gave Moses was not veiled to Moses, but it was partly veiled from Moses to the people, until the fullness of the Lord was revealed at the cross.

Exodus 58 Questions

1. Which one of the cattle, or ox, or sheep belong to God?
2. Which people belong to God?
3. What does "matrix" mean?
4. What was the firstborn son to be bought back from the Lord with?
5. What was the price?
6. The firstling of an ass was to be redeemed with what?
7. If not redeemed, what was to be done with it?
8. Why did God specifically mention "earing" and "harvest"?
9. Who did God establish sabbath for?
10. What does "earring" mean?
11. What feasts did the Lord say specifically not to forget?
12. Who was to appear before the Lord these three times a year?
13. When these three times were observed by the people, what blessings were promised?
14. Not only Canaan would belong to the Israelites, but where?
15. What was to be done with the firstfruits of the land?
16. Why did God repeat this here, if He already said the same thing in chapter 23?
17. Why was Moses to write these rules for living down?
18. What one word covers the kind of agreement God made with these Israelites?
19. How long was Moses with the Lord this time to receive the new tablets of stone?
20. What did Moses do then that seems almost impossible for us to do?
21. Who wrote on the stones?
22. What does the number forty mean in Scripture?
23. Did the children fall into idolatry this time while Moses was gone?
24. Who is the Bread and the Water of life?
25. What is the Bible?
26. Deuteronomy chapter 10 verse 2 verifies what?
27. What had happened to Moses while he was on the mountain, that he was unaware of?
28. Why does the author believe that Moses' head shone?□
29. What effect did this have on Aaron?
30. What convinced Aaron and the rulers to come back close?
31. What did Moses do when he was near the congregation?
32. When Moses went in to speak with the Lord, what did he do differently than when speaking to the people?
33. Where in the New Testament do we read about the veil of Moses?
34. Explain what you think this shining of Moses' face was caused by.

We will begin this lesson in:

Exodus 35:1 "And Moses gathered all the congregation of the children of Israel together, and said unto them, These [are] the words which the LORD hath commanded, that [ye] should do them."

Exodus 35:2 "Six days shall work be done, but on the seventh day there shall be to you an holy day, a sabbath of rest to the LORD: whosoever doeth work therein shall be put to death."

Exodus 35:3 "Ye shall kindle no fire throughout your habitations upon the sabbath day."

We see, here, that Moses had brought the exact message that God had given him for the people. It seems as though this "ye shall kindle no fire", probably, was an explanation of how far the keeping of the Sabbath was to go. We have covered all of this earlier, and will not go into it again, here.

Exodus 35:4 "And Moses spake unto all the congregation of the children of Israel, saying, This [is] the thing which the LORD commanded, saying,"

Exodus 35:5 "Take ye from among you an offering unto the LORD: whosoever [is] of a willing heart, let him bring it, an offering of the LORD; gold, and silver, and brass,"

Exodus 35:6 "And blue, and purple, and scarlet, and fine linen, and goats' [hair],"

Exodus 35:7 "And rams' skins dyed red, and badgers' skins, and shittim wood,"

Exodus 35:8 "And oil for the light, and spices for anointing oil, and for the sweet incense,"

Exodus 35:9 "And onyx stones, and stones to be set for the ephod, and for the breastplate."

We see, Moses spoke to the people and gave them a list of things that they could bring as an offering unto the Lord for the tabernacle. These people had repented of their sins they committed while Moses was on the mountain with God the first time. We will find that they not only did what Moses told them was God's wishes about the offerings, but actually freely gave more than was needed to furnish the tabernacle and outer court.

Exodus 35:10 "And every wise hearted among you shall come, and make all that the LORD hath commanded;"

This had to do with those whom the Lord had filled with the knowledge to help with the work of the tabernacle.

Exodus 35:11 "The tabernacle, his tent, and his covering, his taches, and his boards, his bars, his pillars, and his sockets,"

Exodus 35:12 "The ark, and the staves thereof, [with] the mercy seat, and the veil of the covering,"

Exodus 35:13 "The table, and his staves, and all his vessels, and the shewbread,"

Exodus 35:14 "The candlestick also for the light, and his furniture, and his lamps, with the oil for the light,"

Exodus 35:15 "And the incense altar, and his staves, and the anointing oil, and the sweet incense, and the hanging for the door at the entering in of the tabernacle,"

Exodus 35:16 "The altar of burnt offering, with his brasen grate, his staves, and all his vessels, the laver and his foot,"

Exodus 35:17 "The hangings of the court, his pillars, and their sockets, and the hanging for the door of the court,"

Exodus 35:18 "The pins of the tabernacle, and the pins of the court, and their cords,"

When you look at this list above, which we actually covered in earlier lessons, you must take note that they were not listed in the same order as before. Perhaps, this list, here, indicated what would be needed first and the order in which this shall be done. We note, here, that all of the valuable metals, materials, etc., were to come from the people to build this tabernacle and its court. I believe this endeavor, here, was why God had the Israelites bring silver, gold, and precious things into the wilderness with them. These pins, in verse 18, were not listed in the earlier list and were, perhaps, used in tying down the tent.

Exodus 35:19 "The cloths of service, to do service in the holy [place], the holy garments for Aaron the priest, and the garments of his sons, to minister in the priest's office."

Exodus 35:20 "And all the congregation of the children of Israel departed from the presence of Moses."

We see that Moses went into great detail about the needs for the tabernacle and its court; and after he explained to the people everything that was needed, they immediately went to their own tents to prepare to bring all of this.

Exodus 35:21 "And they came, every one whose heart stirred him up, and every one whom his spirit made willing, [and] they brought the LORD'S offering to the work of the tabernacle of the congregation, and for all his service, and for the holy garments."

We see who came to bring the necessary things for the tabernacle and court, those with a willing heart. All spiritual things begin in the heart. This Scripture did not state any particular tribe. God really doesn't care what family affiliation you have, all He wants is a willing heart. When the Spirit moves upon the heart, something happens that causes people to want to work for the Lord. You will find these people going far beyond a tithe, as well. They gave everything they could to the work of the Lord, and they worked, as well. These were not things they brought grudgingly, but with a joyful heart. They were rejoicing that they could be part of this great undertaking.

Exodus 35:22 "And they came, both men and women, as many as were willing hearted, [and] brought bracelets, and earrings, and rings, and tablets, all jewels of gold: and every man that offered [offered] an offering of gold unto the LORD."

Here, we see God's people bringing their jewelry to be used for God's work. They brought this willingly. This was voluntary. This was not just the men, but women, as well. It appears that in this particular time of history, men and women wore all sorts of jewelry. I believe this offering of

gold being mentioned twice, here, has great spiritual significance. I believe it symbolizes the pureness of heart the givers had.

Exodus 35:23 "And every man, with whom was found blue, and purple, and scarlet, and fine linen, and goats' [hair], and red skins of rams, and badgers' skins, brought [them]."

Exodus 35:24 "Every one that did offer an offering of silver and brass brought the LORD'S offering: and every man, with whom was found shittim wood for any work of the service, brought [it]."

Perhaps, some of this silver was attained in sacrifice unto the Lord purchasing the firstborn. I believe what was intended here was the fact this was all freewill offerings though.

Exodus 35:25 "And all the women that were wise hearted did spin with their hands, and brought that which they had spun, [both] of blue, and of purple, [and] of scarlet, and of fine linen."

This blue, purple, and scarlet was dyed, probably, before the weaving began. The fine linen was, perhaps, white. These women were experts in spinning. God had poured the knowledge and skill to do this job into their minds and spirits.

Exodus 35:26 "And all the women whose heart stirred them up in wisdom spun goats' [hair]."

It is strange that this would be separated out, but I am pretty sure that it was a different skill required to spin the goat's hair. Here, again, we see that the Lord had given them the wisdom, and it was the desire of their hearts to do this.

Exodus 35:27 "And the rulers brought onyx stones, and stones to be set, for the ephod, and for the breastplate;"

Exodus 35:28 "And spice, and oil for the light, and for the anointing oil, and for the sweet incense."

We see, here, that the rulers, probably, had more wealth than the others. We discussed before that this onyx meant here was a precious stone, probably not the one we know today as an onyx. The onyx was mentioned separate, because it would not be on the breastplate, but was the stone for each shoulder. The other stones were not specifically named here, but we remember that each of the 12 represented one of the tribes of Israel. We, also, must remember that these different oils and the spice were special preparations.

Exodus 35:29 "The children of Israel brought a willing offering unto the LORD, every man and woman, whose heart made them willing to bring for all manner of work, which the LORD had commanded to be made by the hand of Moses."

We remember, here, the most important thing. They (men and women) brought them from willing hearts. This statement ("by the hand of Moses") did not mean that Moses would actually do any of the work. He just received the plans from God, and was responsible to give accurate instructions, nothing else.

Exodus 35:30 "And Moses said unto the children of Israel, See, the LORD hath called by name Bezaleel the son of Uri, the son of Hur, of the tribe of Judah;"

Exodus 35:31 "And he hath filled him with the spirit of God, in wisdom, in understanding, and in knowledge, and in all manner of workmanship;"

Exodus 35:32 "And to devise curious works, to work in gold, and in silver, and in brass,"

Exodus 35:33 "And in the cutting of stones, to set [them], and in carving of wood, to make any manner of cunning work."

We spoke about Bezaleel in chapter 31 of this Bible study. It is almost unbelievable that one man had all the different skills to do such a wide variety of jobs. One of these skills would take a lifetime to perfect in the natural, but all things are possible with God. God poured His Spirit upon Bezaleel, and perfected all of these abilities in him. To get the details on all of this, study chapter 31 of Exodus in this Bible study.

Exodus 35:34 "And he hath put in his heart that he may teach, [both] he, and Aholiab, the son of Ahisamach, of the tribe of Dan."

This Aholiab was Bezaleel's assistant that God had given him. God allowed Bezaleel and Aholiab to teach these crafts to others the Lord had chosen to help. Bezaleel was the boss, Aholiab was his assistant, and the other helpers were under Aholiab.

Exodus 35:35 "Them hath he filled with wisdom of heart, to work all manner of work, of the engraver, and of the cunning workman, and of the embroiderer, in blue, and in purple, in scarlet, and in fine linen, and of the weaver, [even] of them that do any work, and of those that devise cunning work."

God had filled these helpers, as well, with skill and understanding to do the job. They were under the constant, watchful eye of Aholiab and Bezaleel.

Exodus 59 Questions

1. Why did Moses gather the congregation?
2. What additional description was added to the warning not to work on the sabbath?
3. What was the penalty for working on the sabbath?
4. What did Moses command the people to do?
5. What was it to be used for?
6. What had to be the condition of their hearts?
7. The wise hearted were to do what?
8. Who would furnish the metals, wood, and precious stones for the tabernacle?
9. As soon as Moses had told the people all the items needed, what did the people do?
10. What 2 descriptions were given of the people who brought the materials?
11. All spiritual things begin where?
12. In verse 22, what did men and women bring for the tabernacle?
13. This gift the men and women brought being mentioned twice has what religious significance ?
14. What was the description of the women who spun with their hands?
15. What was, probably, the difference of the goats' hair?
16. Who brought the onyx stones?
17. Why were the onyx stones mentioned separate from the other stones?
18. What did "by the hand of Moses" mean?
19. Who had God called by name to be the head engraver, stone cutter, worker of wood, and all the other things?
20. What was almost unbelievable about Bezaleel?
21. Who was Bezaleel's next assistant?
22. What did God do for all the workers?

We will begin this lesson in Exodus 36:1 "Then wrought Bezaleel and Aholiab, and every wise hearted man, in whom the LORD put wisdom and understanding to know how to work all manner of work for the service of the sanctuary, according to all that the LORD had commanded."

This statement just meant that Bezaleel and Aholiab fully used the talents God had given them and brought to pass the work.

Exodus 36:2 "And Moses called Bezaleel and Aholiab, and every wise hearted man, in whose heart the LORD had put wisdom, [even] every one whose heart stirred him up to come unto the work to do it:"

Exodus 36:3 "And they received of Moses all the offering, which the children of Israel had brought for the work of the service of the sanctuary, to make it [withal]. And they brought yet unto him free offerings every morning."

Even though this is repetitious of what we have read in previous passages, there are lessons to be learned here. The thing that is very obvious to me, here, is that all the congregation who loved the Lord were in some way involved in building the sanctuary. A church and its members are like a great big puzzle. The puzzle cannot be completed, until every piece (member) takes his rightful place in the puzzle. Moses was important because, he had the plan from God. Bezaleel and Aholiab were important, because they had the skill and wisdom. The congregation had to bring the materials to work with. If anyone refused to do his part, the tabernacle and its court would not be built.

Exodus 36:4 "And all the wise men, that wrought all the work of the sanctuary, came every man from his work which they made;"

Exodus 36:5 "And they spake unto Moses, saying, The people bring much more than enough for the service of the work, which the LORD commanded to make."

What a wonderful problem to have. The people (congregation) had brought more than they could possibly use. Many small churches have a problem of having enough offerings to even keep the doors open. If members of churches everywhere had the zeal in giving that these people did, God's work could be carried on. Some have abused the gifts God's people have given for the work, and they make it difficult for the people to know just where to give.

Exodus 36:6 "And Moses gave commandment, and they caused it to be proclaimed throughout the camp, saying, Let neither man nor woman make any more work for the offering of the sanctuary. So the people were restrained from bringing."

Exodus 36:7 "For the stuff they had was sufficient for all the work to make it, and too much."

We see, here, that these workers, Aholiab and Bezaleel, were honest men. These gifts for God's work were used for God's work, not for selfish purposes. There would have been a problem where to store more, as well.

Exodus 36:8 "And every wise hearted man among them that wrought the work of the tabernacle made ten curtains [of] fine twined linen, and blue, and purple, and scarlet: [with] cherubims of cunning work made he them."

Exodus 36:9 "The length of one curtain [was] twenty and eight cubits, and the breadth of one curtain four cubits: the curtains [were] all of one size."

Exodus 36:10 "And he coupled the five curtains one unto another: and [the other] five curtains he coupled one unto another."

Exodus 36:11 "And he made loops of blue on the edge of one curtain from the selvedge in the coupling: likewise he made in the uttermost side of [another] curtain, in the coupling of the second."

This was a detailed repetition of the instructions that the Lord gave Moses. It might seem to some that this is unnecessary to do, but I believe it shows that Moses, Bezaleel, and Aholiab were not adding to, or taking away from the instructions that the Lord gave Moses. Many builders would have a hard time following the directions this precisely. Everything had such an exact spiritual meaning, as well as the physical, that everything had to be exactly as the Lord gave Moses.

Exodus 36:12 "Fifty loops made he in one curtain, and fifty loops made he in the edge of the curtain which [was] in the coupling of the second: the loops held one [curtain] to another."

Exodus 36:13 "And he made fifty taches of gold, and coupled the curtains one unto another with the taches: so it became one tabernacle."

We can see in all of these 50's just what I was saying about why it was so important to be so exact. The number "fifty" means jubilee, or set the captives free. The numbers 49 or 51 do not mean that. You can see why it was so important to be exact.

Exodus 36:14 "And he made curtains [of] goats' [hair] for the tent over the tabernacle: eleven curtains he made them."

Exodus 36:15 "The length of one curtain [was] thirty cubits, and four cubits [was] the breadth of one curtain: the eleven curtains [were] of one size."

Exodus 36:16 "And he coupled five curtains by themselves, and six curtains by themselves." Exodus 36:17 "And he made fifty loops upon the uttermost edge of the curtain in the coupling, and fifty loops made he upon the edge of the curtain which coupleth the second."

Exodus 36:18 "And he made fifty taches [of] brass to couple the tent together, that it might be one." Exodus 36:19 "And he made a covering for the tent [of] rams' skins dyed red, and a covering [of] badgers' skins above [that]."

We discussed before that gold was symbolic of the purity of God, silver was symbolic of redemption, and brass had to do with judgment. You can easily see how important it was not to vary these metals, that the brass be located away from the Holy of Holies, and that silver was between the gold and bronze. Even the colors had to be the three godly colors: red, blue, and purple.

Exodus 36:20 "And he made boards for the tabernacle [of] shittim wood, standing up." Exodus 36:21 "The length of a board [was] ten cubits, and the breadth of a board one cubit and a half."

Exodus 36:22 "One board had two tenons, equally distant one from another: thus did he make for all the boards of the tabernacle."

Exodus 36:23 "And he made boards for the tabernacle; twenty boards for the south side southward:"

Exodus 36:24 "And forty sockets of silver he made under the twenty boards; two sockets under one board for his two tenons, and two sockets under another board for his two tenons."

I would like to stop and mention one more time here that silver is symbolic of redemption. We see these silver sockets under these boards. It is as if redemption was between the sinful earth and this house of the Lord here in the wilderness.

Exodus 36:25 "And for the other side of the tabernacle, [which is] toward the north corner, he made twenty boards,"

Exodus 36:26 "And their forty sockets of silver; two sockets under one board, and two sockets under another board."

Exodus 36:27 "And for the sides of the tabernacle westward he made six boards."

Exodus 36:28 "And two boards made he for the corners of the tabernacle in the two sides."

Exodus 36:29 "And they were coupled beneath, and coupled together at the head thereof, to one ring: thus he did to both of them in both the corners."

Exodus 36:30 "And there were eight boards; and their sockets [were] sixteen sockets of silver, under every board two sockets."

Exodus 36:31 "And he made bars of shittim wood; five for the boards of the one side of the tabernacle,"

All of these sockets, boards, and couplings seem to just go on and on to those who do not understand what each means. The symbolisms are fantastic. Even the wood symbolizes the world. Again, I remind you that the outer court, the Holy Place, and the Holy of Holies symbolize the steps of a Christian. The candlestick, bread, and many other symbols show us the Lord Jesus. Even the altar of incense symbolizes the prayers of the saints. We need to train our eyes to see beyond the literal in all of this, such as linen curtains (righteousness of Christ). You see, everything in this points to the great sacrifice Jesus made for us, His salvation He bought for us in His blood, and how He has made the way open for us into the very Holy of Holies.

Exodus 36:32 "And five bars for the boards of the other side of the tabernacle, and five bars for the boards of the tabernacle for the sides westward." Exodus 36:33 "And he made the middle bar to shoot through the boards from the one end to the other."

Exodus 36:34 "And he overlaid the boards with gold, and made their rings [of] gold [to be] places for the bars, and overlaid the bars with gold."

We need to remember one thing here that anything that came close to God had to be either 24 kt. pure gold, or 24 kt. pure gold overlaid. This stretched to the smallest items such as the bars we just read about .

Exodus 36:35 "And he made a veil [of] blue, and purple, and scarlet, and fine twined linen: [with] cherubims made he it of cunning work."

Exodus 36:36 "And he made thereunto four pillars [of] shittim [wood], and overlaid them with gold: their hooks [were of] gold; and he cast for them four sockets of silver."

Exodus 36:37 "And he made an hanging for the tabernacle door [of] blue, and purple, and scarlet, and fine twined linen, of needlework;"

Exodus 36:38 "And the five pillars of it with their hooks: and he overlaid their chapters and their fillets with gold: but their five sockets [were of] brass."

Every little thing such as these curtains were simple, but beautiful, as well. We will see in the next lesson the importance of the ark of the covenant.

Exodus 60 Questions

1. What two men were really in charge of the actual building of the tabernacle?
2. Describe what God had done for these people who were to work on the building.
3. Who did the people bring their offerings to?
4. Who were actually involved in the building of the tabernacle?
5. Tell how Moses, Bezaleel, Aholiab, and the congregation fit into the building of the tabernacle.
6. What unusual news did the workers bring to Moses in verse 5?
7. What proclamation did Moses make to the men and women in answer to the problem?
8. What were the curtains for the tabernacle made of?
9. Why does the author believe that this repetition of details of materials is given?
10. What does the number 50 mean?
11. The curtains to go over the tent were made of what?
12. Gold is symbolic of what?
13. Silver is symbolic of what?
14. Bronze is symbolic of what?
15. What are the three godly colors?
16. Why was silver under the boards next to the earth?
17. Wood symbolizes what?
18. The outer court, Holy Place, and Holy of Holies show us what?
19. The altar of incense symbolizes what?
20. Anything in the close proximity of God had to be what?
21. The veil of the tabernacle was made of what?
22. What two words can describe the tabernacle?

We will begin this lesson in:

Exodus 37:1 "And Bezaleel made the ark [of] shittim wood: two cubits and a half [was] the length of it, and a cubit and a half the breadth of it, and a cubit and a half the height of it:"

Exodus 37:2 "And he overlaid it with pure gold within and without, and made a crown of gold to it round about."

Exodus 37:3 "And he cast for it four rings of gold, [to be set] by the four corners of it; even two rings upon the one side of it, and two rings upon the other side of it."

Exodus 37:4 "And he made staves [of] shittim wood, and overlaid them with gold."

Exodus 37:5 "And he put the staves into the rings by the sides of the ark, to bear the ark."

Exodus 37:6 "And he made the mercy seat [of] pure gold: two cubits and a half [was] the length thereof, and one cubit and a half the breadth thereof."

Exodus 37:7 "And he made two cherubims [of] gold, beaten out of one piece made he them, on the two ends of the mercy seat;"

Exodus 37:8 "One cherub on the end on this side, and another cherub on the [other] end on that side: out of the mercy seat made he the cherubims on the two ends thereof."

Exodus 37:9 "And the cherubims spread out [their] wings on high, [and] covered with their wings over the mercy seat, with their faces one to another; [even] to the mercy seatward were the faces of the cherubims."

This ark of the covenant covered by the mercy seat was what this tabernacle was all about. This ark was a gold covered box which will contain the two stones bearing the Ten Commandments, Aaron's rod that bloomed, and some Manna. You see that the covenant of God with man is two-fold. Man's agreement was to keep God's law. God's promise to man was covered in Jesus Christ who is the heavenly Manna (the Bread of Life). In the 17th chapter of Numbers, we can see why Aaron's rod bloomed, to show that the tribe of Levi would be the workers in the Holy Place. We see, here, in Aaron's rod a provision made for the Israelites, and in the Manna provisions through Jesus Christ for the believers in Christ. The law was not to be done away with, but fulfilled in Jesus. There is a mercy seat in heaven where our great High Priest (Jesus Christ) took His own blood to do away with our sins. The high priest was the only one allowed into the Holy of Holies where the mercy seat covered the ark in the very presence of God. These cherubims were facing the ark which was the focal point in the Holy of Holies. It was very important not to touch this ark and mercy seat, so that was why the staves and rings were there. Take one more look that everything in this Holy of Holies was 24 kt. gold or 24 kt. Gold overlay. The presence of God hovered over the mercy seat. This job, because of its great importance, was done by Bezaleel.

Exodus 37:10 "And he made the table [of] shittim wood: two cubits [was] the length thereof, and a cubit the breadth thereof, and a cubit and a half the height thereof:"

Exodus 37:11 "And he overlaid it with pure gold, and made thereunto a crown of gold round about."

Exodus 37:12 "Also he made thereunto a border of an handbreadth round about; and made a crown of gold for the border thereof round about."

Exodus 37:13 "And he cast for it four rings of gold, and put the rings upon the four corners that [were] in the four feet thereof."

Exodus 37:14 "Over against the border were the rings, the places for the staves to bear the table."

Exodus 37:15 "And he made the staves [of] shittim wood, and overlaid them with gold, to bear the table."

Exodus 37:16 "And he made the vessels which [were] upon the table, his dishes, and his spoons, and his bowls, and his covers to cover withal, [of] pure gold."

We see here, also, a very important piece of furniture. The table to hold the shewbread was of great importance. Jesus Christ is the Bread of Life. In fact, this shewbread symbolizes Him. We see that this table was of shittim wood covered with pure gold. It had to be covered in pure gold because Jesus Christ (the Word) is the second personage in the Godhead. He is God the Word, God the Life, God the Light, and a thousand more; but for this particular instance here, He (Jesus) is God the Bread. This table had to be covered in gold (just as the mercy seat) because of the presence of God the Bread. Again, just as in the mercy seat, the people who carried this table from place to place could not touch it. To touch the ark, the mercy seat, the table, the candlestick, and many other items of the tabernacle would be certain death. This was the purpose in the gold plated staves, to carry it. Here again, this item (as the ark and the mercy seat) was too important to allow others to make, and Bezaleel made this, as well.

Exodus 37:17 "And he made the candlestick [of] pure gold: [of] beaten work made he the candlestick; his shaft, and his branch, his bowls, his knops, and his flowers, were of the same:"

Exodus 37:18 "And six branches going out of the sides thereof; three branches of the candlestick out of the one side thereof, and three branches of the candlestick out of the other side thereof:"

Exodus 37:19 "Three bowls made after the fashion of almonds in one branch, a knop and a flower; and three bowls made like almonds in another branch, a knop and a flower: so throughout the six branches going out of the candlestick."

Exodus 37:20 "And in the candlestick [were] four bowls made like almonds, his knops, and his flowers:" Exodus 37:21 "And a knop under two branches of the same, and a knop under two branches of the same, and a knop under two branches of the same, according to the six branches going out of it."

Exodus 37:22 "Their knops and their branches were of the same: all of it [was] one beaten work [of] pure gold."

Exodus 37:23 "And he made his seven lamps, and his snuffers, and his snuffdishes, [of] pure gold."

Exodus 37:24 "[Of] a talent of pure gold made he it, and all the vessels thereof."

The candlestick of gold, along with other things too numerous to mention, tell us that beyond a shadow of a doubt that Jesus Christ (the Light of the world), was, is, and always will be God. He took on the form of man for His life on earth and death on the cross for you and me. He never stopped being God, however. The problem in churches today is that very few people realize that Jesus Christ was God who took on the form of flesh and dwelt among us. He was Emmanuel (God with us). If there is any question in your mind that Jesus was God, read St. John 1. It should settle it for you. This candlestick was in the Holy Place. There were 7 places for light

to show from the candlestick. This 7 just shows that God's Light is complete and is sufficient for all mankind. This candlestick and the Bread in the paragraph before just show that to get to heaven and God the Father we must come through Jesus. The candlestick and the table were just outside the Holy of Holies in the Holy Place. Even the High Priest had to come through the Holy Place to get to the Holy of Holies. We find again, as we go on, that to get even to the Holy Place we must come by the way of repentance.

Exodus 37:25 "And he made the incense altar [of] shittim wood: the length of it [was] a cubit, and the breadth of it a cubit; [it was] foursquare; and two cubits [was] the height of it; the horns thereof were of the same."

Exodus 37:26 "And he overlaid it with pure gold, [both] the top of it, and the sides thereof round about, and the horns of it: also he made unto it a crown of gold round about."

Exodus 37:27 "And he made two rings of gold for it under the crown thereof, by the two corners of it, upon the two sides thereof, to be places for the staves to bear it withal."

Exodus 37:28 "And he made the staves [of] shittim wood, and overlaid them with gold."

Exodus 37:29 "And he made the holy anointing oil, and the pure incense of sweet spices, according to the work of the apothecary."

This altar of incense, again, was in the Holy Place. This is where twice a day incense was burned. This incense, we know, is symbolic of the prayers of saints. This, also, must be gold, because we see this altar in the very near presence of the candlestick and the bread. This had to be treated in a godly manner, as well, thus the staves to carry it with. This altar of incense in every way symbolizes the place of prayer for the Christians.

In all of these items in the Holy Place and the Holy of Holies, we find that everything in them were either 24 kt. pure gold, or 24 kt. pure gold overlay. The boards for this enclosure were set in silver sockets (redemption) when this tabernacle was set up. The outer court was an enclosure where the tent of the tabernacle was housed.

Exodus 61 Questions

1. Who made the ark of shittim wood?
2. What was the size of the ark?
3. What was the ark overlaid with?
4. What were the rings to carry it made of?
5. What were the two cherubims made of?
6. What was the mercy seat made of?
7. Which direction did the cherubim face?
8. What was the central focus, other than God, of the tabernacle?
9. What would the ark contain when complete?
10. The covenant of God with man is _____.
11. What was man's part in the agreement?
12. What did God promise man?
13. Where can we find the Scripture that tells about Aaron's rod blooming?
14. Who is the Christian's great High Priest?
15. Who was the only one allowed in the Holy of Holies?
16. What was the table made of?
17. What was it overlaid with?
18. What would the table hold?
19. Who is the Bread of Life?
20. Name 4 special names of Jesus Christ.
21. What was the candlestick made of?
22. All of the candlestick was one _____ work of pure gold.
23. How many lamps were on the candlestick?
24. What does this candlestick of pure gold tell us beyond a shadow of a doubt about Jesus?
25. Where was the candlestick located?
26. What was the altar of incense made of?
27. What did the burned incense rising symbolize?
28. How often was the incense burned?
29. In the tabernacle, the gold covered boards were set in sockets of _____.
30. The outer court was an enclosure for what?

We will begin this lesson in:

Exodus 38:1 "And he made the altar of burnt offering [of] shittim wood: five cubits [was] the length thereof, and five cubits the breadth thereof; [it was] foursquare; and three cubits the height thereof." Exodus 38:2 "And he made the horns thereof on the four corners of it; the horns thereof were of the same: and he overlaid it with brass."

I will stop right here and remind you that this brasen altar was just inside the outer court. Take a really good look at this, because it symbolizes all that Jesus did for us on the cross. This was the place of repentance. In the outer court, brass was used.

Exodus 38:3 "And he made all the vessels of the altar, the pots, and the shovels, and the basins, [and] the fleshhooks, and the firepans: all the vessels thereof made he [of] brass."

Exodus 38:4 "And he made for the altar a brasen grate of network under the compass thereof beneath unto the midst of it."

Exodus 38:5 "And he cast four rings for the four ends of the grate of brass, [to be] places for the staves."

Exodus 38:6 "And he made the staves [of] shittim wood, and overlaid them with brass."

Exodus 38:7 "And he put the staves into the rings on the sides of the altar, to bear it withal; he made the altar hollow with boards."

Exodus 38:8 "And he made the laver [of] brass, and the foot of it [of] brass, of the lookingglasses of [the women] assembling, which assembled [at] the door of the tabernacle of the congregation."

This altar and this laver were in the outer court, as we mentioned before. We see something very special in verse 8 above. The women brought their mirrors to be used in the outer court. For a woman to give her mirror was a great act of humility and sacrifice on her part. Here, again, we know this offering would be used in the outer court where all the Israelites could come.

Exodus 38:9 "And he made the court: on the south side southward the hangings of the court [were of] fine twined linen, an hundred cubits:"

Exodus 38:10 "Their pillars [were] twenty, and their brazen sockets twenty; the hooks of the pillars and their fillets [were of] silver."

Exodus 38:11 "And for the north side [the hangings were] an hundred cubits, their pillars [were] twenty, and their sockets of brass twenty; the hooks of the pillars and their fillets [of] silver."

We see clearly that this enclosure was not the same as the tabernacle where the Holy Place and Holy of Holies were. This area was available to the congregation. We do see the curtains of linen (righteousness) which separates even this area from the outside world. This was an area where anyone seeking salvation could come. This was why we see brass and silver in the outer court, brass for repentance and silver for redemption.

Exodus 38:12 "And for the west side [were] hangings of fifty cubits, their pillars ten, and their sockets ten; the hooks of the pillars and their fillets [of] silver."

Exodus 38:13 "And for the east side eastward fifty cubits."

Exodus 38:14 "The hangings of the one side [of the gate were] fifteen cubits; their pillars three, and their sockets three."

Exodus 38:15 "And for the other side of the court gate, on this hand and that hand, [were] hangings of fifteen cubits; their pillars three, and their sockets three."

Exodus 38:16 "All the hangings of the court round about [were] of fine twined linen."

Exodus 38:17 "And the sockets for the pillars [were of] brass; the hooks of the pillars and their fillets [of] silver; and the overlaying of their chapters [of] silver; and all the pillars of the court [were] filleted with silver."

Exodus 38:18 "And the hanging for the gate of the court [was] needlework, [of] blue, and purple, and scarlet, and fine twined linen: and twenty cubits [was] the length, and the height in the breadth [was] five cubits, answerable to the hangings of the court."

Exodus 38:19 "And their pillars [were] four, and their sockets [of] brass four; their hooks [of] silver, and the overlaying of their chapters and their fillets [of] silver."

Exodus 38:20 "And all the pins of the tabernacle, and of the court round about, [were of] brass."

The one thing that stands out so clearly in all of this was that every detail had been closely adhered to. We see that God had chosen well the people to do this work. He had chosen people who would follow His plan to the letter. To see an explanation of the meanings of all of this, read through the earlier lessons. In all of this beautiful description of the enclosure, we can see the world looking at the church as a separated people. We, also, can see the church beckoning the world to come and see. All the world could see was the linen enclosure. This linen depicts righteousness. Is that what the world sees when they look at you? If you are a Christian, you are the church. God's grace through Jesus separates the believers from the world.

Exodus 38:21 "This is the sum of the tabernacle, [even] of the tabernacle of testimony, as it was counted, according to the commandment of Moses, [for] the service of the Levites, by the hand of Ithamar, son to Aaron the priest."

This was speaking of the totality of the tabernacle being exactly as Moses had commanded them from God. It was interesting that the Levites were to be the ministers, here, through Ithamar, not Nadab or Abihu. We will see Moses placing on record all of the metals used in the preparation of the tabernacle and enclosure. This tabernacle was made for everyone. The mention of the Levites, here, just meant that their family would be the priests who conducted the administration of the services.

Exodus 38:22 "And Bezaleel the son of Uri, the son of Hur, of the tribe of Judah, made all that the LORD commanded Moses."

We see, here, that this man Bezaleel, who was chosen by the Lord from total obscurity, had done the job well that God had called him to do. It was as if his sole purpose for living was to build the tabernacle.

Exodus 38:23 "And with him [was] Aholiab, son of Ahisamach, of the tribe of Dan, an engraver, and a cunning workman, and an embroiderer in blue, and in purple, and in scarlet, and in fine linen."

We see, here, for the first time that Aholiab was chosen for his special gifts as an engraver and worker with materials.

Exodus 38:24 "All the gold that was occupied for the work in all the work of the holy [place], even the gold of the offering, was twenty and nine talents, and seven hundred and thirty shekels, after the shekel of the sanctuary."

A talent is estimated to weigh 125 lbs. Metal weight is 12 ozs. to a lb., so we see here that 1 talent was 1500 ozs. We see here that there was 43,500 ozs. of gold. At today's price of about \$400 per oz. you can easily see that these gold talents would be worth by our standards \$17,400,000.00. Seventeen million four hundred thousand dollars worth of gold seems to be a lot, but you must remember there were an estimated 3 million people on this journey. This gold offering would be less than \$10 per person. Egypt had been made wealthy by the Lord through Joseph. When the famine came, the wealthy of many countries came to Egypt to buy food. Now, these Hebrews had brought much of it with them into the wilderness. One shekel weighed approximately 10 dwt. Twenty dwt. makes up an ounce. This shekel, I assume, is a small gold 1/2 oz. piece. Seven hundred thirty shekels would be 365 ozs. of gold. Figuring at \$400 an ounce, we would see that these 730 small gold shekels would amount to \$146,000.00. We see then a total of seventeen million five hundred forty six thousand dollars gold value was used.

Exodus 38:25 "And the silver of them that were numbered of the congregation [was] an hundred talents, and a thousand seven hundred and threescore and fifteen shekels, after the shekel of the sanctuary:"

This figures out to be 150,000 ounces of silver in the 100 talents. Figuring silver at \$5. per oz., these talents of silver would be worth by our standards \$750,000.00. We see here, also, that there were 1,775 shekels of silver which was 887 1/2 ozs. of silver. At \$5. per oz., this would figure \$4,437.50. The total value of the silver was \$754,437.50.

Exodus 38:26 "A bekah for every man, [that is], half a shekel, after the shekel of the sanctuary, for every one that went to be numbered, from twenty years old and upward, for six hundred thousand and three thousand and five hundred and fifty [men]."

We see here that the men over 20 years old who went up to be numbered were 603,550. There was 1/4 oz. of silver for each man. This bekah was, perhaps, a very small coin. This was just an explanation of verse 25 since the amount is the same \$754,437.50. Perhaps this was saying, that each man 20 years old or older brought 1/4 oz. of silver to the temple, and this was where all of the silver came from in verse 25.

Exodus 38:27 "And of the hundred talents of silver were cast the sockets of the sanctuary, and the sockets of the veil; an hundred sockets of the hundred talents, a talent for a socket."

Remember, these sockets were next to the ground, and they were what the boards of the walls sat on. As we said before, the silver symbolically means redemption. There was redemption between the sinful earth and God who dwelled in the Holy of Holies. A talent was 125 lbs., so this also helped stabilize the framework.

Exodus 38:28 "And of the thousand seven hundred seventy and five shekels he made hooks for the pillars, and overlaid their chapters, and filleted them."

These hooks weighed 1/2 oz. This was what held the curtains together.

Exodus 38:29 "And the brass of the offering [was] seventy talents, and two thousand and four hundred shekels."

These 70 talents of brass weighed 8,750 lbs. In addition, there was 2,400 shekels which weighed 1,200 ozs. or 100 lbs. The total weight of the brass was 8,850 lbs.

Exodus 38:30 "And therewith he made the sockets to the door of the tabernacle of the congregation, and the brasen altar, and the brazen grate for it, and all the vessels of the altar,"

Exodus 38:31 "And the sockets of the court round about, and the sockets of the court gate, and all the pins of the tabernacle, and all the pins of the court round about."

We see here, again, that the brass was used in the outer enclosure.

Exodus 62 Questions

1. Where was the brasen altar located?
2. What did the brasen altar symbolize?
3. What did it specifically say the women brought that was a personal item of theirs?
4. What did the curtains of linen symbolize?
5. Why do we see brass and silver in the outer court?
6. What shows us that God had chosen well the people to do this work?
7. If you are a Christian, you are what?
8. What tribe would minister in the tabernacle?
9. Which one of Aaron's sons was singled out for work in the sanctuary?
10. Who was in charge of all the work?
11. What does the fact that God picked such an unknown man to do this job make you think about his life?
12. Why was Aholiab chosen as an assistant?
13. How much does a talent weigh (estimated)?
14. How does metal weight differ from a regular pound?
15. How much is 29 talents?
16. At today's price of \$400 per oz., how much would 29 talents amount to?
17. Where did Egypt get all of this gold?
18. What does a shekel weigh?
19. 730 shekels would be how many ounces?
20. What was the present value of 730 shekels figuring at \$400 gold?
21. What would be the present value of all the gold used in the tabernacle and enclosure?
22. How many ozs. of silver is 100 talents?
23. At present day price of \$5 per oz., how much total silver was used in the building of the temple and enclosure?
24. How many men over 20 years old went up to be numbered?
25. What was a bekah?
26. 70 talents of brass weighed what?
27. How many total lbs. of brass were used?
28. Where was the brass used?

We will begin this lesson in Exodus 39:1 "And of the blue, and purple, and scarlet, they made cloths of service, to do service in the holy [place], and made the holy garments for Aaron; as the LORD commanded Moses."

This and the rest of Chapter 39 is in detail about the priest's garments. We dealt with this in chapter 28 of Exodus, and so, we will not go into very much detail here.

Exodus 39:2 "And he made the ephod [of] gold, blue, and purple, and scarlet, and fine twined linen."

Exodus 39:3 "And they did beat the gold into thin plates, and cut [it into] wires, to work [it] in the blue, and in the purple, and in the scarlet, and in the fine linen, [with] cunning work."

We will just touch again on a few small points of interest. The gold was hammered, and cut very fine like thread, and woven into this beautiful dyed linen. The gold would give it brilliance. This ephod was like a great big vest that the high priest wore. This was a very colorful, strikingly beautiful garment.

Exodus 39:4 "They made shoulderpieces for it, to couple [it] together: by the two edges was it coupled together."

Exodus 39:5 "And the curious girdle of his ephod, that [was] upon it, [was] of the same, according to the work thereof; [of] gold, blue, and purple, and scarlet, and fine twined linen; as the LORD commanded Moses."

We spoke of this curious girdle before as being a side self-belt that kind of molded the garment into the high priest, as if to make the garment and high priest one.

Exodus 39:6 "And they wrought onyx stones enclosed in ouches of gold, graven, as signets are graven, with the names of the children of Israel."

Exodus 39:7 "And he put them on the shoulders of the ephod, [that they should be] stones for a memorial to the children of Israel; as the LORD commanded Moses."

We see, here, two pieces of gold with onyx stones mounted in them. One was worn on each shoulder of the high priest. The names of 6 tribes of Israel were engraved in each of the two onyx stones; thus the high priest had all the 12 tribes of Israel on his shoulders.

Exodus 39:8 "And he made the breastplate [of] cunning work, like the work of the ephod; [of] gold, blue, and purple, and scarlet, and fine twined linen."

Exodus 39:9 "It was foursquare; they made the breastplate double: a span [was] the length thereof, and a span the breadth thereof, [being] doubled."

Exodus 39:10 "And they set in it four rows of stones: [the first] row [was] a sardius, a topaz, and a carbuncle: this [was] the first row."

Exodus 39:11 "And the second row, an emerald, a sapphire, and a diamond."

Exodus 39:12 "And the third row, a ligure, an agate, and an amethyst."

Exodus 39:13 "And the fourth row, a beryl, an onyx, and a jasper: [they were] enclosed in ouches of gold in their enclosings."

This breastplate was 3 palms wide (span) and 3 palms long. It was doubled making a pocket in the middle. On the front, there were 12 pieces of gold attached to the vest in 4 rows of 3 each. Set in the gold were 12 precious stones, 1 for each tribe of Israel. Not only did the high priest have the people on his shoulders, but on his heart as well, as we see in verse 14.

Exodus 39:14 "And the stones [were] according to the names of the children of Israel, twelve, according to their names, [like] the engravings of a signet, every one with his name, according to the twelve tribes."

Exodus 39:15 "And they made upon the breastplate chains at the ends, [of] wreathen work [of] pure gold."

Exodus 39:16 "And they made two ouches [of] gold, and two gold rings; and put the two rings in the two ends of the breastplate."

Exodus 39:17 "And they put the two wreathen chains of gold in the two rings on the ends of the breastplate."

Exodus 39:18 "And the two ends of the two wreathen chains they fastened in the two ouches, and put them on the shoulderpieces of the ephod, before it."

Exodus 39:19 "And they made two rings of gold, and put [them] on the two ends of the breastplate, upon the border of it, which [was] on the side of the ephod inward."

Exodus 39:20 "And they made two [other] golden rings, and put them on the two sides of the ephod underneath, toward the forepart of it, over against the [other] coupling thereof, above the curious girdle of the ephod."

Exodus 39:21 "And they did bind the breastplate by his rings unto the rings of the ephod with a lace of blue, that it might be above the curious girdle of the ephod, and that the breastplate might not be loosed from the ephod; as the LORD commanded Moses."

This was just telling how this breastplate was connected to the ephod by these chains. The chains being attached to hooks behind the breastplate kept the hooks from distracting from the beauty.

Exodus 39:22 "And he made the robe of the ephod [of] woven work, all [of] blue."

Exodus 39:23 "And [there was] an hole in the midst of the robe, as the hole of an habergeon, [with] a band round about the hole, that it should not rend."

Exodus 39:24 "And they made upon the hems of the robe pomegranates [of] blue, and purple, and scarlet, [and] twined [linen]."

Exodus 39:25 "And they made bells [of] pure gold, and put the bells between the pomegranates upon the hem of the robe, round about between the pomegranates;"

Exodus 39:26 "A bell and a pomegranate, a bell and a pomegranate, round about the hem of the robe to minister [in]; as the LORD commanded Moses."

We see, here, a beautiful robe for the high priest to minister in. At the bottom, there were alternated pomegranates and gold bells. The rest of it was just explaining how it was made.

Exodus 39:27 "And they made coats [of] fine linen [of] woven work for Aaron, and for his sons," Exodus 39:28 "And a mitre [of] fine linen, and goodly bonnets [of] fine linen, and linen breeches [of] fine twined linen,"

Exodus 39:29 "And a girdle [of] fine twined linen, and blue, and purple, and scarlet, [of] needlework; as the LORD commanded Moses."

We see, here, more garments, these made for the high priest and the priests. Notice that even the priest had linen. Linen, remember, is symbolic of righteousness. The priests symbolize the Christians. We know by this that we must put on the righteousness of Christ. These breeches were for modesty. We have covered all of this in an earlier lesson.

Exodus 39:30 "And they made the plate of the holy crown [of] pure gold, and wrote upon it a writing, [like to] the engravings of a signet, HOLINESS TO THE LORD."

Exodus 39:31 "And they tied unto it a lace of blue, to fasten [it] on high upon the mitre; as the LORD commanded Moses."

This is describing the beautiful headpiece of the high priest who proclaimed with this headpiece HOLINESS TO THE LORD. By it being on his forehead, it showed that it was on his mind continuously.

Exodus 39:32 "Thus was all the work of the tabernacle of the tent of the congregation finished: and the children of Israel did according to all that the LORD commanded Moses, so did they."

This was a very strong statement. Not only did it make the statement that all of the work was done, but it said that it was done exactly as the plans were given to Moses by the Lord. No changes were made at all.

Exodus 39:33 "And they brought the tabernacle unto Moses, the tent, and all his furniture, his taches, his boards, his bars, and his pillars, and his sockets,"

Exodus 39:34 "And the covering of rams' skins dyed red, and the covering of badgers' skins, and the veil of the covering,"

Exodus 39:35 "The ark of the testimony, and the staves thereof, and the mercy seat,"

Exodus 39:36 "The table, [and] all the vessels thereof, and the shewbread,"

Exodus 39:37 "The pure candlestick, [with] the lamps thereof, [even with] the lamps to be set in order, and all the vessels thereof, and the oil for light,"

Exodus 39:38 "And the golden altar, and the anointing oil, and the sweet incense, and the hanging for the tabernacle door,"

Exodus 39:39 "The brasen altar, and his grate of brass, his staves, and all his vessels, the laver and his foot,"

Exodus 39:40 "The hangings of the court, his pillars, and his sockets, and the hanging for the court gate, his cords, and his pins, and all the vessels of the service of the tabernacle, for the tent of the congregation,"

Exodus 39:41 "The cloths of service to do service in the holy [place], and the holy garments for Aaron the priest, and his sons' garments, to minister in the priest's office."

Exodus 39:42 "According to all that the LORD commanded Moses, so the children of Israel made all the work."

We see here, again, a list of each item that was made. Moses had received the plans from God. God had called Bezaleel and Aholiab to do the actual oversight of the work, and now that this was finished, it had to be

brought to Moses to examine each item to make sure that each detail had been carried out to the fullest.

Exodus 39:43 "And Moses did look upon all the work, and, behold, they had done it as the LORD had commanded, even so had they done it: and Moses blessed them."

All of this work pleased Moses, because he saw that Aholiab and Bezaleel had done their job well. Now, Moses spoke a blessing on all the workers. This blessing was actually a blessing from God, but Moses was God's agent and the blessing spoken by Moses came from God. This blessing was for this world, but Moses, these workers, Bezaleel, and Aholiab would have great reward in heaven, as well.

Exodus 63 Questions

1. What was the ephod made of?
2. What type of thread was it sewn with?
3. What was the ephod like?
4. How was it coupled together?
5. What was the curious girdle?
6. What were the onyx stones mounted in?
7. What was graven upon them?
8. Where were they worn?
9. What was the symbolic meaning of these two shoulder onyxes?
10. What was the breastplate made of?
11. How many stones were on the front of it?
12. What did they symbolize?
13. What was the shape of the breastplate?
14. What did this breastplate full of stones symbolize?
15. How was it attached to the garment?
16. What was around the hem of the robe?
17. What were Aaron's sons' coats made of?
18. What was the mitre?
19. What do the priests symbolize?
20. What was written upon the plate on the crown?
21. What did they do with all the items when they finished them?
22. How did Moses judge the work?
23. Where had the plans originally come from?
24. Who were the two overseers of the work?
25. What did Moses do for the workers?

We will begin this lesson in:

Exodus 40:1 "And the LORD spake unto Moses, saying,"

Exodus 40:2 "On the first day of the first month shalt thou set up the tabernacle of the tent of the congregation."

This first month is approximately April on our calendar, so this was approximately April 1. I say approximately, because the Hebrews change months with the new moon. Here, we see after Moses' inspection of all the items, God told Moses to set up the tabernacle on the first day of Abib.

Exodus 40:3 "And thou shalt put therein the ark of the testimony, and cover the ark with the veil."

The ark must not be open to public view. This ark was to be kept in the Holy of Holies, and no one could go into the Holy of Holies but the high priest. This beautiful veil kept the ark hidden.

Exodus 40:4 "And thou shalt bring in the table, and set in order the things that are to be set in order upon it; and thou shalt bring in the candlestick, and light the lamps thereof."

Exodus 40:5 "And thou shalt set the altar of gold for the incense before the ark of the testimony, and put the hanging of the door to the tabernacle."

The Holy Place was 30 feet long and 15 feet wide. As we discussed in an earlier lesson, the candlestick, the table for the shewbread, and the altar of incense were all in the Holy Place. The Holy Place and the Holy of Holies made up the tabernacle. This tabernacle was forbidden to the congregation. They could only go into the outer enclosure. Read chapter 3 and 9 of Hebrews to see how this tabernacle was a miniature of the one in heaven.

Exodus 40:6 "And thou shalt set the altar of the burnt offering before the door of the tabernacle of the tent of the congregation."

Exodus 40:7 "And thou shalt set the laver between the tent of the congregation and the altar, and shalt put water therein."

Exodus 40:8 "And thou shalt set up the court round about, and hang up the hanging at the court gate."

Verses 6 through 8 were describing what was in the outer court, or outside enclosure. We find the altar of burnt offering and the laver with water, here, just inside the gate.

Exodus 40:9 "And thou shalt take the anointing oil, and anoint the tabernacle, and all that [is] therein, and shalt hallow it, and all the vessels thereof: and it shall be holy."

We see that even though these items were specifically made for the use of the tabernacle, they still needed to be dedicated to God by anointing them and setting them aside for this specific service.

Exodus 40:10 "And thou shalt anoint the altar of the burnt offering, and all his vessels, and sanctify the altar: and it shall be an altar most holy."

Exodus 40:11 "And thou shalt anoint the laver and his foot, and sanctify it."

We see, here, that even though these items were not in the Holy Place or Holy of Holies, they still needed to be anointed and set aside for God's service. This tells us that in our churches everything used in God's service should be set aside and dedicated for this purpose. This includes small items, as well as large.

Exodus 40:12 "And thou shalt bring Aaron and his sons unto the door of the tabernacle of the congregation, and wash them with water."

There are several indications from this water. Aaron and his sons should be baptized (washed in water). This could also mean clean (free from sin). The high priest is symbolic of Jesus, and the priests are symbolic of all Christians.

Exodus 40:13 "And thou shalt put upon Aaron the holy garments, and anoint him, and sanctify him; that he may minister unto me in the priest's office."

Here, again, we see that not only the tabernacle and the items would be anointed, but the high priest would put on the garment of righteousness. He would carry the congregation on his shoulders and on his heart. His dedication would be forever. The anointing was to separate him for God.

Exodus 40:14 "And thou shalt bring his sons, and clothe them with coats:"

Exodus 40:15 "And thou shalt anoint them, as thou didst anoint their father, that they may minister unto me in the priest's office: for their anointing shall surely be an everlasting priesthood throughout their generations."

We see, here, that these were set aside (anointed) people for God's service. This was not a temporary priesthood, but was forever. Remember one more time, that the priests are symbolic of all the believers.

Exodus 40:16 "Thus did Moses: according to all that the LORD commanded him, so did he."

This just meant that Moses anointed and dedicated all these people, the tabernacle, and all the items to the service of God.

Exodus 40:17 "And it came to pass in the first month in the second year, on the first [day] of the month, [that] the tabernacle was reared up."

We see that it took a year to prepare, set up the tabernacle, and get everything dedicated.

Exodus 40:18 "And Moses reared up the tabernacle, and fastened his sockets, and set up the boards thereof, and put in the bars thereof, and reared up his pillars."

Exodus 40:19 "And he spread abroad the tent over the tabernacle, and put the covering of the tent above upon it; as the LORD commanded Moses."

Exodus 40:20 "And he took and put the testimony into the ark, and set the staves on the ark, and put the mercy seat above upon the ark:"

This was just explaining in detail that the silver sockets were set on the ground, the boards were stood upright in them, and the bars were put across to keep them upright, and then the tent material was draped over that and attached. As we said, the ark of the covenant, which held the tables of stone, was put in the Holy of Holies; and the pure gold mercy seat was put on top of the ark.

Exodus 40:21 "And he brought the ark into the tabernacle, and set up the veil of the covering, and covered the ark of the testimony; as the LORD commanded Moses."

Exodus 40:22 "And he put the table in the tent of the congregation, upon the side of the tabernacle northward, without the veil."

Exodus 40:23 "And he set the bread in order upon it before the LORD; as the LORD had commanded Moses."

Now, that the tabernacle was built and all the vessels ready, Moses was setting it up properly as God had shown him. Even to the bread on the table of shewbread, it was set up. Every little detail had to be exact .

Exodus 40:24 "And he put the candlestick in the tent of the congregation, over against the table, on the side of the tabernacle southward."

You can see that the candlestick was on the opposite side of the room from the table of shewbread.

Exodus 40:25 "And he lighted the lamps before the LORD; as the LORD commanded Moses."

Once the light was lighted, it must never be allowed to go out. This was one of the important jobs of the priest: to keep this light burning perpetually. This Light was to never go out. We know that Jesus is the Light of the world. We, also, know that we, Christians, must keep this flame burning forever. We, too, must not allow the Light of Jesus to go out.

Exodus 40:26 "And he put the golden altar in the tent of the congregation before the veil:"

Exodus 40:27 "And he burnt sweet incense thereon; as the LORD commanded Moses."

Remember, this was just outside the Holy of Holies and was to be burned twice a day, morning and evening. This symbolizes the prayers of the saints.

Exodus 40:28 "And he set up the hanging [at] the door of the tabernacle."

Exodus 40:29 "And he put the altar of burnt offering [by] the door of the tabernacle of the tent of the congregation, and offered upon it the burnt offering and the meat offering; as the LORD commanded Moses."

Here, again, we see Moses setting up the hanging for the tabernacle door. This altar of the burnt offering, as we have said a few times before, was outside the tent of the tabernacle in the enclosure. We see,

here, Moses offering burnt and meat offerings just as the Lord had commanded him to do.

Exodus 40:30 "And he set the laver between the tent of the congregation and the altar, and put water there, to wash [withal]."

Exodus 40:31 "And Moses and Aaron and his sons washed their hands and their feet thereat:"

Exodus 40:32 "When they went into the tent of the congregation, and when they came near unto the altar, they washed; as the LORD commanded Moses."

This washing was symbolic in one way. It showed how the minister of God had to stay clean from all world pollution. The literal use was, also, significant in that walking in sandals got the feet dirty. The hands had to be clean to keep all of this beautiful linen clean, as well. The ministers of the Lord today could see in this that their walk must be clean (holy), and that their ministering hands must be free of pollution, as well.

Exodus 40:33 "And he reared up the court round about the tabernacle and the altar, and set up the hanging of the court gate. So Moses finished the work."

The court was the last thing to go up. Actually, part of its purpose was to shut out the world. "So Moses finished the work" needs no explanation.

Exodus 40:34 "Then a cloud covered the tent of the congregation, and the glory of the LORD filled the tabernacle."

Now that Moses had dedicated the temple and followed all of God's commands to the letter, we see God entered the Holy of Holies. The presence of God was in this cloud. This was the same cloud that the children of Israel followed in their wilderness wanderings. The Lord will not enter a polluted temple (then or now). This presence of the Lord was over the mercy seat.

Exodus 40:35 "And Moses was not able to enter into the tent of the congregation, because the cloud abode thereon, and the glory of the LORD filled the tabernacle."

The close presence of God, as we have read all through this book, is a very dangerous place to be, unless the person in question is summoned by the Lord. The Lord was pleased with this temple, and the glory of the Lord filled the tabernacle. As long as this presence was there, Moses or no one else was to say it was time to go. The presence or absence of the Lord determined when it was time to move.

Exodus 40:36 "And when the cloud was taken up from over the tabernacle, the children of Israel went onward in all their journeys:"

Exodus 40:37 "But if the cloud were not taken up, then they journeyed not till the day that it was taken up."

Exodus 40:38 "For the cloud of the LORD [was] upon the tabernacle by day, and fire was on it by night, in the sight of all the house of Israel, throughout all their journeys."

This cloud led the children of Israel, and they set the tabernacle and the court of the congregation wherever they stopped. In another study of a later book, we will study about building a permanent temple in Jerusalem to

house this same ark of the covenant. David's son, Solomon, would be called of God to do the task. For all the journeys of the Israelites the tabernacle and its court was their place to meet with God.

Exodus 64 Questions

1. What month and day did the Lord tell Moses to set up the tabernacle?
2. In the author's explanation of verse 1, why does she say the date was approximately?
3. What kept onlookers from gazing at the ark of the covenant?
4. Where was the ark to be placed?
5. Who was the only one who could enter there?
6. What kept the ark hidden?
7. Where was the table of shewbread placed?
8. Where was the candlestick placed?
9. How long and wide was the Holy Place?
10. Where was the altar of incense placed?
11. What made up the tabernacle?
12. What New Testament book has a great deal to say about the tabernacle?
13. Where was the altar of the burnt offering to be set?
14. Name 2 things that were found in the outer court.
15. What was Moses to anoint?
16. What does anointing do?
17. What does all of these items being anointed, tell us about our churches today?
18. What was Moses to do to Aaron and his sons at the door of the tabernacle?
19. What is one spiritual meaning we might see in all of the washing?
20. What was Moses to do to them next?
21. What was said about the priesthood?
22. How long had it taken to get everything ready?
23. As soon as the candlestick was in its right place, what did Moses do?
24. How long was this light to burn?
25. What was to be burned on the golden altar inside the tent?
26. How often?
27. What did the washing of the feet and hands of the priest symbolize?
28. What was part of the purpose of the enclosure?
29. When the Lord saw that Moses had finished it, what did the Lord do?
30. How did the people know when the Lord was in the tabernacle?
31. When were the children of Israel allowed to move?

Thank you for taking the time for me to share my thoughts on these Scriptures in Exodus. May God richly bless you, as you continue to read His Word.

Your friend in Jesus,

Louise

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