

A STUDY OF EXODUS

Index

<u>A STUDY OF EXODUS.....</u>	<u>2</u>
<u>OUTLINE OF EXODUS.....</u>	<u>2</u>
<u>Chapter 1.....</u>	<u>4</u>
<u>Chapter 2.....</u>	<u>5</u>
<u>Chapter 3.....</u>	<u>6</u>
<u>Chapter 4.....</u>	<u>8</u>
<u>Chapter 5.....</u>	<u>10</u>
<u>Chapter 6.....</u>	<u>12</u>
<u>Chapter 7.....</u>	<u>14</u>
<u>Chapter 8.....</u>	<u>15</u>
<u>Chapter 9.....</u>	<u>17</u>
<u>Chapter 10.....</u>	<u>19</u>
<u>Chapter 11.....</u>	<u>21</u>
<u>Chapter 12.....</u>	<u>21</u>
<u>Chapter 13.....</u>	<u>26</u>
<u>Chapter 14.....</u>	<u>27</u>
<u>Chapter 15.....</u>	<u>30</u>
<u>Chapter 16.....</u>	<u>32</u>
<u>Chapter 17.....</u>	<u>34</u>
<u>Chapter 18.....</u>	<u>35</u>
<u>Chapter 19.....</u>	<u>35</u>
<u>Chapter 20.....</u>	<u>37</u>
<u>Chapter 21.....</u>	<u>39</u>
<u>Chapter 22.....</u>	<u>40</u>
<u>Chapter 23.....</u>	<u>42</u>
<u>Chapter 24.....</u>	<u>45</u>
<u>Chapter 25.....</u>	<u>46</u>
<u>Chapter 26.....</u>	<u>48</u>
<u>Chapter 27.....</u>	<u>50</u>
<u>Chapter 28.....</u>	<u>51</u>
<u>Chapter 29.....</u>	<u>53</u>
<u>Chapter 30.....</u>	<u>57</u>
<u>Chapter 31.....</u>	<u>59</u>

<u>Chapter 32.....</u>	<u>61</u>
<u>Chapter 33.....</u>	<u>64</u>
<u>Chapter 34.....</u>	<u>66</u>
<u>Chapter 35.....</u>	<u>68</u>
<u>Chapter 36.....</u>	<u>70</u>
<u>Chapter 37.....</u>	<u>71</u>
<u>Chapter 38.....</u>	<u>72</u>
<u>Chapter 39.....</u>	<u>74</u>
<u>Chapter 40.....</u>	<u>76</u>

A STUDY OF EXODUS

Commentary by Dr. Mark G. Cambron

Exodus means “going out.” Exodus is a Book of Remembrance; a Book of Redemption; a Book of Relationship.

Someone has said that this is a picture of Israel in three parts: GLOOM—GRACE—GLORY!

In Genesis we see Immigration of Israel to Egypt. In Exodus we see the children of Israel as Emigrants out of Egypt. Genesis ends with “a coffin in Egypt”—Exodus begins with a coffin in Egypt. The Book of Exodus should be read with the Book of Revelation.

The HISTORICAL SETTING is found in chapter 1, verse 8: “Now there arose up A NEW KING over Egypt, which KNEW NOT JOSEPH.” This was a king who knew not Joseph’s God. At the time of Joseph the royal family on the throne had been overthrown, and the Shepherd Kings were then ruling. The Egyptians were prejudiced against foreigners, but the Shepherd Kings were not, for they were foreigners themselves. Here, then, comes a king upon the throne of Egypt who “knew not Joseph”—the Shepherd Kings were destroyed, and not only a new man upon the throne, but a new family. He saw the children of Israel as a menace, and put heavier duties upon them, but Israel multiplied by swarms. Thus, the OUTLINE:

OUTLINE OF EXODUS

I. In Egypt (1:1 - 12:36)

- A. The Plight of the People (1:1 - 3:12)
- B. The Call of Moses (3:13 - 4:31)
- C. The Prevention of Pharaoh (5:1 - 7:13)
- D. The Punishment by Plagues (7:14 - 10:29)
- E. The Passover of Jehovah (11:1 - 12:36)

II. By Exodus (12:37 - 18:27)

- A. Journey from Ramases to the Red Sea (12:37-51)
- B. Through the Red Sea (14:1 - 15:21)
 - 1. The Crossing (14)

- 2. The song (15:1-21)
- C. At Marah and Elam (15:22-27)
- D. In the Wilderness (16)
- E. At Rephidim (17, 18)
 - 1. Water in the Wilderness (17:1-7)
 - 2. War in the Wilderness (17:8-16)
 - 3. Wisdom in the Wilderness (18)

III. At Sinai (19 - 40)

- A. Mosaic Covenant (19 - 24)
- B. Tabernacle Instructions (25 - 30)
- C. Tabernacle Constructed (25 - 30)
- D. The Tabernacle Worship (31 - 40)

EXODUS

Be sure to read and pursue the outline given at the beginning of this book on Exodus.

Exodus means “going out.” It is the going out of the Children of Israel out of the land of Egypt through the Red Sea and into the wilderness.

The writer is Moses, who also penned the other books of the Pentateuch: Genesis, Leviticus, Numbers, and Deuteronomy, by the inspiration of the Holy Spirit.

Indeed, the book is filled with God’s Redemption of His people Israel.

When Moses was born, Israel had multiplied until its numbers were more than the Egyptians. Hence the persecution, and the leaders of Egypt were a new sort that knew nothing of Joseph and the covenants he had made with the Pharaoh of that day, which saved Egypt, Israel, and the world from starving.

But Israel’s move was not of God’s leadership but of God’s permissive will. Jacob, the father of twelve sons who became the patriarchs of the Israel Nation.

When God made His covenant with Abraham, Abraham was to abide in the land, but when a drought (famine) came, he went down into Egypt to get grain — there he got into trouble and brought back Hagar, maid to his wife Sarah. Sarah played the “helper out” of God. Sarah wanted children, and though God promised her a son, she did not believe it, and volunteered her handmaid Hagar to sleep with Abraham so that he might have a son by her. Hagar did conceive and had a son, but he was not Sarah’s son, but Abraham’s and Hagar’s.

Later Abraham went into Sarah and she conceived a son, Isaac, thirteen years later. The two sons of Abraham could not get along as well as their mothers could not. As they can’t get along even today, for you see the first son of Abraham was Ishmael whose name means “whom God hears” which became the father of the Arabs. The second son of Abraham was Isaac, meaning “laughter” become the father of Jacob who sired the twelve sons of Isaac.

Yes, today Ishmael and Isaac’s descendants are at each other’s throat. God will work a miracle one of these days — they shall get along as brothers.

Jehovah, speaking to Abraham said to confirm His promise that Abraham shall have a son, “He that shall come out of thy bowels shall be thine heir.... Abraham, know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict

them four hundred years; and also that nation, whom they shall serve, will I judge: and afterward shall they come out with great substance. And thou shalt go to thy fathers in peace; thou shalt be buried in a good old age. But in the fourth generation they shall come hither again: for the iniquity of the Amorites is not yet full...Unto thy seed have I given this land from the river Egypt unto the great river Euphrates” (Genesis 15:4, 13-16).

The fourth general has finally come, and Jehovah shall lead them out.

If only Joseph and his father, Jacob, had not taken every Israelite with them to Egypt! Instead of being despised and hated and persecuted the four hundred years, Israel could have enjoyed the Land flowing with milk and honey.

Now Israel has to be tried and proven by a God they forgot.

In our own lives we find mistakes have been made which caused God to postpone blessings which could have been ours in a shorter time.

Sins within and without yet God does forgive — it is time to go home! Thus the Exodus! Giving out, going home.

Chapter 1

Verses 1 - 6

Here are the sons of Jacob, their wives and children, except Joseph. He was already there, having been sold by his elder brothers into slavery, which turned a rash and ignoble deed into the saving of the world from starvation.

They are: Reuben, Simeon, Levi, and Judah, Issachar, Zebulun, and Benjamin, Dan and Naphtali, Gad, and Asher.

All the souls that Jacob begat were 70 souls, for Joseph was in Egypt already.

Joseph died and all his brethren, and all that generation.

Verses 7 - 22

The children of Israel multiplied in such great that the ruler became alarmed at their number. The Scriptures said “Now there arose a new king over Egypt, which knew not Joseph.” This new king did not know Joseph’s God!

Thus their king suggested affliction as Israel never knew. Yet, their numbers increased all the more.

The Egyptians, by Israelite labor, built the treasure cities of Python and Ramses. It has been suggested that they even built the sepulchers of their kings known as the pyramids.

But what nearly broke the backs of the Israelites was not the hoisting of the large granite blocks, but the making of bricks; later, without straw. Where ever labors were needed, Israel had to supply them: in mortar, in the field — whatever they did they were made with rigor and all that goes with that.

Israel was multiplying so fast that the king suggested strongly that the midwives who attending the Jewish mothers as they gave birth to their children that they would kill the male babies and let the daughters live.

The midwives acknowledged God and disobeyed the threat of the king and saved the men

children alive. They argued with the king that the Jewish women were lively and gave birth before the midwives could take care of them.

Thus the king gave his order that all boy babies were to be cast into the Nile River, while the daughters would be saved.

The midwives were devoted to God, and he took care of them with housing.

Chapter 2

Verses 1 - 10

A man of the house of Levi married a daughter of Levi himself. She had two children, a son, Aaron, and a daughter, Miriam, and she gave birth to another son which she nursed for three months. He was a beautiful baby, but now she could hide him no longer. So she got a wicker basket and covered it over with tar and pitch. Then she put the baby into it and set it among the reeds of the Nile (alligators were there). His sister stood at a distance to find out what happened to him.

Then came Pharaoh's daughter to bathe in the Nile, and her maids walked alongside, and she saw the basket among the reeds and sent her maids to fetch it. When she opened the basket, the Lord had him to cry. She loved the child right there. She knew it was a Hebrew baby. Then comes the sister, Miriam, and asked if Pharaoh's daughter would like her to find a nursing mother to nurse the child. Of course she wanted such a nurse. The mother came and was contracted right there and then to nurse her own child, and then above all, she would be paid to do so.

If that's not like Jehovah (the LORD)!

The child grew, and she brought him to Pharaoh's daughter, and he became hers, the virgin's, son. The new mother called him Moses because "I drew him out of the water." Here is a picture of Moses and Christ; they were both a virgin's child, they both were drawn out — Moses drawn out of the water, and the Lord Jesus was drawn out of death to live forever.

Verses 11 - 12

When Moses was grown he came to visit some of his brethren and saw an Egyptian smiting a Hebrew, one of his brethren. Moses looked this way and that way — he forgot to look up! God saw him. So he slew the Egyptian who was smiting a fellow Hebrew and hid the body in the sand.

Verses 13 - 14

The second day, Moses saw two Hebrew men striving against each other and tried to separate them. He asked the one who was in the wrong, "Why smitest thou one of thy own?" And to this the man asked, "Who made thee a prince and a judge over us? Do you intend to kill me as you did the Egyptian yesterday?" The truth was out — someone besides God had witnessed the act of murder.

He really didn't know the Lord was going to give Moses a divine calling. Moses, being the adopted son of Pharaoh's daughter, he was already a prince, and that this Moses would be his judge in a few years.

When these events came to Pharaoh's ears, he was more than troubled because Moses, as the son (adopted) of Pharaoh's daughter was in line to be the next Pharaoh. So he knew that he had

to settle that argument right away. But Moses fled to the land of the Midians and sat down by the well.

Verse 15

Now the priest had seven daughters, who at that moment came to draw water and fill the troughs so as to water their father's flock. This priest was so chosen before Jehovah (the LORD) had established the priesthood of Aaron. He may have been chosen to be a priest like Melchizedek — a priest of the most High God (El Olam). As was Balaam, a priest whose king tried to force him to curse the children of Israel.

Verses 16 - 20

Back to our discourse. The Shepherds then came and scattered these women; Moses then helped them and watered their flock. Afterwards, they came home and told their father that they had help; that's why they came back so early. "An Egyptian (Moses? He dressed like one.) helped us." Then their father asked "Where is he?... Call him and give him bread."

Verses 21 - 22

Moses was content to dwell with the man, who in turn gave him Zepporah his daughter to wife. And in process of time, she bare him a son and called his name Gershom.

Verses 23 - 25

Now the Pharaoh who tried to kill Moses died. He was the Father of Moses' adopted mother. He must have mistreated Israel shamefully, for upon his death Israel sighed for relief.

And God heard His people's groans, and He remembered His covenant with Abraham, Isaac, and Jacob.

God's grace commences to become a shower of deliverance for His people, Israel.

Chapter 3

Verse 1

The 400 years of Israel's slavery was up — as God predicted to Abraham (Genesis 15:13). The silence of God is ended. He will talk again to his servants.

By Moses' birth, deliverance, adoption by an Egyptian princess, exiled for 40 years in the land of Midian — God was preparing the deliverer for his people. Moses spent 40 years in learning the wisdom of the Egyptians, now he had spent 40 years unlearning the wisdom of Egypt.

He led his father-in-law's flock to the backside of the desert unto the mountain of God, even Horeb (Sinai). It wouldn't be long until Moses would lead the Flock of God to the same place (Sinai).

Verse 2

And the angel of Jehovah (the LORD) appeared unto Moses in a flame of fire out of the midst of a bush. [In the Word we can see the difference between *an* angel of Jehovah and *the* angel of the LORD. *An* angel of the LORD is one of many angels of the LORD (Jehovah). *The* angel of Jehovah is non else but the Messiah's theophany (the deity's appearance) before He was born.]

Moses looked and saw that the bush burned but was not consumed.

Verse 3

Therefore Moses said (to himself) I will see for myself why the bush is not burnt completely.

Verse 4

And when Jehovah (the LORD) saw that he turned aside to see God (Elohim) [JEHOVAH is God] called to him in the middle of the bush, “Moses, Moses.”

Verse 5

Moses replied. “Here I am.” The LORD replied, “Don’t come any closer, put off your shoes from your feet. The ground you are standing on is Holy ground.”

Verse 6

He continued, “I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob.” Moses hid his face for he did not want to look upon the face of God.

Verse 7

“Indeed I have seen affliction of my people, and I have heard their cry for deliverance from the Egyptians. Yes, I know their suffering.”

Verse 8

“This is why I have come down, to deliver, to bring them out of that country, and to bring all of them into a good and large land flowing with milk and honey, but the place I have promised you, the Canaanites, the Hittites, the Amorites, and the Perizzites, and the Hivites and the Jebusites are living there.” “the iniquity of the Amorites is full” (Genesis 15:16b).

Verse 9

“Yes, I have heard the cries of my people. I have witnessed the oppression the Egyptians have poured upon them.”

Verse 10

“You are my choice of a deliverer of my people. I will send you to Pharaoh, that the way shall be open for the shackles to be broken.”

Verse 11

Moses replied to God, “Who am I that I shall go to Pharaoh, that I shall bring forth Israel out of Egypt?”

Verse 12

And God said, “I’ve chosen a sign for you that I, Jehovah, am the one talking to you, preparing for a work no one has ever accomplished, that I have chosen thee, sent thee. When you have brought forth Israel out of Egypt, ye shall serve God upon this mountain, Sinai!”

Verse 13

The true God had been forgotten by Israel, for they followed the Egyptians into their worship of heathen gods. Now Moses was talking to the true God Who was sending him back to Israel promising deliverance. “Whom shall I say has sent me to you? What is your name?” Oh,

Moses knew it was God all right, but he didn't know His true name. Who are you God? What is your name? Give me the truth of course.

Verse 14

God said to Moses, I AM THAT I AM. This was God's name he wanted to be known by — the Eternal One — the "I AM." Tell them, "I AM hath sent me unto you."

Verse 15

Now we get the personal name of Elohim (God). You are to say more to the Children of Israel, the LORD (Jehovah) God (Elohim) of your fathers, the Elohim (God) of Abraham, the Elohim (God) of Isaac and the Elohim (God) of Jacob that sent me unto you. This (Jehovah) is my name forever.

Verse 16

Gather the elders of Israel together and say Jehovah, the true Elohim (God) of your fathers of the Elohim (God) of Abraham, of Isaac, and of Jacob has certainly appeared unto me. I have visited you and seen all that Egypt has done to you.

Verse 17

And I have declared I will bring you up out of the afflictions of Egypt, unto the land now occupied by the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites unto a beautiful land, a land flowing with milk and honey.

Verse 18

This shall the children agree upon, then you and their elders shall come to Pharaoh and say, Jehovah Elohim — the LORD God — of the Hebrews has met with us, now let us go, we beg of you, a three days journey into the wilderness, that we might sacrifice for the first time, to Jehovah our Elohim — the LORD God.

Verse 19

I know he shall not let you go with such a multitude of Israelites.

Verse 20

I will stretch out my hand and perform such miracles as you, Israel, and Egypt have never seen before. After this He shall let you go.

Verse 21

Not only will Egypt let you go, but I will perform a miracle upon the hearts of your task masters, from hate to great respect. That when you do leave their land, you shall not go empty.

Verse 22

For every Israelite woman shall ask and the Egyptians shall not refuse their silver, jewels of gold and raiment. You shall deck your sons and daughters with Egypt's riches. Egypt shall be stripped of her wealth with not a sword at their throat.

Chapter 4

Verses 1 - 9

Moses argued with God. He honestly did want the job of leading Israel out of Egypt into the

Promise Land. God does say, “Produce your cause saith Jehovah (the LORD), bring forth your strong reasons saith the King of Jacob” (Isaiah 41:21). He encourages us to reason with Him, “Come now, and let us reason together, saith Jehovah” (Isaiah 1:18). Your conversation with the Almighty is not a solo affair — we are to reason with the LORD — we are to let Him give His word to our ideas.

Moses flatly says that the people will not believe him; they will say Jehovah has not appeared unto you. And Jehovah (the LORD) said to Moses, “Let’s prove they are wrong! What’s in your hand?” Moses answered, “A rod.” And He said, “Cast it on the ground.” He did so and the rod became a snake — it was so real that Moses fled from it. Whoa, Moses, “now take it by the tail.” He did so and it became a rod. Here’s another proof that I, Jehovah, have spoken to thee. “Put now thy hand into thy bosom,” Moses obeyed and put his hand into his bosom, and when he pulled his hand out, it was leprous as snow. “Put your hand back into your bosom again.” He did so and the hand was healed.

Jehovah speaks again, “If they won’t believe this miracle either, then take some water out of the river and cast it to the ground, and it will become blood on the dry land.”

Those were great signs that God prepared for unbelieving Israel. All three can be applied to sin. The SERPENT = the cause of SIN, the LEPROSY = the condition of sin, and the BLOOD = the cure of sin.

Verse 10

I am at a loss for public speaking is another argument Moses presented to his Master (Elohim). How many successful pastors, missionaries, and Bible teachers have argued the same way?

Who’s talking? “Why, I am the creator and I could create another mouth for you, but I will be with your mouth.”

“I need power, Master, send me help.”

Verse 14

And the anger of Jehovah (the LORD) was about to be poured out upon Moses. I know that thy brother Aaron can speak. Right now here he comes, and he shall be more than pleased to see you. You shall speak my words into his mouth. I will be with your and Aaron’s mouth. I will direct you.

Aaron shall be thy spokesman unto the people; he shall be thy mouth and you shall be as Elohim (God) to him, telling him what to say.

Verse 17

Take your rod in your hand by which you will perform many signs.

Verse 18

Moses returns from Sinai to Midian to his father-in-law, I beg permission to leave you and return to Egypt to see if my brethren are alive. Jethro, his father-in-law replied, “Go, in peace.”

Verse 19

Jehovah appears to Moses in Midian and commands him to return to Egypt. Here is something to ease your mind: those that seek thy life are dead.

Verse 20

Moses took his wife and his two sons and set them upon a donkey and returned to Egypt, and Moses took the rod of God in his hand. “Little is much when God is in it.” Just a walking stick! God wants to do miracles today by those who are dedicated fully to Jesus the Saviour. You have counted the cost! Now watch Him use you greatly by that which is in your hand. Do you want what’s in your hand to be used by God? Yield to Him fully now.

Verse 21

Jehovah (the LORD) said to Moses, “when you arrive in Egypt, see thou perform there all those wonders before Pharaoh which I have put in thine hand. Yet I warn you as you perform, yet I will harden his heart and he shall refuse to let Israel go.”

Verse 22

“Thou shall say to Pharaoh, Thus said Jehovah (the LORD), Israel is My first born, and I say to you Let my son to, that he may serve me. If not I will slay your first born.”

Verse 24

As Moses and his family stayed in an inn, Jehovah met Moses and made it known He would kill him.

He is to remember he is still a Jew — he must practice the command of Elohim (God) or death will be his. His wife Zipporah knew Moses had been with the gentiles too long that he forgot to circumcise his two sons. His wife then circumcised her son and cast the foreskin at his feet, leaving the other son’s circumcision to Moses. So was fulfilled the circumcision of her son.

Now Jehovah appeared unto Aaron, “Go meet your brother Moses in the wilderness.” He did so and met him on the mount of God —Sinai! After they met, Moses told Aaron all the words and all the signs He had commanded him.

Verse 29

Then Moses and Aaron gathered together all the elders of Israel. Aaron spoke all the words which Jehovah (the LORD) had spoken to Moses. And the people of Israel believe! And all Israel rejoices at the news that Jehovah (the LORD) had visited the children of Israel that He looked upon their affliction — the whole camp worshipped Jehovah (the LORD).

Chapter 5

Verse 1

FIRST CONFRONTATION

Now God begins His dealing with Pharaoh through Moses and Aaron’s appeal for Israel’s release from Egypt to go into a land prepared and promised to Israel. Moses and Aaron must have had something that appealed to Pharaoh, for they were granted a hearing every time they sought a presentation to Pharaoh’s court.

Then Moses and Aaron addressed Pharaoh with the Words Jehovah had given them. Thus saith Jehovah the Elohim (God) of Israel, “Let my people go so that they may go into the wilderness for a feast to worship Me.”

Verse 2

Pharaoh’s response was “Who is Jehovah (the LORD) that I should obey His voice to let Israel go?” I do not know Jehovah. Then they replied, “The Elohim (God) of the Hebrews hath

met with us: let us go three days journey into the desert and sacrifice unto Jehovah (the LORD) our Elohim (God); lest He fall upon us with pestilence or sword.”

Verse 4

And the king of Egypt directed them to get out for Moses and Aaron were keeping the Israelites from their appointed labor.

Verse 5

Israel is numerous and you are contributing to their disobedience.

Verse 6

Right then and there Pharaoh sent word to the taskmasters and their officers, “You are to withhold the daily straw for Israel’s bricks; they shall get their own straw, and the same tale [number] shall not be diminished, for they ask, ‘Let us go and sacrifice to our Elohim (God).’”

Verse 9

“And not only that, let more work be laid upon them. No excuse will be tolerated.

Verse 10

The taskmasters delivered Pharaoh’s orders, “I will give no more straw. Go, get your own straw where you may find it. The same number of bricks must be made.”

Verses 12 - 13

So the people were scattered throughout the land to gather stubble instead of straw. “Your daily tale must be made.”

Verse 14

Then the officers over Israel which the taskmasters had appointed were beaten and asked “where are the required daily production of bricks?”

Verse 15

Then the Israelite officers came to Pharaoh, “Why do you deal in such a way with thy servants? There is no straw for it is impossible to fulfill the quota each day for bricks.”

Pharaoh, no doubt, smiled to himself saying you have really gotten yourselves in a mess, for even thinking that a three day vacation should be granted you, “Let us go to sacrifice unto Jehovah (the LORD).”

The people realized they were in an impasse. They came upon Moses and Aaron as they had left Pharaoh’s audience.

Verse 21

Then they really let Moses and Aaron have it with their tongues, why if you were really from Jehovah (the LORD) our God (Elohim), there would be no trouble at all with Pharaoh.

And Moses joined in the thinking of the Israelites. Moses returned unto Jehovah (the LORD) and said Master (Lord) why have the people aroused, and I remain the target of everyone’s hate. Why did you send me? Ever since I came to Pharaoh to speak in Thy name, he has done evil to this people, neither hast Thou delivered them at all.

Chapter 6

Verses 1 - 3

Now you are going to see God work, and what He will do to Pharaoh — for these afflictions will not seem to be anything compared to the chastisement of the king of Egypt. With a strong wind he shall let Israel go. He shall drive him out of his land.

God continues, “when I appeared unto Abraham, unto Isaac, and unto Jacob by the name of God Almighty — El Shaddai — “El” means strong one; “shaddai” come from the word “shad” meaning “breast,” hence the “Breast of God” — “strength giver,” the “God that is enough.”

I was unknown by the name of “Jehovah” was I not know unto them.

Verse 4

I have established my covenant with them to give them the land of Canaan where they were strangers.

Verse 5

Now, I have heard the groaning of the children of Israel, my people, whom Egypt has kept in bondage. I still remember my covenant. Now speak to the children of Israel, “I am Jehovah, and I will bring you out from under the burden of the Egyptians. And I will rid you of their bondage, and I will redeem you with a stretched out arm with judgments.

And I will take you to me for a people, and I will be to you the God, and you shall know that I am Jehovah your Elohim (God) which bringeth you out from under the burdens of the Egyptians.

Verse 8

I will bring you into the land which I swear unto Abraham, to Isaac, and to Jacob. I will give it to you for an inheritance. I am Jehovah (the LORD).

Moses tried to quell the feelings of Israel against Jehovah (the LORD), but they would not listen to him.

Verse 10

So Jehovah (the LORD) spoke unto Moses saying, “God now and speak unto Pharaoh king of Egypt that he let the children of Israel go out of his land.

Verse 12

Moses then replied, “Behold the children of Israel have not hearkened unto me, how then shall the enemy, Pharaoh, hear me who is not an orator.

Verse 13

And Jehovah spoke unto Moses and to 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.

Verse 14

(A parenthesis ()):

These be the heads of their fathers houses:

The Sons of Reuben, the first born of Israel: Hanoch, and Pallu, Hezron, and Carmi: these be the families of Reuben.

The Sons of Simeon: Jemuel, and Jamin, Ohad, Jachin, and Zohar, and Shaul, the son of a Canaanitish woman: these be the families of Simeon.

Verse 16

And these are the names of the sons of Levi, according to their generations: Gershon, Kohath, and Merari; and the years of Levi were a hundred thirty and seven years.

The sons of Gerhon, Libni, and Shimi, according to their families. And the sons of Kohath; Amram, and Izhar, and Hebron, and Uzziel: and the years of the life of Kohath were a hundred thirty and three years.

Verse 19

And the sons of Merari: Mahali and Mushi: these be the families of Levi according to their generations.

Verse 20

And Amram took him Jochebed his father's sister to wife, and she bare him Aaron and Moses: and the years of Amram were a hundred thirty and seven years.

Verse 21

And the sons of Izhar: Korah, and Nepheg, and Zichri. And the sons of Uzziel: Mishael, and Elzaphan, and Zithri.

And Aaron took him Elisheba, daughter of Amminadab, sister of Naashon, to wife, and she bare him Nadab and Abihu, Eleazar, and Ithamar.

And the sons of Korah: Assir, and Elkhanah, and Abiasaph: these are the families of the Korhites. 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.

These are that Aaron and Moses, to whom Jehovah (the LORD) said, "Bring out the children of Israel from the land of Egypt according to their armies.

Verse 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.

(Parenthesis closed)

Verse 28

And it came to pass on the day when Jehovah (the LORD) spoke unto Moses in the land of Egypt, that Jehovah (the LORD) spoke unto Moses saying, I am Jehovah (the LORD) speak thou unto Pharaoh, king of Egypt all that I say unto thee.

Verse 30

And Moses said before Jehovah (the LORD), I am no orator, and how shall Pharaoh hearken unto me?

Chapter 7

Verse 1

With Aaron doing the talking, Moses was silent after telling Aaron what to say to Pharaoh. Jehovah (the LORD) said to Moses (not for Pharaoh's ears), I have made thee a god to Pharaoh, and Aaron thy brother shall be thy prophet.

You shall speak all that I command thee, and Aaron shall speak to Pharaoh that he send the children of Israel out of his land.

Verse 4

More than that, I will harden Pharaoh's heart and multiply My signs and My wonders in the land of Egypt. But Pharaoh will not comply My wish so that I may lay my hands upon Egypt, and bring forth my armies (out of Israel he had 2,400,000 fighting men), and my people, the children of Israel, out of the land of Egypt by great judgments. (I could have caused the first plea of Jehovah (the LORD) to be granted. But I caused him to harden his heart the I may truly show My glory and My power and My will — all of it that could be understood.

Verse 5

One thing, Pharaoh shall know, that I am Jehovah (the LORD)! Especially when I stretch forth mine hand upon Egypt, and bring out the children of Israel from among them.

Moses and Aaron were complete in their obedience to Jehovah (the LORD) command of desire. Now Moses was 80 years old at this time, and Aaron was 83. Then Jehovah spoke unto Moses and Aaron saying, "Show a miracle for you," then you shall say to Aaron, "Take thy rod and cast it before Pharaoh," and cast it before Pharaoh, and it shall become a serpent.

SECOND CONFRONTATION

Moses and Aaron immediately went unto Pharaoh (without a summons and without an appeal for an audience) as Jehovah (the LORD) commanded, and Aaron cast down his rod before Pharaoh, and for witnesses his servants, and the rod became a snake.

Immediately Pharaoh called for wise men, the sorcerers, now the magicians of Egypt, they also performed the same sign with their own trickery. Everyone threw down his rod and it became a snake, but Aaron's rod swallowed up their rods.

And Jehovah hardened Pharaoh's heart as He said He would. Jehovah (the LORD) said unto Moses "Pharaoh's heart is hardened, he refuses to let they people go." We read a few more verses and look at the process God is using — Pharaoh's heart continued to be hardened until the very last, until his heart burst, figuratively speaking. "Get thee to Pharaoh in the morning, as he goeth out unto the water (as another Pharaoh's daughter did some 80 years before). Thou shalt stand by the brink of it until he comes, with the rod that was turned into a snake shall you take in your hand.

What happened to the snakes of the magicians? Pharaoh should have reasoned it out that Aaron's demonstration was greater than the magicians, for their snakes could not by trickery be turned into rods again. But one who determines not to believe nothing can change his mind — except God.

THIRD CONFRONTATION

Thou shalt say to him "Jehovah Elohim (LORD God) hath sent me unto thee saying, `Let

My people go, that they may serve me in the wilderness:’ you would not hear and obey.”

Verse 17

“Thus saith Jehovah (the LORD), by this next demonstration you shall know that I AM Jehovah (the LORD). Behold, I will smite with the rod (that swallowed the snakes of the magicians) that is in my hand upon the waters which are in the river, and they shall be turned into blood. The fish that is in the river shall die, and the river shall be full of stink. The waters turned into blood shall be loathsome to drink.”

Verse 19

And Jehovah (the LORD) spake to Moses, “Say to Aaron, take thy rod, and stretch it over the waters of Egypt — upon their stream, upon their rivers, upon their ponds, and upon their pools of water, that they may become blood — that there may be blood throughout all the land of Egypt both in vessels of wood, and in vessels of stone.”

Verse 20

Moses and Aaron did as Jehovah (the LORD) commanded, and he lifted up his rod and smote the waters that were in the river in the sight of Pharaoh, and in the sight of his servants; all the waters that were in the river turned to blood.

(All the water of Egypt came from the Nile river, thus polluting every stream and well). All the fish 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.

Verse 22

All the magicians did so with their enchantments, and Pharaoh’s heart was hardened all the more just as Jehovah has said he would. Pharaoh turned and went into his palace, and he vowed in his heart he would not believe.

The Egyptians dug round about the river, for water to drink, for they could not drink of the river’s water.

Verse 25

And seven days were fulfilled after that Jehovah had smitten the river. Seven days this plague lasted. (Men have to have water at least three days or dehydration sets in . What did they do?)

Chapter 8

FOURTH CONFRONTATION

Verse 1

And Jehovah spoke unto Moses, “Go unto Pharaoh, and say unto him, Thus saith Jehovah (the LORD) let my people go, that they may serve me. And if you refuse, I will smite all thy land with frogs.”

One of the religions of Egypt was the worship of the frog. Can you imagine such a thing? Egypt will certainly have a debased opinion of the frog soon.

The river shall bring forth frogs abundantly, which shall go up and come into thy house, and into thy bedroom, and upon thy bed, and into thy servants’ houses and upon thy people, and into

thine ovens, and into thy kneading troughs (mixing bowls). They shall be upon thee and upon thy people, and upon thy servants. You get your fill of Mr. Sir Frog.

Say to Aaron “Stretch forth thy hand with thy rod over the streams, over the rivers, and over the ponds anything that has water. Frogs shall take over the land of Egypt.”

Verse 6

Aaron did stretch forth his hand over the waters of Egypt, and here came the frogs!

Verse 7

Of all things, the magicians did so with their enchantment — all done in trickery.

Verse 8

Of all things, here came Pharaoh who called for Moses. Here God’s servant is granted quick audience “Entreat Jehovah” (here Pharaoh is recognizing Jehovah as a God “that He may take away the frogs from me, and upon my people, and if He does I promise to let Israel go that they may sacrifice unto Jehovah (the LORD).” And Moses said unto Pharaoh, “You aren’t serious, are you?” but let it be. You must recognize Jehovah that there is no one like Him.

Verse 9

“When do you want Jehovah to take away the frogs, and remain in the river only?”

“Tomorrow.”

“And the frogs shall depart from thy houses, thy servants, thy people. They shall remain in the river only.”

So Moses and Aaron went from Pharaoh to the place where Moses could call unto Jehovah (the LORD) to take the frogs away. And Jehovah caused the frogs to die in their houses, in the villages, and in the fields. They gathered them together upon heaps, and the land stank.

Surely Pharaoh would let Israel go. No, but hardened his heart as Jehovah promised.

Then without explaining, Jehovah commanded Moses to speak to Aaron, to stretch out his hand with his rod and smite the dust of the earth, and it became lice in man, and in beast; all the dust of the land became lice throughout Egypt.

The magicians came with their magic, but could not raise a single louse. So the lice came upon man and beast. Then the magicians said to Pharaoh, “This is the finger of God (Elohim).” But Pharaoh’s heart was hardened and he wouldn’t listen to Moses and Aaron as Jehovah had said.

Verse 20

FIFTH CONFRONTATION

Now Jehovah said unto Moses, “Rise up early in the morning, and stand before Pharaoh (not being summoned yet spared was a miracle in itself). And lo, he cometh forth to the water. No frogs or blood are there now, and say unto him, “Let my people go, that they may serve Me.” And if you won’t then expect the surprise of your life, for I will send swarms of flies upon thee, upon thy servants, and upon thy people and into all the houses. There shall be full of the swarms of flies, and also over the ground.

Flies, even today, are a nuisance in Egypt, most of the people carry a brush like whip to

scatter the flies that light upon a person. But here the natural will turn into the supernatural, and yet to show that it is I, Jehovah (the LORD), who is sending these swarms of flies, I shall cause no swarm of flies to come into the land of Goshen where Israel my people dwell.

Verse 23

That you may know I AM Jehovah in the midst of the earth. And that I make a difference between my people and your people. (Even today God makes a difference between the born again Christian and the sinners of this world. He knew them that trust Him!) Tomorrow shall be this sign.

Verse 24

Jehovah did as He said, and there came grievous swarms of flies upon all Egypt. “The land was corrupted by reason of the swarm of flies.”

Verse 25

Pharaoh called for Moses and Aaron. Here they were summoned — Pharaoh needed help. He said, “Go ye, sacrifice to your Elohim (God) in the land.”

“No sir!” Moses replied, “For the Egyptians will kill us, for our act of worship will become an abomination to them. We will go three days journey into the wilderness and sacrifice unto our Elohim (God) as He commanded.”

Verse 28

Surprise! Pharaoh said, I will let you go that you may sacrifice to Jehovah (the LORD) your Elohim (God) only don't go too far! Pray for me.

When we preach, teach, or witness to one or to a group, we have been warned “Don't mention the name of Jesus, nor talk about His blood, and never mention sin.” You can teach, you can preach, but don't go too far into the Bible.

Moses then said, I will entreat Jehovah (the LORD) for you, but let me warn you, Pharaoh, you're wearing out the patience of Jehovah about allowing Israel to sacrifice to Jehovah.

Moses left Pharaoh and entreated Jehovah, and Jehovah removed the flies — there remained not a single one! But Pharaoh hardened his heart at this time also; neither would he let Israel go.

Chapter 9

SIXTH CONFRONTATION

Verses 1 - 5

Then Jehovah (the LORD) commissioned Moses again to speak to Pharaoh to “Let my people go that they may serve me.” Same Moses, same Pharaoh, same message; another plague, another warning, another loss. This time if you refuse, there shall be a plague as you have never seen before. Jehovah (the LORD) shall place His hand upon all the livestock: the cattle, the houses, the donkeys, the camels, the oxen, and the sheep. Tomorrow I will carry out this punishment. And He did.

Verse 6

All the cattle of Egypt died but the cattle of Israel, not a one died. Even this did not phase

Pharaoh, and he refused to let Israel go.

Verse 8

SEVENTH CONFRONTATION

And Jehovah (the LORD) said unto Moses and unto Aaron. Take you handfuls of ashes of the furnace, and let Moses sprinkle it toward the haven in the sight of Pharaoh. And it shall become small dust in all the land of Egypt, and shall cause a boil breaking causing terrible soars upon man and upon beast. (Now the magicians couldn't answer the summons to refute the claims of Moses and Aaron as they were suffering from these boils, and upon all the Egyptians.

Jehovah hardened Pharaoh's heart, so Pharaoh refused to listen.

Rise up early in the morning, said Jehovah (the LORD), and stand before Pharaoh (he couldn't sleep, no doubt he was getting over his attack of boils) and give him my commandment to him, "Thus saith Jehovah, the Elohim (God) of the Hebrew, Let My people go, that they may serve me." More plagues are coming to let you know that I AM Jehovah. All these plagues to come have been sent to you to show My power and that My name shall be declared throughout the earth (now today as far as Israel is concerned, Jehovah, the personal name of God is forbidden to be spoken by their spiritual leaders, while their own prophet, Joel says "Whosoever shall call upon the name of Jehovah (the LORD) shall be saved" (Joel 2:32).)

Israel today is scattered all over the world, yet we have seen and heard some of them call upon their God's name, and when they do, they say, "Why He, Jehovah, is Jesus!"

Verse 15

A very sore plague I'm going to visit you by will prove what I am saying.

Pharaoh, you have exalted yourself against my people, so that you will not let them go.

Verse 18

Tomorrow about this time you shall secure a judgment of hail which has never been poured out upon Egypt before. Right now send the word out for all Egyptians to gather their cattle from the field for man and beast shall surely die in the hail storm to come.

He that feared the words of Jehovah (the LORD) among the servants of Pharaoh made his servants and his cattle to flee into the houses, and he that believed not the word of Jehovah left his servants and his cattle in the field — doom is coming, only the believers of Jehovah's word were spared.

Verse 22

And Jehovah said to Moses, "Stretch forth thine hand toward heaven, that the hail may come." And Moses stretched forth his rod toward heaven, and Jehovah sent thunder and hail, and the fire ran along upon the ground, and Jehovah (the LORD) rained hail upon the land of Egypt.

The hail and the fire mingled with the hail were such as never before fell upon Egypt since she became a nation. The hail fell upon all of Egypt, and all that was in the fields, both man and beast, herbs and every tree were destroyed, only in the land of Goshen, where Israel dwelt, was there no hail.

Verse 27

EIGHTH CONFRONTATION

I have sinned this time were the words spoken by Pharaoh to Moses and Aaron. Jehovah (the LORD) is righteous; I and my people are wicked (like king, like people).

Verse 28

Beg Jehovah for it is enough that there be no more thunder and hail, and I will let you go, and you shall stay no longer. He seemed serious enough, and Moses said, I will spread abroad my hands unto the LORD (Jehovah) and the thunder shall cease, and the hail shall stop. This is another sign to you that Jehovah (the LORD) owns the earth as He does Heaven.

Verse 30

You're not pulling the wool over my eyes — you can't be trusted, for you are still not a believer in Jehovah (the LORD).

Verse 31

Now the flax, and the barley was smitten for the barley was in ear, and the flax was baled. But the wheat and rice were spared, for they were not grown.

Verse 37

Moses did as promised, he lifted up his hands unto Jehovah (the LORD), and the thunders and hail ceased, and the rain stopped.

Now Jehovah wished that his heart still be hardened, plus his servants also, and sure enough, the heart of Pharaoh was hardened.

Chapter 10

Go again to Pharaoh — I know I have hardened his heart and his servants, but I want him to see these other great signs. These things that shall happen, you and your son's sons shall be told of my mighty signs in Egypt, that ye, Moses, might know how that I AM the great Jehovah!

Verse 3

Moses and Aaron then came unto Pharaoh and said, "Thus saith Jehovah Elohim (LORD God) of the Hebrews, How long will thou refuse to humble thyself before Me? Let My people go, that they may serve Me." If you don't this time, a plague of locusts shall be poured out upon your land. They shall cover the earth, to such an extent that one will not be able to see the earth; and they shall eat the residue of that which is left from the hail, and eat every tree that stands before you.

Verse 6

They shall fill thy houses, and the houses of your servants, and the houses of all the rest of the houses of the Egyptians, which neither thy fathers nor thy father's father have seen since the day they were upon the earth until this day. Moses then turned himself, and went from the presence of Pharaoh.

"Hey," said Pharaoh's servants, "How long are you going to have to hear of and see his terrible signs. Let them go, that they may worship Jehovah their Elohim (God). You haven't awakened to see that Egypt is already destroyed!"

NINTH CONFRONTATION

Verse 8

Moses and Aaron were brought again unto Pharaoh who said, “Go serve Jehovah (the LORD) your Elohim (God) who are they shall go with you?”

Moses replied, “We will go with our young, and with our old (Moses, too), with our sons and daughters, with our flocks and herds we will go. We must feast unto Jehovah (the LORD).”

Verse 10

In the name of your God, I will not let you go! Let your men worship Jehovah — let your young ones be. God out of my presence! And they were driven out.

Verse 12

And Jehovah (the LORD) then spoke to Moses, “Stretch out thine hand over the land of Egypt for the locust that they may destroy the remainder of what the hail left.”

Moses did so and Jehovah (the LORD) brought an east wind all that day and all that night, and when it was morning, the east wind brought forth the locusts. They went over all the land of Egypt and rested in every province. There were no such plagues of locust before nor shall there be any as bad in the future. They ate every herb of the land, and all the fruit of the trees which the hail had left. All food was destroyed in Egypt.

TENTH CONFRONTATION

Verse 16

Then Pharaoh called for Moses and Aaron in haste and confessed, “I have sinned against Jehovah your Elohim and against you.”

Verse 17

Now, therefore, forgive, I beseech you, my sin only this once, and entreat Jehovah your Elohim that He may take away from me this death only.

Verse 18

And Moses went out from pharaoh, and begged Jehovah (the LORD) to do so.

Verse 19

And Jehovah sent a mighty, strong, west wind which took the locust away, and cast them in the Red Sea. There remained not one single locust in all of Egypt. But Jehovah hardened Pharaoh’s heart, so that he would not let the children of Israel go.

Verse 21

And Jehovah said unto Moses, Stretch out thine hand toward heaven that there may be darkness over the land of Egypt, even a darkness which may be felt.

Moses stretched forth his hand toward heaven, and there came a thick darkness in all the land of Egypt for three days.

Verse 23

The Egyptians say not one another, neither rose any from his place for three days; BUT ALL THE CHILDREN OF ISRAEL HAD LIGHT IN THEIR DWELLINGS.

ELEVENTH CONFRONTATION

Thus Pharaoh called for Moses and said, “Go ye serve Jehovah (the LORD); only let your flocks and your herds remain; but your children can go with you.” There was always one

exception to full surrender to the will of God.

To this Moses replied, “You must give us animals for sacrifices and burnt offerings” [The ten commandments hadn’t been given as yet. There was only one sacrifice that was universally observed, and that was THE BURNT OFFERING. The grain offering, and the peace and sin and trespass offerings had not been introduced to Israel nor to the Gentiles as yet.] that we may sacrifice unto Jehovah our Elohim. Our cattle must go with us — not a hoof shall be left behind, for thereof must we take there to serve our God.”

But Jehovah hardened Pharaoh’s heart, and he would not let them go.

Pharaoh said unto Moses, “Get thee from me, see my face no more. If you do see my face you shall die.”

And Moses hung the crepe around him, “I will not see your face anymore.”

Chapter 11

This great Chapter gives us the great preparation of Israel for her flight out of Egypt into the Promise Land with many, many stops between.

And Jehovah (the LORD) said unto Moses, “I will bring one more plague upon Pharaoh and Egypt. Afterwards he will let you go, and with gusto — with all the power he commanded.”

Verse 2

“Speak now in the ears of Israel and suggest that every man ask their Egyptian neighbors for costly jewels of silver and of gold. Jehovah gave Israel favor in the sight of the Egyptians. Moreover, the man Moses was accepted to be very great in the sight of Pharaoh’s servants and in the sight of the people.”

And Moses said, “Thus saith Jehovah. About midnight will I go out into the midst of Egypt 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 beast. And there shall be a great cry throughout all the land of Egypt, such as there was none like it nor be like it anymore.

But against any Israelite shall no dog bark, against man or beast; that you, Pharaoh, may know that Jehovah (the LORD) does make a difference between Egypt and Israel. And all these thy servants shall come down and bow before me, saying, “Get out and all the people that follow thee,” and after that I will go out.

And Moses left Pharaoh in great anger.

Verse 9

And Jehovah said unto Moses, “Pharaoh will not heed your words. This plague is impossible, he thinks, but his heart shall be hardened so that my greatness may be multiplied in the land of Egypt.

Moses and Aaron performed many miracles before Pharaoh, and Jehovah hardened Pharaoh’s heart so he would not let the children of Israel depart from his land.

Chapter 12

The Passover Established

Verses 1 - 3

I. In the dictation of this feast.

Here we read that Jehovah (the LORD) spoke to Moses there in Egypt's land. This month (April) shall be the beginning of months. God is very clear "it shall be the first month of the calendar year to you." [Today, Jews observe the seventh month (October) to be the first month of their calendar year.]

We read that God begins her election of the day and that which is to be sacrificed.

II. In the selection of the lamb.

First, a yearling lamb or goat is to be selected on the tenth day of the seventh month to be placed in hold until the fourteenth day (which begins at 6 p.m. and goes on to 6 p.m. of the fifteenth day).

Verses 4 - 5

The lamb is to be chosen which will be large enough to feed the family. As this Passover lamb is a type of the Lord Jesus who became our Passover and slain for us, spiritually speaking, is enough to pay for our sins. The scripture says "if the household be too little for the lamb (not if the lamb be too little for the household) then invite neighbors to join you in this observance.

Verse 6

You shall keep in the pen the yearling until the fourteenth day (begins at 6 p.m.) and then kill the Passover at evening.

Verse 7

III. In the application of the blood.

As they catch the blood of their sacrifice, they then are to apply by smearing, or by the flicking of the hands after being placed in the blood in the basin, and apply the blood upon the two doorposts and the lintel where in they shall eat it. There must be enough for Jehovah to see it.

Verse 8

They shall eat the flesh that night, roasted by fire, and unleavened bread: and with bitter herbs shall they eat it.

Verse 9

Eat not of it raw, nor boiled in water but roast with fire, his head with his legs, and with the purtenance thereof. From the original we take it to mean all that which is inside of the lamb = bowels, heart, liver, etc.

Of course, this lamb must be without blemish. The Lord Jesus Himself possessed no sin, and had not committed sin. He was indeed without blemish and without spot. The Lord Jesus was whole in every respect — what His body lost was what the lambs lost — blood; they shed Christ's blood; they didn't debowel him, even the Roman soldiers which speared the heart of Jesus, His blood and water was shed.

Verse 10

And nothing must be left until morning. The whole lamb was to be eaten. There was enough to go around, but that which was left was to be burned.

Morning time for Israel has come!

The Passover Lamb

You shall eat it.

Our loins girded (the belt upon which the other clothes were to be attached).

Your shoes on your feet. (you have a way to travel)

Your staff in your hand.

And ye shall eat it in haste. It is Jehovah's Passover!

Christ our Passover Lamb

We must believe in Him

Stand with your loins about with truth.

Your feet shod with the preparation of the Gospel of peace.

The sword of the Spirit which is the word of God.

Christ Jesus our Passover is sacrificed for us — trust Him now!

Verses 12 - 13

“Tonight I shall pass through the land of Egypt.” Tonight Jehovah shall pass over the household which have the blood of the lamb applied to the doorpost of their homes!

Those that have not the blood applied to the doorpost of their homes are marked for doom. It is Jehovah's attack upon the unbeliever and the gods of the Egyptians — this proves that Jehovah is the God of the Universe.

This is a great day for Israel — it is their day of salvation and deliverance from Egypt. This Passover Feast shall be observed forever.

Yet we find that after Israel was in the Promised Land they did not observe it neither did Solomon. It was over 300 years under the reign of Hezekiah that it was observed — think of it — Passover, from the time God instituted it unto to Hezekiah, over 300 years it was ignored. Then it was over one hundred years unto the reign of Josiah that Israel observed it again.

Since the Babylonian captivity unto this present time, Israel has faithfully observed the Feast of Passover. But we find that Israel has not celebrated it with a lamb to eat — they choose some other flesh to eat, yet they take a lamb's bone, and after boiling it for a long time, each family takes their lamb bone and places it on a plate in the center of the dining table with all the ingredients of the feast. So we see that Judaism itself has become an ordinance of an old dry bone. No feasting there upon the Lamb. However, we who know that Lord Jesus by faith believing that He is that true Lamb who died for us and was raised from the dead, we eat of His flesh and drink of His blood by faith, we have eternal life and enjoy Him forever.

Verses 14 - 20

Jehovah is very emphatic to state that the Feast of Passover is a memorial forever. Seven days more the feast was to last — only one day was the Lamb eaten, and for the next seven days Israel was to eat unleavened bread. The seventh day was to be observed as a Sabbath. The Passover observance was to be a Sabbath. Then for the next seven days, Israel was to eat unleavened bread. The last day was a convocation, a Sabbath. No work was to be done on that day either as was on the Passover.

This day shall you mark down as the day Israel left Egypt for the Promise land. The Passover was to be observed in the first month and on the fourteenth day of the month Israel was to eat unleavened bread on this day and the days following until the twentieth day.

Verse 23

Let us read the 23rd verse:

“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.” (Exodus 12:23)

Now, this verse says that Jehovah (the LORD) Himself shall smite the Egyptians, yet we read that Jehovah will not let the destroyer “to come into [Israel’s] houses to smite you.”

Who is the destroyer? God Himself. He it is who shall smite the homes who have not applied the blood, but by the Destroyer. The only similar place and action is found in I Chronicles 21:7-17. Here we find that King David committed sin by numbering the nation of Israel. He was asked to choose one of the three judgments that God would inflict David. He said let me fall into the hand of Jehovah.

So God sent the Angel of Jehovah (the LORD) to destroy 70,000 Israelites because of David’s sin. The ANGEL OF THE LORD is the MESSIAH before His theophany. Look at verse 17, “And David said to God, is it not I who commanded to count the people?” Then verse 18, “then the Angel of Jehovah (the LORD) commanded Gad to say to David.” The Angel of Jehovah is the Messiah, and we know that Messiah is God manifested in the flesh. (1) When Jehovah is honored, it is through the Father; (2) when Jehovah is revealed to be seen, it is through the Son; (3) when Jehovah generates His power, it is through the Holy Spirit. Yes, the LORD Jesus shall commit lost people to hell. (Matt. 25:41-46)

“And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful. And he said unto me, It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely. He that overcometh shall inherit all things; and I will be his God, and he shall be my son. But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death.” (Rev. 21:5-8)

Verses 21 - 26

Moses called the elders together and ordered them to kill the Passover Lamb. Israel was to take a bunch of hyssop (a brush like vine) and apply the blood to the door post of their house. None is to leave their dwelling until morning.

Let this be a sacred ordinance to thee and thy sons forever; even when you take your place in God’s Promised Land.

Verse 27

When in the future your children shall say, “Why the Feast?” you shall say, “It is Jehovah’s Passover, for it was He who passed over the house of Israel and smote the Egyptians.”

The people bowed their heads and worshipped. Then the people did as Jehovah commanded Moses and Aaron.

Verses 29 - 33

The midnight came! Jehovah struck all the firstborn in the land of Egypt, from the firstborn of Pharaoh that sat on his throne unto the firstborn of the captive in the dungeon, also the firstborn of the cattle.

A great cry arose in the land of Egypt! There was not a house where there was not one dead; the pathos of it.

Pharaoh called Moses and Aaron by night and commanded Rise up! Get all your people and your cattle and get out of here fast. Go serve Jehovah as you said. And bless me also.

The Egyptians gave their voice also to the urgency of the necessity of their leaving.

Verses 34 - 36

Their baking bread had no time to rise, so Israel took their bread unleavened and bound them in their clothes. And Israel complied with the word of Moses and asked for possessions of their wealth, and the Egyptians gave in haste, all those things they asked for.

Verses 37 - 39

Israel was ready — the march was on — Israel numbered 600,000 men (later to be the army of Israel) — and with the average of four to a family, Israel numbered 2,400,000 — two million, four hundred thousand. Israel's journey first from Rameses to Succoth a mixed multitude of Egyptians and others went up also with them.

On their journey, they baked unleavened bread to eat for it had no time to leaven, and thus they were eligible to continue the feast of Passover with their unleavened bread.

Verses 40 - 41

The host of Israel left on the day she first arrived, 430 years after to the day. That's a long time to away from home. What a night to remember.

Verses 42 - 46

These are the rules, the Laws concerning the Feast of Passover. No stranger shall eat of it. Yet a man's servant that is bought with money will be allowed only after he is circumcised. A gentile and a hired servant may not eat of Passover.

In only one house may Passover be eaten — the flesh shall not be removed from the house it was cooked.

And not a bone of the Passover Lamb shall be broken and our blessed redeemer, though tried four times before the magistrates and the Sanhedrin, beaten, scourged, crucified, and after death God Almighty guided a soldier's hand, that when he pierced the side of Jesus, the sharp pierce went into flesh and not a part of any bone was broken.

Verses 47 - 51

And when a stranger shall travel with thee, if he wants to eat of the Passover, he must be circumcised first, then healed, then allowed to partake of the feast. No uncircumcised may partake of the Lamb.

There is only one law of the Passover: the same for a Jew, the same for a Gentile. That day Jehovah (the LORD) did bring Israel out of Egypt by their armies!

Chapter 13

Verses 1 - 4

Then Jehovah (the LORD) spoke to Moses, saying, “Sanctify to Me every firstborn, the first offspring of every womb among the sons of Israel, both of man and beast; it belongs to Me.”

The word sanctified does not mean the eradication of the sinful nature, but simply “set apart.” Jehovah says “Set apart every firstborn of every womb among the children of Israel both of man and beast: it is mine.”

Then Moses turned to the people and declared God’s law not to eat leaven bread. This very month Abib (April) ye came out of bondage.

Verses 5 - 7

When Jehovah brings you into the land now possessed by the Canaanites, the Hivites, and the Amorites, and the Jebusites, and Hittites, promised to your fathers, lands that are flowing with milk and honey, you shall keep this feast in this month. Remember, seven days shall you eat unleavened bread, and in the seventh day shall be a feast unto Jehovah (the LORD).

Seven days you shall eat unleavened bread, and should leaven be found in their home, judgment.

Verse 8

When in the future you speak to your son concerning this feast and the goodness of Jehovah to take me out of Egypt.

Verse 9

This feast shall serve as a sign to you on your hand, and as a reminder on your forehead that the Law of Jehovah may be in your mouth; with a mighty hand Jehovah brought you out of Egypt.

Verse 10

You shall keep this feast at its appointed time each year.

Verses 11 - 12

Now when Jehovah brings you to the land of Canaan, the land He swore to you and your fathers, you shall give the first offspring of every womb and the first offspring of every beast that you own, the males, belong to Jehovah.

But of unclean animals, a donkey, you can redeem with a lamb, but should you not redeem it, then you shall break its neck; and every firstborn of man is to be redeemed.

Verses 14 - 15

In future years, should your sons ask what is this all about — redeeming the firstborn. You shall tell him that when Israel was in Egypt, and the king was asked to let Israel go out to settle in the Promise Land, but Pharaoh wouldn’t let Moses lead His people out, God sent them many miracles of judgment, and the last one was the slaying of the firstborn of every man and beast of Egypt. Therefore, I sacrifice to Jehovah all the first born males to Jehovah except all the firstborn of mankind (Israel) are bought back (redeemed).

Verse 16

This celebration shall be a sign that you are Jehovah's people, just as thought you were branded with fire as mine. It is a reminder that Jehovah brought us out of Egypt with power.

Verse 17

When Pharaoh finally let Israel depart, that God (Elohim) led not His people through the Philistines, though that would be nearer, but God was cautious, for Israel might, should they see fighting, and being unaccustomed to war, they might get discouraged and go back to Egypt.

At one time at the beginning of my ministry, I was to be called to a church of promise, and as the Pastor Securing Board met as to whether I should be called to the church one member said, "I am against calling the dear brother, for he said in his message that the Gospel was the death, burial and resurrection of Christ. That the resurrection was part of the Gospel that saves, and if one doesn't believe in the resurrection of Christ he is not saved." Then the pulpit committee member said, "I don't believe in the resurrection of Christ, so I'll resign if you call him."

The rest said "no" to me, and I was disappointed, this would be my second church. But I found that the man they did call resigned in a few weeks and was one year in being called to another church.

But I'm so glad the Lord would not let me be called to that church, for a church fuss was about to start, and if it had, it's no telling where I would be today. God delivered me before an arrow could be shot. I gladly took it as the Lord, for in a few months, I was called to be the associate of Dr. W.B. Riley, First Baptist Church, Minneapolis, Minnesota.

Verse 18

But God led His people by the way of the wilderness of the Red Sea. "So the people came out harnessed, a military term meaning five abreast" (Dr. Robert Moyer).

Moses took up the bones of Joseph as it was requested by Joseph 400 years before.

Verse 20

From Succoth they journeyed to Etham at the edge of the wilderness.

Verses 21 - 22

Jehovah went before them by day in a pillar of cloud to lead them the way; and by night the cloud had changed to a pillar of fire, to give Israel light for their dwellings and their future paths.

For forty years Jehovah took not away the pillar of the cloud by day, nor the pillar of fire by night from before the people.

Chapter 14

Verses 1 - 12

Finally! Israel is on the move! Leaving Egypt and while going so, Jehovah gives instruction as to their first stop. "Tell Israel, Moses, that they turn and encamp before Pihahiroth (where sedge grows), between Migdol and the sea, over against Baal-zephon (sacred to Migdol) before it shall ye encamp by the sea."

Now Pharaoh is smarting on losing his firstborn son, and now in the leaving of Israel it has resulted in Egypt losing 2,400,000 slaves to till the ground and manufacture their building bricks to repair all Egypt of the damages caused by Jehovah's plagues.

Jehovah, knowing the thoughts of Pharaoh that Israel shall now be a pushover, hardened Pharaoh's heart to take his whole army of chariots, drivers, and horses to overcome Israel causing death and placing the rest in chains to be dragged back and caused to repair Egypt under the whip.

Six hundred chosen chariots were enlisted with the rest of the chariots host to attack Israel and drag her back.

So the Egyptians pursued after them and overtook them encamping by the sea, and when Israel saw them, they cried aloud to Moses — can't you just hear them. "There are no more graves left in Egypt for us, so you've dragged us here that we shall be murdered by Pharaoh. Is this not true to what we said to you at the very first? Let us alone, that we may serve the Egyptians. It would have been better to have stayed to serve the Egyptians than that we should die in the wilderness."

Verse 13

"Come on, Israel, you certainly have seen Jehovah deliver us — look around, see the cattle that now is yours. Look upon your hands and feet and see the gold bracelets — you are covered with riches — but you haven't seen anything yet."

You will see the Egyptians for the last time today. Jehovah shall fight for you — hold your peace.

Moses said, "Command Israel to go forward." You have your rod Moses? Stretch your hands out over the sea, for Israel shall march on dry ground through the midst of the sea.

Jehovah told Moses, I shall harden Pharaoh's and his army's heart to follow Israel into the sea. They shall follow them, and I shall receive honor due Me upon Pharaoh and upon the army of his, and upon the chariots and his horsemen.

Now, the Angel of Jehovah which led out Israel from the front whom they did not see shall move behind His people. The pillar of the cloud which went before them which they did see moved to Israel's rear and came between the camp of Egypt and the camp of Israel. It was a cloud of darkness to them, but it gave Israel light at night. So, the people of Israel and the host of Pharaoh were separated all night.

Moses then stretched his hand over the sea and Jehovah caused the sea to go back by a strong east wind all that night, and the sea was made dry land, and the waters were divided.

Here we pause for a moment and consider the arguments of the enemies of Jehovah the LORD.

"The Red Sea where Israel marched through was in a marsh, and the water was only six inches deep!" Then we reply, according to your argument this makes the deliverance of Israel from the Egyptians a great miracle, if it is so, for then the whole army of Egypt drowned in six inches of water!

But notice the Scriptures which describe the sea and the path through which God prepared. Look at the description God declared of the sea and its depth in this book of Exodus:

Exodus 14:22 the waters were a wall unto them

15:4 host cast into the sea

15:5 the depths have covered them
 15:6 they sank into the bottom as a stone
 15:8 the waters were gathered
 15:8 the floods stood upright
 15:9 in the midst of the sea
 15:10 Egyptians sank as lead in the mighty waters
 Numbers 33:8 Passed through the midst of the sea
 Nehemiah 9:11 cast Israel's persecutors into the depths
 9:11 mighty waters
 Psalms 78:13 made the waters stand up as an heap
 78:53 but the sea overwhelmed their enemies
 106:9 He led them through the depths
 106:11 the waters covered their enemies
 Isaiah 51:10 the waters of the great deep
 63:13 He led them through the deep
 Deuteronomy 11:4 he made the waters of the Red Sea to overflow

Here is proof positive, isn't it? Amen.

Verse 22

Israel followed Moses and went into the midst of the sea, and the waters stood as a wall as they passed. You know for over two million people to pass through with their cattle and flocks, it took a lot of time. But there was nothing to worry about — the Mighty, great I AM by His majestic word held back those waters! Amen. Then Pharaoh pursued after them in the midst of the sea. He finally was catching up to them. The walls of water were still standing. Then Jehovah took off the Egyptians wheel, and the chariots came to a slower and slower halt to a final halt. "Let us get out of here and from Israel for Jehovah fighteth for them."

Verse 26

Then Jehovah commanded Moses to stretch out his hand over the sea that the waters may come together as they were at the first, yet now they covered the whole army of Egypt including Pharaoh!

Moses did so, and the sea returned to its strength as morning appeared, "And the Egyptians fled against it."

Oh, the judgment of God can be so severe, and complete judgment against Pharaoh is complete. The LORD Jehovah commanded the sea and it came to pass as He commanded it. The sea covered the whole army with Pharaoh. Not a one was left.

When Moses was ordered to leave Egypt, Pharaoh asked, "And pray for me." Moses didn't, of course, for he and his men perished.

Israel walked upon dry ground in the midst of the sea. The waters were a wall unto them on

their right and on their left. Was Israel saved? Look upon the shoreline and see Egypt's dead. The judgment upon Pharaoh strengthened Israel's faith.

The people feared Jehovah! And trust Him, and more confidence was placed into Moses — for a while!

Chapter 15

Verses 1 - 19

These nineteen verses are a recording of the Son of Moses and the children of Israel after the great victory won by Jehovah over a son of Satan, Pharaoh, by the complete destruction of the Egyptian king and his army — drowned by the same sea that God parted and led his people through.

This was even another work of God, great as the ten plagues which Jehovah brought upon Egypt. Pharaoh was an antichrist to the people of God, for when we read the 15th chapter Revelation we read of the great victory believers in the tribulation shall enjoy over the "Beast" (antichrist) an over his image, and over his mark and over the number of his name, stand on the sea of glass having the harps of God. And they sin THE SONG OF MOSES, THE SERVANT OF GOD AND THE SONG OF THE LAMB, saying "Great and marvelous are thy works Lord God Almighty; just and true are thy ways, thou King of saints. Who shall not fear thee, O Lord, and glorify thy name? for Thou only are holy; for all nations shall come and worship before thee, for thy judgments are made manifest" (Revelation 15:2-3).

Israel enjoyed Jehovah's great victory over the sea, Pharaoh and his army.

Verse 1

Look at the contents of this song of Moses:

"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 15:1)

Isn't this song very much like the song of the Redeemed in the Tribulation.

Verse 2

How it exalts Jehovah. "He is my strength and sons. Yes, He has become my salvation." The work for salvation in the Hebrew is "Yeshua" translated as Joshua and Jesus!

Verses 3 - 8

You can thus find our Jesus in many places in the Old Testament. The song continues, "he is my God, and I will prepare Him an habitation; my father's God, and I will exalt Him."

The LORD is a man of war; the LORD is His name (Isaiah 42:8).

The praise to Jehovah continues:

Pharaoh's chariots, his men, he has cast into the sea, with their officers. They sank to the bottom of the sea; they sank to the bottom as a stone.

How glorious is this song that the people of God are singing. Israel is saying the victory was so great; one cannot fathom the depths of appreciation for sparing their lives even destroying completely the enemy not a single soldier escapes God's wrath. As Israel march, they noticed

that the waters were gathered and stood upright as an heap; the depths were congealed (as Jello).

Oh, we can laugh now, for we know the mind of the enemy as they pursue us they thought they could catch us, even destroy us, yes, and they would divide the great spoil.

Verse 9

Can you imagine such a deliverance? Can you visualize Israel numbering over 2,000,000 walking on dry ground in the midst of the sea? Their herds and flocks also following, or maybe leading, that great number of Israelites — their steps were sure, their path was sure for it was Moses under the direction of the pillow of cloud and the Angel of Jehovah walking and guiding Israel's leader. (What about some unbelievers saying that they, Israel, walked in six inches of water?)

Verse 10

Why this tenth verse speaks of water covering the Egyptians and they sank as lead.

Verse 11

Shout with them, "Who is likened unto thee?" Jehovah is the true God, (1) glorious in holiness, (2) fearful in praise, (3) doing wonders.

Verse 12

What a testimony this great deliverance shall be to the enemies of Israel! What about the wives, the mothers, the children of the Egyptians left at home? Oh, what sorrow shall be theirs?

Verse 14

Those of Edom shall be amazed along with the trembling by the mighty men of Moab.

Verse 15

And even Canaan shall shake in fear, for there is where all Israel is marching to.

Verse 16

The inheritance of Israel is waiting for them "If God has done this, what shall be our future when we contact Israel."

Verse 17

Yes, God shall plant Israel in the mountains of their inheritance. And Canaan shall be the location of the Tabernacle, God's Sanctuary.

Verse 18

Jehovah shall reign forever.

Verse 19

Oh, Jehovah showed His power. He covered the enemy with water while Israel walked on dry land.

Verse 20

Miriam, sister of Aaron, with her timbrel in her hand led the women in their dance for joy.

Verse 21

She gave her testimony to this great deliverance of their God.

Verse 22

Now Moses led the children of Israel from the Red Sea into the wilderness of Shur for a three day journey into the wilderness. They found no water.

Verse 23

The horde of Israel finally comes upon some water at Marah. The waters were very bitter, and they could not drink.

Verse 24

Well, the non-complaining of the people lasted three days. (Cheer up Moses; you are going to have 40 years of Israel's complaining.) "What shall we drink?"

Already the seed of dissatisfaction is budding! Moses called unto Jehovah and Jehovah showed him a tree. Yes, a wooden tree. He cast it into the waters and they became sweet.

There is another Tree God has provided for the world when we are drinking the bitter waters of our Marah. It is the cross of God's Son; when find that as God has given His Son, and His Son has given His life for our redemption, then these bitter waters become sweet, for "we know that all things work together for good to them that love God, to them who are called according to his purpose" (Romans 8:28).

For here Jehovah proved them, and the tree made all things right! So, He spoke to His people that if they would obey and keep his commandments (they hadn't been given any as yet) He would not put this disease on them which He had put on the Egyptians, for I am Jehovah Rapha — the LORD that healeth thee.

Verse 27

Later, Israel came to Elim where there were twelve wells of water, and seventy palms. Israel encamped by their waters.

Chapter 16

Flesh and Bread: Gifts of Jehovah

Verses 1 - 3

Then Israel continued on their march to the promised land: on the 15th day of the second month after their departure from Egypt and came to the wilderness of Sin. The word "Sin" is not a word for a transgression or the breaking of the Law, but it is the name of a place pronounced in the Hebrew language "cliff." "Wilderness of Cliff." This was located between Elim and Mt. Sinai.

Immediately the whole congregation began its complaint against Moses and Aaron. Oh, we had our bread and flesh in Egypt to the full — why are we here, to be starved to death in this wilderness? Would to God we had died a natural death in Egypt.

Verse 4

Then Jehovah said to Moses, "I am going to try this people to see if they shall obey me or not. Tomorrow morning I shall rain bread from heaven upon them, and at evening tonight I shall send flesh, yes and so much flesh that it oozes out their nostrils."

Verse 5

Now on the sixth day, they must gather twice as much as on any other day, for remember the seventh day is the Sabbath, and I shall not rain bread on you the seventh day.

Verses 6 - 8

Moses and Aaron said to the people of Israel, “At even ye shall know that Jehovah has brought you out from the land of Egypt. And in the morning you shall see the glory of Jehovah, for He hears your grumblings against Jehovah — anyway, who are we?”

Why grumble against us? Tonight at evening there shall be plenty of bread. It is I, Jehovah, you are murmuring against. How serious is this charge, and it was true.

Verse 9

Moses spoke unto Aaron, “Say unto all the congregation of the children of Israel, Come near before Jehovah; for He hath heard your complaints.”

Verse 10

And it came to pass as Aaron spoke unto everyone of Israel that they looked toward the wilderness, and the glory of Jehovah appeared in the cloud.

Verses 11 - 13

To Moses Jehovah spoke, saying, “Yes, I have heard of your complaints.” Tell them now this evening you shall eat the flesh you so pine for, and in the morning, you shall have bread, enough for everyone. And you shall know that I am Jehovah, you God. And sure enough that evening, the quails covered the camp, and in the morning the dew with bread lay upon the ground.

Verses 14 - 15

When the dew evaporated, there was something — a small, round thing, as small as the hoar frost on the ground. The children of Israel upon seeing it said it is “manna.” Manna is the Hebrew word meaning “what is it?” And when Messiah the Christ came, manifesting God in the flesh, they asked one another, “Who is He?”

Doubters of this great miracle have ventured the thought that it was hoar frost and not bread. It would have taken a lot of hoar frost to feed over two million people for forty years. Well, it wasn't hoar frost, for that, hoar frost, isn't anything but frozen dew. It had not nourishment in it. We believe that is what God called, “Angel's food.”

Jehovah commanded that every man gather a homer for each member of the family, about three quarts. And the three quarts was just the right measure. One who didn't eat too much gathered a little less, he that was a good eater, ate more. Thus he gathered more. Those who gathered a lot had nothing left, and he who gathered a little had no lack; just enough.

Moses commanded not to leave it overnight. But some wouldn't listen and left it overnight and in the morning there were bugs and maggots, and it stank.

So they gathered the manna each morning according to their desired eating. On the sixth day, they followed God's advice and gathered double. They have six quarts instead of three; enough to last through the Sabbath day without gathering it on the seventh day.

So, on the sixth day they gathered double, so on the seventh day (the Sabbath) the food was still delicious, there were no worms. However, some arose and looked for bread on the seventh day, the Sabbath, and there was none.

It was called manna (what is it?), and it was nourishing. It was white and flat, and had the taste of honey bread.

What a provider is Jehovah! Israel didn't have to till the ground, nor sow the bread seed. They only had to gather it, knead it, bake it and eat it. And this was Elohim's provision for 40 years.

Then Israel was commanded to gather a homer of the manna to keep as a demonstration of what God provided them with. Then we know that later when the Tabernacle was completed, Moses was commanded to gather a pot full of it and place the pot into the Ark of the Covenant, the covenant where Moses placed the two tablets of the Law of God.

Chapter 17

Verse 1

It's time to move for Israel. They, therefore, left the wilderness of sin, as commanded them, and pitched in Rephidim, where there was no water. God directs all of us many times in life to go where he directs, and there is no natural water to slake our thirst. It is His will for us to learn to lean wholly upon our God. Of course God knew that there was no water there; so, He will satisfy Israel by a magnificent miracle of providing water for the whole nation of Israel.

Verses 2 - 3

Again Moses had to argue with the people, for they were accusing Moses of leading them to a place where it was impossible to find water — water in Mt. Sinai?

Look, Moses, it is not just us who desire water, but this lack of water can cause our death, and our children's death, and the cattle's death.

Verse 4

Moses immediately called upon Jehovah pleading for help — “they be almost ready to stone me.”

Verse 5

Now we are going to have water. How will Moses bring it forth? Watch! Moses go a little ahead of the people, and take with thee thy rod, which thou struckst the river Nile with; take it and go. Behold I will stand before thee on the rock in Horeb; and there thou shalt smite the Rock. Water shall come out in the sight of the elders and the people shall drink. And he called the name of the place Massah = temptation and Meribah = water of strife. Of course water came forth.

Verse 8

Immediately came Amalek, grandson of Esau, and fought with Israel. Moses said unto the future general of Israel, Joshua, “Choose us men to fight against Amalek. Tomorrow I will stand upon the rock with my rod of God in my hand.”

So Joshua headed Israel's army and fought against Amalek, while Moses, Aaron, and Hur went up to the top of the hill. When Moses lifted up the rod in hand, Israel prevailed in the battle, but when Moses got tired and lowered his hand, then Amalek prevailed.

It got so tiresome for Moses, so they took a stone and let Moses sit upon it, while Aaron and Hur each took an arm as they stood by the side of the stone and held it. They stood, each holding an arm of Moses steady until the going down of the sun.

So Joshua overwhelmed Amalek and his people. Then Jehovah said to Moses to write down this victory in a scroll, give it to Joshua as a memorial, and tell Joshua “I will blot out the memory of Amalek from under heaven.”

Verses 15 - 16

Moses then built an altar and named it Jehovah-nissi = the LORD is my Banner, because Jehovah hath sworn that Jehovah will have war with Amalek from generation to generation.

Chapter 18

We digress for a little while to speak of Moses’ father-in-law, Jethro coming to see Moses, for he had heard how Jehovah had blessed Moses since he last saw him. He brings Moses’ wife and two sons to be with her husband, and their two children Gershom and Eliezer to be with their father.

The other scriptures told us she came to be with him before but he had sent her back. Now she is come to stay. Moses invited the elders to come visit his father-in-law and to eat bread with him.

The Scriptures tell us (17:1) that Jethro was a priest of Midian though not a Jew nor of the tribe of Levi. There were several priests of the true God, Jehovah, who weren’t Jews such as Melchizedek. Jethro’s confession is found in verse eleven, “Now I know that Jehovah is greater than all gods: for in the thing wherein they dealt proudly, he was above them.”

Then Jethro visits Moses as he is judging all cases that came up, whether large or small. He told Moses frankly that this job was too heavy for him. He needed help. So Jethro suggested that other men be appointed judges such as a judge over each ten Israelites, a judge over each fifty, a judge over each hundred, and a judge over each thousand. Then the hardest cases which the others could not judge would be turned over to Moses.

As there were around 2,000,000 Israelites, let us see how many judges would be appointed:

A judge over each 10 would be 200,000

A judge over each 50 would be 40,000

A judge over each 100 would be 20,000

A judge over each 1000 would be 2,000

A total of 262,000 judges

Moses did real well by the suggestion of his father-in-law. He chose able bodies out of all Israel, and they judged the people at all seasons, but the hard causes were brought to Moses, and the small matters they judged themselves.

Moses bade leave of his father-in-law, and Jethro went to his own land.

Chapter 19

Preparation for the Law of Jehovah

In the third month of Israel's journey from Egypt, they arrived in the wilderness of Sinai from Rephidim, and there Israel camped before the mount.

Immediately Moses went up to Elohim and Jehovah called to him out of the mountain, this is my message to my people, and tell the children of Israel "You have seen what I did to the Egyptians, and how I bare you on eagle's wings so as to speak, and have brought you unto myself. There is no one between Me and you.

If you put Me first and obey my voice, and keep my commandments, then you shall be a peculiar treasure, a special possession, a treasure to be proud of above all people — all the earth is mine — for I created it.

Israel to be God's treasure among all people. What about today? There is no temple, no priest, no sacrifice! Jehovah is making Himself to be a sanctuary for Israel.

"Therefore say, Thus saith the Lord GOD; Although I have cast them far off among the heathen, and although I have scattered them among the countries, yet will I be to them as a little sanctuary in the countries where they shall come." Ezekiel 11:16

Can Israel find God today? They surely can, but only through their Messiah Jesus.

"Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me." John 14:6

As Israel's blindness has lasted for nearly 2000 years, yet there is a people separate unto Jehovah who is His peculiar people (a people for a possession).

"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 marvelous light:" I Peter 2:9

That people today is the Church, the Assembly, composed of believers in Christ Jesus, from among Israel and the Gentiles. They are His Bride.

Moses called for the elders of Israel them of Jehovah's proposal. In today's language, the people's language of today, all the in union said, "No problem. All He commands, we will do."

The people of Israel put themselves under the law. Moses reported the answer of the people to Jehovah.

Jehovah then revealed how He would manifest Himself unto Israel: I shall come unto thee in a thick cloud so that the people of Israel may hear as I speak to thee, and they will believe you forever. Moses then conveyed the words of Israel to Jehovah.

Go to the people now, and set them apart for the blessing they are to receive, and let them wash their clothes — there's plenty of water coming out of the Rock, for all two million of you. This is for two days. The third day shall Jehovah reveal Himself in the sight of all the people on Mt. Sinai.

Verse 12

Your are to set bounds unto the people, and say "Watch out! That you don't go up into the mount, or even touch the border of it. He who even touches the Mount shall be put to death."

Verse 13

Not one hand must touch it, on the pains of being stoned with rocks or to be shot through with an arrow — where man or beast touches the Mount. However when the trumpet soundeth

long, they shall come up to the mount.

So Moses went down to the people and set them apart unto Jehovah, they in turn washed their clothes. Then Moses added, “Be ready for the third day’s awakening. And men do not have intercourse with your wives. This would be ample proof of their sanctification for the day.

Verse 16

Morning broke on the third day with thunders and lightnings, with a thick cloud upon the mount. The blasting of a trumpet was so loud that all Israel trembled.

Then Moses brought forth the people out of the camp, and there they met God. Then Mount Sinai broke out with flames and smoke which ascended up as a furnace. Then of all things, the mount quaked and trembled — Jehovah had descended there! And Jehovah called Moses up to the top, and Moses obeyed. Jehovah then said to Moses. “Be sure that the people keep their distance, let none break through to gaze upon God.

The priests also must take care — let them set themselves apart unto their Jehovah, lest Jehovah break up those who touch the mount.

Moses then replied to Jehovah, all is well with people and priests, for they are set apart and everyone is informed as to the bounds.

Then Jehovah added, “Go down now, and then take Aaron with you and come up to the top of the mount. And be sure that priests and people are informed of the bounds and do not let them break through and cause Jehovah to break upon them.”

Chapter 20

The Law of God Given

So many people have asked how could God write all ten commandments on two tablets of stone, from the reasoning that the tablets were small enough to carry and small enough for Moses to cast them down. I believe if we realize that the law was written in Hebrew and words which would be in English would be condensed.

I. Lo Gods = No Gods

II. Lo Graven Images = No Graven Images

Thus the ten commandments could be written on two tablets.

God spoke all these words: “I Am Jehovah thy Elohim, who has delivered you out of Egypt, and brought you out of the house of bondage. Thou shalt have no other elohim along side of Me.

Thou shalt not make, chisel, any image or any likeness of anything that is in heaven above or on earth below or in water under the earth.

Thou shalt not bow down yourself to them, nor serve them. For I Jehovah thy Elohim am a jealous Elohim, who punishes the sinner for his act of sin, even placing my curse upon the children and grandchildren even to the third and fourth generations: great, great grandchildren.

But I do show mercy unto the thousands who love me and keep my commandments.

Thou shalt not take the name of Jehovah thy Elohim in vain [Did you know that the word Jesus means “Jehovah Saviour,” and we hear people taking His name in vain.], for Jehovah will not overlook the one who takes His name in vain.

Remember the Sabbath Day (Saturday), to keep it holy. And another part of this commandment is “six days shall thou labor, and do all thy work. What is your working week? Some have a five day week; others have a four and a half day week. We should have a six day working week.

You shall not work on the seventh day — Saturday! Nor anyone of your household, nor cattle, nor a stranger who visits you. Why? Because in six days Jehovah made heaven and earth, and rested on the seventh day; wherefore, Jehovah blessed the Sabbath day, and set it apart.

[All these laws are for Israel, never have they been given to the Church for obedience, nor to the Gentiles.] But should one keep the Sabbath, he will add healthy years to his life.

“Honor thy father and thy mother that thy days may be long upon the land which Jehovah thy Elohim giveth thee.” Whenever God makes a promise, anyone, yes anyone though not a Jew can keep it. God’s word assures his blessing for doing so. The Apostle Paul while speaking to the people of Ephesus, advises the children to obey their parents by saying, “Children, (these were Gentile children in the main) obey your parents in the Lord; for this is right. Honor thy father and mother; which is the first commandment with promise” (Ephesians 6:1, 2). Gentile children shall be given long life to those who honor their parents; a blessing backed by the Word of God.

What is one of the signs of the last days? Disobedience to parents (2 Timothy 3:1, 2). What children will not be granted long life? (Ephesians 6:3) Those who do not obey their parents.

Now who fight our Nation’s wars? Young people! Who are killed in the wars? Young people.

Thou shalt do no murder is the free translation of “thou shalt not kill.”

Thou shalt not commit adultery. The word of God says so.

Thou shalt not steal.

Verse 16

Thou shalt not bear false witness; you must not lie.

Thou shalt not covet, be envious of thy neighbor’s house, wife, or of his man and maid servants, nor of his ox, his donkeys, nor of anything of thy neighbors.

Verse 18

Now the people saw the thundering and the lightnings and heard the noise of the trumpet, the mountain smoking, and as they beheld such wonders they backed away far off.

Verse 19

Moses we want you to speak to us from now on, for we shall obey your voice, for God speaks to us another time we will die.

Verse 20

Don’t be afraid of God, for He has come to prove you, and may his fear and dread be upon you forever so that you will not be prone to sin.

As the people stood far off, Moses walked into the thick darkness where God was. Jehovah told Moses to say to Israel, “You have heard my voice from heaven, and I want to emphasize that no idols shall you make, not even one of silver which you may ascribe to be Me. Not any false gods. Even now your altar shall be of earth and shall sacrifice thereon your Burnt Offerings, and

thy Peace Offerings. [This is the first mentioning of this offering. For centuries Israel and others had only the Burnt Offerings which speaks of “Dedication.”]

Should you make Me an altar of stone, it shall not be built of hewn stone, for should you lift a tool upon it, you have polluted it. Neither shall you approach the altar by steps, so as to prevent people from seeing your nakedness.

Chapter 21

Verses 1 - 2

Other laws Jehovah has given His people.

If a man buys a Hebrew slave, the slave must serve six years, and be freed the seventh year and does not have to pay anything for his freedom.

Verses 3 - 4

If he sells himself as a slave before he married, then he married afterwards, only he shall be freed, but if he was married before he became a slave, then his wife shall be freed with him at the same time. But if his master gave him a wife while he was a slave, and they have sons and daughters, the wife and children shall still belong to the master. He shall go out by himself.

Verses 5 - 6

But should he plainly declare his love for his master and for his wife and children and not go free, then the master must take him to the judges at the town gate, and there bore a lobe of his ear, he shall be a slave forever.

Verses 7 - 8

If a man sell his daughter into slavery, she shall not be freed at the end of six years as the men are. She was actually sold to the man as a wife. But if she doesn't please her master who bought her, then he shall let her be sold again, but he has no right to sell her to a gentile, since he took advantage of her, by no longer desiring her, by no longer wanting her after marrying her.

Verse 9

Should the master arrange for his son to marry a Hebrew slave girl, then he is not to treat her as a slave girl, but he must treat her as a daughter. If the master himself marries the slave girl and then adds another wife, he cannot reduce her food or clothing allowance or fail to have intercourse with her as his wife. Then she may leave if her husband fails in any one of these conditions. She may leave him without any payment.

Should a man hit another man so hard that he dies, then he is to be put to death. But if he killed him accidentally, as an act of God, and not planned beforehand, I, Jehovah will provide a place where he can run to (this place became the six cities of refuge: three on the west bank and three on the east bank of the river Jordan).

But if a man premeditates to take a life of a man, then take him from My altar and kill him saith Jehovah.

Anyone who strikes his mother or father shall surely be put to death.

A kidnapper must be killed whether he is caught with the victim or has already been sold into slavery. [Remember Joseph was stolen from his father by his brethren and sold as a slave. But this was before the Law of God was established.]

Verse 17

Should two men strive against each other, and one strikes the other man with a stone or with his fist, and he die not, but goes to suffer in bed, if he should rise again and walk about upon his staff, then the striker shall be excused of any damages, only he shall pay for his loss of time and pay any expenses should they incur.

Verse 20

Should a master strike his slave or his maid with a rod, that he die under his hand, he shall be punished. Yet if the slave continues a day or so, he shall not be punished, for he is his money.

Now should men strive and hurt a pregnant woman, and she loses her baby, and no additional injury follows, he surely shall be fined as much as the man's husband may demand of him and he shall pay as the judges decide.

Should the woman die, he shall be executed, life for life, eye for eye, tooth for tooth, hand for hand, foot for foot, burn for burn, wound for wound, welt for welt.

Verse 26

If a man strikes his slave in the eye, and becomes blinded, then the slave shall be set free for his eye. If the master knocks out his slave's tooth, he shall let him go free because of his tooth loss.

If an ox gores a man or woman to death, the ox shall be stoned, its flesh shall not be eaten but the owner shall not be held; but if the ox was habitually attacking people, and the owner was warned of its conduct, but was not under control should the bull (ox) get free and kills a person, then the bull (ox) shall be slain, and the owner of the bull shall be slain, and the owner of the bull shall be slain.

However, the dead man's relatives may accept a fine instead if they wish. The judges will set the amount.

The same hold if the bull gores a boy or a girl. But if the bull gores a slave, whether male or female, the slave's master is to be given 30 pieces of silver, and the bull shall be stoned to death.

If a man digs a well and does not cover it properly, and a bull or donkey fall in it, the owner of the well shall pay full damages to the owner of the animal, and the dead animal shall belong to him.

If a man's bull shall injure another bull and it dies, then the two owners shall sell the live bull and divide the price between them, and each of them shall own the dead bull.

But if the bull was known previously of goring and its owner had not kept it under control, then there shall be a difference in the settlement. The owner shall pay in full bull for bull, and the dead bull shall be his.

Chapter 22

Verse 1

If a man shall steal an ox (bull) or a sheep, and kills it, or sells it, if it is found out, he shall pay five bulls for the bull and four sheep for the sheep.

Verse 2

If a thief is caught at night breaking in, and is struck so that he dies, there will be no exacting of the life of the householder.

Verse 3

But if the sun has risen on him (morning), in the day light and he is killed then, the one who killed him shall be accepted that he is a murderer, and he himself shall be slain.

If a thief is captured in the act he must make full restitution, but if he has nothing, he shall be sold as a slave for his debt.

Verse 4

If a thief is caught in the act of stealing an animal: a sheep, a bull, or a donkey, he shall pay double.

If a man allows his animals to be loosed in another man's field or vineyard, he shall make good the loss from the best of his own field or vineyard.

Should a fire break out of control and jump to another man's sheaves or standing grain, he who set the fire must make full restitution.

If a man places his money or good to his neighbor to keep for him, and it is stolen, if the thief is caught, the thief must pay double. Should the thief not be caught, then the owner of the house shall appear before the judges to determine whether he laid hold on his neighbor's property.

Verse 9

The losing of any possession such as a donkey, a bull, a sheep, or for raiment, or any lost thing, then he challenges another who has one like it, or it is really his, both shall be brought to the judge and the judge shall decide whose it is, and the one who stands condemned, he shall pay double unto his neighbor.

Verse 10

If a man shall deliver unto his neighbor a donkey, or an ox, or a sheep, or any beast to keep and it die or be hurt, or driven away, no man seeing it, then shall both parties appear to the judge and they both make oath between them, and the owner of it shall accept it, and he shall not make it good.

If the "thing" be stolen from him, he shall make restoration unto the owner.

Should it be torn in pieces then let him bring it to the judge as a witness, and he shall not make it good for that which was torn.

Verse 14

If a man borrow anything of his neighbor, and is hurt or die, the owner not being with it, he shall make it good.

But if the owner be with it, the other party does not have to make it good, it came for its hire.

If a man should entice a maid that is not engaged, and commit sex with her, he shall surely endow her to be his wife.

But should her father refuse to give this daughter unto him, he shall pay money according to

the dowry of virgins.

Thou shalt not allow a witch (a sorcerer) to live!

Whosoever has sex with an animal shall surely be put to death.

Verse 20

No one is allowed to sacrifice to any god but to Jehovah. He shall certainly be put to death.

Israelite, you must not oppress at any time the stranger who dwells among you, for you yourself know what it means as you yourself were a stranger in Egypt.

You shall not take advantage of any widow or an orphan child. If you do afflict them, and they cry unto Me, I shall come to their rescue and afflict you, and kill you and your wives shall be widows, too, and your children fatherless.

If you shall lend your neighbor any money, you shall not charge them interest.

If you lend your neighbor money and he give you his raiment as security, you must return his raiment before the sun goes down. For his raiment is his covering that he sleeps in. How can he sleep without a covering? For if you don't, and he cries unto me, I will hear and punish you.

Verse 28

Thou shalt not blaspheme God, nor curse government officials.

You must be prompt in paying your tithes, your first fruits, and your redemption price for your firstborn, and your wine.

Give me the firstborn of your cattle on the eighth day as I don't want to take it from its mother for seven days.

All of you are mine — holy — and do not eat any animal that has been killed and torn my a wild animal. Feed the carcass to the dogs.

Chapter 23

Verse 1

You shall not repeat a baseless rumor, not join a bad man by witnessing that which you know is untrue.

Verses 2 - 3

You must not join a gang to do wrong. On the witness stand guard against giving a false witness thought it agrees with the majority present. Neither shall you give a false report for a man just because he is poor.

Verse 4

Should you meet your enemy's ox or donkey going astray, you shall bring it back immediately.

Verse 5

If you shall come upon the donkey of your enemy staggering under a heavy load, help your enemy by helping him lift the load.

Verse 6

You shall never tamper with a poor man's rights in court.

Verse 7

Guard yourself from accusing falsely. Never be a party to put to death an innocent or righteous person. I, Jehovah, will not justify the guilty.

Verse 8

Never take a bribe, or just a gift from the guilty person, for a gift blinds the eyes of justice, and destroys the case of a good man.

Verse 9

Be careful no to oppress a stranger, for remember you were strangers in Egypt.

Verses 10 - 11

The sixth year of sowing and reaping guarantees a complete rest for a whole year. Your harvest shall increase greatly, so that seventh year of Sabbath of rest shall provide the poor and the strangers ample provision so that it groweth by itself is reserved for the poor and strangers.

Verse 12

The six days in these days you shall labor and work, and on the seventh day thou shalt rest, with the ox and donkey may rest also. The son of your female slave and the stranger may be refreshed.

Verse 13

Guard your mouth and tongue and let them not be used to speak of false gods.

Verse 14

Three times a year thou shalt keep a feast unto Jehovah. Number one is the feast of unleavened bread. You shall eat unleavened bread seven days, as I commanded thee in the time appointed in the month of Abib (April). And you shall not appear before me empty.

Verse 15

Three feasts were to be celebrated by Israel each year unto Jehovah. First was the Feast of Unleavened Bread, to be carried on for seven days beginning the 15th of Abib. The second feast was the Feast of Pentecost, 50 days after the celebration of First Fruits. And the third feast was at the end of gatherings known as Feast of Tabernacles.

All the males were requested to appear before Adonai, the Lord (Adonai, Master, Owner) GOD (Jehovah). Three times a year same as the feasts: Unleavened Bread, Pentecost, and Tabernacles.

When an Israelite offered his sacrifices unto Jehovah, they were never to be offered with leaven (yeast) neither was the fat of their sacrifices to remain until morning. All the fat of every animal was to be burnt upon the Brazen Altar.

Verse 19

All your first fruits of your land shall be taken to the house of Jehovah thy Elohim — you shall not cook a small goat in the milk of its mother. To do so would seem to be an act of cruelty. To eat the flesh of such an animal, if it had not been slain for food would be drinking the milk of its mother which was really his by nature.

The Angel Sent Before Israel

“I, Jehovah, am sending my Angel before you, to lead you and satisfy your longing for the Holy Land — the place I’ve set aside for you.”

Verse 20

A wonderful translation I’ve found of verse 21, “Now I am sending an angel in front of you, to guard you as you go and to guide you to the place I have prepared. Attend to him, listen to what he says: never defy him, for he will not pardon your offence, since I am manifest in him.” This angel can forgive sins, and only God can forgive sins, and Jehovah declares that He Himself is manifest in him (the angel). Who is Jesus, but God manifest in the flesh — so this person must be a theophany of the Lord Jesus! (I Timothy 3:16)

If you follow His direction, and do all that I speak, then I will be an enemy to your enemies, and an adversary unto thine adversaries.

Verse 23

For my angel shall go before you and bring you into the land of Amorites, Hittites, the Perizzites, the Canaanites, the Hivites, and the Jebusites, and I will utterly destroy them.

Verse 24

You must not bow down to their gods, nor serve them, nor do after their deeds, but you must utterly overthrow them, and break to pieces their sacred pillars.

Verse 25

But you must serve Jehovah your Elohim, and He will bless your bread and your water, and I will remove sickness from your midst.

Verse 26

Your cattle and herds shall not be afflicted with miscarrying. And your own days shall be full.

Verse 27

I will send my terror before you, and scatter all the people who are before you, and cause all your enemies to turn their backs to you.

Verse 28

And I will send hornets ahead of you that they may drive out the Hivites, the Canaanites, and the Hittites before you.

Verse 29

I will not drive out all your enemies to leave the land in one year that the land become desolate and the wild beasts of the fields multiply against thee. But little by little I will drive them out before thee, until you increase in number and inherit the land.

Verse 31

Your boundary shall be fixed, from the Red Sea to the sea of the Philistines, and from the wilderness to the River Euphrates; for I will deliver the inhabitants of the land into your hand, making room for you. You shall make no covenant with them or with their gods. If you worship

their gods it will be a danger to you.

Chapter 24

Verses 1 - 3

Jehovah then said to Moses, “Come up unto Jehovah, thou and Aaron, Nadab and Abihu and seventy of the elders of Israel and worship afar off. Moses alone shall come near Jehovah, but they shalt not come near; neither shall the people go up with him.”

Then Moses came and told the people all the words of Jehovah, and all the judgments, and all the people with one voice said as they did before (19:8), “All the words which Jehovah hath said we will do.”

Verse 4

Then Moses wrote down all the words of Jehovah. Early in the morning Moses arose and built an altar at the foot of Mt. Sinai, with twelve pillars for the twelve tribes of Israel.

And he sent young men of Israel who offered burnt offerings and sacrificed peace offerings of bullocks unto Jehovah. This is the second time “Peace Offerings” are mentioned in the word of God. The first is Exodus 20:24. [See Leviticus 3:1-7 and Leviticus 7:11-21] Man, from the time of Adam to Moses had only one offering unto Jehovah, and that was the Burnt offering, speaking of the individual’s dedication to Jehovah. The Peace Offering was introduced into the family of Israel for the first time here.

As the Burnt Offering was for dedication, whether of one or more. Now the peace offering was offered where the man could eat of the boiled flesh together with God (one of the priests taking God’s share). This speaks of communion with Jehovah.

Verse 6

When these animal sacrifices were slain, then Moses took half of the blood and put it in basins and half of the blood he sprinkled upon the altar [now this was before the Tabernacle was constructed].

Moses then took the scroll of the testament (covenant) and read it in the hearing of the people, who then said, “All that Jehovah hath said, we will do, and shall be obedient.” And Moses took the blood and sprinkled the people and said, “Behold the blood of the Testament which Jehovah hath made with you in accordance with all these words.”

“For where a testament is, there must also of necessity be the death of the testator. For a testament is of force after men are dead: otherwise it is of no strength at all while the testator liveth. Whereupon neither the first testament was dedicated without blood. For when Moses had spoken every precept to all the people according to the law, he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book, and all the people, Saying, This is the blood of the testament which God hath enjoined unto you. Moreover he sprinkled with blood both the tabernacle, and all the vessels of the ministry. And almost all things are by the law purged with blood; and without shedding of blood is no remission.” (Hebrews 9:16-22)

Verses 9 - 10

“Then Moses with Aaron, Nadab and Abihu with seventy of the elders of Israel, went up, and they saw the Elohim of Israel, and under His feet there appeared to be a pavement of

Sapphire as clear as the sky itself.” No one has seen God, for no one can see God and live! How come? Same as all born again children of God can see God in the face of Jesus (2 Corinthians 4:6) today. They saw the form of God from his feet down, not His face.

Verse 11

“Upon the nobles of the children of Israel did lay His hand: also they saw God and did eat and drink.” What flesh was cooked that they became partakers? It was a dinner composed of an oxen Peace (Fellowship) Offering which the young men prepared (verse 5).

Now the Peace or Fellowship Offering was partaken of by those who offered it, plus Jehovah Himself. Those of Israel were Moses, the young men who had prepared this offering, and the seventy elders of Israel. God was represented by His priests: Aaron and his two sons, Nadab and Abihu. So God through His priests and Israel, Moses, young men, and the seventy elders ate together in harmony in the establishing the Old Testament of the Law of God.

Verse 12

Then Jehovah said to Moses to leave the table and meet Him in the mount, and be there, and this covenant I will write upon tables of stone, that you may teach Israel.

Verse 13

So Moses and his minister (to be his successor), Joshua, went up into Mt. Sinai of God.

Verse 14

Moses then gave orders for the elders to remain there until we, Moses and Joshua, come again unto you, for lo Aaron and Hur are with you and can work out your problems.

Verse 15

Moses then went up unto Mt. Sinai and a cloud covered the mount.

Verse 16

Until the glory of Jehovah abode upon Mt. Sinai, and the cloud covered it six days: and on the seventh day, Jehovah called unto Moses out of the midst of the cloud.

Verse 17

It was an awesome sight: the glory of Jehovah was like a devouring fire on the mountain top in the eyes of the children of Israel.

Verse 18

Moses then went into the midst of the cloud and walked to the top of the mount. Moses was there in the mount forty days and forty nights.

Chapter 25

Verses 1 - 3

We learn that Moses was here upon Mt. Sinai to receive instruction to take charge in the building of the Jehovah’s tabernacle, where He may abide in the midst of Israel.

He was instructed to tell all of the children of Israel that Jehovah desired offerings from every man — it must be given willingly, with his heart Moses take the offering. This is what is needed: gold, silver, and brass (bronze).

And blue and purple, and scarlet, and fine linen and goat's hair, and ram skins dyed red, and badger skins, and acacia wood, oil for the light, spices for anointing oil, and for sweet incense, onyx stones, and stone to be set in the ephod, and in the breastplate.

And let them make Me a sanctuary; that I may dwell among them. According to all that I show thee, after the pattern of the Tabernacle, and the pattern of all the instruments thereof, even so shall ye make it.

Time and time again, the Word of God tells us "of the pattern shown to thee in the mount." The pattern (a copy or drawing) shown is that of the Tabernacle in heaven. The one in heaven is perfect; therefore, the one on earth was to be as perfect as the one in heaven could be.

Verse 10

The Ark of the Covenant

Exodus 25:10-24

This is where Jehovah is going to dwell among His people: upon the covering of the ark known as the Mercy Seat. The ark's material and dimensions were these:

The ark was to be made first of acacia wood then overlaid it within and without with gold, pure gold, with a molding of gold round about. Its dimensions shall be 3 3/4 feet long, 2 1/4 feet high. Now four rings are to carry it one at each corner. To carry it, poles are to be made out of acacia wood overlaid with gold. These poles were placed into two rings acacia wood overlaid with gold, with the poles placed through the rings, two rings on each side. After the poles are placed through the rings, they must never be taken from the rings. When the Ark is finished, then the two tablets upon which God was going to write His Law must be placed inside.

Verse 18

The lid, called the Mercy Seat, must be made of pure gold, 3 3/4 feet long and 2 1/4 feet wide. Two cherubim of gold, of beaten work, shall be made out of one piece of the mercy seat with a cherub at each end.

The Ark shall be later placed in the Holy of Holies. The cherubim must stretch forth their wings on high, covering the mercy seat, and their faces shall look one to another, toward the mercy seat.

In the ark, the tables of the Law were placed, then the lid of the Mercy Seat with the two cherubim was placed on top. There between the two cherubim shall Jehovah meet Israel and to the High Priest, Jehovah will commune with His people and reveal all things which He would have Israel to do.

The Table of Showbread

Exodus 25:23-30

Then the Table of Showbread and its dimensions were given to Moses. The table was to be made of acacia wood overlaid with gold, and it was to be 3 feet long, 1 1/2 feet wide, and 2 1/4 feet high, and it was to be made with a crown of gold round about. And it was also to be made with a border of a hand breadth round about, and it shall have a golden crown to the border thereof round about.

And it also had four rings of gold, and each was placed at the four corners which are on its four feet. Then two poles are to be made of acacia wood overlaid with gold, and each set through

two rings, and left there. These were used to carry the table by the priest.

And Moses was commanded to make the dishes and spoons, and covers, and bowls thereof to cover, of pure gold. God's Bread of the Presence was always to be shown on the Table of Showbread. This was placed on the north side of the Tabernacle.

The Golden Candlesticks

Exodus 25:31-40

The meaning of candlesticks is "Lampstand." It was to be made of pure gold of beaten work. There were seven lamps, but no candles: its shaft, its branches, its bowls, its knobs, all of it shall be made of one piece. It will have three branches going out of each side of the center shaft, with each branch decorated with three almond flowers. The central shall be decorated with four almond flowers; one placed between each set of branches, also three is to one flower above the top set of branches, and one below the bottom set.

Seven lamps are to be made and placed upon the lampstand placed so that the lamps may give light over against it. A whole talent of gold must be used in one piece from which the lampstand is formed.

Be sure to make everything according to the drawing that was shown to thee in Mt. Sinai. All things in Jehovah's dwelling house will naturally speak of His Son the Lord Jesus Christ. Gold speaks of His deity; there it is the Table of Showbread or the Lampstand — pure gold at that. The lampstand was to be placed on the south side of the Tabernacle.

Chapter 26

The Curtains

Exodus 26:1-14

Verses 1 - 4

The first Curtain was to be the first of four curtains which covered the whole of the Tabernacle. It was to consist of fine twine linen, and blue, and purple and scarlet with cherubim of cunning work thou make them. This provided the roof of the sanctuary. It was white with cunning work of golden cherubim (speaks of Christ's deity). Then the other colors: blue (heaven's color); purple (royalty's color); scarlet (redemptions color). Together all picture Christ's work for our salvation. The glory of Christ could only be seen from the inside, and to us He is glorious.

Together there were ten sheets, forty-two feet long, and six feet wide. Five curtains shall be joined to one another, and the other five curtains shall be joined together.

Verse 4

You shall make loops of blue on the edge of the outermost curtain in the first set, and you shall make loops of fifty loops on the edge of the curtain that is in the second set: the loops shall be opposite each other.

Verse 6

Then you shall make fifty clasps of gold and join the two curtains to one another with the clasps.

Now, the second curtain was to be made of goat's hair for a tent over the tabernacle. Goat's

hair in the Scripture was always black. Thus we see that the first covering of beauty was covered with the black curtain which speaks of sin — so “Christ became sin for us who knew no sin that we might be made the righteousness of God in him.” (2 Corinthians 5:21) There shall be eleven curtains of goats’ hair in all. The length of each curtain shall be 45 feet across and six feet wide. Five were to be joined together for the first covering, and six were to be joined. When placed over the sanctuary, the sixth curtain shall be extended over the side of the front of the sanctuary. Use fifty loops to join the two curtains of goats’ hair with fifty brass clasps.

The third covering shall be made of Ram’s skins dyed red which cover the blackness of the goat hair curtain. Thus showing that red blood of Jesus covers the blackness of our sins, rather, a stronger term should be used to say that Christ’s blood does not cover our sins, but washes them away when we trust Him as our Saviour.

Then the fourth covering which covered all three of the other curtains was made of badger skin — nothing much to look at, as therefore the Scripture described the Lord Jesus that “he had no beauty that we would desire him” (Isaiah 53:2). To see the beauty of the Tabernacle it wasn’t in the outer covering, but inside the sanctuary there was the beauty of the golden cherubim and the entwining of the blue, the scarlet, and the purple, all speak of the glory of Christ’s presence and the preciousness of His presence.

The outer Tabernacle was a thing of beauty also. The two sides and the back were made of acacia wood overlaid with gold stand up.

Ten boards there were, each being 15 feet high and 2 1/4 feet wide. There shall be two tenons for each board fitted to one another; all the boards were made the same way. The south side shall consist of 20 boards with 40 sockets of silver under the 20 boards; two sockets under each board.

On the north side of the Tabernacle shall have 20 boards, and 40 sockets of silver, two sockets under each board. And for the rear side of the Tabernacle toward the west it shall be made of six boards, and two frames will be connected at the top and bottom with clasps.

Verse 26

To put the boards together, then five bars were made for one side of the Tabernacle, five bars for the other side, and five bars for the rear. They were overlaid with gold. The bars were made of wood which speaks of the human nature of the Messiah Christ Jesus and being overlaid with gold speaks of His divine nature. The middle bar in the center of the boards shall through from end to end, also making their rings of gold as holders for the bars.

Then Moses was commanded to erect the Tabernacle according to its plan which he was shown on Mt. Sinai.

A vail of blue, purple, and scarlet material, and fine twisted linen; it shall be maid with cherubim, the work of a skillful workman. The vail shall then be hanged on four pillars of acacia wood overlaid with gold; their hooks also shall be made of gold, on four sockets of silver. In the word silver is always the type of salvation. All the gold and wood and the vail were settle on sockets of salvation (silver).

The vail shall hand under the clasps, and the ark shall be brought in the Most Holy Place, and serve as a partition between the holy place and the Holy of Holies. The Mercy Seat shall be placed on the Ark in the holy of Holies.

The Table of Showbread shall be brought into the Holy Place and sat on the north side. The Lampstand shall be put on the south side of the Tabernacle.

Then a screen shall be set up as the entrance to the Tent. The door or entrance, into the open space of the Tabernacle from the outside. The vail between the Holy of Holies and the Holy Place shall rest upon three pillars, while the vail between the Holy Place and the outside court shall rest upon four pillars — shall rest upon five pillars. The vail here is like the other two with the exception of the omission of the cherubim.

Yes, this vail to the outside shall rest upon five pillars made of acacia wood overlaid with gold, and the hooks shall be of gold, and the five sockets of the five pillars shall be made of brass.

Brass (bronze) is the symbol of judgment; therefore, the entrance shall lead to the Altar of Brass where God meets the sinner with his offering for sin and dedication and fellowships with (El Shaddai) the Almighty God.

Chapter 27

The Brazen (Bronze) Altar

Verses 1 - 8

The first furniture of the Tabernacle the worshipper would see would be the Brazen Altar. It was a square in measurements: 7 1/2 feet by 7 1/2 feet and 4 1/2 feet high.

It was made of acacia wood overlaid with brass. They made four horns like those of an animal and placed upon the four corners of the altar and then covered the horns and the rest of the altar out of brass. The pans to receive the ashes, and the shovels, and the basins, with the fleshhooks, and the firepan shall be made of brass.

A grate of network of brass on the grate with four rings in the four corners shall be placed under the ledge of the altar that the grate may reach halfway up the altar.

Two poles (staves) for the altar shall be made of acacia wood and they overlaid with brass. The poles shall be inserted into the rings, so that the poles shall be on the two sides of the altar when it is carried.

It shall be hollow with planks as it was shown to Moses by Jehovah while they were together on Mt. Sinai.

Verse 9

The court of the Tabernacle was the open space between the Brazen Altar and the main tent where the Holy Place and the Holy of Holies were located. Walls made up of twisted linen shall be 100 cubits (150 feet) long for the south side; and the pillars shall be 20 in number with sockets of brass with their sockets of brass; the hooks of the pillars and their bands shall be made of silver.

Likewise, the north wall of twisted linen shall also be 100 cubits (150 feet) with 20 pillars, and their bands shall be of silver.

Now for the width of the West wall, it, too, shall be made of twisted linen 50 cubits (75 feet) wide, with ten pillars and their ten sockets.

Now the width of the wall on the east side shall be 50 cubits (75 feet).

Now here in the midst of the east wall shall be the gate. The hanging of the one side of the gate shall be 15 cubits (22 1/2 feet) and on the other side of gate shall be 15 cubits (22 1/2 feet). Each side had three pillars and three sockets.

Now the gate, (or vail) shall be twenty cubits, 30 feet, of blue, purple, and scarlet material of fine twisted linen, with four pillars and their four sockets.

Verse 17

All the pillars around the court shall be furnished with silver bands with their hooks of silver, and their sockets of brass.

The length of the court shall be 150 feet and the width shall be 75 feet, and the height shall be 7 1/2 feet of fine twisted linen, and then sockets of brass.

All the utensils used in the Tabernacle in all of its service shall be of brass. All the pegs of the Tabernacle and of the court shall be of brass.

Verse 20

And the sons of Israel shall be charged to bring you clear oil of beaten olives for the light to make the lamps burn always. Aaron and his sons shall place the constant burning lamps in the outer room, the Holy of Holies, with the vail of the Tabernacle separating the lamps from the Testimony — the Law of God written on two tables of stone, within the Ark of the Covenant. The lamps were to be constantly burning at all times.

Chapter 28

This chapter describes the clothing of the priesthood. Here Jehovah directs Moses to speak to those whom God had chosen to make the clothing of the high priest and let them know what God so desired.

These clothes for the High Priest, Aaron, and for the regular priests, such as were sons of Aaron: Nadab, Abihu, Eleazar, and Ithamar, were to be clothes, holy garments of glory and beauty. Just think, as Jehovah revealed the drawings of the tabernacle and its furniture, so did Jehovah reveal to Moses on Mt. Sinai the clothing of His priests in the drawings He showed.

Verse 4

The Garments of the High Priest

The High Priest headed all things spiritual or religious as the king headed all things governmental and military. No one but the High Priest could be arrayed in such finery and beauty. Jehovah revealed and directed the garments which included a breastplate, and an ephod, and a robe, and a brodered coat, a mitre, and a girdle, for Aaron, and his sons were clothed also with beautiful, but lesser in value, garments.

The materials needed were gold, and blue and purple, and scarlet, and fine linen.

The Scofield Bible on page 28 applies the spiritual meaning of these materials: “Gold, Deity in manifestation; blue, heavenly; purple, royalty; scarlet, sacrifice; fine linen, personal righteousness.”

The Tabernacle itself displayed these same materials in its first covering, and in its vail, and its door to the sanctuary. And now we come to the priests and their clothing, are of the same.

The Ephod (efod) was a garment of the High Priest consisting of gold, blue, purple, scarlet,

and fine twined linen with cunning work.

The garments to be made were a breast plate, an ephod (efod), a robe, a brodered coat, a miter (turban), and a girdle.

Verses 7 - 14

The ephod consisted of two pieces, front and back, joined at the shoulders. And the girdle (sash) shall consist of thread of gold, blue, purple, and scarlet fine twine linen. Upon both shoulders shall be settings (ouches) into which an onyx stone shall be placed and secured.

Now upon these two stones shall be engraved the twelve tribes of Israel, six names on each shoulder, so that when Aaron walked in the house of God, he bore the twelve tribes on his shoulders before God. The names of the twelve tribes were according to their births. Two gold chains shall pass through the holes at the corners — one set be set at the ouches for the two beautiful shoulder gems.

Verse 15

The Breastplate

The breastplate shall contain the same beautiful workmanship as the ephod: gold, blue, purple, and scarlet.

It shall be a folded double, making a little pocket into which the articles of the Urim and Thummim shall be placed. The breastplate shall be about 9 inches square and contain four sets of rare, exquisite, valuable stones, three across; first row contained a sardius, a topaz, and a carbuncle (translated a ruby, a topaz, and an emerald); and the second row shall be an emerald, a sapphire, and a diamond; the third row shall contain a ligure, an agate, and an amethyst; and the fourth row shall consist of beryl, an onyx, and a jasper.

These stones shall have the name of a tribe of Israel engraved in it according to birth in sequence of the tribes.

Verses 22 - 24

“Attach the top of the chest piece to the ephod by means of two twisted cords of pure gold. One end of each cord is attached to gold rings placed at the outer top edges of the chest piece. The other ends of the two cords are attached to the front edges of the two settings of the onyx stones on the shoulder of the ephod. Then make two more golden rings and place them on the two lower, inside edges of the chest piece; also make two other golden rings for the bottom front edge of the ephod at the sash (girdle). Attach the bottom of the chest piece to the bottom rings of the ephod by means of blue ribbons.” You will find out that the chest piece will not come loose from the ephod.

Aaron, and future high priests, shall bear the names of the children of Israel upon his heart as he ministers his duties in the holy place.

The Urim and Thummim

What they were exactly, we are not told. But from the way they were used, we know they were exactly the same shape, the same dimensions: one was marked as we might say “yes” and the other was marked “no.” These were used to find out the will of God. They would ask God for His direction, and the High Priest’s choice was God’s choice. Other times they cast lots — “shot the dice” and the will of God went as the dice said. We need of no such devices since we have

the Holy Spirit within us, for by Him we know the will of God. The Urim and Thummim were carried in the Breastplate pocket.

The Robe of the Ephod

The robe was different from the ephod. It was all of blue and worn beneath the ephod. It was a sleeveless robe that hung down below the High Priest's knees and was reinforced at the collar, and at the bottom of the skirt. There were embroidered pomegranates on it, and then small golden bells were attached between a pomegranate and a pomegranate all around the hem. As the high priest carried on his duties in the holy place, Israel could hear the tinkling of the bell. As they heard the bells tinkling, Israel knew that he was alive, and his work for Israel to God was accepted by Jehovah.

Verse 36

The Holy Crown

A plate of pure gold is to be made and upon it was engraved (as a signet ring) "Holiness Unto Jehovah." This plate was to attach to the front of Aaron's mitre (turban) by a blue ribbon. As High Priest, he would wear this plate as bearing the guilt of Israel's sin. It must be worn at all times when the High Priest goes into the presence of Jehovah.

The Mitre (turban) shall be made of fine twine linen, and the girdle (sash) of needle work. And for the other priest, besides the High Priest, they shall be clothed with coats, girdles, and bonnets (turbans), for glory, and for beauty, and for the respect of all Israel.

Aaron and his sons were clothed with these special gowns, and were consecrated by Moses, and they were therefore sanctified by his anointing for the work Jehovah would subject them to.

Also, linen breeches were made for them to cover their nakedness, from the lines to their thighs. These shall be on the priest as they ministered when they came near unto the altar in the holy place, lest they be guilty and die. This is a statute forever for the high priest and priests.

Chapter 29

Verses 1 - 46

The Priesthood

Consecration of the Priest

Verses 1 - 4

The Offerings

These things must be done to consecrate Aaron and his sons for their ordination for the priesthood: take one young bull, and two rams without blemish and unleavened bread and unleavened cakes mixed with oil; they shall be made of fine wheat flour. They shall be put in one basket, and present them in the basket and present the bull and two rams at the same time. Then Aaron and his sons shall be brought to the doorway (where the Brazen altar is located) and wash them with water.

Verses 5 - 7

The Order for the High Priest

Then Aaron shall be clothed with the tunic and the robe of the Ephod, and the Ephod and the

breast piece, thus girded with the skillfully woven band of the ephod. Also, Aaron shall wear the turban with the holy crown.

At this time, Moses was to take the anointing oil and pour it on his head and anoint him.

“Behold, how good and how pleasant it is for brethren to dwell together in unity! It is like the precious ointment upon the head, that ran down upon the beard, even Aaron’s beard: that went down to the skirts of his garments; As the dew of Hermon and as the dew that descended upon the mountains of Zion: for there the LORD commanded the blessing, even life for evermore.” (Psalm 133:1-3)

Verses 8 - 9

The Order For the Other Priests

Moses was then to take Aaron’s sons (the priests) and clothe them with the tunics, girding them with sashes, binding caps on their heads, thus the priesthood was given to them by perpetual statute. Thus Aaron and his sons would be ordained to this great office of honor.

Verses 10 - 25

The Order of the Sacrifices

As Aaron and his sons stood at the entrance of the tent of meeting (Tabernacle) they were to lay their hands on the head of the young bull while Moses slays the bull before Jehovah at the doorway.

Then Moses was to take some of the bull and place it upon the brazen horns of the altar with his fingers, and pour out most of the blood which was left at the base of the altar.

Then all the fat that covers the entrails and the appendage on the liver, with the two kidneys with their fat shall be offered up in smoke on the brazen altar. But the flesh of the bull with its hide, and its dung, Moses was to burn outside the camp of Israel: This is a Sin Offering.

Then Moses immediately took one ram and had Aaron and his sons to place their hands on the ram’s head, and slew it, and take its blood and sprinkle it around the altar.

Moses then cut the ram into its pieces, and washed its entrails, and legs, and put them and its head upon the altar. These shall be offered (the whole ram) as a burnt offering to Jehovah. It is a soothing aroma, an offering by fire to Jehovah.

Now Moses was to take the other ram, with Aaron and his son laying their hands upon its head, and slay it. He was to take some of its blood and put it on the lobe of Aaron’s right ear and on the lobes of his sons’ right ear, then upon their right hands, and on the big toes of their right feet. Then he sprinkled the rest of the ram’s blood around the altar.

Then Moses was to take some of the blood which is on the altar and some of the anointing oil, and sprinkle it on Aaron and on his garments and on his sons and on his sons’ garments with him resulting in Aaron and his sons and their garments being consecrated.

Also, Moses was to take the fat from the ram and the tail fat, and the fat which covers the entrails and the lobe of the liver, and the two kidneys with their fat and the right thigh (it is a ram for an ordination), and one cake of bread, and one cake of bread mixed with oil, and one wafer from the basket of unleavened bread which is set before Jehovah; all these Moses placed in the hands of Aaron and in the hands of his sons, and they shall wave them as a wave offering unto Jehovah.

Then Moses was to take them from their hands, and offer them in smoke on the altar of the burnt offering for “a soothing aroma” (a sweet savor) unto Jehovah.

Verses 26 - 37

The Priesthood - The Food of the Priests

Moses now was to take the breast of Aaron’s ram of ordination, and wave it as a wave offering unto Jehovah, and it was to be Moses’ portion.

Then he was to consecrate the breast of the wave offering and the thigh of the ram (of ordination) which was waved for Aaron and his sons; this shall be their portion forever as a heaved offering to Jehovah. These were to be sacrifices of their peace offering. [The peace offering here was to be cooked and eaten by Aaron and his sons. Then, too, the individual Israelite could offer his peace offering, the right shoulders and breast given to the priest who helped him, then the rest of the sacrificial offering could be cooked and eaten there upon the premises of the Tabernacle. He and God (who was represented by the priest) could have sweet communion as they ate together the peace offering.]

Verse 30

The Holy garments of Aaron were to be worn by his sons after him, that in them they may be anointed and ordained. The son who was to be ordained in Aaron’s place was to wear them seven days.

Now Moses was to take the ram of ordination and boil its flesh in a holy place. Aaron and his sons then ate the flesh of the lamb, and the bread that is in the basket at the doorway of the Tabernacle.

Yes, they were to eat those things which atonement was made at their ordination and consecration — however, no layman shall eat of it, because they are holy.

All that remained uneaten until the morning was then burnt up, as it was holy.

Verse 35

Moses was to carry out Jehovah’s commands for seven days. Each day a bull was to be offered as a sin offering for atonement, with the purifying of the altar, when they made atonement for it; and Moses was to anoint it to consecrate it.

Yes, seven days they were to make atonement for the altar and consecrate it. Then the altar shall be most holy. Whatever touches the altar is holy.

Verses 38 - 46

The Continual Burnt Offering

Two lambs were to be offered daily, continuously; one in the morning and the other at evening (twilight), with each lamb three quarts of finely ground flour mixed with two and a half pints of oil pressed from olives. Also, two and a half pints of wine as a libation (wine offering). Then the same with the second lamb at evening as a “fragrant burnt offering to Jehovah.”

Verse 42

This shall be a continual burnt offering — one in the morning, one at evening — throughout your generations at the door of the Tabernacle. (This shall be fulfilled during the millennial reign of Messiah Jesus Christ.)

Yes, at the door of the Tabernacle where Jehovah shall meet and talk with Israel. Israel hasn't had this glorious experience in about 2000 years. It is Israel's unbelief that keeps Jehovah from fulfilling such great promises as these.

Verse 43

Yes, at the door of the Tabernacle shall Jehovah meet the sons of Israel. But now, there is no Temple, no altar, no sacrifice, no atonement. (Yet, Jehovah has said that sanctuary is the Lord Jesus Christ.)

“Therefore say, Thus saith the Lord GOD; Although I have cast them far off among the heathen, and although I have scattered them among the countries, yet will I be to them as a little sanctuary in the countries where they shall come.” (Ezekiel 11:16)

Verse 44

Oh, the blessing of Jehovah for Israel and the Sanctuary:

I will consecrate the tent of meeting and the altar.

I will also consecrate Aaron and his sons to minister as priests for Me.

I will also dwell among the sons of Israel and be their God.

And they shall know:

I am Jehovah their God (Jehovah their Elohim)

Who brought them out of the land of Egypt

That I might dwell among them.

I am Jehovah their Elohim (the LORD their God).

Résumé of Past Chapters

All throughout the study of this great book of Exodus, we see the wood which was used speaks of the human nature of our Lord Jesus the Messiah while the gold speaks of His deity. The whole Tabernacle, the abode of God Elohim (the LORD) speaks of God being made manifest among us, “And the Word was made flesh, and dwelt (tabernacled) among us” (John 1:14). In the construction of the Tabernacle we find that it was composed of wooden boards (Christ's human nature) overlaid with gold (His divine nature).

Now brass (or bronze) always speaks of the judgment of God. The Brazen (or Bronze) altar was made of wood, speaking of His human nature, overlaid with brass (speaking of God's judgment for sin being placed upon the Lord Jesus). It was at the Brazen altar that God met the sinner. Either to get rid of his sins by the Sin and Trespass offering, or to picture the sinner's perfect humility in dedication of his life and all he possess by the Burnt Offering which consisted of not only the lamb, but the Grain Offering as well with the Drink Offering. All those three were observed at the same time, and the Peace (or Fellowship) Offering was also one of the sweet savor offerings where the forgiven sinner could now, since his sins were covered, have fellowship with his God in eating together of this precious offering.

We note that the Priesthood of Aaron and his sons were a type of Christ High Priesthood in his church, and we in this dispensation of grace are made unto Christ the Priesthood of the Believers.

Yet, we do not have to cast lots as those under the Law did to learn the will of God, We have the Holy Ghost dwelling within us who tells us the perfect will of God, “Wherefore, be ye not unwise but understanding what the will of God is” (Ephesians 5:17).

What is the clothing for the priesthood of believers in Jesus the Saviour?

“But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof.” (Romans 13:14)

“And have put on the new man, which is renewed in knowledge after the image of him that created him:” (Colossians 3:10)

As Aaron and his sons ate of the Brazen Altar, so we who are of the Priesthood of Christian believers we

“As newborn babes, desire the sincere milk of the word, that ye may grow thereby: If so be ye have tasted that the Lord is gracious.” (I Peter 2:2, 3)

Chapter 30

The Altar of Incense

Verses 1 - 5

The Altar of Incense was what its name implied — it was to be an altar upon which incense was to be burned; in the morning (verse 7) when the High Priest dressed the lamps upon the beautiful lampstand, then the high priest (Aaron, until he died) was to burn incense lighted the lamps. Thus there was a continual burning of the incense upon its altar.

This altar was to be built of acacia wood (speaking of the Lord Jesus' human nature) overlaid with pure gold (speaking of Christ's divine nature). It was to be 1 1/2 feet in length, 1 1/2 feet in width, and 3 feet high. The horns were to be carved from the wood of the altar. These are not to be separated, but to be attached to the altar. A gold molding was to be around the entire altar. Two rings of gold which were to hold the carrying poles were placed beneath the molding on two ends of the altar. The poles were made of acacia wood overlaid with gold.

Verses 6 - 8

The altar of Incense was to be placed in the Holy of Holies near the mercy seat of the Ark of the Covenant — which brings a great question. Wasn't the Altar of Incense to be visited twice each day to burn incense all day long? That's right. Then, how could this be done when Jehovah commanded no High Priest could go into the Holy of Holies but once a year? That's right, too. So, they found that the Altar of Incense had to be taken out of the Holy of Holies and placed in the Holy Place where the Lampstand and the Table of Showbread were located. It was thus placed between these two pieces of furniture right next to the vail outside of the Holy of Holies. The altar of Incense rightfully belonged inside the Holy of Holies, but because Jehovah had commanded that the High Priest could only visit the Holy of Holies once a year at the Day of Atonement. The writer of the book of Hebrews declared it belonged in the Holy of Holies.

“Then verily the first covenant had also ordinances of divine service, and a worldly sanctuary. For there was a tabernacle made; the first, wherein was the candlestick, and the table, and the shewbread; which is called the sanctuary. And after the second vail, the tabernacle which is called the Holiest of all; Which had the golden censer, and the ark of the covenant overlaid round about with gold, wherein was the golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant; And over it the cherubim of glory shadowing the mercy seat; of which we cannot now speak particularly. Now when these things were thus ordained, the priests went always into the first tabernacle, accomplishing the service of God. But into the second went

the high priest alone once every year, not without blood, which he offered for himself, and for the errors of the people: The Holy Ghost this signifying, that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing;" (Hebrews 9:1-8)

Verse 9

No strange incense was to be offered to Jehovah, neither was any burnt offering to be placed there, nor grain offering, nor any drink offering to be poured there.

Verse 10

Aaron (after him, the High Priest who was ordained to be the high priest) was to anoint with the blood of Atonement upon the horns of the Altar of Incense.

It is the High Priest who made atonement each year, which is a type of our great High Priest the Lord Jesus the Messiah, who once and for all took His precious blood into the Holy of Holies in heaven and placed it upon the Mercy Seat — Throne of Grace —in Heaven.

Verses 11 - 16

The Ransom

Each year there was the ransom to be paid of all men who had reached the age of twenty. The some was to be 50 cents for each man 20 and older. This amount was collected to repair the Tabernacle — later the Temple.

When the time came for the disciples and Jesus to pay this same amount, he told Peter to cast a fishhook and line and cast it into the Sea of Galilee, and to look into the first fish that was caught, to look into its mouth, take the coin out of it and pay His (Jesus') and Peter's "drachmon" (tax of the temple).

Look at I Peter 1:18,19

"Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; But with the precious blood of Christ, as of a lamb without blemish and without spot."

No taxing we who are in Christ. The payment is already made.

Verses 17 - 21

The Laver of Brass

This laver was a cleansing device originated by Jehovah to Moses. This laver was to be made of brass (bronze), holding water for the cleansing of the priests as they daily minded the things the people of Israel needed. At its bottom, there was made a container fixed upon the laver to hold water for the priests to wash their feet.

At every avenue of service to and from the Tabernacle proper, the altar of incense, and the brazen laver, they were to wash their hands and feet before and serving the needs of the people. The priest had to wash or suffer the consequence of death.

Verses 22 - 30

The Anointing Oil

Moses was commanded to choose the choicest of spices — eighteen pounds of pure myrrh, half as much as cinnamon and of sweet cane; the same amount of cassia as of myrrh, and 1 1/2 gallons of olive oil. Jehovah instructed skilled perfume makers to compound all this into a holy

anointing oil.

There were things which Jehovah desired to have His anointing: (1) The Tabernacle, (2) the ark of Testimony, (3) the Table of Showbread and all its vessels; (4) the candlestick (lampstand) and its vessels; (5) the altar of incense; and (6) the altar of burnt offerings; (7) the laver and its foot.

(Thou shalt sanctify [set them apart] that they be most holy; whatsoever touches them shall be holy.) Thou shalt anoint Aaron and his son, consecrating them for Jehovah and His priesthood.

Verses 31 - 37

Moses was commanded to speak unto the children of Israel, saying: “This shall be a holy anointing oil unto me throughout your generation. 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.”

And here is the consequence if not obeyed, “Whosoever compoundeth any like it, or whosoever putteth any of it upon a gentile shall be eradicated.”

Now we see the High Priest at the Table of Incense, seeing to it that the incense burns continually. Incense speaks to us of the intercession of our High Priest. He continually makes intercession for His believers, “Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them” (Hebrews 7:25).

Verse 34

Now Moses was to take sweet spices: stacte, onycha, galbanum, and pure frankincense, weighing out the same amounts of each, using the usual techniques of the incense maker, and season it with salt; it shall be a pure and holy incense.

Beat some of it very fine, and place part of it before (in front of) the ark where I will meet with you: unto you it shall be most holy.

Verses 37 - 38

And as far as the perfume, which you shall make, you shall make it for Jehovah, and not for yourselves. He who makes it for himself shall be eradicated (see verse 33).

Oh, the incense, the perfume that the believers are anointed with by our High Priest, the Lord Jesus, the Messiah! The very courts of heaven, and the Holy of Holies in glory are saturated with His presence! Remember, He is the Rose of Sharon, and the Lily of the Valley.

Chapter 31

The Workmen

Verses 1 - 11

Whenever there is a need in God’s house, He always raises someone whom He has gifted to bring forth glorious furniture, exotic clothing for the High Priest and his priests which all in all are testimonies of the Saviour whom they serve.

Verses 1 - 5

In no uncertain terms Jehovah names those who are filled (controlled by) with the Spirit of

God. Bezaleel, the son of Uri, the son of Hur, of the tribe of Judah. With this filling of the Holy Ghost, he shall have wisdom, understanding, knowledge in all manner of workmanship. Skill he shall have to work in gold, in silver, and in brass (bronze). Also, I shall give him that expertise in the cutting of stone and to set them, in carving of timber, for all manner of workmanship.

Verses 6 - 11

And not only to Bezaleel, but I have another like him for his cooperative helper Aholiab, the son of Ahisamach of the tribe of Dan. Also to many in Israel have I raised up many others to perfect the labor of these two gifted men of Israel to complete the Tabernacle, and the ark of testimony, and the mercy seat that is to be placed in the Holy of Holies, and all the furniture of the tabernacle, and the table and his furniture and the pure lampstand with all his furniture, and the altar of incense, plus the Brazen Altar of the Burnt Offering, and the Laver and his foot.

The clothes which appear so glorious and beautiful, the sewing and stitching knowledge I have given to many in Israel.

The anointing oil, and sweet incense for the holy place, the composition is my secret now revealed to those filled with Jehovah's Spirit. All the labor and completion of such a tent as the Tabernacle shall be brought about for the viewing of Israel by these gifted servants of Jehovah.

So it is with the Church, God's Temple here upon earth. "What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own?" (I Cor. 6:19) As the need arose after Pentecost, God raised up men gifted for a special service called gifts of the Holy Ghost, and they were Apostles, prophets, teachers, miracles, then gifts of healing, helps, governments, diversities of miracles (I Cor. 12:28).

Men who possess such gifts must walk circumspectly — there is danger ahead as there was with Israel and the Congregation of Israel: "If any man defile the temple of God (the church), him shall God destroy; for the temple of God is holy, which temple you are" (I Cor. 3:17).

Verse 12

The Sabbath: A Sign

The Sabbath (Rest) was given to Israel and to no other people, including the Church, as a sign between Jehovah and Israel. That Israel may remember that I, Jehovah, that doth sanctify you. One that breaks the Sabbath shall be eradicated.

Yes, six days work shall be done, but the Seventh Day is the sabbath of rest, the same as God rested the seventh day after making the heaven and the earth.

Someone has said that the Church has its sabbath, too. It is the first day of the week which is Sunday. Not so. We can not find that in the Word of God! Then what day are we commanded to rest. There is none picked out, and we are not demanded to keep it.

Remember, the Church is not spiritual Israel. The Church is a Body made up of Jewish believers and Gentile believers. The moment an individual trusts Christ Jesus who died for our sins and was buried, and raised from the dead, he is born again and baptized into the Body of Christ by Christ with the Holy Spirit.

"For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit." (I Cor. 12:13)

Then what about the Sabbath? Are we to keep it? The Sabbath was made by Jehovah with

Israel and no one else.

Doesn't God say, "Remember the Sabbath Day and keep it holy." Yes, God says that to Israel only.

Then what about the Sabbath for the Church? No, the Sabbath is still Saturday — it has not been changed — it has been abolished! "For Christ is the end of the law for righteousness to every one that believeth" (Romans 10:4).

Then Jehovah gave the sabbatical year — every seventh year Israel was not to labor and work. Then there was the Sabbatical year plus the year of jubilee. After seven sabbatical years had passed, the 49th year was a sabbatical year, and so was the next year also. The 50th year was the year of jubilee. This year all the land reverted back to the original owners.

What about sowing and reaping during those two sabbatical years one after the other, the 49th and the 50 year. Well, Jehovah promised that should they obey and keep the two sabbatical years, He would give them three times what they needed the 48th year to cover the two years of not laboring in sowing and reaping.

"Then I will command my blessing upon you in the sixth year, and it shall bring forth fruit for three years. And ye shall sow the eighth year, and eat yet of old fruit until the ninth year; until her fruits come in ye shall eat of the old store." (Leviticus 25:21,22)

Read the whole 25th chapter of Leviticus.

"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." (Exodus 31:18)

Moses provided the tablets of stone; God wrote the laws by His finger!

Chapter 32

Verse 1

There was no concern for Moses who had been gone for 40 days. Even his brother Aaron helped the people in their apostasy of breaking the first two laws of the Ten Commandments.

Already, the people wanted a god, an image they could see, not only one that could be heard.

What, and where unto has Moses been away from the people of Israel! It doesn't look like he cares for the good of his people, but no searching party was sent out. No asking Jehovah for his whereabouts. Aaron, who is to be Jehovah's first high priest joined in this great demonstration of muting.

Verses 2 - 6

"Bring me your golden earrings" [those the Egyptians gave you several weeks ago]. Which are in the ears of your wives, your sons, your daughters. The people did so without a question. He took them, heated the gold, let it cool, and then hand tooled (carved) a golden calf — they cried out upon the image's completion, "This be thy God, O Israel, which brought thee out of the land of Egypt." The image came out of their ears by the skillful work of Aaron.

Aaron was very proud of his art work, for he built an altar before it. Now Aaron wanted so much more religion. "Tomorrow is a feast to Jehovah!"

To sleep and bed they went, but rising early in the morning, to view and worship their new god, called Jehovah! (It is a wonder that Jehovah didn't strike every person with death); thus

they then offered burnt offering and peace offering in which they could eat in their worship, and becoming very religious, they sat down to eat and to drink (this is where their drunken orgy began), and rose up to play.

Oh, Israel, your God in Heaven, Jehovah, is seeing all you are doing, and it's not the golden calf either.

Before their idolatry demonstration, Jehovah said this of Israel, HIS people: "I have surely seen the affliction of MY people, and I have heard their cry" (Exodus 3:7), and "come now therefore, and I will send thee unto Pharaoh, that thou mayest bring forth MY people the children of Israel out of Egypt" (Exodus 3:10). "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" (Exodus 7:4).

This was indeed before Aaron made the calf. For a moment it seemed as though Jehovah was through with Israel. He speaks to Moses on Mt. Sinai — that's where he was, Israel! just a few days away from them.

Listen to the great "I AM"! He denies ownership of Israel: "And Jehovah said to Moses, Go, get thee down; for THY PEOPLE, which THOU BROUGHTEST out of the land of Egypt have corrupted themselves" (Exodus 31:7).

"They have turned aside, quickly.

They have made them a molted calf.

They have worshipped it, and sacrificed there unto.

They have said, 'This be thy God that brought thee out of the land of Egypt.'"

Jehovah then tells Moses to leave Him alone, for he will destroy them, and make out of Moses a great nation. What Moses is seeing now is just a trickle of the disobedience of which Israel is capable of stirring a whirlwind of frustration against their God.

Verse 11

But praise God for Moses. No, he didn't want God to start all over with him — "that I may consume them" said Jehovah.

Moses placed Israel as still being God's, "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" (Ex. 32:11). "Why, LORD, you know the Egyptians — you know what they would say," why God brought these people out of Egypt to destroy them on the mountains, and to consume them from the face of the earth. Turn from Thy fierce wrath and change your mind of this evil against THY people.

"Just remember Abraham, Isaac, and Jacob whom thy servants whom you promised to multiply their seed as the stars of the heaven and all this land that I have spoken of will I give unto your seed and they shall be inherit forever." And Jehovah changed His mind.

Israel at that moment was sinning against Jehovah their Elohim. We wonder if Israel ever found out just how much they owe to Moses, for the intercession of this great and beloved prophet for them.

Then, too, Almighty God has made a Gospel for us, Jews and Gentiles, of the death, burial, and resurrection of His Son, Jesus the Messiah for the payment of your sins. Just think, dear believer in the Lord Jesus, that when we personally sin and deserve to die in chastisement, we

have One who is making intercession for us right now, the Son of God, Jesus Christ. Jehovah has forgiven us because of the intercession of our blessed Redeemer. “Wherefore he is able also to save to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them” — us! (Heb.7:25)

I just wonder if we know how great the great work he has been doing for us since we have been saved? What a glorious Mediator He is! All praise to Him. Amen.

Verse 15

Moses returned to the people with the two tables of stone, the Law. These two stones of the Law were written on both sides of the tablets by the finger of God.

Verse 16

“And the tables were the work of God; and the writing was writing of God, graven upon the tables.”

Joshua, who was with Moses thought that the voices of Israel were the noise of war in the camp. The voices we hear are those who are winning in battle, not of those who are losing a battle, but the noises of them that sing.

Moses saw the golden calf, and his anger waxed so hot that he threw the tablets of Jehovah down, and broke them, signifying that if you break one law (which Israel was doing) you break them all! “For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all” (James 2:10).

Moses was flabbergasted at Aaron, “How come?” Aaron blamed the people, “for you know who they are!” I could do nothing but say “give me your gold,” and they did so, and “I put it in the fire, and the calf jumped out” — words to that effect.

Moses saw that the people were naked, for Aaron had made them naked unto their shame among their enemies. And God made Aaron the high priest! Just shows the grace of God is so great. We Christians are spiritual priests of God, and he allowed us to be members of the royal kingdom. Don't be too harsh toward Aaron, for God has poured out His grace upon us time and time again. God made Aaron the High Priest because of the pleading of Moses. More grace!

Moses called out “Who is on Jehovah's side? Let him come to me.” And all the sons of Levi gathered themselves together unto him. Then he ordered the Levites to take their swords and march throughout the camp for the offenders. They killed that day 3000 Israelites. We believe that this was the first Pentecost under the Law. Yes, 3000 were slain. Under grace, at the first Pentecost 3000 were saved.

“Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls.” (Acts 2:41)

Verse 29

Moses called for the consecration of Israel that day.

Verse 30

Then went Moses back up to Mt. Sinai for the purpose of making an atonement for their sins. Moses pleads for Israel again — Yes, he admits that Israel is guilty of the grossest of sins, and pleads so earnestly for them. He asked Jehovah to forgive them of their sins, and if not, to make an atonement for them let him, Moses be blotted out of the book God has written.

Verse 33

“Whoever has sinned against Me, Jehovah, him I will blot out of my book.”

Can people’s names be blotted out of God’s book? It says so here. Just ask yourself when is one’s name written in God’s book. Many say at the time the sinner is saved. But you can’t find that in the Word of God.

Turning to Psalm 69:27, 28, we find that all people’s names are written in God’s book.

“Add iniquity unto their iniquity; and let them not come into thy righteousness. Let them be blotted out of the book of the living, and not be written with the righteous.” (Psalm 69:27, 28)

When a person is saved his name stays in the book of God. When a sinner dies without Jesus, then his name is blotted out at death.

There is one exception that names can be blotted out of God’s book, and they are those who take the mark of the beast. Now to begin with, their names are in the Book, but when they take the antichrist’s mark

“And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world.” (Rev. 13:8) then their names are blotted out, though they may live the 3 1/2 years of the great tribulation.

“The beast that thou sawest was, and is not; and shall ascend out of the bottomless pit, and go into perdition: and they that dwell on the earth shall wonder, whose names were not written in the book of life from the foundation of the world, when they behold the beast that was, and is not, and yet is.” (Rev. 17:8)

Moses breaks up the golden calf into powder and makes the congregation of Israel to drink the gold with water.

Verse 34

God promises Moses to go forward for His angel shall go before Israel to lead them to the Promise Land.

Chapter 33

Verses 1 - 6

Can we but visually notice Moses and Israel. Moses indeed was disgusted with Israel as they had demonstrated the fact that they wanted a new God that they could see. Moses was embarrassed nearly to death, in God’s demonstration of His wrath. He did not know right after the golden calf experience whether God would forgive Israel or not.

It would be possible to lead this people on to the promise land without the presence of God; yes, Moses could lead the people God had chosen without enjoying such rapport with the Almighty as he had before, but he didn’t want to be God’s leader without that intimate fellowship with his God.

“To go or not to go?” Moses was facing such a dilemma and so were the people. What if God would desert His people? What would become of them and Moses, too?

They could seem to feel the desertion seeping in, and Jehovah immediately told Moses “Take now the people and lead them to the promised land, for I will appoint an angel to go before Moses and the people, and he shall drive out the Canaanites and the Amorites and the

Hittites, and the Perizzites, and the Hivites, and the Jebusites, and you will see the land flowing with milk and honey in fulfillment with my promise to Abraham, Isaac, and Jacob. After possession of the promised land, then what?

No wonder the people mourned!

Verse 5

For Jehovah said unto Moses, "I've got a mind just to destroy you right now. Take off those golden ornaments — the like which brought your apostasy.

Verse 6

Then Israel stripped themselves of the ornaments and waited at the foot of Mt. Sinai.

Verses 7 - 11

Moses then takes another tent and sets it outside the camp, and called the tent the tabernacle of the congregation. If people wanted to worship, truly, the God of Abraham, Isaac, and Jacob, they had to leave the camp and be separated from the defiled nation.

Moses then went into this new Tent, and he finds that Jehovah is not confined to just the original tabernacle, for He is God Almighty unlimited by space or walls.

When Moses walked to and into this new tabernacle, the people, everyone, rose and stood at his tent door, and watched Moses until he disappears into the tabernacle.

Yes, Jehovah was in this new tent, for as Moses entered into the new tabernacle, the cloudy pillar descended and stood at the door of the tabernacle, and Jehovah talked with Moses.

Proof positive! God's presence even for worship is not limited to the Original Tabernacle, for if so, then the glorious temple of Solomon would not have been built.

When the cloudy pillar descended and stood at this new tent's door, Jehovah talked with Moses. The people saw the cloudy pillar they worshipped Jehovah.

And Jehovah talked fact to face with Moses, as a man speaks to his friend. Now it doesn't say that he saw God's face, but that Moses talked face to face.

Joshua, for some reason remained in this new tent.

Verse 12

Oh, what a talk with the Saviour!

There are many things which need to be ironed out; all things includes the people, my leadership, Your presence in the Old Tabernacle hinges on Thy presence in the midst of us.

Already you began Israel's march out of Egypt; by my leadership with Jehovah, leading. But you haven't revealed to me the man who is to be my companion and lead Israel should I die.

(Right here we can see why Joshua stayed in the new tent: he was getting his orders to be Moses' associate.)

Jehovah, Thou hast said, "I know thee by name and thou hast found grace in My sight."

Verses 13 - 17

Then Moses continues his intercession, "If now I have found grace in thy sight, show me thy way that I may know thee, that i may find more grace in thy sight, and that Thou shall consider that this nation, Israel, is thy people."

Jehovah answers, “My presence shall go with thee, and I will give thee rest.”

But Moses is insistent, “If Thy presence go not with me, forget us all.”

“How shall we know? What sign will Thou demonstrate to show that I and Israel have found grace in Thy sight?”

Verses 18 - 20

Here is the sign Moses pleases for: “Show me Thy glory!”

“I will make all my goodness to pass before thee.” Listen Moses, listen Israel, “and I will proclaim the name of Jehovah before thee, and shall be gracious to whom I will be gracious, and will show mercy on whom I will show mercy.” And He then said, “Thou cannot see my face, for there shall no man see my face and live!”

Verses 21 - 23

Then Jehovah quickly added, “Behold there is a place by me, and thou shalt stand upon a rock and it shall come to pass while my glory passes by, that I will put thee in a cleft of the rock, and will cover thee with my hand, while I pass by: and I will take away mine hand, and thou shalt see my back parts: but my face shall not be seen.”

How glorious, how great; though he didn't see the face of God though he talked to Him face to face.

But oh, how great, what delight and what mercy Jehovah gives to the born again believer [who trust Christ who died for our sins, and was buried, and rose again] for we can see Jehovah and still live! How? For one of these days when we see our Lord and Saviour we can utter these words: “For God who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ” (II Cor. 4:6).

“Oh, that will be glory for me, glory for me, glory for me. For when by His grace I shall look on His face, that will be glory, yes, glory for me.”

Chapter 34

Verses 1 -4

Jehovah said to Moses to hew two tablets of stone like the ones he threw down and broke. They were the Law of God, and a new set was to be written by the finger of God. After shaping up the two stone slabs, Moses was again to walk up Mt. Sinai.

As Moses was to present himself to God, he was to be alone. Let no man be seen, but Moses, on all of Mt. Sinai, neither let the flocks nor herds before that mount.

Moses did so as God told him, and took the two tablets to Mt. Sinai where God was to meet him.

Verses 5 - 9

And Jehovah descended in a cloud, and stood by the side of Moses and He proclaimed the name of Jehovah. “The Jehovah Elohim merciful and gracious, longsuffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgressions and sin, and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children, and upon children's children, unto the third and to the fourth generation.”

Moses immediately made haste and bowed his head toward the earth and worshipped.

Now, Jehovah, go before us and among us and though Israel is a stiffnecked people, show Thyself as a forgiving God who purges sin from His people. Let us know strongly that we are forgiven, and that Thou still chooses us as thine inheritance.

Verses 10 - 17

Jehovah states He will make a new covenant. Here in this Scripture, He doesn't tell us exactly what it is, only that He will do marvels for the nation of Israel. For you shall experience things hard to be understood. I will drive out the Amorite, the Canaanite, the Hivite and the Jebusite. As I make this covenant with you, I warn you, "do not make any covenant with anyone else. These people I drive out shall be your enemies. You are to slay them, not give your children to them."

No God shall you worship but Me.

Make no covenants with the people now occupying your inheritance — slay them. Tear their gods to pieces — remember Aaron and the golden calf — no molten images along with the graven images are not to be tolerated.

Verses 18 - 35

I want you to solemnly observe the feast of unleavened bread along as you observe the Passover. Seven days are you all to eat unleavened bread in the month of Abib (April) beginning the 15th day of the month and for the seven days. This month Abib is the beginning of your new year, for it was the month you left Egypt for the promise land.

Every first manchild shall be mine as also the firstborn among the cattle, whether ox or sheep, that is a male. The firstling of a donkey may be redeemed by a lamb as an offering to God. If the donkey is not redeemed, then its neck is to be broken. All the firstborn among mankind shall be Jehovah's and shall be redeemed (except of the tribe of Levi). None shall appear before God empty.

Back to the Sabbath. Six days you are to work, but the seventh day you shall rest in earing time (plowing) or harvest, the Sabbath must be kept.

Thou shalt also observe the Feast of Weeks and the first fruits of wheat harvest. None of the sacrifices were to be observed with leaven (leaven in the Scriptures always is used as a type of sin).

None of the flesh that is offered such as the Feast of the Passover shall be cooked and none left unto morning. What is left must be burned.

The feast of first fruits was that on the first day of the week after the first regular Sabbath after Passover, the first fruits were to be gathered and taken to the place God shall choose (which came to be Jerusalem) — first fruits of the fields, of the vines, of the trees were to be carried to that chosen place of God's selection, and be given to the Priests and to remaining members of the tribe of Levi.

"Thou shalt not cook a kid in his mother's milk." To do so shows mockery. To take a goat away from its mother is one disappointment to the mother, but the irony of it is then to cook it in the milk, had he been allowed to live, that rightfully belongs to him — then get some other milk to cook the yearling.

Thrice a year the men were to report to the LORD: (1) at the feast of Passover, (2) at the feast of Pentecost, and (3) at the feast of Tabernacles.

Moses was on Mt. Sinai his second visit for 40 days and nights. He ate nothing and drank nothing. He had stamina, and he was over 80 years old.

Verses 29 - 31

God wrote again the Law Israel must obey on two different stones, for Moses had broken the first pair.

When Moses came down with the new tables of the Law, that he wist not (did not know) that his face shone as he talked to Him.

So Moses talked with the rulers of the congregation (his face wrapped in a veil) so that he could talk with them of great things God had in store for forgiven Israel which he commanded.

But Moses then went in the Tabernacle with his face unveiled — later, leaving the presence of God, he talked to the people his veil was covered.

“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 Cor. 3:14)

Here we find that Moses is the type of the Law, and the reason why he placed a veil over his face he didn't want the people to notice that the brightness over his face was diminishing — fading out.

Oh, the Law was good and spiritual but the Law has never saved anyone. It has faded out, the time of its use is to reveal man his sin, the helplessness of the Law to take away sin, and to reveal the perfect Saviour, the Lord Jesus Christ. “Wherefore he is able to save to the uttermost them that come unto God by him” (Hebrews 9:25).

Chapter 35

Verses 1 - 5

The keeping of the Sabbath again is stressed for Jehovah's people, Israel. “Six days they were to work,” what could they do during those six days while in the desert? What was there to do? They didn't have to plow, to sew, to reap during those 40 years in the wilderness.

Was there any building of barns and homes to be built while they journeyed? We have to agree that most of the Laws of God were made in the desert to be observed when they reached their possessions in the promise land.

Their sleeping and resting quarters were their tents. Their food was manna, and water was supplied for the 40 years of their stay, then the flesh they ate was the quail supplied by Jehovah.

To keep house, and to till the land was out of the question. They did cook and the wood they used were the sticks for their fire on the Sabbath.

Verses 4 -5

Moses announced the beginning and finishing of the Tabernacle. Remember Israel was now a rich people, gained from the Egyptians as they were leaving Egypt. And they were going to be honored in the helping of the construction of the Tabernacle to give freewill offerings of that

they possessed. This may be new to most of our thinking, but the Jewish people as a whole are the biggest “givers” in the world. There is no one like them. They are ready always to give out of their charity box at any request made by anyone of their need. They are the biggest givers in their communities toward the building of a new hospital or library and the such. Only this, they have taught that “charity delivers from death” meaning, the more they give to their synagogue or to people in need and such things, the more they have a chance to go to heaven. But the Word of God teaches that even charitable giving cannot entice Jehovah to save their soul. “Not of works” lest any man boast in his good works. Salvation was wrought out on the Cross of Christ when Messiah Jesus died for our sins according to the Scriptures and that He was buried and rose again according to the Scriptures, and the only thing that Jews and Gentiles must do is to accept the Lord Jesus Christ as their Saviour trusting that Messiah Jesus did pay for our sins by His death and justifies us by His resurrection. It is wholly by our faith, trust, in Him. “Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration and renewing of the Holy Ghost” (Titus 3:5).

“Which he shed on us abundantly through Jesus Christ our Saviour; That being justified by his grace, we should be made heirs according to the hope of eternal life.” (Titus 3:6, 7)

Verses 6 - 29

Out of a willing heart, Israel was to bring such things to Jehovah: gold, silver, and brass (bronze). And blue, and fine linen, and goats’ hair.

“And rams’ skins dyed red, and badgers’ skins, and shittim wood, and oil for the light, and spices for anointing oil, and for the sweet incense, and onyx stones, and stones to be set for the ephod, and for the breastplate. And every wise hearted among you shall come, and make all that the LORD hath commanded; The tabernacle, his tent, and his covering, his taches [hooks or clasps], and his boards, his bars, his pillars, and his sockets, The ark, and the staves thereof, with the mercy seat, and the vail of the covering, the table, and his staves, and all his vessels, and the shewbread, the candlestick also for the light, and his furniture, and his lamps, with the oil for the light, 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, the altar of burnt offering, with his brasen grate, his staves, and all his vessels, the laver and his foot, the hangings of the court, his pillars, and their sockets, and the hanging for the door of the court, the pins of the tabernacle, and the pins of the court, and their cords, 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 35:7-19)

After hearing this appeal, the congregation of Israel departed from the presence of Moses. But they returned every one whose hearts were stirred. And they came both men and women whose willing hearts encouraged the rest, we know. We know they gave their gold and jewels, their cloth of blue, purple, and scarlet were given to Jehovah. Silver and brass were added to the holy piles of clothing.

And of all things, these great boards of wood that were placed together for the rooms of God’s tabernacle were dedicated to Jehovah. Now these great boards were made of arcaia wood 15 feet long standing up, and 2 1/4 feet wide. Now there were no trees in the wilderness. Where did they get them? No, there were no trees in the desert — these boards must have been brought out with them as gifts of the Egyptians.

Verses 25 - 29

The wise women did spin their thread and brought that which was blue, and purple, and scarlet, and of fine linen. And some of the women spun thread from goats' (black) hair.

Now the wealthier Jewish people brought onyx stones and precious stones to be set in the ephod, for the breastplate. Spice and oil for the light, and for the anointing oil, and for the sweet incense. All these gifts were given only from willing hearts.

Verses 30 - 35

Moses pointed out Bezaleel as the one Jehovah had prepared for the designing and completing all manner of thing for the Tabernacle. He raised another workman filled with the spirit to work alongside of him. His name was Aholiab. To these men were given the drawings of the Tabernacle and the wisdom to follow God's instruction. They performed greatly on the design designated by Jehovah.

Chapter 36

Verses 1 - 7

We find that those whom God had chosen for the performance of making the Tabernacle a work of beauty, were given all the things which the people of Israel had freely given, and their conclusion was, "The people have brought more than is needed for the Tabernacle." So the people were restrained from bringing. For the stuff they had was sufficient for all the work to make it and too much.

What a way for a congregation to raise funds for a sanctuary today. We know of one synagogue which begged their Rabbi to allow the congregation to give during their service for a new building for the young people. The Rabbi said they could give for four minutes. He began the four minutes, and before the third minute, the Rabbi told them, "No more giving. The amount has been raised in less than three minutes!" Yes, they are the greatest givers today. It has been illustrated in America's Jews giving to the nation of Israel in their stand against the Arabs.

Verses 8 - 13

The linen curtains were the first to be made.

Verses 14 - 19

Then the curtains of goat's hair were finished next. The rams' skin dyed red, and the cover of badger (some say seal) skins were finished.

Verses 20 - 23

The boards and sockets soon came into being.

Verses 24 - 30

Under each board were two sockets of silver places. Silver is noted in the Scriptures as the type of God's salvation. Yes, the boards of wood (speaking of Christ's humanity) overlaid with gold (speaking of Christ's deity) rest in sockets of silver salvation.

Verses 31 - 34

There were bars of wood overlaid with gold that coupled the wooden boards together.

Verses 35 - 36

The inner vail which separated the Holy of Holies from the Holy Place was made of blue and purple, and scarlet and fine twine linen with cherubim made of cunning work. The roof (or first covering of the Tabernacle) was made exactly the same as the vail. There were four pillars of wood overlaid with gold. Their hooks were of gold, and he cast for them sockets of silver.

Verses 37 - 38

This outer vail (door) was made of blue, purple, scarlet, and fine twisted linen. This curtain had five pillars, overlaid with gold, as well as their hooks, but their sockets were made of brass.

Chapter 37

Verses 1 - 5

The Ark

Bezaleel made the ark of acacia wood (speaking of Christ's humanity) 3 3/4 feet long 2 1/4 feet high. And he overlaid it within and without with pure gold, and a crown of gold to it round about. He cast for it four rings of gold (Christ's deity) to be set by the four corners of it, even two rings upon the one side, and two rings on the other side of it.

He made staves of acacia wood, overlaid them with gold, and he placed the staves into the rings by the sides of the ark to bear the ark.

Verses 6 - 9

The Mercy Seat

Then, from pure gold, he made a lid (a covering) called the mercy seat. It was 3 3/4 feet long, 2 1/4 feet wide, and he made two cherubim of gold beaten out of one piece with the lid, and one cherub was at the end of one side, and the other cherub at the other end.

And the two cherubim spread out their wings on high and faced each other and overshadowed the mercy seat.

The Table of Showbread

And Bezaleel made the table of showbread out of acacia wood: 3 feet was the length of it, and 1 1/2 feet was the breadth of it 2 1/4 feet high. He overlaid it with pure gold, and made thereunto a crown of gold round about the edges. A rim 4 inches high was constructed around the edges of the table, with a golden molding along the rim. Then he cast four rings of gold and placed into the four table legs, close to the molding, to hold the carrying poles in place. And he made the staves of acacia wood and overlaid them with gold to bear the tables.

And he made the vessels which were upon the table; its dishes, and its spoons, and its bowls, and its covers to cover withal, of pure gold.

Verses 17 - 24

The Golden Lampstand

Bezaleel made the lampstand of pure gold: of beaten work: its shaft, its branches, its bowls, its knops, its flowers, were fashioned out of the one lump of gold.

And six branches going out of the sides thereof: three branches of the lampstand out of the

one side thereof, and three branches of the lampstand out the other side out of the other side thereof; three bowls made he after the fashion of almonds in the branch, a knop [knob or bulb], 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 lampstand.

And in the lampstand were four bowls made like almonds, his knop and his flower. And a knop under two branches of the same. Their decoration and branches were of one piece of pure gold. Then he made the seven lamps at the end of the branches, the snuffers, and the ash trays (snuff dishes) all of pure gold. The entire lampstand weighed 107 pounds, all of pure gold.

Verses 25 - 28

The Incense Altar

The incense altar was made of acacia wood. It was 18 inches square and 3 feet high. The horns were made of the same. And he overlaid it with pure gold, both the top of it, and the sides thereof round about. He overlaid it all with pure gold and ran a gold molding around the edge. He made also two rings of gold 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. And he overlaid the staves with pure gold.

The complete altar speaks to us of the intercession of our beloved High Priest, the Lord Jesus Christ, who makes intercession for us daily as we are accused by Satan daily (Heb. 7:25).

Verse 29

The Anointing Oil

And he made the holy anointing oil and the pure incense of sweet spices, according to the techniques of the most skilled perfumers.

Chapter 38

The Altar of Burnt Offering

This was known as the Brazen (or Bronze) Altar and was the most used and contacted of all the other pieces of Tabernacle put together. This is where the individual Israeli could meet God as far as his dedication and separation was concerned. Also, things such as an offering where he and his God could celebrate together in perfect fellowship known as the peace offering; then here was the altar for his sins and transgression that separated the Jewish man from his holy God.

Verses 1 - 7

He made the altar of burnt offering out of acacia wood overlaid with brass. It was 7 1/2 feet square at the top and 4 1/2 feet high. There were four horns at the four corners with four at each corner. All of it was made of brass.

Then Bezaleel made utensils to be used with the altar — the pots, shovels, basins, meat hooks, and fire pans all of brass. Then he made brazen grating of network that rested upon a ledge that was halfway up (in the fire box). Four rings for the four ends of the grate of brass to be places for the staves. There, too were made of acacia overlaid them with brass, and put the staves into the rings on the side of the altar, to bear it withal. He made the altar hollow with boards.

Verse 8

The Laver of Brass

And he made the laver of brass and the foot of it was brass of the looking glasses of the women assembling, which congregated at the door of the Tabernacle.

Verses 9 - 17

The Court

The court was open, but surrounded by a 7 1/2 feet high curtain, 150 feet long, and 75 feet wide. The curtain on the south side southward was made of fine twined linen 150 feet long. The pillars were 20, and their brazen sockets, twenty; the hooks of the pillars and their fillets were of silver.

And for the west side were hangings of 75 feet; their pillars 10, their sockets 10. The hooks and their fillets were of silver.

The north side had the same dimensions of the south side with 20 pillars, and their sockets of brass were 20. The hooks of the pillars and their fillets [bands] of silver.

And the east side eastward 75 feet in length. The hangings of the one side of the gate were 22 1/2 feet wide, and the other hanging of the other side of the gate was 22 1/2 feet wide also. Their pillars were on each side 3 and their sockets 3.

The drapes or the curtains were of fine twined linen. The sockets were of brass; the hooks of their fillets of silver. The top of the pillars were overlaid with silver. And the rods to hold up the drapes, curtains, were solid silver.

The Gate of the Court

The hanging for the gate of the court was made of fine twined linen beautifully, embroidered with blue, purple, and scarlet thread.

It was 30 feet long and 7 1/2 feet wide, just the same as the drapes (curtains) composing the walls of the court. Their pillars were four; their hooks of silver, and the bases were brass, hung upon hooks of silver. The tops of the tops (pillars) were of silver also.

Verse 32

All the nails used in constructing the Tabernacle were made of brass.

This is the sum of the tabernacle, even 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.

Bezaleel the son of Uri, the son of Hur, of the tribe of Judah, made all that Jehovah commanded Moses with Bezaleel was Aholiab son of Ahisamach of the tribe of Dan, an engraver, and a cunning workman, and an embroider in blue, and in purple, and in scarlet, and fine linen.

All the gold that was used in all the work of the Holy Place, even the gold of the offering, were 3,140 pounds. All of which was used throughout the tabernacle.

The amount of silver used is 9,575 pounds, which came from the fifty cent head tax collected from all those registered in the census who were 20 years or older, a total of 603,550 men. The bases for the frames of the sanctuary walls and for the pillars supporting the veil required 9,500 pounds of silver — 95 pounds for each socket. The silver left over was used for the posts (pillars) and to overlay their tops and from the rods and hooks.

The people brought 7,540 pounds of brass which was used for casting the bases for the post

at the entrance of the Tabernacle and for the brazen altar, the bronze grating, and all the vessels of the altar.

And the sockets of the court about, and the sockets of the court gate, and all the pens of the tabernacle, and all the pens of the court round about.

Chapter 39

Verses 1 - 3

Bezaleel and Aholiab were the two chief workers in blue, purple, scarlet, and at this moment made clothes of service in the Holy Place, and made the holy garments for Aaron; as Jehovah commanded Moses.

And he made the ephod, gold, blue, and purple, and scarlet, and fine twine linen. I've wondered how the seamers put gold into clothes, haven't you? Well, right here in this verse, vs. 3, God tells us how they made it possible to sew gold thread into the garments of Aaron — they beat 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: there you are!

Verses 4 - 7

They made shoulder pieces for the ephod, joined to it at its two edges. And the skillfully woven sash on it to gird it on was of the same piece and workmanship with it, of gold, blue, purple, and scarlet stuff, and fine twined linen, as the Lord commanded Moses.

And they prepared the onyx stones enclosed in settings, ouches [settings] of gold filigree and engraved as signets and engraved with the names of the sons of Israel.

And he put them on the shoulder pieces of the ephod, to be stones of memorial or remembrance for the Israelites, as the Lord had commanded Moses.

Verse 8

Bezaleel made the breastplate skillfully, like the work of the ephod, of gold, blue, purple, and scarlet stuff, and fine twined linen.

Verse 9

The breastplate was a (hand's) span square, when doubled over (making a pocket, where the urim and thummim could be placed).

Verses 10 - 14

And they set it in four rows of stone; a sardius, a topaz, and a carbuncle made the first row; the second row, an emerald, a sapphire, and a diamond; the third row, a jacinth, an agate, and an amethyst; and the fourth row, a beryl, an onyx, and a jasper; they were enclosed in settings of gold filigree.

There were twelve stones with their names according to those of the sons of Israel as to their birth.

Verses 15 - 20

And they made (at the ends) of the breastplate twisted chains like cords, of pure gold. And they made two settings of gold filigree and two gold rings which they put on the two ends of the breastplate. And the other two ends of the twisted cords or chains of gold they put on the two

settings and put them on the shoulder pieces of the ephod in front. They made two rings of gold, and put them on the two ends of the breastplates on the inside edge of it, next to the ephod.

“They made two (other) gold rings and attached them to the two shoulder pieces of the ephod underneath in front, and its joining above the skillfully woven band of the ephod.”

Verses 21 - 22

They bound the breastplate by its rings to those of the ephod with a blue lace, that it might be upon the skillfully woven band of the ephod, and that the breastplate may not be loosed from the ephod; as Jehovah commanded Moses. And he made the robe of the ephod of woven work, all of blue.

Verses 23 - 26

There was an opening (for the head) in the middle of the robe, like the hole in a coat of mail, with a binding around it, that it should not be torn. On the skirt of the robe, they made pomegranates of blue, purple, and scarlet stuff and twined linen. And they made bills of pure gold, and put (them) around between the pomegranates upon the skirts of the robe: a bell and a pomegranate, a bell and a pomegranate, round about on the skirts of the robe for ministering; as Jehovah commanded Moses.

Verse 27

And they made the long and sleeved tunics woven of fine linen, for Aaron and his sons. And the turban and the ornamental caps of fine linen, and the breeches of fine twined linen.

Verse 29

The girdle or sash of fine twined linen, and blue, purple, and scarlet embroidery; as Jehovah commanded Moses.

Verse 30

They made the plate of the holy crown of pure gold, and wrote upon it an inscription like the engraving of a signet, HOLY TO JEHOVAH. They tied it to a lace of blue, to fasten it on the turban above, as Jehovah commanded Moses.

Verse 32

Thus all the work of the Tabernacle of the tent of meeting was finished; according to all that Jehovah had commanded Moses.

Verse 33

And they brought the completed Tabernacle to Moses, the tent and all its furnishings: its clasps, its boards, its bars, its pillars, its sockets, and the covering of ram skins made red, and the covering of porpoise skins, the veil of the screen; the ark of the testimony, its poles, and the mercy seat.

Verses 36 - 39

The table and all its utensils, and the showbread; the pure lampstand and its lamps, with the lamps set in order, all its utensils, and the oil for the light.

The golden altar, the anointing oil, the fragrant incense, and the hanging for the door of the tent. The bronze altar and its grate of brass, its poles, and all its utensils; the laver and its base.

Verse 40

The hanging of the court, its pillars, and sockets of brass, and the screen for the court gate, its cords, and pegs, and all the utensils for the service of the Tabernacle, for the tent of Meeting (of God with His people) Exodus 29:42,43.

Verse 41

The finely worked vestments for ministering the holy place, the holy garments for Aaron the priest, and the garments of his sons to minister as priest according to all that Jehovah had commanded Moses, so the Israelites had done all the work.

Verse 42

And Moses inspected all the work, and behold, they had done it; as Jehovah had commanded, so had they done it. And Moses blessed them.

Chapter 40

This last chapter of the book of Exodus illustrates the fullness of God's acts and the purpose of everything He proposes.

Our God is God. He is holy. He is complete in dealing with sinners, and he is complete in his dealing with His saints. He shows He is complete in His dealing with Israel, and complete when He deals with the gentiles.

His work is complete. His word is complete. He is complete in everything He proposes.

In chapter 40:2, He tells Moses now is the time to erect the Tabernacle, and start believing that I am God. The building of such a Tent of Meeting proved to every person of Israel that God was the greatest who ever lived or could live.

On this first day of the first month (new year), He commands that Israel start erecting the Tabernacle. Now in the 17th verse we read:

“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.” (Ex. 40:17)

It took a whole year to erect such a tent of meeting such a long time to fulfill God’s commandment. But look at the book of Hebrew 9:18-22, and we can see the reason why it took so long.

“Moreover he sprinkled with blood both the tabernacle, and all the vessels of the ministry.” (Heb. 9:21)

“All the vessels of the ministry” had to be cleansed and dedicated to God by blood.

Look at the wall of the sanctuary — it, itself, had to be cleansed by blood, and look at the thousands of pens that were used, and the cords that tied the wall of linen up, and the hooks of silver and brass that held the curtains by these hooks. Every hook, every pen, every curtain — everything! — such as the spoons that were used at the Brazen Altar, all the utensils; everything, individually, had to be prayed over and washed by blood of purifying, and then the same had to be washed with water.

It is endless to speak of every bit of furniture, the millions of things that had to be washed by water. Think of the much water and blood that had to be added to the sacrifices as men offered unto God his burnt offerings, peace, and sin and trespass offerings, while the counting and water — blood dedications of the smallest to the larger piece of the Tabernacle were being accomplished.