

CONCISE BIBLE NOTES

THE BOOK OF EXODUS

CHAPTERS 1 – 23

Dr. Stanford E. Murrell



The Plagues on Egypt

Special Note

This particular study in the book of *Exodus* focuses attention on the journey of the Hebrew people from the Land of Bondage to Canaan. This is not an exhaustive study of *Exodus* but it does draw attention to those events which brought Israel out of Egypt and into Canaan.

1 Corinthians 10:11

*“Now all these things happened unto them for ensamples:
and they are written for our admonition,
upon whom the ends of the world are come”.*

"The new is in the old contained; the old is by the new explained."

Augustine

EXODUS 1

Date of Writing:	1400 BC
Themes:	Servitude, Salvation, and Service
Divine Author:	God the Holy Spirit
Human Author:	Moses
Setting:	On the borders of Canaan
Time Period:	One month

From Egypt to Canaan

1 Now these *are* the names of the children of Israel, which came into Egypt; every man and his household came with Jacob.

1:1. Exodus. The title of the Masoretic text is derived from the Greek translation of the Old Testament called, the Septuagint, because traditionally, it was supposed to have been made by seventy men. In the Hebrew text there is no title only the opening words, “*And these are the names of the sons of Israel*”. It is a continuation of Genesis.

1:1. The word “now” in verse one is in the Hebrew the word “and”. Nevertheless, “*exodus*” means literally, “a way out” [Gk. *hodos*, “a way”; *ek*, “out”].

1:1. children of Israel. When Israel first went down into Egypt, it went as a family unit of about seventy or seventy-five souls. After four hundred years in the land of bondage, the people had grown to form a nation. The story of Israel’s redemption from bondage in Egypt is spiritually the story of the believer’s deliverance by Jesus Christ from bondage to sin. In 1 Corinthians 10:6 the apostle Paul speaks of the example the church finds in the experiences of the nation Israel. “*Now these things were our examples, to the intent we should not lust after evil things, as they also lusted.* What happened to Israel was destined to be an example to the church. *1 Corinthians 10:11 Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come.* The apostle Paul says that what was written was for “our learning”, the learning of the church. *Romans 15:4 For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope.*

2 Reuben, Simeon, Levi, and Judah,

3 Issachar, Zebulun, and Benjamin,

4 Dan, and Naphtali, Gad, and Asher.

5 And all the souls that came out of the loins of Jacob were seventy souls: for Joseph was in Egypt *already*.

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

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

1:7. fruitful. This word is found in Genesis 1:21 and in Genesis 12. God fulfilled His promise to the patriarchs. There might have been as many as two million to come out of Egypt based on population studies (see Malthus).

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

1:8. Egypt. Egypt is a tableland of sand. However, because the Nile river flows for five hundred miles down into the Mediterranean, and because it overflows every year with the water that comes down from the highlands in Central Africa. Each year the river overflows and floods for about seven miles on each side of the Nile so that it becomes some of the most fertile land in all of the world. Egypt becomes a symbol of worldliness and prosperity with little need for excessive labor. But when people prosper, they tend to forget the Lord.

9 And he said unto his people, Behold, the people of the children of Israel *are* more and mightier than we:

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

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

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

1:12. afflicted them. Nations forget the good that others have done for them.

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

1:13. rigour. Labor camps gave way to secret genocide which in turn became open genocide and at the height of persecution, a pogrom. So the Israelites learned the blessing of suffering. The Lord is not enjoyed until we turn from animalistic activity. *“God whispers to us in pleasures, He speaks in our conscience, He shouts in our pains”* (C. S. Lewis). If the Lord cannot speak to us in labor or in our conscience, He will get our attention through suffering.

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

15 ¶ And the king of Egypt spake to the Hebrew midwives, of which the name of the one *was* Shiphrah, and the name of the other Puah:

1:15. midwives. Those who fear God will not kill babies, they will not perform abortions, early or late term.

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

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

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

19 And the midwives said unto Pharaoh, Because the Hebrew women *are* not as the Egyptian women; for they *are* lively, and are delivered ere the midwives come in unto them.

1:19. Pharaoh. By way of typology, Pharaoh is Satan, and Satan is stupid when it comes to spiritual matters. The midwives obviously made up a story but Pharaoh accepted it.

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

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

1:21. houses. The Lord honored the midwives with families of their own. Question: "How could God have blessed the midwives when they lied?" In the fifth century, Augustine thought about this and wrote a work called, *De Mendaci* or "*Concerning Lying*". Today this question is discussed under situation ethics. Augustine decided it is always wrong to lie but God blessed the women because their lying was an expression of their fear of God. Faith is not always a perfect faith. Rahab did the same thing. She lied. And yet she is listed in Faith's Hall of Faith. God blessed her not because she lied but because she was moved by faith. God sovereignly uses sin including the sin of Deicide (Acts 2).

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

EXODUS 2

The Rise of a Prophet Exodus 2:1-9

1 And there went a man of the house of Levi, and took *to wife* a daughter of Levi.

2:1. In Exodus 2 there is the story of God's providential control of history (2:1-22), the sovereign mercy in covenant (2:24), and the concern of God for His suffering people (2:11, 23).

2:1. In the New Testament, the events of Exodus 2 are referenced twice: Acts 7:17ff and Hebrews 11:23ff.

2:1. Levi. Moses was from the tribe of Levi, the priestly line.

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

2:2. *goodly child*. The beauty of Moses was outward and inward. Acts 7:20 says Moses was "*fair to God*". And Hebrews 11:23 says he was a "*proper child*", that is "*a godly child, a fair to God child*".

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

2:3. slime and pitch. The little ark, like that of Noah, was waterproof. Moses was placed in the water so that his parents could say they had honored the letter of the law of the land. Pharaoh had commanded that every son born was to be cast into the water (Exodus 1:22), so Moses was cast into the water.

4 And his sister stood afar off, to wit [know] what would be done to him.

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

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

2:6 Hebrew's children. Here is an example of Job 5:13 being fulfilled.

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

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

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

The Adoption of Moses
Exodus 2:10

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

2:10. Moses. The word "Moses" is related to the Hebrew word that means, "*to draw*." Moses was the third child of Amram and Jochebed. His father married his aunt. They had Miriam, Aaron, and then Moses. For forty years Moses was in the royal palace and so was learned or trained in all the wisdom of Egypt (Acts 7:22).

The Sincere but Misguided Actions of Moses
Exodus 2:11-16

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

12 And he looked this way and that way, and when he saw that *there was* no man, he slew the Egyptian, and hid him in the sand.

2:12. Looked. Moses looked with compassion on the injustice of his brethren and killed the Egyptian.

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

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

15 Now when Pharaoh heard this thing, he sought to slay Moses. But Moses fled from the face of Pharaoh, and dwelt in the land of Midian: and he sat down by a well.

2:13-15. Moses fled. Stephen points out that Moses perceived at this point that the Hebrew people rejected him as Israel would one day reject the Messiah. To Stephen, Moses was a type of the rejected Christ.

2:15. Midian. The location of this area is unknown. What is known is that Moses went to the east and then went down south and east in the peninsula of Sinai. Had he taken a different route he might have been captured and sent back to Egypt for Ramses II had a treaty with the Hittites regarding fugitives.

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

2:16. priest of Midian. The Midianites were monotheists and so, in the area of religion, Moses would have felt at ease.

The Tyranny of Men over Women Broken Exodus 2:17-22

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

18 And when they came to Reuel their father, he said, How *is it that* ye are come so soon to day?

19 And they said, An Egyptian delivered us out of the hand of the shepherds, and also drew *water* enough for us, and watered the flock.

20 And he said unto his daughters, And where *is* he? Why *is it that* ye have left the man? Call him, that he may eat bread.

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

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

A Nation Sighed and A Covenant was Remembered
Exodus 2:23-25

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

2:23. sighed. It is good when a soul sighs and cries unto the Lord Jesus Christ for salvation.

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

2:24. His covenant. The goal of all history is covenantal blessing.

25 And God looked upon the children of Israel, and God had respect unto *them*.

2:25. God looked. Heb. God knew. The God who is there is the God who is not silent. But He does act according to His own plans. There is a great illustration of this concept in Mark 6. The Lord comes to those who are afraid, toiling, and in danger. The Lord will come to those who sigh for Him.

EXODUS 3

The Vision of God Exodus 3:1-6

1 Now Moses kept the flock of Jethro his father in law, the priest of Midian: and he led the flock to the backside of the desert, and came to the mountain of God, *even* to Horeb.

3:1. kept. Literally, “Now Moses was keeping the flock.” It had been happening for a long time.

3:2. the mountain of God (Heb. har haa-‘Elohiym). The traditional site at which this Divine encounter took place was “Gabel Musa” or “The Mountain of Moses” or “Moses” Mountain” but in the Hebrew is called, “the mountain of God”. This place was part of a range of mountains rising to about 7500 square feet in altitude.

3:1. Horeb. Horeb and Sinai are the same place.

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

3:2. the Angel of the LORD. This is a reference to the second person of the Trinity in his pre-incarnate ministry. Jesus Christ is the eternal Son of God and thus He is very God of very God. There are several appearances of the Angel of the Lord in the Old Testament including the one in Genesis 16:7-13. Certainly Moses considered the Angel of the Lord as a Divine Being (Exodus 3:2 with Exodus 3:4). Moses call Him, God.

3:2. burned with fire. In Scripture, fire is symbolic of judgment. It is also associated with purification and so of holiness (Genesis 3:24). In the New Testament, when the Holy Spirit was given in fulness on the Day of Pentecost, there was a purifying facet in the form of cloven or divided “tongue of fire” that sat upon each person (Acts 2:1-4).

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

The Revelation of God Exodus 3:4-6

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



Moses before the Burning Bush
Domenico Fetti, c. 1614

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

3:5. put off thy shoes. Literally, “slip off your sandals”. Normally, in the ancient world it was the servant who put off their shoes. But now Moses will become a servant (Number 12:7).

3:5. holy ground. Where God is, there is holy ground. Moses recorded God as calling it “holy ground” and Stephen repeats the expression (Acts 7:33).

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

3:1-6. *I am*. The importance of this event is magnified in the New Testament when the Lord uses it to confirm the Doctrine of the Revelation in Matthew 22:23-32. And then in the book of Acts, Stephen cites Exodus 3:1-6 in his sermon (Acts 7:30-35).

3:6. Moses hid his face. Moses did this because he was afraid to look upon God. Moses knew that no man can look upon God and live (Exodus 33:20). Not only can no man look upon God in His essential being and live but no man can see God in His essential being (1 Timothy 6:16). However, in the person of the Lord Jesus Christ, we have seen the Father (John 14:8-9).

**God's Knowledge
Becomes God's Purpose
Exodus 3:7-8**

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

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

3:8. I am come down. God will deliver His people but He will use a mediator (3:10). The Psalmist remembered how God used Moses. *Psalms 103:7 He made known his ways unto Moses, his acts unto the children of Israel.* Moses knew the “ways” of God while the children of Israel only understood or saw the “acts” of God.

3:8. filled. Hebrew, zuwb (zoob), “to flow freely (as water)”; “to overflow”.

9 Now therefore, behold, the cry of the children of Israel is come unto me: and I have also seen the oppression wherewith the Egyptians oppress them.

**The Commission of Moses
Exodus 3:10**

10 Come now therefore, and I will send thee unto Pharaoh, that thou mayest bring forth my people the children of Israel out of Egypt.

3:10. I will send thee. “One can look on into the history of the Christian era and see this great principle still working and in days of the Arian controversy, it was God working through Athanasius primarily and his defense of the ‘omoousian [homoousian] or “of the principle and the doctrine that Jesus Christ was of like-nature with God,” was of the same nature, I should say, “of God,” rather than “of like-nature with God.” The ‘omoousian [homoousian] instead of the ‘omoiousian [homoiousion], just a little, a letter difference, one letter difference in those two particular words, but all the difference in the world between doctrines. ‘ομοουσιον [homoousian]- of the same nature as the Father, omoiousian [homoiousion] - The Lord Jesus having a like-nature to the Father. That is the difference between being simply a creature and being the Creator, and Athanasius stood, he suffered a great deal as a result of it for that truth, and as a result, we are indebted to him in the Christian churches, indebted to him for fact that its teachers and preachers down through the centuries have firmly held to the doctrine of the deity of Jesus Christ.

God worked through the mediation of Augustine in undertaking to make plain, doctrine of divine grace” (S. Lewis Johnson). The Principle of Mediation continued through Augustine, Martin Luther, John Calvin, John Knox, Hudson Taylor, and George Mueller.

3:10. Thou mayest bring forth. Literally, “Bring forth my people.” In the forty years in the desert Moses had become a prepared leader. He was prepared by being married. He was prepared by being a parent. He was prepared by being a shepherd, which is a ruler. He was prepared by his deep mediations in the desert. God’s servants have a deep personal relationship with Him. Moses was also prepared by the hunger of an exile’s heart. He wanted to be with the people of God. Every Christian has the heart of an exile. We want to be with the Lord. (John 17:24; Philippians 1:23).

The Reluctant Leader Exodus 3:11-12

11 ¶ And Moses said unto God, Who *am* I, that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt?

3:11. Who *am* I. Moses was a humble man, a modest man. Gideon had the same response as did Jeremiah. When we say, “I cannot” let it be followed by “But God can!”

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

3:12. this. (Heb. *zeh*). The sign that God was going to honor the work of Moses was the burning bush (Exodus 5:1). But what is the meaning of the sign? Perhaps it is a representative of the nation Israel which is like a bush, small and insignificant. Israel is burning. God is burning all over Israel. God will judge Israel and then purify Israel. They must pass through the judgment but covenant mercy will be shown to them in time and they will survive.

The prophet Isaiah said, *Isaiah 33:14 The sinners in Zion are afraid; fearfulness hath surprised the hypocrites. Who among us shall dwell with the devouring fire? Who among us shall dwell with everlasting burnings?* The answer to Isaiah’s question is, the elect. The elect of Israel and the elect of the church shall pass through the fire and shall be purified because Christ passed through the Cross and is made perfect.

3:13. I will be with thee. Here is one of the great promises of the Bible. This promise was given to others.

Doctrine of the Promise

“I will be with thee.”

1. God promised to be with Abraham. *Genesis 26:3 Sojourn in this land, and I will be with thee, and will bless thee; for unto thee, and unto thy seed, I will give all these countries, and I will perform the oath which I sware unto Abraham thy father;*
2. God promised to be with Jacob. *Genesis 31:3 And the Lord said unto Jacob, Return unto the land of thy fathers, and to thy kindred; and I will be with thee.*
3. God promised to be with Moses. *Exodus 3:12 And he said, Certainly I will be with thee; and this shall be a token unto thee, that I have sent thee: When thou hast brought forth the people out of Egypt, ye shall serve God upon this mountain.*

4. God promised to be with Joshua on three occasions.

Before entering the Land of Promise. *Deuteronomy 31:23 And he gave Joshua the son of Nun a charge, and said, Be strong and of a good courage: for thou shalt bring the children of Israel into the land which I sware unto them: and I will be with thee.*

After entering the Land of Promise. *Joshua 1:5 There shall not any man be able to stand before thee all the days of thy life: as I was with Moses, so I will be with thee: I will not fail thee, nor forsake thee.*

Prior to the day of battle. *Joshua 3:7 And the Lord said unto Joshua, This day will I begin to magnify thee in the sight of all Israel, that they may know that, as I was with Moses, so I will be with thee.*

5. God promised to be with Gideon. *Judges 6:16 And the Lord said unto him, Surely I will be with thee, and thou shalt smite the Midianites as one man.*
6. God promised to be with Solomon. *1 Kings 11:38 And it shall be, if thou wilt hearken unto all that I command thee, and wilt walk in my ways, and do that is right in my sight, to keep my statutes and my commandments, as David my servant did; that I will be with thee, and build thee a sure house, as I built for David, and will give Israel unto thee.*
7. God promised to be with Israel. *Isaiah 43:2 When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee.*
8. The Lord Jesus has promised to never leave nor forsake His own. *Hebrews 13:5 Let your conversation be without covetousness; and be content with such things as ye have: for he hath said, I will never leave thee, nor forsake thee.*

The Name Above all Names
Exodus 3:13-22

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

3:13. What shall I say unto them? Moses is suggesting that the people have forgotten their God during their Egyptian bondage. It is possible to lose one's first love. It is also possible that the name of God changed. For example, in Genesis 16:13 Hagar gave God a new name, a new description, "Thou God seest me".

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

3:14. I AM. There is only one self-existing Being in the universe and that is God. Here is a great mystery but is the ground of God's essence including His immutability. This affirmation is the fundamental nature and Being of God. This is not a truth to be debated but to be affirmed by faith and without help. A. W. Tozer has said, "A God who must be defended is one who can help us only while someone is helping him."

3:14. I AM.

By His answer God was saying to Moses, "I AM who I AM" in order to reveal a designation of His divine personality. Contrast this to the statue of the Egyptian god, Isis where it was written, "I am the thing that is, and was, and shall be". But God is not a "thing", He is a person.

By His answer God Moses His divine eternity. He is independent of time. He has no beginning and no end.

There is also a divine ineffability in God's answer. This means there is no one like God. "Moses, you ask for a name? I AM who I AM". To whom then will you liken God? Or with what likeness will you compare Him?" (Isaiah 40:18). The answer of course is that a comparison cannot be made. God is the God of divine activity, and that too is conveyed in this answer. God was active in creation. He is active in redemption. He is active in providence.

By His answer God shows that He is a relational God. God made a covenant with Abraham, Isaac, and Jacob (Genesis 12:3) and He will keep it for His name is forever.

By His answer God reveals He is imminent and can be seen in creation (Romans 1:20), but He is also the transcendent God.

"Thou hast become to me court of deity".
 William Wordsworth

Admiring a Primrose Growing out of a Rock

"When you look at the sun and you see a yellow disk in the sky,
I hear someone crying out holy, holy, holy."

William Blake

3:14. I AM. The fullest bodily expression of the great "I AM" is seen in the Jesus Christ. Several times the Lord Jesus took this name for Himself in John 4:26, 6:20, and in 8:58.

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

3:15. LORD. YHWH. No vowels were used in writing for the Hebrew language was a language of consonants. The Hebrews did not pronounce the name of God lest they be guilty of taking the LORD'S name in vain. So the covenant name, the Tetragrammaton, the four letters word for God was changed to Lord or Adonai. "I AM", "HE IS", or "HE CAUSES TO BE", are all rooted in the verb "I AM". Yahweh is acceptable for the covenant name of God and so is Jehovah which is translated LORD in the Authorized Version. The lower case letters translated "Lord" refers to Elohim or Adonai, the substituted names for YHWH. The word can also mean simply master, like lord, sir.

3:15. the God of Abraham. This expression is used thirteen times in Scripture in relation to His covenant. God does not have a name but He does have a designation. God is impossible to define absolutely but relatively He is the covenant keeping God of Abraham, the God of Isaac, and the God of Jacob.

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

3:16. gather the elders. Moses was to leave Midian and return to the Hebrew people where the Israelites were led by a body of men.

3:16. I have surely visited you. This expression means, "I have shown concern for you".

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

18 And they shall hearken to thy voice: and thou shalt come, thou and the elders of Israel, unto the king of Egypt, and ye shall say unto him, The LORD God of the Hebrews hath met with us: and now let us go, we beseech thee, three days' journey into the wilderness, that we may sacrifice to the LORD our God.

19 ¶ And I am sure that the king of Egypt will not let you go, no, not by [except by] a mighty hand.

3:19. I am sure. There is in God not only divine foreknowledge but divine sovereignty of certainty.

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

3:20. Wonders. The wonders of God are the miracles of God. George McDonald said, "The miracles of Jesus were the ordinary works of his Father, wrought, small and swift that we might take them in."

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

3:21. I will give this people favour. If it was not wrong for the LORD to cause the Egyptians to favor the Hebrew people, neither is it wrong for Him to favor one people above another. He does no wrong.

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

EXODUS 4

The First Sign The Sign of the Rod Exodus 4:1-5

1 And Moses answered and said, But, behold, they will not believe me, nor hearken unto my voice: for they will say, The LORD hath not appeared unto thee.

4:1. And Moses answered. Moses was a man who was reluctant to obey the Lord. He gave an excuse from false humility in Exodus 3:11 asking, “*Who am I?*” And in Exodus 4:10 he mentions that he is not an eloquent man for he is “*slow of tongue*”. The answer of course is that Moses is no-one in and of himself. But then, his commission and his mission is not about himself but about God. God will be with Moses. God will deliver Israel from the land of bondage. So this excuse is frivolous. In addition, Moses was not as slow of speech as he pretended. In Acts 7:22 We read, “*And Moses was learned in all the wisdom of the Egyptians, and was mighty in words and in deeds*”.

2 And the LORD said unto him, **What is that in thine hand?** And he said, A rod.

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

4:3. a serpent. Surely the Lord has a wonderful sense of humor. If Moses needs great signs to believe, God will give Him a moment to remember.

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

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

The Second Sign The Sign of the Leprous Hand Exodus 4:6-8

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

7 And he said, **Put thine hand into thy bosom again.** And he put his hand into his bosom again; and plucked it out of his bosom, and, behold, it was turned again as his *other* flesh.

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

**The Third Sign
The Sign of Turning Water into Blood
Exodus 4:9**

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

Three Signs of Authenticity

First Sign	The rod that became a serpent.	Exodus 4:1-5
Second Sign	The hand that became leprous.	Exodus 4:6-8
Third Sign	Turning water into blood.	Exodus 4:9

4:9. Only the water taken out of the Nile River and poured upon dry land was to become blood.

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

4:10. I *am* not. The arrogance and self sufficiency of Moses has been replaced over the past forty years in Midian with self-basement so that now Moses confesses he is insufficient to do the work of the LORD. But then, who is? *2 Corinthians 3:5 Not that we are sufficient of ourselves to think anything as of ourselves; but our sufficiency is of God;*

11 And the LORD said unto him, **Who hath made man's mouth? Or who maketh the dumb, or deaf, or the seeing, or the blind? Have not I the LORD?**

4:11. And the LORD said. Despite the lack of faith in Moses, the LORD is patient with Moses and answers his objections. *Psalms 94:9 He that planted the ear, shall he not hear? He that formed the eye, shall he not see?*

4:11. or the blind. The LORD does not hesitate to take responsibly for all of His creation including deformity and death.

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

13 And he said, O my Lord, send, I pray thee, by the hand *of him whom* thou wilt send.

**Five Excuses of Moses
for not Serving God**

- Exodus 3:11 False humility
- Exodus 3:13 The people will not know the God of whom he speaks
- Exodus 4:1 The people will not believe he has been sent of the LORD
- Exodus 4:2 He lacks social and intellectual sophistication
- Exodus 4:14 A pious defense in the act of blatant disobedience

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

4:14. the anger of the LORD. This expression is used several times in the Old Testament to indicate the Lord's displeasure with individuals and with the nation of Israel. In His anger God moved in a variety of ways. Here, the LORD is willing to replace Moses with Aaron as His spokesperson before Pharaoh. "If we refuse our powers, they atrophy. If we lose our opportunities, they depart" (S. Lewis Johnson).

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

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

17 ***And thou shalt take this rod in thine hand, wherewith thou shalt do signs.***

4:17. With all of the excuses of Moses, his fundamental problem was that he simply needed to learn to believe the Word of God. Lack of faith in the Word of God has always been a fundamental problem. Adam and Eve failed to believe the Word of God and plunged all of humanity into moral and spiritual darkness. The psalmist wrote, "*I believed therefore have I spoken: I was greatly afflicted*" (Psalm 116:10). The apostle Paul meditated on that passage and cited it in 2 Corinthians 4:13. The apostle had learned to believe the Word of God. In Acts 27:25 Luke remembered how Paul had said in the midst of a difficult stormy situation, "*Wherefore sirs, be of good cheer: for I believe God that it shall be even as it was told me.*" Moses needed to believe the Word of God, as we all do as Christians.

4:17. signs. God gives to Moses signs which are something different than wonders or mighty miracles. The Egyptians understood might wonders for the people loved magic arts. The priests of Israel were able to perform great feats of magic. So what the people of Israel needed was something beyond a mighty wonder, they needed a sign filled with spiritual significance. God gave them three: the sign of the rod, the sign of leprosy, and the sign of the Nile River being turned into blood.

**Moses Returns to Jethro
before Returning to Egypt
Exodus 4:18-19**

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

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

4:19. And the LORD said. With these final words the conversations with God ended. Moses started on his return to Midian, no doubt, reflecting on all that was said and done. He had seen the LORD. He had heard the voice of God. He had witnessed a bush not consumed. He had been given the ineffable name of God. He had picked up a serpent by the tail. He had seen his hand changed into leprosy and then healed. He had been told that one day he would turn the Nile River into blood. He had been reminded that God was going to use him as His personal spokesperson to Pharaoh. And Moses had remembered that once he had been asked, “who made thee a prince and a judge over us?” Ironically, the LORD was actually going to make him a prince and a judge over Israel.

**From the Place of Exile to the Palace of Pharaoh
Exodus 4:20-31**

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

4:20. his sons. Gershom is the first son, Eleazar is the second son.

God Predetermined to Harden Pharaoh’s Heart

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

4:21. I will harden his heart. God will harden Pharaoh’s heart (cf. Exodus 3:19).

22 And thou shalt say unto Pharaoh, Thus saith the LORD, Israel is my son, even my firstborn:

4:22. my son. God calls Israel, “My people” in Exodus 3:7. Here the LORD calls Israel, “My son”. Israel was an elect people (Israel 45:4), and the LORD’S firstborn. If Pharaoh will not let the LORD’S firstborn go then the LORD will kill Pharaoh’s firstborn. In this way the law of retaliation (*lex talionis*), is satisfied.

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

**The Night God Sought to Kill Moses
Exodus 4:24-26**

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

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

26 So he let him go: then she said, A bloody husband *thou art*, because of the circumcision.

4:26. circumcision. A covenantal act of obedience had not been carried by Moses with regard to Gershom. Circumcision had been commanded in Genesis 17. Paul says in Romans 4 that circumcision was an outward sign of an ideally inward righteousness. So Zipporah circumcised her child and Moses lived. After this, Moses sent her home with the children so that she lived with Jethro, her father. Later, after the children of Israel had come out of Egypt, Zipporah rejoined Moses (Exodus 18). Had Moses initially obeyed the Lord in this matter, he might not have been placed under the sin unto death. *Hebrews 12:1 Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us,*

**The First Encounter with Pharaoh
Exodus 4:27-6:1**

27 ¶ And the LORD said to Aaron, **Go into the wilderness to meet Moses. And he went, and met him in the Mount of God, and kissed him.**

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

4:28. Moses told Aaron. Moses and Aaron had much to catch up on after forty years. Aaron had not seen Zipporah or the family of Moses. Moses had not seen their sister Miriam in many years. But most of all they talks of the things of the Lord. Moses told Aaron about the burning bush, the signs, the covenantal promises, his divine commission, and the land to which they would one day go. He also warned Aaron of Pharaoh's resistance.

29 ¶ And Moses and Aaron went and gathered together all the elders of the children of Israel:

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

4:30. Aaron spake. Aaron did speak for Moses, but not for long. Soon after this Moses resumed speaking on behalf of the Lord and Aaron went back to a supportive role.

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

4:31. And the people believed. One evidence of a man's divine call to preach is confirmation by the church. It is a good sign when a man speaks and people respond and worship.

4:31. bowed their heads. Because the people believed they prayed.

EXODUS 5

The First Encounter of Moses and Aaron with Pharaoh Exodus 5:1-13

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

5:1. Stephen spoke of this moment as the time of the promise drawing night (Acts 7:17). God ordains not only what will come to pass, when events will come to pass, but the means by which they will come to pass.

5:1. Pharaoh. The pharaoh of the Exodus Generation was probably Ramses II.

2 And Pharaoh said, Who *is* the LORD, that I should obey his voice to let Israel go? I know not the LORD, neither will I let Israel go.

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

5:3. lest He fall upon us. The grace of God's warning of judgment precedes the execution of Divine judgment.

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

5 And Pharaoh said, Behold, the people of the land now *are* many, and ye make them rest from their burdens.

6 And Pharaoh commanded the same day the taskmasters of the people, and their officers, saying,

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

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

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

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

5:10. I will not give. Here is a clear picture of all totalitarians. They will not listen to anyone and they recognize no authority but their own. Moreover, they hurt those who move to defy them.

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

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

13 And the taskmasters hastened *them*, saying, Fulfil your works, *your* daily tasks, as when there was straw.

**The Israelites Appeal to Pharaoh
Exodus 5:14-16**

14 And the officers of the children of Israel, which Pharaoh's taskmasters had set over them, were beaten, *and* demanded, Wherefore have ye not fulfilled your task in making brick both yesterday and to day, as heretofore?

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

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

**Pharaoh Responds to the Leaders of Israel
Exodus 5:17-19**

17 But he said, Ye *are* idle, ye *are* idle: therefore ye say, Let us go *and* do sacrifice to the LORD.

18 Go therefore now, *and* work; for there shall no straw be given you, yet shall ye deliver the tale of bricks.

A Desperate Realization
Exodus 5:19

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

The Voice of Bitterness
Exodus 5:20

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

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

5:21. The LORD look upon you. The people implied they were righteous in their complaints against Moses and Aaron and believed the LORD was in agreement with them. He wasn't.

Unfulfilled Expectations
Exodus 5:22-23

22 And Moses returned unto the LORD, and said, Lord, wherefore hast thou *so* evil entreated this people? Why *is* it *that* thou hast sent me?

5:22. Moses returned unto the LORD. There are times when there is no place for a Christian to go except back to the LORD.

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

EXODUS 6

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

6:1. Now. Now that the people are weak the LORD will work. The same is true in salvation. When a person comes to end of all their labors and good works, then the LORD will work on their behalf and they shall see the salvation of God.

6:1. drive. As God drove Adam and Eve out of the garden, the LORD shall cause Pharaoh to drive Israel from the land.

2 And God spake unto Moses, and said unto him, **I *am* the LORD:**

6:2. God spake. God uses His Word to encourage His people, not psychologists or human counselors. Moses needed the Word of God, and so do you and so do I.

3 And I appeared unto Abraham, unto Isaac, and unto Jacob, by *the name of* God Almighty, but by my name JEHOVAH was I not known to them.

6:3. God Almighty. El Shaddai.

6:3. JEHOVAH. The self-existing One, Yahweh. The same God that Abraham, Isaac, and Jacob worshipped is the same God that Moses worshipped. Moses understood more, but they worshipped the same God.

6:3. I am Yahweh. God has an obligation to Himself and so He will keep His covenant promise to Abraham, Isaac, and Jacob through Moses and the Exodus Generation (Study Ezekiel 20:5-14, 22, and 44).

6:3. was I not known to them. Here is progressive revelation. In the character of El Shaddai, God made Himself known to the patriarchs as the All Satisfying One. In the character of YAHWEH God will make Himself known as the covenant keeping, loving One, who keeps His promises.

The ultimate revelation of God is found in the person of the Lord Jesus Christ. *John 1:18 No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared [exegeted] him.*

Special Note.

John 1:18. declared. Greek, εξηγεομαι exegeomai (ex-ayg-eh'-om-ahee); to consider out (aloud), i.e. rehearse, unfold.

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

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

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

**The Seven “I Wills” of Divine Promise
Exodus 6:6-8**

- I will bring you out from under the burdens of the Egyptians.
- I will rid you out of their bondage.
- I will redeem you with a stretched out arm, and with great judgments.
- I will take you to me for a people.
- I will be to you a God: and ye shall know that I am the LORD [Yahweh] your God, which bringeth you out from under the burdens of the Egyptians.
- I will bring you in unto the land, concerning the which I did swear to give it to Abraham, to Isaac, and to Jacob.
- I will give it you for an heritage: I am the LORD [Yahweh].

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

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

6:2 and 6:8. The LORD began and concluded His word to Moses by emphasizing He was Yahweh. To the people of Israel He emphasized He was El Shaddai, God Almighty.

6:8. The LORD [Yahweh] is a covenant keeping God. He will keep His word. The heart of the New Testament believer is encouraged at the words of Jesus in John. John 17:3 And this is life eternal, that they might know thee the only true God [Yahweh], and Jesus Christ, whom thou hast sent.

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

6:9. Moses spake so. Moses told the people all that the Lord had spoken to him, but to no avail. In this response Moses learns that God will teach individuals through failure. Moses is doing all that God has told him to do and still he fails. There is a reason for this. God will consume all human pride. Sometimes human failure is due to a nervous temperament. Sometimes failure is due to the type of “soil” that is labored in. Sometimes failure is due to a need for more teaching.

6:9. Anguish of spirit...cruel bondage. Unbelief is rooted in part in mental anguish based upon present circumstances. Oh Christian, beware. Chronic unbelief will bring reproach upon the name of the LORD resulting in judgment.

10 And the LORD spake unto Moses, saying,

6:10. spake unto Moses. As the LORD spake to Moses He was prophetically speaking to Paul for the apostle found much of his theological thinking recorded in Roman from the book of Exodus. For example, in Romans 9:14-18 Paul quotes a text from Exodus 33:19 thereby establishing the sovereignty of God. In Romans 9: 19-23, Paul considered the way of God with Moses and with Pharaoh and understood the divine wrath, the divine power, and the long suffering of God.

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

The Logic of Moses From the Lesser to the Greater

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

6:12. uncircumcised lips. Once more Moses was claiming that he was not the kind of person who is articulate. An old objection that had been considered and responded to is now revisited. Such is human nature that when the heart is obstinate against doing the known will of God, any objection will suffice, no matter how old, how irrational, and how irresponsible it may be. Nevertheless, the will of God prevailed, “And the LORD spake unto Moses and unto Aaron, and gave them a charge” (v. 13).

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

The Sons of Reuben

14 ¶These *be* the heads of their fathers' houses: The sons of Reuben the firstborn of Israel; Hanoch, and Pallu, Hezron, and Carmi: these *be* the families of Reuben.

6:14. These *be* the heads. Because all Scripture is given by inspiration of God, every name found in the Bible is important. In context, it is important to establish that Moses and Aaron are from the priestly tribe of Levi.

The Sons of Simeon

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

6:15. And the sons of. In the verses to follow “An Old World Cemetery” is visited in order to list the names of Reuben and Simeon with a view to coming to Levi where the genealogy stops Moses and Aaron.

The Sons of Levi

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

The Sons of Gershon

17 The sons of Gershon; Libni, and Shimi, according to their families.

The Sons of Kohath

18 And the sons of Kohath; Amram, and Izhar, and Hebron, and Uzziel: and the years of the life of Kohath *were* an hundred thirty and three years.

The Sons of Merari

19 And the sons of Merari; Mahali and Mushi: these *are* the families of Levi according to their generations.

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

The Sons of Izhar

21 ¶And the sons of Izhar; Korah, and Nepheg, and Zichri.

The Sons of Uzziel

22 And the sons of Uzziel; Mishael, and Elzaphan, and Zithri.

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

The Sons of Korah

24 And the sons of Korah; Assir, and Elkanah, and Abiasaph: these *are* the families of the Korhites.

The Son of Aaron

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

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

6:26. These *are* that. Aaron and Moses are from the priestly line. Aaron was 83 and Moses was 80 years old at this time. Aaron is named first because he was the oldest in the tribal connection.

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.

28 ¶And it came to pass on the day *when* the LORD spake unto Moses in the land of Egypt,

29 That the LORD spake unto Moses, saying, **I am the LORD: speak thou unto Pharaoh king of Egypt all that I say unto thee.**

30 And Moses said before the LORD, Behold, I *am* of uncircumcised lips, and how shall Pharaoh hearken unto me?

6:30. uncircumcised lips. This is the second time Moses has told the LORD he is a man of “uncircumcised lips” (6: 12) and the third time he has told the LORD he is not eloquent. Apparently, what bothered Moses most of all was that he did not believe Pharaoh would listen to him and be persuaded by what Moses had to say. Ultimately Moses did not believe God’s will would prevail. There was empirical evidence to support the concern of Moses for Pharaoh had been spoken to with the being more heartache and hardship for the Israelites. Moreover, other Israelite leaders had spoken to Pharaoh, all to no avail. Now the antidote to blatant unbelief and empirical skepticism is faith. “*Faith is the victory that overcometh the world*” (1 John 5:4). God must give to Moses and Aaron greater faith. Greater faith comes by more of the word of God (Romans 10:17). Therefore, we read in Exodus 7:1, “And the LORD said...”

EXODUS 7

1 And the LORD said unto Moses, *See, I have made thee a god to Pharaoh: and Aaron thy brother shall be thy prophet.*

7:1. I have made thee a god. In the mind of Joseph Smith and his follower, this and other passages have led them to believe in human exaltation. Mormonism is a religion of god makers. The LORD did not exalt Moses to any level of divinity, but the LORD did endow Moses with God-like power in the sight of Pharaoh who thought of himself in terms of divinity, as a child of the sun. In context, Moses was placed on an equality with Pharaoh. That is psychologically important for Moses needed a sense of equality in order to speak with authority.

7:1. prophet. This is the second time the word prophet is used in Scripture. In Genesis 20:7 Abraham is called a prophet and now Aaron is called a prophet. *“And Aaron thy brother shall be thy prophet.”* Here is the definition of a prophet. A prophet is someone who is given divine revelation and speaks on behalf of God. Divine revelation is something behind which the LORD God stands. Now in 1 Corinthians 14:3 Paul says that a prophet is someone who speaks to men to edification and to exhortation and to comfort. But there is something else of a true prophet. The prophet’s exhortation, consolation, and comfort must be revelation. Many people can exhort, console, and give comfort but only the prophet can do these things by revelation and revelation must be of something that is going to happen in the future or something God wants by way of an immediate response. But it must all come from God. So the idea of a modern day self-appointed prophet is improper.

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

God Hardens Pharaoh’s Heart

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

7:3. I will harden Pharaoh’s heart. God is a God who hardens as well as One who shows mercy. The first reference to hardening is traced to God.

7:3. my signs...my wonders. God is a jealous God and He will not share His essential glory. Authentic miracles belong to the LORD.

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

7:3. mine armies. Israel is called an “army”. Anyone who fights the Lord’s battles is a soldier of the Cross. *Ephesians 6:11 Put on the whole armour of God, that ye may be able to stand against the wiles of the devil.*

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

A Man of Gospel Obedience

6 And Moses and Aaron did as the LORD commanded them, so did they.

7 And Moses *was* fourscore [80] years old, and Aaron fourscore and three [83] years old, when they spake unto Pharaoh.

The LORD Empowers Moses

8 ¶ And the LORD spake unto Moses and unto Aaron, saying,

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

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

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

7:11. the wise men. The names of two of these wise men were Jannes and Jambres. *2 Timothy 3:8 Now as Jannes and Jambres withstood Moses, so do these also resist the truth: men of corrupt minds, reprobate concerning the faith.*

7:11. sorcerers. The Egyptians were known for magic.

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

13 And he hardened Pharaoh's heart, that he hearkened not unto them; as the LORD had said.

7:13. He. The reference is to God. God hardened Pharaoh's heart as He said He would do. God keeps His Word, be it for good or for bad. *Isaiah 55:11 So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.* For those who are impatient with God's ways, a lesson is to be remembered. Those who wait upon the Lord will not be disappointed. *Hebrews 35 Cast not away therefore your confidence, which hath great recompense of reward. 36 For ye have need of patience, that, after ye have done the will of God, ye might receive the promise.*

14 ¶ And the LORD said unto Moses, *Pharaoh's heart is hardened, he refuseth to let the people go.*

7:14. Pharaoh's heart *is* hardened. God did not crush Pharaoh immediately in order to demonstrate His longsuffering and also to teach Moses and all the Israelites spiritual lessons of life.

**The First Triad
Exodus 7:15 - 8:19**

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

**A Divine Pattern for Moses
“In the Morning”**

First Triad. 7:15 – 8:19. in the morning. There are three of the plagues that are described.
Second Triad 8:20 – 9:12. in the morning. There are three of the plagues that are described.
Third Triad 9:13 – 10:22. in the morning. There are three final plagues spoken of.

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

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

18 And the fish that *is* in the river shall die, and the river shall stink; and the Egyptians shall lothe to drink of the water of the river.

**The First Plague
Water Turned to Blood
Exodus 7:19**

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

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

21 And the fish that *was* in the river died; and the river stank, and the Egyptians could not drink of the water of the river; and there was blood throughout all the land of Egypt.

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

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

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

25 And seven days were fulfilled, after that the LORD had smitten the river.

The Plagues of Egypt		Judgment on the Various God(s) of Egypt
1. Nile turned to Blood	Exodus 7:14-15	Hapi, god of the Nile, the source of power
2. Frogs	Exodus 8:1-15	Heket, frog goddess of fruitfulness
3. Gnats	Exodus 8:16-19	Kepher, beetle god; symbol of sun or Set, god of the desert
4. Flies	Exodus 8:20-32	Re, a sun god; Uatchit, the god represented by the fly
5. Cattle	Exodus 9:1-7	Amon, Hathor, etc. (male and female cow-gods), Apis, the bull god, symbol of fertility
6. Boils	Exodus 9:8-12	Sekhmet, goddess of healing; Sunu, the pestilence god; Isis, goddess of healing
7. Hail	Exodus 9:13-35	Nut, sky-goddess fails; Osiris, god of crops and fertility; Set, god of storms
8. Locusts	Exodus 10:1-20	Serapia, protector from locusts

9. Darkness	Exodus 10:21-29	Re the Sun god; Horus, a sun god; Nut, a sky goddess; Hathor, a sky goddess
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EXODUS 8

1 And the LORD spake unto Moses, **Go unto Pharaoh, and say unto him, Thus saith the LORD, Let my people go, that they may serve me.**

The Second Plague Frogs Exodus 8:2-4

2 **And if thou refuse to let *them* go, behold, I will smite all thy borders with frogs:**

3 **And the river shall bring forth frogs abundantly, which shall go up and come into thine house, and into thy bedchamber, and upon thy bed, and into the house of thy servants, and upon thy people, and into thine ovens, and into thy kneadingtroughs:**

4 **And the frogs shall come up both on thee, and upon thy people, and upon all thy servants.**

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

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

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

Pharaoh's Insincere Repentance Exodus 8:8-15

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

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

10 And he said, To morrow. And he said, *Be it* according to thy word: that thou mayest know that *there is* none like unto the LORD our God.

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

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

13 And the LORD did according to the word of Moses; and the frogs died out of the houses, out of the villages, and out of the fields.

14 And they gathered them together upon heaps: and the land stank.

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

The Hardening of Pharaoh's Heart

God Hardens Pharaoh's Heart

Exodus 4:21
Exodus 7:3
Exodus 10:1
Exodus 14:4
Exodus 14:17

Pharaoh Hardens his own Heart

Ex 8:15
Ex 8:32
Ex 9:34

The Third Plague Gnats or Lice Exodus 8:16

16 ¶ And the LORD said unto Moses, Say unto Aaron, Stretch out thy rod, and smite the dust of the land, that it may become lice [gnat, mosquito] throughout all the land of Egypt.

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

18 And the magicians did so with their enchantments to bring forth lice [gnat, mosquito], but they could not: so there were lice upon man, and upon beast.

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

8:19. the finger of God. This expression of divine power is used four times in the Bible.

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| • The expression is used in relation to the third plague on Egypt. | Exodus 8:19 |
| • The expression is used in relation to the Law given to Moses. | Exodus 31:18 |
| • The expression is used in relation to the two tablets of stone. | Deuteronomy 9:10 |
| • The expression is used in relation to Jesus casting out demons. | Luke 11:20 |

The Second Triad Exodus 8:20 – 9:12

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

The Fourth Plague A Swarm of Flies Exodus 8:21

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

Divine Immunity for the Hebrew People

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

8:22. the land of Goshen. In the first three plagues, all the land of Egypt was smitten indiscriminately thereby establishing the principle of cursing by association. But in plagues four through nine the plagues fall on Egypt, but they do not fall on Goshen where the children of Israel are dwelling.

23 And I will put a division between my people and thy people: to morrow shall this sign be.

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

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

8:25. Your God. Yahweh is declared to be the God of the Hebrews, but He is not the God of Pharaoh.

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

8:26. will thy not stone us? The Egyptians had a horror of animal sacrifice. Moses was concerned about retaliation when the Hebrews offered their sacrifices.

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

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

8:28. only ye shall not go very far. Much religious controversy arises over the matter of ultimate authority and control. The state wants to tell the church what to do and the church wants to tell the state what it can or cannot do. Inside the church, the most controversial issues have as their root cause the matter of authority. Various church boards want to control the actions of the pastor and many pastors want to dictate to the boards what is to be done. The divine solution to the controversy is found in the biblical Doctrine of Submission.

Pharaoh's Three Attempts to Control Hebrew Worship

- | | |
|--|--|
| <ul style="list-style-type: none"> • The people could go, but not very far. • Only the men could go, but not the women. • The people could go but without their flocks and herds. | <p>Exodus 8:28</p> <p>Exodus 10:10</p> <p>Exodus 10:24</p> |
|--|--|

29 And Moses said, Behold, I go out from thee, and I will intreat the LORD that the swarms *of flies* may depart from Pharaoh, from his servants, and from his people, to morrow: but let not Pharaoh deal deceitfully any more in not letting the people go to sacrifice to the LORD.

30 And Moses went out from Pharaoh, and intreated the LORD.

31 And the LORD did according to the word of Moses; and he removed the swarms *of flies* from Pharaoh, from his servants, and from his people; there remained not one.

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

EXODUS 9

1 Then the LORD said unto Moses, **Go in unto Pharaoh, and tell him, Thus saith the LORD God of the Hebrews, Let my people go, that they may serve me.**

2 **For if thou refuse to let *them* go, and wilt hold them still,**

**The Fifth Plague
Livestock Diseased
Exodus 9:3-7**

3 **Behold, the hand of the LORD is upon thy cattle which *is* in the field, upon the horses, upon the asses, upon the camels, upon the oxen, and upon the sheep: *there shall be* a very grievous murrain.**

4 **And the LORD shall sever between the cattle of Israel and the cattle of Egypt: and there shall nothing die of all *that is* the children's of Israel.**

5 And the LORD appointed a set time, saying, **To morrow the LORD shall do *this thing in the land.***

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

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

**The Sixth Plague
Boils
Exodus 9:8-12**

8 ¶ And the LORD said unto Moses and unto Aaron, **Take to you handfuls of ashes of the furnace, and let Moses sprinkle it toward the heaven in the sight of Pharaoh.**

9 **And it shall become small dust in all the land of Egypt, and shall be a boil breaking forth *with* blains upon man, and upon beast, throughout all the land of Egypt.**

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

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

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

**The Third Triad
Exodus 9:13**

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

The Purpose of the Plagues Accomplished

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

9:14. that thou mayest know. In Exodus, Pharaoh had asked, “Who is the LORD (Yahweh)?” Now Pharaoh knows for the plagues answered that question. Another purpose of the plagues was to give to the Israelites for generations to come, knowledge of the LORD. *Exodus 10:2 And that thou mayest tell in the ears of thy son, and of thy son's son, what things I have wrought in Egypt, and my signs which I have done among them; that ye may know how that I am the Lord.*

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

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

9:16. Paul cites this text in Romans 9.

17 **As yet exaltest thou thyself against my people, that thou wilt not let them go?**

**The Seventh Plague
Thunder and Hail
Exodus 9:18**

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

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

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

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

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

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

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

25 And the hail smote throughout all the land of Egypt all that *was* in the field, both man and beast; and the hail smote every herb of the field, and brake every tree of the field.

26 Only in the land of Goshen, where the children of Israel *were*, was there no hail.

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

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

29 And Moses said unto him, As soon as I am gone out of the city, I will spread abroad my hands unto the LORD; *and* the thunder shall cease, neither shall there be any more hail; that thou mayest know how that the earth *is* the LORD'S.

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

31 And the flax and the barley was smitten: for the barley *was* in the ear, and the flax *was* bolled.

32 But the wheat and the rie were not smitten: for they *were* not grown up.

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

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

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

EXODUS 10

1 And the LORD said unto Moses, **Go in unto Pharaoh: for I have hardened his heart, and the heart of his servants, that I might shew these my signs before him:**

10:1. I have hardened. Does YAHWEH have the right to do this? Indeed He does. The LORD has the right to have mercy on whom He will have mercy, and whom He will He hardeneth. *Romans 9:19 Thou wilt say then unto me, Why doth he yet find fault? For who hath resisted his will? 20 Nay but, O man, who art thou that repliest against God? Shall the thing formed say to him that formed it, Why hast thou made me thus? 21 Hath not the potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour?*

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

10:2. wrought in Egypt. The Hebrew text at this point reads something like this. *"I have made a toy of Egypt."* Or, to put it in another way, this verb is rendered in the same particular stem in other places to mean *"to deal wantonly"*; *"I have dealt wantonly with Egypt."* Or *"I have dealt ruthlessly with Egypt."* This is the explanation that is used in the Old Testament of the abusing of women. The Lord God has done this in Egypt.

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

The Eighth Plague Locusts Exodus 10:4-5

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

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

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

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

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

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

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

10:10. I will let you go. The NIV makes it clear that Pharaoh was not going to let the people go. *Exodus 10:10 Pharaoh said, 'The Lord be with you — if I let you go, along with your women and children! Clearly you are bent on evil'.*

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

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

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

14 And the locusts went up over all the land of Egypt, and rested in all the coasts of Egypt: very grievous *were they*; before them there were no such locusts as they, neither after them shall be such.

15 For they covered the face of the whole earth, so that the land was darkened; and they did eat every herb of the land, and all the fruit of the trees which the hail had left: and there remained not any green thing in the trees, or in the herbs of the field, through all the land of Egypt.

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

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

18 And he went out from Pharaoh, and intreated the LORD.

19 And the LORD turned a mighty strong west wind, which took away the locusts, and cast them into the Red sea; there remained not one locust in all the coasts of Egypt.

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

**The Ninth Plague
Darkness
Exodus 10:21-22**

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



Sandstorms, like this one in Al Asad, Iraq, also occur in Egypt.

22 And Moses stretched forth his hand toward heaven; and there was a thick darkness in all the land of Egypt three days:

23 They saw not one another, neither rose any from his place for three days: but all the children of Israel had light in their dwellings.

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

25 And Moses said, Thou must give us also sacrifices and burnt offerings, that we may sacrifice unto the LORD our God.

26 Our cattle also shall go with us; there shall not an hoof be left behind; for thereof must we take to serve the LORD our God; and we know not with what we must serve the LORD, until we come thither.

27 ¶ But the LORD hardened Pharaoh's heart, and he would not let them go.

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

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

EXODUS 11

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

11:1. one plague *more*. In other parts of the Bible there is great stress on the plagues in order to teach both positive and negative spiritual lessons. Consider Psalm 78.

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

11:2. borrow. There was no forcing of the Egyptians.

Various Suggestions as to Why Gifts were Given to the Hebrew People

- God was going to make the Egyptians pay restitution for all the years of forced servitude.
- The gifts were given by the Egyptians of their own free will.
- Josephus suggested the gifts were given to speed Israel's departure.
- Augustine suggested that God took the money from the Egyptians because they were not using their resources wisely.
- Another interpretation is that the gifts were compensation which the Mosaic Law would demand for any slave sent forth.
- The borrowed jewelry was needed for the festive dancing in which Israel came forth as a bride and so Israel needed the jewelry to dance in their freedom.
- The jewelry was providentially given and taken because it would be needed in the construction of the Tabernacle.

3 And the LORD gave the people favour in the sight of the Egyptians. Moreover the man Moses *was* very great in the land of Egypt, in the sight of Pharaoh's servants, and in the sight of the people.

11:3. It has been suggested by some Bible scholars, including conservative ones, that verse 3 is to be attributed to an editor of the Book of Moses and not to Moses himself for the language is not such that a humble man like Moses would write of himself.

11:3. Moses *was* very great. Moses was growing in the sight of the people, in his own ability to confront Pharaoh, and as the capable leader God intended for him to be. Every Christian is to grow in grace and knowledge of our Lord and Savior, Jesus Christ (2 Peter 3:18). Moses grew in faith. He grew indifferent to human opinion. He grew more obedient to the known will of God.

The Tenth Plague
The Death of the Firstborn
Exodus 11:4-5

4 And Moses said, Thus saith the LORD, **About midnight will I go out into the midst of Egypt:**

5 And all the firstborn in the land of Egypt shall die, from the firstborn of Pharaoh that sitteth upon his throne, even unto the firstborn of the maidservant that *is* behind the mill; and all the firstborn of beasts.

11:5. firstborn. Here is a judgment that produces the royal son and the cook's son. It is indiscriminate. The penalty for the sins of the parents was visited upon the children and the animals.

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

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

11:7. a difference. It is not wrong for the LORD to put a difference between the Egyptians and Israel for He is sovereign. He can do whatever He wills in the affairs of men and He does no wrong. In like manner, the LORD does no wrong by putting a difference between those who will be saved and those who will be lost. He is free to have mercy on whom He will have mercy and to harden whom He will harden.

**Five times in Scripture God says,
 "I will have mercy"**

- Hosea 1:7 The Lord will have mercy on the house of Judah.
- Hosea 2:23 The Lord will have mercy upon those that had not obtained mercy.
- Matthew 9:13 The Lord will have mercy upon sinners who repent.
- Matthew 12:7 The Lord will have mercy and not sacrifice.
- Romans 9:15 The Lord will have mercy upon whom He wills to have mercy.

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

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

11:9. that my wonders. The divine purpose of the Ten Plagues is set forth here. God was determined to show His wonders in the land of Egypt.

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

11:10. hardened Pharaoh's heart. "The hardening of the Pharaoh and then of the Egyptians, for later on, we will read of that, is the sovereign right of the Lord God and our human mind is unable because it does not possess sufficient wisdom to be able to criticize the omniscient eternal God" (S. Lewis Johnson).

EXODUS 12

The Ceremony of Israel's Deliverance

1 And the LORD spake unto Moses and Aaron in the land of Egypt, saying,

2 This month *shall be* unto you the beginning of months: it *shall be* the first month of the year to you.

The First Feast The Passover

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

12:3. this month. The reference is to Nissan, (March / April).

12:3. lamb. The image of the lamb becomes an important symbol of salvation throughout the Bible for death is the way of victory. In Isaiah 53:7 the Lamb is led to the slaughter. In 1 Corinthians 5:7 Christ is declared to be our Passover. In John 1:29, the Baptist declares, "Behold, the Lamb of God". In Revelation 5, the Lamb appears as it had been slain or sacrificed.

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

5 Your lamb shall be without blemish, a male of the first year: ye shall take *it* out from the sheep, or from the goats:

12:5. without blemish. The lamb being without blemish becomes a type of Jesus Christ in His saving work. *1 Peter 1:18 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; 19 But with the precious blood of Christ, as of a lamb without blemish and without spot:*

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

12:6. keep it. The lamb was to be kept for examination for fourteen days. So our Lord was born and kept for the purpose of examination until the fullness of time had come for Him to be sacrificed. He was found to be without blemish, without sin. The Father said of Him, "*This is my beloved Son in whom I am well pleased*" (Matthew 3:17). The Father said this at His baptism and again at His transfiguration (Matthew 17:5). Even the demons recognized the sinlessness of

Christ. They called Him “The Holy One of God” (Mark 1:24). The wife of Pilate perceived that Jesus was a “Just man” (Matthew 27:19). Judas too recognized Christ was innocent (Matthew 27:4).

12:6. the evening. The evening is the time of the going down of the sun and the dark. During this time, the later part of Friday, Christ was killed. The lamb was to slain. There was to be no deliverance from Egypt apart from the blood and there is no salvation for sinners apart from the shed blood of Christ.

7 And they shall take of the blood, and strike *it* on the two side posts and on the upper door post of the houses, wherein they shall eat it.

12:7. take of the blood. The blood of the lamb was to be placed on the two side posts of the house and on the upper door post of the house thereby forming the shadow of a cross. Dr. S. Lewis Johnson tells the story of D. M. Stearns who was a Reformed Episcopalian minister. At the close of a worship service in Germantown, Pennsylvania some years ago, a stranger came to speak Mr. Stearns for he was fine gospel preacher of his generation in the earlier part of the century; and this man said to him, “I don’t like your preaching. I don’t care for the cross. I think that instead of preaching the death on the cross, it would be far better to preach Jesus, the teacher and the example.” A lot of people feel that way because that’s what they preach, Jesus as teacher and example. And Mr. Stearns replied to him...I am sure he was shocked, “Would you be willing to follow him if I preached Christ as an example?” And the man said, “I would. I’ll follow in his steps.” And then he said, “Well then let’s take the first step. Peter says ‘who did no sin,’ can you take that step?” “No,” the man is said to have replied, “I do sin and I acknowledge it.” “Well then,” said Mr. Stearns, “Your first need of Christ is not as an example, but as a Savior.”

8 And they shall eat the flesh in that night, roast with fire, and unleavened bread; *and with bitter herbs* they shall eat it.

12:8. bitter herbs. The eating of bitter herbs would remind the Hebrew people of their bitter life in Egypt. The Christian is reminded of the bitter death Christ endured for the salvation of sinners.

9 Eat not of it raw, nor sodden at all with water, but roast *with* fire; his head with his legs, and with the purtenance thereof.

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

12:8-10. Fire. Since fire is often used in the Bible as a symbol of judgment, it was proper that fire be associated with the lamb. At Calvary the judgment of God fell upon the Lamb for the sin of the world.

11 ¶And thus shall ye eat it; *with* your loins girded, your shoes on your feet, and your staff in your hand; and ye shall eat it in haste: it is the LORD'S passover.

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

12:12. I will pass through the land of Egypt. Death will pass through all the land. There will either be death of the lamb or there will be the death of the first born. Here is an illustration of the judgment of God upon all. Either individuals will be judged for their own sin, or individuals will be covered by the blood of another which will atone for their sins.

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

12:13. a token. The blood is a token of safety. It is not a sense of sin that is a token of salvation. It is not a decision, baptism, or church membership that is a token of salvation, but the blood. As the Christian grows in the Lord, there will be a deeper understanding of the depths of sin and the love of the Savior. But it is faith, simple faith in the blood of Christ that saves.

There's an old story among the Hebrews of two Jewish women who were in a home where there was a little boy and on the night of Passover, one of them was very, very calm and collected, and she went on eating the piece of lamb that was before and finishing the meal and finally the other one who was very, very much disturbed asked her how in the world it was possible for her to be so careless and so confident when so much hinged upon the experience that they were having. And she has reported to have said, "My sister, the blood has been sprinkled and we have God's word that when he sees the blood, he will pass over us. Now, I have no right to doubt God's word, although I would be uneasy if I doubted that the lamb had been slain and the blood was put on the door post. That's cause for doubt."

"O Sacred Heart"

"What Thou, my Lord hast suffered
was all for sinner's gain;
mine, mine was the transgression,
But Thine the deadly pain.

Lo, here I fall, my Savior!
'Tis I deserve Thy place;
Look on me with Thy favor,
vouchsafe to me Thy grace.

Bernard of Clairvaux

Many centuries ago, Bernard had the sense of the atoning work of the Lord Jesus Christ.

12:13. I will pass over you. The word translated “pass over” can mean “to leap”. But that is not the sense. The sense is that the Lord will preserve it by hovering over the house. Peter wrote that Christians are kept by the power of God. *1 Peter 1:5 Who are kept by the power of God through faith unto salvation ready to be revealed in the last time.*

“Christ our Redeemer died on the cross,
Died for the sinner, paid all his due.
All who receive Him need never fear,
Yes, He will pass, will pass over you.

When I see the blood, when I see the blood,
When I see the blood, I will pass, I will pass over you.

Chiefest of sinners, Jesus will save;
As He has promised, so He will do;
Oh, sinner, hear Him, trust in His Word,
Then He will pass, will pass over you.

Judgment is coming, all will be there.
Who have rejected, who have refused?
Oh, sinner, hasten, let Jesus in,
Oh, He will pass, will pass over you.

O great compassion! O boundless love!
Jesus hath power, Jesus is true;
All who believe are safe from the storm,
Oh, He will pass, will pass over you”.

John G. Foote * Elisha A. Hoffman

“The bleeding sacrifice in my behalf appears.
Before the throne my surety stands.
My name is written on his hands.”

Charles Wesley

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

**The Second Feast
The Feast of Unleavened Bread**

Exodus 12:15-20

15 Seven days shall ye eat unleavened bread; even the first day ye shall put away leaven out of your houses: for whosoever eateth leavened bread from the first day until the seventh day, that soul shall be cut off from Israel.

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

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

Seven Days of Unleavened Bread

18 ¶ In the first *month*, on the fourteenth day of the month at even, ye shall eat unleavened bread, until the one and twentieth day of the month at even.

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

12:19. cut off. A person who was “cut off” was excommunicated from the community and privileges of the Hebrew society. The penalty of being “cut off” or “karath” might also include other forms of punishment such as excision, extirpation, extermination, or extinguishing.

20 Ye shall eat nothing leavened; in all your habitations shall ye eat unleavened bread.

12:20. unleavened bread. Of in Scripture, leaven is a symbol for sin. In observing the Passover there was to be no leavened bread signifying that sin was to be put away. Only unleavened bread could be consumed. More details on this second feast is given in Exodus 13:1-6.

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

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

12:22. strike the lintel. It was not the lamb, nor the shed blood, but the application of the blood to the lintel that saved. In like manner the blood of Christ must be applied to those for whom it was shed. Here is a lovely picture of the penal substitutionary atoning death of Christ for sinner.

12:22. none of you shall go out. Safety was found inside the house covered by blood. So the Christian finds safety in Christ, covered by the blood.

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

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

25 And it shall come to pass, when ye be come to the land which the LORD will give you, according as he hath promised, that ye shall keep this service.

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

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

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

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

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



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

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

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

34 And the people took their dough before it was leavened, their kneading troughs being bound up in their clothes upon their shoulders.

35 And the children of Israel did according to the word of Moses; and they borrowed of the Egyptians jewels of silver, and jewels of gold, and raiment:

36 And the LORD gave the people favour in the sight of the Egyptians, so that they lent unto them *such things as they required*. And they spoiled the Egyptians.

37 ¶ And the children of Israel journeyed from Rameses to Succoth, about six hundred thousand on foot *that were* men, beside children.

38 And a mixed multitude went up also with them; and flocks, and herds, *even* very much cattle.

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

40 ¶Now the sojourning of the children of Israel, who dwelt in Egypt, *was* four hundred and thirty years.

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

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

43 ¶And the LORD said unto Moses and Aaron, **This *is* the ordinance of the passover: There shall no stranger eat thereof:**

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

45 A foreigner and an hired servant shall not eat thereof.

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

47 All the congregation of Israel shall keep it.

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

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

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

51 And it came to pass the selfsame day, *that* the LORD did bring the children of Israel out of the land of Egypt by their armies.

EXODUS 13

1 And the LORD spake unto Moses, saying,

2 Sanctify unto me all the firstborn, whatsoever openeth the womb among the children of Israel, *both* of man and of beast: it is mine.

13:2. the firstborn. In the Hebrew society the firstborn had priestly rights for the family and thus they were representative. In the sanctifying of the first-born the illustration was made of how Israel itself belonged to the Lord. Here is a picture of Divine ownership. They have been redeemed and so they are owned. Every Christian belongs to the Lord. *1 Corinthians 6:19 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? 20 For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's.*

Are you numbered among the firstborn of God? Or, is there some closeted area in your life that you are keeping the key from God. F. B. Meyer was a great English preacher who ministered in London at the same time as C. H. Spurgeon. Mr. Meyer confessed he had an area of sin in his life which robbed him of joy but of which he did not want to surrender to Christ. Finally, Mr. Meyer found the grace to pray to the Lord and say, "I can't give it to you but if you take it, you can have it". Mr. Meyer said, "He took it".

13:2. man and of beasts. The beasts are mention because the destiny of beasts is tied up with the destiny of men. The Fall included the animals and so will the Redemption.

13:2. it is mine. Here is the Divine statement of identification. Let the heart say, "*I am His and He is mine*".

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

13:3. no leavened bread. Paul comments on this passage. *1 Corinthians 5:6 Your glorying is not good. Know ye not that a little leaven leaveneth the whole lump? 7 Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us: 8 Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth.*

David Baron says he remembers the interest with which he has a boy he used to follow about his father on the evening before the fourteenth of Nisan as with the lighted wax candle in hand after uttering the prayer in the Jewish home, "*Blessed art Thou, Jehovah our God, king of the universe to have sanctified us by thy commandment and commanded us to remove the leaven.*" He said his father would go through the house and he had followed his father and his father would look for all of the pieces of bread or leaven that might be found in the house, and they would be in

some of the most unlikely places because they had been put their ahead of time. It was a ceremony. And so they would go and he would pick up the leaven where they had put it beforehand, but he said I can remember my father going through that ceremony and then at the end of it, he would say to the Lord in the Chaldaic language, *"All the leaven in my possession, that which I have seen and that which I have not seen be it null, be it accounted as the dust of the earth"* (S. Lewis Johnson).

The Christian is to live in the perpetual observance of the Feast of Unleavened Bread which means to live a life of holiness. The Passover is God's work but keeping the feast is the Christian's work so that we are not to live with the old leaven.

Four Ways to "Keep the Feast"

We are to keep the feast by observing self-judgment or self-affliction. *Deuteronomy 16:3 Thou shalt eat no leavened bread with it; seven days shalt thou eat unleavened bread therewith, even the bread of affliction; for thou camest forth out of the land of Egypt in haste: that thou mayest remember the day when thou camest forth out of the land of Egypt all the days of thy life.* Our position in life is that of being "unleavened" in Christ. So Paul says, *"Live your position"*. Do not excuse sin. A woman once said to the Presbyterian evangelist Billy Sunday, *"I have a violent of temper, I admit it, but then I am like this. I don't hold the grudge. I am quick up and quick down."* And Billy Sunday is reported to have replied to her, *"Yes, you are quick up and quick down, so is a shotgun. It does a terrible lot of damage while it's blowing."*

We are to keep the feast by offering continual sacrifices of praises to the Lord.

We are to keep the feast by walking in freedom. No work was to be done during the Feast of the Unleavened Bread. So that too is an illustration of the Christian life. The believer is not to live in fear and bondage of the Law. *Galatians 5:1 Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage.*

*"Oh, fix our earnest gaze, so holy Lord on thee,
That with thy beauty occupied, we elsewhere none may see".*

We are to keep the feast with purity all through the week. As the feast lasted for seven days so the believer is reminded that holiness of life is not just for Sunday but for Monday, Tuesday, Wednesday, Thursday, Friday, and Saturday.

4 This day came ye out in the month Abib [Heb. barley, (Nisan, March / April)].

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

6 Seven days thou shalt eat unleavened bread, and in the seventh day *shall be* a feast to the LORD.

13: 6. unleavened bread. *1 Corinthians 5:6 Your glorying is not good. Know ye not that a little leaven leaveneth the whole lump? 7 Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us: 8 Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth.*

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

8 ¶And thou shalt shew thy son in that day, saying, *This is done* because of that *which* the LORD did unto me when I came forth out of Egypt.

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

10 Thou shalt therefore keep this ordinance in his season from year to year.

11 ¶And it shall be when the LORD shall bring thee into the land of the Canaanites, as he sware unto thee and to thy fathers, and shall give it thee,

12 That thou shalt set apart unto the LORD all that openeth the matrix, and every firstling that cometh of a beast which thou hast; the males *shall be* the LORD'S.

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

13:13. redeem. The concept is that of a ransom. A sacrifice was the purchasing price of redemption. Christ redeemed us from the curse of the law. *Galatians 3:13 Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree:*

13:13. an ass...shall redeem with a lamb. A lamb was to be given for the ass. That is a lovely example of how the clean was given for the unclean even as the pure Lamb of God is given for unclean sinners.

13:13. break his neck. If the unclean is not redeemed then a terrible judgment falls. The neck is to be broken. Unredeemed life must die. So the sinner who will not repent shall be judged.

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

13:14. by strength of hand. This is the fourth time this expression is used: v. 3, 9, 14, and 16.

13:14. What *is* this? What a great question this is for there is endless opportunity for the father to share many spiritual truths including the need for gratitude and joy at the Divine deliverance of God's people. Oh what joy there is when the LORD delivers His people not only from the pollution of sin but its power. Let us as Christian keep the feast and in keeping it share the joy of the LORD with others.

A true story has been told of a ship called the *Central America*, which got into some difficulties. They did not know exactly where they were, obviously because they ran up a flag of distress, finally. And another ship happened by and saw the flag of distress and they came over, close enough to signal to them and they said, "*What's the matter?*" And the answer came back, "*Water, water, we are dying for want of water.*" Then the answer back to them, "*Dip it up then, you're in the mouth of the Amazon.*" The mouth of the Amazon pours out fresh water into the Atlantic for a long place, a big place, as it enters the Atlantic Ocean. There they were in the fresh water and they did not know it. There is fresh water for all who will come to Christ and oh what joy there will be when it is dipped into. John 7:38 He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water.

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

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

The Pillar of Cloud and the Pillar of Fire Exodus 13:17-22

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

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

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

13:19. bones of Joseph. An old patriarchal plea was honored. *Genesis 50:24 And Joseph said unto his brethren, I die: and God will surely visit you, and bring you out of this land unto the land which he sware to Abraham, to Isaac, and to Jacob. 25 And Joseph took an oath of the children of Israel, saying, God will surely visit you, and ye shall carry up my bones from hence. 26 So Joseph died, being an hundred and ten years old: and they embalmed him, and he was put in a coffin in Egypt.* We read also the words of Joshua. *Joshua 24:32 And the bones of Joseph, which the children of Israel brought up out of Egypt, buried they in Shechem, in a parcel of ground which Jacob bought of the sons of Hamor the father of Shechem for an hundred pieces of silver: and it became the inheritance of the children of Joseph.* Joseph had great resurrection faith, and it was honored.

20 ¶ And they took their journey from Succoth, and encamped in Etham, in the edge of the wilderness.

13:20. they took their journey. The journey of the Christian's life is a life of freedom, grace, and enjoyment of God's work in us. It is a journey by faith into greater faith.

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

13:21. the LORD went before them. The people of God, the church, in both the Old Testament economy and the New Testament economy need guidance. We need the LORD to guide us by day and by night. We are to be constantly abiding with the LORD.

“Constantly abiding, Jesus is mine;
Constantly abiding, rapture divine;
He never leaves me lonely, whispers, O so kind:
“I will never leave thee,” Jesus is mine”.

13:21. pillar of cloud. This was a symbol of grace, light, guidance, and protection. *Psalms 105:39 He spread a cloud for a covering; and fire to give light in the night.* When Israel disobeyed the LORD, the cloud moved away. And while there was a break in communion, there was no break in the union.

The Law of the Cloud

Numbers 9:15 And on the day that the tabernacle was reared up the cloud covered the tabernacle, namely, the tent of the testimony: and at even there was upon the tabernacle as it were the appearance of fire, until the morning. 16 So it was alway: the cloud covered it by day, and the appearance of fire by night.

17 And when the cloud was taken up from the tabernacle, then after that the children of Israel journeyed: and in the place where the cloud abode, there the children of Israel pitched their tents. 18 At the commandment of the Lord the children of Israel journeyed, and at the commandment of the Lord they pitched: as long as the cloud abode upon the tabernacle they rested in their tents. 19 And when the cloud tarried long upon the tabernacle many days, then the children of Israel kept the charge of the Lord, and journeyed not. 20 And so it was, when the cloud was a few days upon the tabernacle; according to the commandment of the Lord they abode in their tents, and according to the commandment of the Lord they journeyed. 21 And so it was, when the cloud abode from even unto the morning, and that the cloud was taken up in the morning, then they journeyed: whether it was by day or by night that the cloud was taken up, they journeyed. 22 Or whether it were two days, or a month, or a year, that the cloud tarried upon the tabernacle, remaining thereon, the children of Israel abode in their tents, and journeyed not: but when it was taken up, they journeyed. 23 At the commandment of the Lord they rested in the tents, and at the commandment of the Lord they journeyed: they kept the charge of the Lord, at the commandment of the Lord by the hand of Moses.

These were simple instructions. First, the people moved when the cloud moved. They moved when the LORD moved. That is important. We as pilgrims, we as Christians must move when the LORD moves. That is the important principle. Five times the text says the people moved, “*at the commandment of the LORD*”. Second, the people tarried when the cloud tarried. When the LORD did not move, the people did not move. Third, they tarried as long as the cloud tarried (v. 22). Their time was God’s time. Fourth, the people had no plans of their own. Their plans were God’s plans. That is the position of the Christian. When we start making plans of our own, we fail to wait upon the Lord.

13:21. pillar of fire. This was a symbol of judgment. The combination of the cloud and fire reminds the Christian to believe in, and honor, the Doctrine of Divine Guidance. *Galatians 5:16* *16 This I say then, Walk in the Spirit, and ye shall not fulfill the lust of the flesh. Galatians 5:25* *If we live in the Spirit, let us also walk in the Spirit.* The Christian has something better than a cloud and a pillar, we have the indwelling Holy Spirit. We have the One who made the cloud and the fire.

22 He took not away the pillar of the cloud by day, nor the pillar of fire by night, *from* before the people.

13:22. pillar of the cloud. In the pillar of the cloud and in the pillar of fire, Christ is seen. F. B. Meyer wrote of a little boy who was leading a friend of his across a common of an English city from the railroad station to the home, where he was going to be staying. The friend said to the little boy as they were walking across to the home, “Do you go to Sunday School?” And the little boy said, “Yes.” “What did your teacher talk about last Sunday afternoon?” And Britain’s Sunday school is often in the afternoons, he said, “Oh, he was talking about Jacob.” “And what did he take the Sunday before that?” “Oh, he was talking about prayer.” “Well, did your teacher talk about Jesus?” “Oh no,” said the little fellow, “that’s at the other end of the book.” While in the New Testament, the Lord Jesus is more fully revealed, all of Scripture speaks of Him.

EXODUS 14

1 And the LORD spake unto Moses, saying,

2 Speak unto the children of Israel, that they turn and encamp before Pi-ha-hi-roth, between Migdol and the sea, over against Baal-zephon: before it shall ye encamp by the sea.

14:2. encamp before Pi-hahiroth. The LORD was going to take Israel in a circuitous route into Canaan. They are now in a helpless spot. The camp of Pharaoh is coming upon them and the sea is behind them. In such a circumstance faith would be tried. *James 1:3 Knowing this, that the trying of your faith worketh patience. 4 But let patience have her perfect work, that ye may be perfect and entire, wanting nothing.*

3 For Pharaoh will say of the children of Israel, They *are* entangled in the land, the wilderness hath shut them in.

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

14:4. I *am* the LORD. A great slaughter was foreordained in which the LORD was going to be glorified. Surely God's ways are not man's ways, nor does He regard human life as we might expect Him to.

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

14:5. was turned against the people. Such is the hardened heart. Even after all the miracle he had witness, even after the loss of the firstborn, the heart of Pharaoh was hardened. "*The same sun which melts the butter, hardens the clay*".

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

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

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

9 But the Egyptians pursued after them, all the horses *and* chariots of Pharaoh, and his horsemen, and his army, and overtook them encamping by the sea, beside Pi-ha-h-iroth, before Baal-zephon.

14:9. chariots. The chariots were frightening to behold and impressive in number for there might have been as many as 100,000 of them. The chariots were open behind. They consisted of a semicircular standing board of wood from which rose, in a graceful curves, the antiques or rim to the height of about two and a half feet above the standing board. The chariot had two wheels and pole. Being mobile and pulled by a strong horse a chariot was maneuverable and could overwhelm a fighting man on foot.

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

14:10. cried unto the LORD. In time of trial the people of Israel faltered and failed. They allowed the worse thoughts of their hearts to dominate their reason. As the people cried unto the LORD they cried against Moses and falsely accused him of not caring for them.

11 And they said unto Moses, Because *there were* no graves in Egypt, hast thou taken us away to die in the wilderness? Wherefore hast thou dealt thus with us, to carry us forth out of Egypt?

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

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

14:13. salvation. Salvation is not only by faith but also by power. In the life of the Christian, sin is no longer to have dominion over the soul. *Romans 6:9 Knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him.* The faith of Moses was manifested in a time of distress.

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

The Divine Instruction to Moses
“Go Forward”
Exodus 14:14-18

15 ¶ And the LORD said unto Moses, Wherefore criest thou unto me? Speak unto the children of Israel, that they go forward:

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

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

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



"The Crossing of the Red Sea", Nicholas Poussin

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

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

The Deliverance of Israel
Exodus 14:21- 31

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

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

23 ¶ And the Egyptians pursued, and went in after them to the midst of the sea, *even* all Pharaoh's horses, his chariots, and his horsemen.

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

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

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

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

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

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

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

31 And Israel saw that great work which the LORD did upon the Egyptians: and the people feared the LORD, and believed the LORD, and his servant Moses.

14:31. which the LORD did. One great lesson of this section is that salvation is of the LORD. The salvation of every soul is the work of the LORD apart from human effort. *2 Timothy 1:9 Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began.*

This deliverance was based on the blood sacrificed lamb of the Passover. This deliverance came through the instrumentality of faith. The people stood passively. *Hebrews 11:29 By faith they passed through the Red sea as by dry land: which the Egyptians assaying to do were drowned.*

This deliverance was a final deliverance. “*Ye shall see them again no more forever*” (Exodus 14:13). The old life of bondage in Egypt was to be no more. And so in Christ, the old bondage to sin under Satan is no more. *2 Corinthians 5:17 Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new.*

This deliverance brought security. So the Christian is secure in Christ. *John 10:28 And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. John 6:37 All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out.*

EXODUS 15

A Song of Salvation Sung by Moses Exodus 15:1-19

1 Then sang Moses and the children of Israel this song unto the LORD, and spake, saying, I will sing unto the LORD, for he hath triumphed gloriously: the horse and his rider hath he thrown into the sea.

15:1. this song. Have believed the word of the LORD, having witnessed the destruction of the Egyptians, the Hebrew people sang unto the LORD. *Psalms 106:12 Then believed they his words; they sang his praise.* Do you sing His praise? There is joy in praise. Israel never sang in Egypt but they sang in the wilderness on their way to the Promise Land.

2 The LORD *is* my strength and song, and he is become my salvation: he *is* my God, and I will prepare him an habitation; my father's God, and I will exalt him.

3 The LORD *is* a man of war: the LORD *is* his name.

4 Pharaoh's chariots and his host hath he cast into the sea: his chosen captains also are drowned in the Red sea.

5 The depths have covered them: they sank into the bottom as a stone.

6 Thy right hand, O LORD, is become glorious in power: thy right hand, O LORD, hath dashed in pieces the enemy.

7 And in the greatness of thine excellency thou hast overthrown them that rose up against thee: thou sentest forth thy wrath, *which* consumed them as stubble.

8 And with the blast of thy nostrils the waters were gathered together, the floods stood upright as an heap, *and* the depths were congealed in the heart of the sea.

9 The enemy said, I will pursue, I will overtake, I will divide the spoil; my lust shall be satisfied upon them; I will draw my sword, my hand shall destroy them.

10 Thou didst blow with thy wind, the sea covered them: they sank as lead in the mighty waters.

11 Who *is* like unto thee, O LORD, among the gods? Who *is* like thee, glorious in holiness, fearful *in* praises, doing wonders?

15:11. who *is* like thee. There is none of self in this song, but all of Christ.

“To God be the glory, great things He has done;
So loved He the world that He gave us His Son,
Who yielded His life an atonement for sin,
And opened the life gate that all may go in.

*Praise the Lord, praise the Lord,
Let the earth hear His voice!
Praise the Lord, praise the Lord,
Let the people rejoice!*

*O come to the Father, through Jesus the Son,
And give Him the glory, great things He has done”.*

Fanny Crosby

12 Thou stretchedst out thy right hand, the earth swallowed them.

13 Thou in thy mercy hast led forth the people *which* thou hast redeemed: thou hast guided *them* in thy strength unto thy holy habitation.

14 The people shall hear, *and* be afraid: sorrow shall take hold on the inhabitants of Palestina.

15 Then the dukes of Edom shall be amazed; the mighty men of Moab, trembling shall take hold upon them; all the inhabitants of Canaan shall melt away.

16 Fear and dread shall fall upon them; by the greatness of thine arm they shall be *as* still as a stone; till thy people pass over, O LORD, till the people pass over, *which* thou hast purchased.

17 Thou shalt bring them in, and plant them in the mountain of thine inheritance, *in* the place, O LORD, *which* thou hast made for thee to dwell in, *in* the Sanctuary, O Lord, *which* thy hands have established.

18 The LORD shall reign for ever and ever.

19 For the horse of Pharaoh went in with his chariots and with his horsemen into the sea, and the LORD brought again the waters of the sea upon them; but the children of Israel went on dry *land* in the midst of the sea.

**A Song of Salvation Sung by Miriam
Exodus 15:20-21**

20 ¶ And Miriam the prophetess, the sister of Aaron, took a timbrel in her hand; and all the women went out after her with timbrels and with dances.

21 And Miriam answered them, Sing ye to the LORD, for he hath triumphed gloriously; the horse and his rider hath he thrown into the sea.

**The Marah Incident
Exodus 15:22-27**

22 So Moses brought Israel from the Red sea, and they went out into the wilderness of Shur; and they went three days in the wilderness, and found no water.

23 ¶ And when they came to Marah, they could not drink of the waters of Marah, for they *were* bitter: therefore the name of it was called Marah.

24 And the people murmured against Moses, saying, What shall we drink?

15:24. murmured. Despite seeing the faithfulness of God time and again, despite just witnessing the destruction of Pharaoh's army, the next time of the trying of their faith, it was hard for the Hebrews to believe in God. Peter told the church that its faith would also be tested. *1 Peter 1:6 Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations: 7 That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ:*

In Deuteronomy 8:2-4, Moses explained to the people why the LORD tested Israel so often. Six reasons are given:

- to humble the people,
- to test them for the purpose of approval,
- to discover what was in their hearts,
- to determine whether or not they would keep His commandments,
- to reminded them of their need for the LORD,
- to exalt His Word.

Deuteronomy 8:2 And thou shalt remember all the way which the Lord thy God led thee these forty years in the wilderness, to humble thee, and to prove thee, to know what was in thine heart, whether thou wouldest keep his commandments, or no. 3 And he humbled thee, and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did thy fathers know; that he might make thee know that man doth not live by bread only, but by every word that proceedeth out of the mouth of the Lord doth man live. 4 Thy raiment waxed not old upon thee, neither did thy foot swell, these forty years.

25 And he cried unto the LORD; and the LORD shewed him a tree, *which* when he had cast into the waters, the waters were made sweet: there he made for them a statute and an ordinance, and there he proved them,

26 And said, If thou wilt diligently hearken to the voice of the LORD thy God, and wilt do that which is right in his sight, and wilt give ear to his commandments, and keep all his statutes, I will put none of these diseases upon thee, which I have brought upon the Egyptians: for I *am* the LORD that healeth thee.

27 ¶ And they came to Elim, where *were* twelve wells of water, and threescore and ten palm trees: and they encamped there by the waters.

EXODUS 16

In Exodus 16, as in all the Old Testament, what is record is for an example. *1 Corinthians 10:1 Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; 2 And were all baptized unto Moses in the cloud and in the sea; 3 And did all eat the same spiritual meat; 4 And did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ. 5 But with many of them God was not well pleased: for they were overthrown in the wilderness. 6 Now these things were our examples, to the intent we should not lust after evil things, as they also lusted. 7 Neither be ye idolaters, as were some of them; as it is written, The people sat down to eat and drink, and rose up to play. 8 Neither let us commit fornication, as some of them committed, and fell in one day three and twenty thousand. 9 Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents. 10 Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer. 11 Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come. 12 Wherefore let him that thinketh he standeth take heed lest he fall.*

1 And they took their journey from Elim, and all the congregation of the children of Israel came unto the wilderness of Sin, which *is* between Elim and Sinai, on the fifteenth day of the second month after their departing out of the land of Egypt.

16:1. Elim (Heb. trees), was the second station where the Israelites encamped after crossing the Red Sea. It had “*twelve wells of water and threescore and ten palm trees*” (*Numbers 33:9*). The Hebrews remained here for a considerable time.

16:1. fifteen day of the second month. The month Ziv is the second month in the Hebrew calendar. It means “bright” or “radiant”.

2 And the whole congregation of the children of Israel murmured against Moses and Aaron in the wilderness:

3 And the children of Israel said unto them, Would to God we had died by the hand of the LORD in the land of Egypt, when we sat by the flesh pots, *and* when we did eat bread to the full; for ye have brought us forth into this wilderness, to kill this whole assembly with hunger.

16:3. Would to God. The complaining of the Hebrew people was clothed in the garb of piety. Much sin surrounds itself with pious words of justification which is why the Christian is to guard the lips. *Colossians 4:6 Let your speech be alway with grace, seasoned with salt, that ye may know how ye ought to answer every man.*

Manna from Heaven
Exodus 16:4-36

4 ¶ Then said the LORD unto Moses, Behold, I will rain bread from heaven for you; and the people shall go out and gather a certain rate every day, that I may prove them, whether they will walk in my law, or no.

16:4. Then. The word is important for it reveals that when individuals attack the LORD and His anointed, then the LORD will speak and act on their behalf.

5 And it shall come to pass, that on the sixth day they shall prepare *that* which they bring in; and it shall be twice as much as they gather daily.

16:5. twice as much. Because no work was to performed on the Sabbath, for it was a day of rest, twice as much food was to be gathered on the day before.

6 And Moses and Aaron said unto all the children of Israel, At even, then ye shall know that the LORD hath brought you out from the land of Egypt:

7 And in the morning, then ye shall see the glory of the LORD; for that he heareth your murmurings against the LORD: and what *are* we, that ye murmur against us?

8 And Moses said, *This shall be*, when the LORD shall give you in the evening flesh to eat, and in the morning bread to the full; for that the LORD heareth your murmurings which ye murmur against him: and what *are* we? Your murmurings *are* not against us, but against the LORD.

9 ¶ And Moses spake unto Aaron, Say unto all the congregation of the children of Israel, Come near before the LORD: for he hath heard your murmurings.

10 And it came to pass, as Aaron spake unto the whole congregation of the children of Israel, that they looked toward the wilderness, and, behold, the glory of the LORD appeared in the cloud.

11 ¶ And the LORD spake unto Moses, saying,

12 I have heard the murmurings of the children of Israel: speak unto them, saying, At even ye shall eat flesh, and in the morning ye shall be filled with bread; and ye shall know that I *am* the LORD your God.

13 And it came to pass, that at even the quails came up, and covered the camp: and in the morning the dew lay round about the host.

14 And when the dew that lay was gone up, behold, upon the face of the wilderness *there lay* a small round thing, *as small as the hoar frost on the ground.*

15 And when the children of Israel saw *it*, they said one to another, *It is manna:* for they wist not what it *was*. And Moses said unto them, *This is the bread which the LORD hath given you to eat.*

16:15. *It is manna. The manna spoke of our Lord Jesus Christ. John 6:35 And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst.*

Manna and Christ

The manna being “small” (v. 14) speaks of the humiliation of Christ. *Philippians 2:7 But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men:*

The manna being small and round also speaks of the Lord’s eternality. A small round ring used in a marriage ceremony speaks of the completeness and eternality of the relationship, so the small round manna speaks of the completeness and eternality of Christ. He will always be the Bread of Life upon whom the soul shall feast.

The manna was white and speaks of the holiness and purity of Christ. The fact that the manna was translucent suggests the clean and pure nature of Jesus. *John 8:46 Which of you convinceth me of sin? And if I say the truth, why do ye not believe me?*

The manna tasted like honey, which suggests the Lord Jesus is precious to the hearts of the saints. He speaks, and the heart believes and rejoices. *Psalms 119:103 How sweet are thy words unto my taste! Yea, sweeter than honey to my mouth!*

The manna was like fresh oil, which reminds Christians that Christ was anointed by the Holy Spirit and went about doing good. *Luke 4:18 The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, 19 To preach the acceptable year of the Lord.*

Manna was essential to Israel’s life. The people would have perished without it. Christ is essential to the believer. Without Him there is no eternal life. *John 10:27 My sheep hear my voice, and I know them, and they follow me: 28 And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. Acts 4:12 Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.*

Israel's manna had a supernatural origin. Christ was of supernatural origin. *John 6:51 I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world.*

The manna was given in grace. The Hebrews did not earn or deserve the manna from heaven nor did they work for it. Christ is given in grace. *John 3:16 For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.* In grace Jesus gave His life for His sheep. *John 10:17 Therefore doth my Father love me, because I lay down my life, that I might take it again. 18 No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father.*

The manna was appropriated by faith. The people woke up each morning believing God would give them their daily bread, and so they went forth by faith. Christ also is appropriated by faith. *Acts 16:31 And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house.*

Israel's manna was available to everyone. Christ is available to everyone, though not everyone will believe. *Matthew 11:28 Come unto me, all ye that labour and are heavy laden, and I will give you rest. 29 Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls.*

The manna of Israel was always near to them. Jesus Christ has promised never to leave the Christian. *Hebrews 13:5 Let your conversation be without covetousness; and be content with such things as ye have: for he hath said, I will never leave thee, nor forsake thee.*

“I’ve seen the lightning flashing, I’ve heard the thunder roll.
I’ve felt sin’s breakers dashing, which almost conquered my soul.
I’ve heard the voice of my Savior, bidding me still to fight on.
He promised never to leave me, never to leave me alone!”

Ludie D. Pickett

The manna of Israel was needed day by day. Occupation with the person of Christ is essential, day by day. We are to feed upon Christ daily. We are to search out the Word daily as the Bereans did. *Acts 17:11 These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so.*

The manna was eaten in order to give Israel strength to serve the Lord. In like manner, Christ, and the Word of God, must be eaten in order to receive spiritual strength for the journey of grace.

“When we walk with the Lord in the light of His Word,
What a glory He sheds on our way!
While we do His good will, He abides with us still,
And with all who will trust and obey”.

John H. Sammis

There was hidden manna in Israel and there is hidden manna given to the church.

Exodus 16:34 As the Lord commanded Moses, so Aaron laid it up before the Testimony, to be kept.

Revelation 2: 17 He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it.

The hidden manna of Israel was the manna that was placed in the golden pot and placed in the Arc of the Testimony to remind the people of what the LORD had done for them as they went through the wilderness. In Revelation, individuals are promised they shall eat of the hidden manna for they will eat and remember all that the Lord Jesus has done for them at Calvary.

“The things that I love
I hold dear to my heart
They are borrowed and
Not mine at all.

Jesus only let me use them
To brighten my life
So remind me, remind me dear Lord.

Roll back the curtain of memory now and then
Show me where you brought me from and
Where I could have been
Just remember I'm a human and humans forget
So remind me, remind me dear Lord

Nothing good have i done
To deserve God's own Son
I'm not worthy of the scars
In His hands
Yet he chose the road to Calvary
To die in my stead
Why He loved me I can't understand

Roll back the curtain of memory now and then
Show me where you brought me from and
Where i could have been
Just remember I'm a human and humans forget
So remind me, remind me dear Lord

Just remember I'm a human and humans forget
So remind me, remind me dear Lord.”

The manna of Israel was eaten before they fully understood the mystery of God's provision. The believer can feed upon Christ without fully comprehending the fullness of the Lord's provisions. Nevertheless, there is strength for service and love for the One who has provided salvation.

16:15. manna. Literally, a whatness (so to speak), i.e. manna (so called from the question about it). Many Bible scholars have sought to relate manna to the secretion that comes from the Oriental Tamarisk tree, called by the Arabs, "*the gift of heaven*". At certain times of the year the Tamarisk tree exudes something that would be something similar to the manna. But the Biblical manna is something different reflected in the fact that the Hebrew people were fed by it for forty years and not simply during a couple of months of the year. Furthermore, only a certain amount was divinely provided for six days. Any extra manna collected on the seventh day was filled with maggots and stank. The Psalmist called manna, "angel's food". *Psalms 78:25 Man did eat angels' food: he sent them meat to the full.*



Tamarisk Tree

16 ¶ This *is* the thing which the LORD hath commanded, Gather of it every man according to his eating, an omer for every man, *according to* the number of your persons; take ye every man for *them* which *are* in his tents.

17 And the children of Israel did so, and gathered, some more, some less.

18 And when they did mete *it* with an omer, he that gathered much had nothing over, and he that gathered little had no lack; they gathered every man according to his eating.

19 And Moses said, Let no man leave of it till the morning.

20 Notwithstanding they hearkened not unto Moses; but some of them left of it until the morning, and it bred worms, and stank: and Moses was wroth with them.

21 And they gathered it every morning, every man according to his eating: and when the sun waxed hot, it melted.

22 ¶ And it came to pass, *that* on the sixth day they gathered twice as much bread, two omers for one *man*: and all the rulers of the congregation came and told Moses.

16:22. two omers. An omer was a unit of dry measure equal to about one liquid quart.

23 And he said unto them, This *is that* which the LORD hath said, To morrow *is* the rest of the holy sabbath unto the LORD: bake *that* which ye will bake *to day*, and seethe that ye will seethe; and that which remaineth over lay up for you to be kept until the morning.

24 And they laid it up till the morning, as Moses bade: and it did not stink, neither was there any worm therein.

25 And Moses said, Eat that to day; for to day *is* a sabbath unto the LORD: to day ye shall not find it in the field.

26 Six days ye shall gather it; but on the seventh day, *which is* the sabbath, in it there shall be none.

27 ¶ And it came to pass, *that* there went out *some* of the people on the seventh day for to gather, and they found none.

28 And the LORD said unto Moses, How long refuse ye to keep my commandments and my laws?

29 See, for that the LORD hath given you the sabbath, therefore he giveth you on the sixth day the bread of two days; abide ye every man in his place, let no man go out of his place on the seventh day.

30 So the people rested on the seventh day.

31 And the house of Israel called the name thereof Manna: and it *was* like coriander seed, white; and the taste of it *was* like wafers *made* with honey.

32 ¶ And Moses said, This *is* the thing which the LORD commandeth, Fill an omer of it to be kept for your generations; that they may see the bread wherewith I have fed you in the wilderness, when I brought you forth from the land of Egypt.

33 And Moses said unto Aaron, Take a pot, and put an omer full of manna therein, and lay it up before the LORD, to be kept for your generations.

34 As the LORD commanded Moses, so Aaron laid it up before the Testimony, to be kept.

35 And the children of Israel did eat manna forty years, until they came to a land inhabited; they did eat manna, until they came unto the borders of the land of Canaan.

36 Now an omer *is* the tenth *part* of an ephah.

EXODUS 17

The Smitten Rock Incident Exodus 17:1-16

1 And all the congregation of the children of Israel journeyed from the wilderness of Sin, after their journeys, according to the commandment of the LORD, and pitched in Rephidim: and *there was* no water for the people to drink.

17:1. to drink. The evidence that this incident is a typology for the New Testament church is found in Scripture. *1 Corinthians 10:1 Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; 2 And were all baptized unto Moses in the cloud and in the sea; 3 And did all eat the same spiritual meat; 4 And did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ.* See also John 7:37.

17:1. Rephidim. (Heb. resting place). The irony is that in a place of rest the people had no rest.

2 Wherefore the people did chide with Moses, and said, Give us water that we may drink. And Moses said unto them, Why chide ye with me? Wherefore do ye tempt the LORD?

17:2. did chide. The people have already forgotten the faithfulness of God and His divine provision of food (Exodus 16:14, 15). How quickly do God's people forget.

3 And the people thirsted there for water; and the people murmured against Moses, and said, Wherefore *is* this *that* thou hast brought us up out of Egypt, to kill us and our children and our cattle with thirst?

4 And Moses cried unto the LORD, saying, What shall I do unto this people? They be almost ready to stone me.

The Rock of Horeb

5 And the LORD said unto Moses, Go on before the people, and take with thee of the elders of Israel; and thy rod, wherewith thou smotest the river, take in thine hand, and go.

17:5. thy rod. The rod and the smiting of the rod is illustrative of divine judgment (Exodus 7:20).

6 Behold, I will stand before thee there upon the rock in Horeb; and thou shalt smite the rock, and there shall come water out of it, that the people may drink. And Moses did so in the sight of the elders of Israel.

17:6. smite the rock. Ultimately, the smiting of the rock is illustrative of the smiting of Christ, the Rock, at Calvary's cross. *1 Corinthians 10:4 And did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ.*

7 And he called the name of the place Massah, and Meribah, because of the chiding of the children of Israel, and because they tempted the LORD, saying, Is the LORD among us, or not?

17:7. Massah, (lit. a testing), of men (judicial) or of God (querulous). At Horeb the people were tested as they quarreled with God.

17:7 Meribah, (lit. to quarrel). At Horeb the people quarreled and strove with God as they provoked Him in their unbelief.

17:7. Is the LORD among us? Indeed He is. *Psalms 78:20 Behold, he smote the rock, that the waters gushed out, and the streams overflowed; can he give bread also? Can he provide flesh for his people? Psalms 105:41 He opened the rock, and the waters gushed out; they ran in the dry places like a river.*

The Rock and Christ

1. The people were in a desperate situation and needed a Savior. Awakened sinners know they are in a desperate situation and know they need a Savior, even Jesus Christ, the Righteous One. *Psalm 106:47 Save us, O Lord our God, and gather us from among the heathen, to give thanks unto thy holy name, and to triumph in thy praise.*
2. The people were angry at Moses, the Law Giver. Sinners are angry at Christ, the Moral Law Giver.
3. Moses was inadequate to help the people, but God is not. So the LORD told Moses exactly what to do in order to solve the problem for salvation is of the LORD.
4. Moses was to smite the rock. That Rock was Christ. *1 Corinthians 10:4 And did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ.*
5. The Rock of Horeb was smitten according to Divine design as the Rock of Ages was smitten because it pleased the Father. *Isaiah 53:4 Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted.*

6. Moses stroke the rock at Horeb, while Jesus was smitten at Calvary. *John 19:34 But one of the soldiers with a spear pierced his side, and forthwith came there out blood and water.*
7. The Lord knew prior to Calvary, He would be smitten. *Matthew 26:31 Then saith Jesus unto them, All ye shall be offended because of me this night: for it is written, I will smite the shepherd, and the sheep of the flock shall be scattered abroad.*

“Oh Christ what burdens bowed Thy head,
 our load was laid on Thee,
 Thou stoodest in the sinner's stead
 bearest all my ill for me,
 a victim led Thy blood was shed,
 now there is no load for me.

Jehovah bared his sword awake,
 Oh Christ it woke against Thee,
 Thy blood the flaming blade must slake,
 Thy heart its sheath must be.
 All for my sake, my peace to make,
 Now sleeps that sword for me.”

8. Once the rock at Horeb was smitten, there was water enough or all to drink. In Christ, there is sufficient water of life for every man, woman, and child to drink. Come to Christ. Drink and be satisfied. *John 4:14 But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life.*
9. The water of Horeb was provided on the basis of grace. Christ and the salvation He brings is God's gift of grace for the people of God. *Ephesians 2:8 For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: 9 Not of works, lest any man should boast.*
10. The water that came forth was a miracle, so Christ, all that He is, and all that He does. is miraculous. *1 Timothy 3:16 And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.*
11. The water of Horeb was sufficient. Christ is sufficient for all who believe. *Colossians 2:10 And ye are complete in him, which is the head of all principality and power:*
12. The people of Israel did not comprehend how water was going to come from a smitten rock, and yet they were commanded to experience the goodness of God by faith. How Christ can atone for the sins of others may not be understood, but the salvation He gives can be enjoyed by faith.

The Battle with Amalek Exodus 17:8-16

8 ¶Then came Amalek, and fought with Israel in Rephidim.

17:8. fought. The life of faith is a life of conflict. Christians fight against the world, the flesh, and the devil. *1 John 2:16 For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world.* Paul writes, *Ephesians 6:12 For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.*



The Summons to Battle

9 And Moses said unto Joshua, Choose us out men, and go out, fight with Amalek: to morrow I will stand on the top of the hill with the rod of God in mine hand.

17:9. fight with Amalek. The Amalekites fought with the Hebrews over water and property. As a nomadic people, the Amalekites were vicious and cruel. As descendants of Esau they were godless. Because of their treacherous ways they were doomed to destruction. *Deuteronomy 25:17 Remember what Amalek did unto thee by the way, when ye were come forth out of Egypt; 18 How he met thee by the way, and smote the hindmost of thee, even all that were feeble behind thee, when thou wast faint and weary; and he feared not God. 19 Therefore it shall be, when the Lord thy God hath given thee rest from all thine enemies round about, in the land which the Lord thy God giveth thee for an inheritance to possess it, that thou shalt blot out the remembrance of Amalek from under heaven; thou shalt not forget it.*

17:9. fight with Amalek. The wicked seek to fight against God, against God's people, and against righteousness. *1 Peter 5:8 Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour:*

10 So Joshua did as Moses had said to him, and fought with Amalek: and Moses, Aaron, and Hur went up to the top of the hill.



Wadi Feiran, northwest of Mt. Sinai.
Moses stood on these hills during the battle with the Amalekites.

The Strategy of the Battle

11 And it came to pass, when Moses held up his hand, that Israel prevailed: and when he let down his hand, Amalek prevailed.

17:11. Amalek prevailed. The world, the flesh, and the devil, will prevail when the hands of the Christian are not lifted up to God. Romans 7 and 8 teaches that the Christian cannot overcome the sin principle that dwells in our members apart from the ministry of the Holy Spirit. It is through the Spirit and through a personal relationship with the Lord in the Spirit that the Christian may hope for a measure of spiritual victory resulting in personal sanctification.

12 But Moses' hands *were* heavy; and they took a stone, and put *it* under him, and he sat thereon; and Aaron and Hur stayed up his hands, the one on the one side, and the other on the other side; and his hands were steady until the going down of the sun.

17:12. Aaron and Hur. Every spiritual leader needs someone who will stand near them, support them, and lift up their hands. Also, the lesson is taught that the way of victory is through prayer. While God has ordained the end of all things, He has also ordained the means, and the means include a life through divine fellowship. That is what prayer is, it is fellowship with the LORD.

13 And Joshua discomfited Amalek and his people with the edge of the sword.

17:13. Joshua discomfited Amalek. Moses was on the hilltop while Joshua was in the valley. Both types of leaders are needed: those who direct, and plan, and pray, and those who fight.

17:13. edge of the sword. Freedom comes through military victory. Military victory is predicated on the willingness and ability to wage decisive warfare. Spiritually, the Christian is to mortify or put to death the flesh in order not to serve sin. *Romans 6:6 Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin.*

14 And the LORD said unto Moses, Write this *for* a memorial in a [Heb. *basefer*, the] book, and rehearse *it* in the ears of Joshua: for I will utterly put out the remembrance of Amalek from under heaven.

17:14. utterly put out. *1 Chronicles 4:41 And these written by name came in the days of Hezekiah king of Judah, and smote their tents, and the habitations that were found there, and destroyed them utterly unto this day, and dwelt in their rooms: because there was pasture there for their flocks. 42 And some of them, even of the sons of Simeon, five hundred men, went to mount Seir, having for their captains Pelatiah, and Neariah, and Rephaiah, and Uzziel, the sons of Ishi. 43 And they smote the rest of the Amalekites that were escaped, and dwelt there unto this day.*

15 And Moses built an altar, and called the name of it Jehovah-nissi [Heb. *the LORD my banner*]:

17:15. an altar. Moses wanted to remember. Christians must remember their sins and the grace of God. Thomas Goodwin, the Puritan preacher, once wrote a letter to his son. “When I was threatening to become cold in my ministry, and when I felt Sabbath morning coming and my heart not filled with amazement at the grace of God, or when I was making ready to dispense the Lord’s Supper, do you know what I used to do? I used to take a turn up and down among the sins of my past life, and I always came down with a broken and contrite heart ready to preach as it was preached in the beginning the forgiveness of sins.”

“Upon that cross of Jesus
when I at times can see,
the very dying form of
One who suffered there for me.

And from my smitten heart with tears,
two wonders I confess,
the wonders of redeeming love,
and my own worthlessness”.

16 For he said, Because the LORD hath sworn *that* the LORD *will have* war with Amalek from generation to generation.

2 Then Jethro, Moses' father in law, took Zipporah, Moses' wife, after he had sent her back,

3 And her two sons; of which the name of the one *was* Gershom; for he said, I have been an alien in a strange land:

4 And the name of the other *was* Eliezer; for the God of my father, *said he*, *was* mine help, and delivered me from the sword of Pharaoh:

The Family of Moses		
First Wife Zipporah (“bird”)		
First Son	Gershom	“exile”; “a stranger there”
Second Son	Eliezer	“My God is help”
Second Wife An Ethiopian Woman (Exodus 12:1)		

5 And Jethro, Moses' father in law, came with his sons and his wife unto Moses into the wilderness, where he encamped at the mount of God:



The Mount of God
 An Aerial View of the Summit of Jebel Musa
 Mt. Sinai

6 And he said unto Moses, I thy father in law Jethro am come unto thee, and thy wife, and her two sons with her.

Moses Honors His Father-in-Law

7 ¶ And Moses went out to meet his father in law, and did obeisance, and kissed him; and they asked each other of *their* welfare; and they came into the tent.

8 And Moses told his father in law all that the LORD had done unto Pharaoh and to the Egyptians for Israel's sake, *and* all the travail that had come upon them by the way, and *how* the LORD delivered them.

9 And Jethro rejoiced for all the goodness which the LORD had done to Israel, whom he had delivered out of the hand of the Egyptians.

Jethro Worships the LORD

10 And Jethro said, Blessed *be* the LORD, who hath delivered you out of the hand of the Egyptians, and out of the hand of Pharaoh, who hath delivered the people from under the hand of the Egyptians.

11 Now I know that the LORD *is* greater than all gods: for in the thing wherein they dealt proudly *he was* above them.

12 And Jethro, Moses' father in law, took a burnt offering and sacrifices for God: and Aaron came, and all the elders of Israel, to eat bread with Moses' father in law before God.

Moses as Judge of Israel

13 ¶ And it came to pass on the morrow, that Moses sat to judge the people: and the people stood by Moses from the morning unto the evening.

Jethro's Good Counsel

14 And when Moses' father in law saw all that he did to the people, he said, What *is* this thing that thou doest to the people? Why sittest thou thyself alone, and all the people stand by thee from morning unto even?

Seeking the Mind of God

15 And Moses said unto his father in law, Because the people come unto me to enquire of God:

The Statutes of God and His Laws Prior to the Giving of the Law

16 When they have a matter, they come unto me; and I judge between one and another, and I do make *them* know the statutes of God, and his laws.

17 And Moses' father in law said unto him, The thing that thou doest *is* not good.

18 Thou wilt surely wear away, both thou, and this people that *is* with thee: for this thing *is* too heavy for thee; thou art not able to perform it thyself alone.

19 Hearken now unto my voice, I will give thee counsel, and God shall be with thee: Be thou for the people to God-ward, that thou mayest bring the causes unto God:

Two Objectives

20 And thou shalt teach them ordinances and laws, and shalt shew them the way wherein they must walk, and the work that they must do.

Qualifications for Spiritual Leadership

21 Moreover thou shalt provide out of all the people able men, such as fear God, men of truth, hating covetousness; and place *such* over them, *to be* rulers of thousands, *and* rulers of hundreds, rulers of fifties, and rulers of tens:

Five Qualifications of an Able Leader

A person who fears God.

A person who is truthful.

A person who is honest and cannot be bribed.

A person who is suited to the number of leadership ability and knows their limitations.

Some can handle ten people.

Some can handle fifty people.

Some can handle several hundred people.

Some can handle thousands of people.

Special Note. There is a business concept called “The Peter Principle” which argues that people can keep getting appointed to greater leadership positions until they arrive at their level of highest incompetency. The counsel of Jethro would avoid that problem.

A Wise Division of Labor

22 And let them judge the people at all seasons: and it shall be, *that* every great matter they shall bring unto thee, but every small matter they shall judge: so shall it be easier for thyself, and they shall bear *the burden* with thee.

23 If thou shalt do this thing, and God command thee *so*, then thou shalt be able to endure, and all this people shall also go to their place in peace.

The Ability to Listen

24 So Moses hearkened to the voice of his father in law, and did all that he had said.

25 And Moses chose able men out of all Israel, and made them heads over the people, rulers of thousands, rulers of hundreds, rulers of fifties, and rulers of tens.

26 And they judged the people at all seasons: the hard causes they brought unto Moses, but every small matter they judged themselves.

The Return of Jethro to Midian

27 ¶And Moses let his father in law depart; and he went his way into his own land.

EXODUS 19

1 In the third month, when the children of Israel were gone forth out of the land of Egypt, the same day came they *into* the wilderness of Sinai.

19:1. third month. The third month is Sivan (May / June) and contains the holiday Shavout commemorating the anniversary of the day God gave the Torah to the nation of Israel assembled at Mount Sinai. .

19:1.Sinai. Israel at Mount Sinai forms a turning point in Hebrew history for in the wilderness of Sinai the Law will be given. But the Law will only last from Mount Sinai to Mount Golgotha.

2 For they were departed from Rephidim, and were come *to* the desert of Sinai, and had pitched in the wilderness; and there Israel camped before the mount.



3 And Moses went up unto God, and the LORD called unto him out of the mountain, saying, Thus shalt thou say to the house of Jacob, and tell the children of Israel;

4 Ye have seen what I did unto the Egyptians, and *how* I bare you on eagles' wings, and brought you unto myself.

19:4. eagles' wings. This expression speaks of great speed. When God finally moved to deliver Israel from the Land of Bondage, the deliverance was relatively swift.

5 Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine:

19:5. if ye will obey...then ye shall be. The covenant God mad with Israel was a conditional covenant. If Israel obeyed the Lord, then they would be a peculiar treasure. But within this provision there is distinguishing grace, and there is sovereign grace. It was to Israel, among all the nations of the earth, that God made this provision. It was according to His sovereign will that God made this covenant.

6 And ye shall be unto me a kingdom of priests, and an holy nation. These are the words which thou shalt speak unto the children of Israel.

19:6. a kingdom of priests. Israel was to be a kingdom of priests and a holy nation. However, they became unholy as a nation to the point that Jesus took the kingdom of God away from unbelieving Israel. This theological truth is found in the parable of Matthew 21:33-44.

“Hear another parable: There was a certain householder [God the Father], which planted a vineyard [Israel], and hedged it round about, and digged a winepress in it, and built a tower, and let it out to husbandmen [the people of Israel], and went into a far country:

34 And when the time of the fruit drew near, he sent his servants to the husbandmen, that they might receive the fruits of it. 35 And the husbandmen took his servants, and beat one, and killed another, and stoned another. 36 Again, he sent other servants more than the first: and they did unto them likewise. 37 But last of all he sent unto them his son [Jesus Christ], saying, They will reverence my son. But when the husbandmen saw the son, they said among themselves, This is the heir; come, let us kill him, and let us seize on his inheritance. And they caught him, and cast him out of the vineyard, and slew him [at Calvary].

38 When the lord therefore of the vineyard cometh, what will he do unto those husbandmen? They say unto him, He will miserably destroy those wicked men, and will let out his vineyard unto other husbandmen, which shall render him the fruits in their seasons. Jesus saith unto them, Did ye never read in the scriptures [Psalm 118:22-23],

The stone [Christ] which the builders [Israel] rejected, the same is become the head of the corner: this is the Lord's doing, and it is marvellous in our eyes? Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation [the church] bringing forth the fruits thereof. And whosoever shall fall on this stone shall be broken: but on whomsoever it shall fall, it will grind him to powder”.

That the church, consisting of Jewish and Gentile people from all over the world, is the nation “*bringing forth the fruits thereof*” is confirmed in part the covenantal language applied to it in 1 Peter 2:6-9.

“Wherefore also it is contained in the scripture, Behold, I lay in Sion a chief corner stone, elect, precious: and he that believeth on him shall not be confounded. 7 Unto you therefore which believe he is precious: but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner, 8 And a stone of stumbling, and a rock of offence, even to them which stumble at the word, being disobedient: whereunto also they were appointed. 9 But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light:”

7 ¶ And Moses came and called for the elders of the people, and laid before their faces all these words which the LORD commanded him.

8 And all the people answered together, and said, All that the LORD hath spoken we will do. And Moses returned the words of the people unto the LORD.

19:8. we will do. It was right and proper for Israel to agree to keep the Law. A spirit of obedience should characterize the desire of all of God’s people. The Law was not merely proposed to the people as a series of divinely suggestions, but was imposed on them. While it is true that no one can keep the Law, which is holy, just, and good, the heart’s desire is to keep the Law.

Romans 7:22 For I delight in the law of God after the inward man: 23 But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. The people of Israel did no wrong by saying, “*All the LORD hath spoken we will do*”.

The Lord commended the people for saying what they did.

Deuteronomy 5:28 And the Lord heard the voice of your words, when ye spake unto me; and the Lord said unto me, I have heard the voice of the words of this people, which they have spoken unto thee: they have well said all that they have spoken. 29 O that there were such an heart in them, that they would fear me, and keep all my commandments always, that it might be well with them, and with their children for ever!

One of the characteristics of Dispensational teachers is to teach the exact opposite of what the Bible says. Dispensational teachers insist that the people were wrong to agree to keep the Law. They go to great lengths to try to convince people that Israel was irresponsible in their response because keeping the Law was impossible. Nevertheless, the Word of God is easy to follow. God spoke and Israel responded in a way that pleased the Lord.

9 And the LORD said unto Moses, **Lo, I come unto thee in a thick cloud, that the people may hear when I speak with thee, and believe thee for ever.** And Moses told the words of the people unto the LORD.

19:9. a thick cloud. Prior to Christ, fellowship with the LORD was on a legal basis and so there was a cloud. Because love fulfills the Law, specifically the love of Christ of whom every believer is to be found in, there is no cloud covering separating man from fellowshiping with the LORD.

10 ¶ And the LORD said unto Moses, **Go unto the people, and sanctify them to day and to morrow, and let them wash their clothes,**

11 And be ready against the third day: for the third day the LORD will come down in the sight of all the people upon Mount Sinai.

12 And thou shalt set bounds unto the people round about, saying, Take heed to yourselves, *that ye go not up into the mount, or touch the border of it: whosoever toucheth the mount shall be surely put to death:*

13 There shall not an hand touch it, but he shall surely be stoned, or shot through; whether *it be* beast or man, it shall not live: when the trumpet soundeth long, they shall come up to the mount.

Preparation for Worship

14 ¶ And Moses went down from the mount unto the people, and sanctified the people; and they washed their clothes.

15 And he said unto the people, Be ready against the third day: come not at *your* wives.

16 ¶ And it came to pass on the third day in the morning, that there were thunders and lightnings, and a thick cloud upon the mount, and the voice of the trumpet exceeding loud; so that all the people that *was* in the camp trembled.

17 And Moses brought forth the people out of the camp to meet with God; and they stood at the nether part of the mount.

18 And Mount Sinai was altogether on a smoke, because the LORD descended upon it in fire: and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly.

19 And when the voice of the trumpet sounded long, and waxed louder and louder, Moses spake, and God answered him by a voice.

20 And the LORD came down upon Mount Sinai, on the top of the mount: and the LORD called Moses *up* to the top of the mount; and Moses went up.

21 And the LORD said unto Moses, **Go down, charge the people, lest they break through unto the LORD to gaze, and many of them perish.**

22 **And let the priests also, which come near to the LORD, sanctify themselves, lest the LORD break forth upon them.**

23 And Moses said unto the LORD, The people cannot come up to Mount Sinai: for thou chargedst us, saying, Set bounds about the mount, and sanctify it.

24 And the LORD said unto him, **Away, get thee down, and thou shalt come up, thou, and Aaron with thee: but let not the priests and the people break through to come up unto the LORD, lest he break forth upon them.**

25 So Moses went down unto the people, and spake unto them.

EXODUS 20

The Ten Commandments Exodus 20:1-17

1 And God spake all these words, saying,

2 **I am the LORD thy God, which have brought thee out of the land of Egypt, out of the house of bondage.**

First Commandment
Thou Shalt Have no Other Gods before Me.

3 **Thou shalt have no other gods before me.**

Second Command
Thou Shalt not Make Any Graven Image

4 **Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth:**

5 **Thou shalt not bow down thyself to them, nor serve them: for I the LORD thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me;**

6 **And shewing mercy unto thousands of them that love me, and keep my commandments.**

Third Commandment
Thou Shalt Not take the Name of the LORD thy God in vain.

7 **Thou shalt not take the name of the LORD thy God in vain; for the LORD will not hold him guiltless that taketh his name in vain.**

Fourth Commandment
Remember the Sabbath Day and Keep it Holy

8 **Remember the Sabbath day, to keep it holy.**

9 **Six days shalt thou labour, and do all thy work:**

10 **But the seventh day is the Sabbath of the LORD thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates:**

11 For *in* six days the LORD made heaven and earth, the sea, and all that in them *is*, and rested the seventh day: wherefore the LORD blessed the Sabbath day, and hallowed it.

**Fifth Commandment
Honour Thy Father and Thy Mother**

The First Command with a Promise

12 ¶ Honour thy father and thy mother: that thy days may be long upon the land which the LORD thy God giveth thee.

**Sixth Commandment
Thou Shalt not Murder**

13 Thou shalt not kill.

**Seventh Commandment
Thou Shalt not Commit Adultery**

14 Thou shalt not commit adultery.

**Eighth Commandment
Thou Shalt not Steal**

15 Thou shalt not steal.

**Ninth Commandment
Thou Shalt not Bear False Witness**

16 Thou shalt not bear false witness against thy neighbour.

**Tenth Commandment
Thou Shalt not Covet**

17 Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor any thing that *is* thy neighbour's.

20:1-17. There is a religious controversy within Christendom as to whether or not the Mosaic Law should be recognized in a threefold division.

The Moral Law	Exodus 20:1-17
The Social Law (The Judgments)	Exodus 21ff
The Ceremonial Law (The Feasts and Sacrifices)	Leviticus 1ff

It is argued that since the Law was given as a unity, then as a unity every facet of the Law has been set aside. This fundamental concept is the basis for New Covenant Theology.

In contrast, Covenant theology contends that the Moral Law, a term that refers to the Ten Commandments, were given to all of humanity before the Law of Moses and continue after the Law of Moses was abolished by the death of Christ at Calvary.

What is certain is that the Moral Law was not given to anyone that they might be saved by keeping the Law. *Galatians 3:21 Is the law then against the promises of God? God forbid: for if there had been a law given which could have given life, verily righteousness should have been by the law.*

What is also certain is that the Moral Law is the foundation for all humanity to live by, and for every society to strive to honor.

Finally, what is certain is that the believer is no more under The Social Law (The Judgments), or The Ceremonial Law (The Feasts and Sacrifices). *Galatians 5:18 But if ye be led of the Spirit, ye are not under the law.*

Smoke on the Mountain

18 ¶ And all the people saw the thunderings, and the lightnings, and the noise of the trumpet, and the mountain smoking: and when the people saw *it*, they removed, and stood afar off.

19 And they said unto Moses, Speak thou with us, and we will hear: but let not God speak with us, lest we die.

20 And Moses said unto the people, Fear not: for God is come to prove you, and that his fear may be before your faces, that ye sin not.

21 And the people stood afar off, and Moses drew near unto the thick darkness where God *was*.

22 ¶ And the LORD said unto Moses, **Thus thou shalt say unto the children of Israel, Ye have seen that I have talked with you from heaven.**

23 Ye shall not make with me gods of silver, neither shall ye make unto you gods of gold.

24 ¶ An altar of earth thou shalt make unto me, and shalt sacrifice thereon thy burnt offerings, and thy peace offerings, thy sheep, and thine oxen: in all places where I record my name I will come unto thee, and I will bless thee.

25 And if thou wilt make me an altar of stone, thou shalt not build it of hewn stone: for if thou lift up thy tool upon it, thou hast polluted it.

26 Neither shalt thou go up by steps unto mine altar, that thy nakedness be not discovered thereon.

EXODUS 21**Life in a Theocratic Kingdom****Commandments to Live by
Under the Mosaic Law****The Civil Law called The Judgments**

1 Now these *are* the judgments which thou shalt set before them.

**Law Concerning Masters and Servants
Menservants v. 2-6**

2 If thou buy an Hebrew servant, six years he shall serve: and in the seventh he shall go out free for nothing.

3 If he came in by himself, he shall go out by himself: if he were married, then his wife shall go out with him.

4 If his master have given him a wife, and she have born him sons or daughters; the wife and her children shall be her master's, and he shall go out by himself.

5 And if the servant shall plainly say, I love my master, my wife, and my children; I will not go out free:

6 Then his master shall bring him unto the judges; he shall also bring him to the door, or unto the door post; and his master shall bore his ear through with an aul; and he shall serve him for ever.

21:1-6. Two principles are taught in the judgment or law. First, the Hebrew people must have a fundament love for and respect for liberty. Those who have been in bondage must encourage liberty for others. Second, servitude is to be based upon a choice, and not the principle of force or slavery. In Christ, the Christian is freely redeemed, and is not to be in bondage to men or inappropriate lust patterns. *1 Corinthians 7:23 Ye are bought with a price; be not ye the servants of men. Romans 6:12 Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof.*

**Law Concerning Maidservants
v. 7-11**

7 ¶And if a man sell his daughter to be a maidservant, she shall not go out as the menservants do.

8 If she please not her master, who hath betrothed her to himself, then shall he let her be redeemed: to sell her unto a strange nation he shall have no power, seeing he hath dealt deceitfully with her.

9 And if he have betrothed her unto his son, he shall deal with her after the manner of daughters.

**Law Concerning Divorce
Three Grounds for a Legal Divorce**

10 If he take him another *wife*; her food, her raiment, and her duty of marriage, shall he not diminish.

11 And if he do not these three unto her, then shall she go out free without money.

21:10-11. A man had three responsibilities, under the law, towards his wife. He was to provide her with food, clothing, and affection, called here, the “duty of marriage”. If the man did not provide these basic obligations, the woman was free to leave him, divorce him, but she would receive no money in the process.

**Law Concerning Murder
Exodus 21:12-14**

12 ¶ He that smiteth a man, so that he die, shall be surely put to death.

A City of Refuge for the Innocent

13 And if a man lie not in wait, but God deliver *him* into his hand; then I will appoint thee a place whither he shall flee.

14 But if a man come presumptuously upon his neighbour, to slay him with guile; thou shalt take him from mine altar, that he may die.

**The Punishment of Disobedient Children
v. 15, 17**

15 ¶ And he that smiteth his father, or his mother, shall be surely put to death.

Law Concerning Man-stealing
v. 16

16 ¶ And he that stealeth a man, and selleth him, or if he be found in his hand, he shall surely be put to death.

21:16. stealeth a man. It is widely believed and often taught that the Word of God did not oppose slavery. The Law placed a prohibition on stealing, or kidnapping a man, woman, or child with the intent to sell that person to the Gentiles. The penalty was death. The apostle Paul ratified this prohibition and lists men-stealers as among the most wicked of men. *1 Timothy 1:9 Knowing this, that the law is not made for a righteous man, but for the lawless and disobedient, for the ungodly and for sinners, for unholy and profane, for murderers of fathers and murderers of mothers, for manslayers, 10 For whoremongers, for them that defile themselves with mankind, for menstealers, for liars, for perjured persons, and if there be any other thing that is contrary to sound doctrine.*

17 ¶ And he that curseth his father, or his mother, shall surely be put to death.

Law Concerning Assault and Battery
v. 18, 19

18 ¶ And if men strive together, and one smite another with a stone, or with *his* fist, and he die not, but keepeth *his* bed:

21:18. keepeth *his* bed. Compensation was to be made for lost work time and medical expenses.

19 If he rise again, and walk abroad upon his staff, then shall he that smote *him* be quit [clean]: only he shall pay *for* the loss of his time, and shall cause *him* to be thoroughly healed.

Law Concerning Correcting a Servant
v. 20, 21

20 ¶ And if a man smite his servant, or his maid, with a rod, and he die under his hand; he shall be surely punished.

21 Notwithstanding, if he continue a day or two, he shall not be punished: for he *is* his money.

21:21. he shall not be punished. If the servant recovered within a day or two, the master was not to be punished for he is the owner of the servant due to his monetary investment. By modern social standards and expectations, the idea of one person being able to beat another person, short of death, and go without punishment based on a sense of ownership, is abhorrent.

Law Concerning Hurting a Pregnant Woman
v. 22, 23

22 ¶ If men strive, and hurt a woman with child, so that her fruit depart *from her*, and yet no mischief follow: he shall be surely punished, according as the woman's husband will lay upon him; and he shall pay as the judges *determine*.

21:22. her fruit depart. If a woman had a miscarriage due to a violent act, but she survived the ordeal, the person who hurt her was to be arrested and brought before the judges to determine the financial penalty to be paid for compensation.

23 And if *any* mischief follow, then thou shalt give life for life,

Law Concerning Retaliation
Lex Talionis
v. 24, 25

24 Eye for eye, tooth for tooth, hand for hand, foot for foot,

25 Burning for burning, wound for wound, stripe for stripe.

Law Concerning Maiming a Servant
v. 26, 27

26 ¶ And if a man smite the eye of his servant, or the eye of his maid, that it perish; he shall let him go free for his eye's sake.

27 And if he smite out his manservant's tooth, or his maidservant's tooth; he shall let him go free for his tooth's sake.

21:26-27. The manumission of a servant could be based on several factors, one of which was having received a permanent physical injury.

Manumission

- | | |
|-----------------------------------|------------------|
| • After serving for six years | Exodus 21:1 |
| • By receiving a permanent injury | Exodus 21:26, 27 |
| • In the Year of Jubilee | Leviticus 25:40 |

Law Concerning an Ox Goring
v. 28-32

28 ¶If an ox gore a man or a woman, that they die: then the ox shall be surely stoned, and his flesh shall not be eaten; but the owner of the ox *shall be* quit [clean].

29 But if the ox were wont to push with his horn in time past, and it hath been testified to his owner, and he hath not kept him in, but that he hath killed a man or a woman; the ox shall be stoned, and his owner also shall be put to death.

30 If there be laid on him a sum of money, then he shall give for the ransom of his life whatsoever is laid upon him.

31 Whether he have gored a son, or have gored a daughter, according to this judgment shall it be done unto him.

32 If the ox shall push a manservant or a maidservant; he shall give unto their master thirty shekels of silver, and the ox shall be stoned.

21:32. thirty shekels. One shekel is a worth .25 cents in the US so 30 shekels would be \$6.50 cents. Notice that the manservant or the maidservant injured did not receive the penalty money, but the master of the slave received it.

Law Concerning an Open Pit
v. 33, 34

33 ¶And if a man shall open a pit, or if a man shall dig a pit, and not cover it, and an ox or an ass fall therein;

34 The owner of the pit shall make *it* good, *and* give money unto the owner of them; and the dead *beast* shall be his.

Law Concerning Cattle Fighting
v. 35, 36

35 ¶ And if one man's ox hurt another's, that he die; then they shall sell the live ox, and divide the money of it; and the dead *ox* also they shall divide.

36 Or if it be known that the ox hath used to push in time past, and his owner hath not kept him in; he shall surely pay ox for ox; and the dead shall be his own.

Special Notes on Exodus 21

1. If those who have had power over us have been injurious to us, this will not in the least excuse us if we be, in like manner, injurious to those who are under our power, but will rather aggravate our crime, because, in that case, we may the more easily put our souls into their soul's stead.
2. The undutiful behavior of children towards their parents is a very great provocation to God our common Father; and, if men do not punish it, he will.
3. He that does wrong must expect one way or other to receive according to the wrong he has done.
 - *Colossians 3:25 But he that doeth wrong shall receive for the wrong which he hath done: and there is no respect of persons.*
4. It is not enough for us not to do mischief ourselves, but we must take care that no mischief be done by those whom it is in our power to restrain, whether man or beast.
5. We must take heed not only of doing that which will be hurtful, but of doing that which may be so.

EXODUS 22**Law Concerning Theft
v. 1-4**

1 If a man shall steal an ox, or a sheep, and kill it, or sell it; he shall restore five oxen for an ox, and four sheep for a sheep.

22:1. four sheep for a sheep. It is interesting to remember that when Zacchaeus was called down from the sycamore tree, he made a promise to the Lord. *Luke 19:8 And Zacchaeus stood, and said unto the Lord; Behold, Lord, the half of my goods I give to the poor; and if I have taken anything from any man by false accusation, I restore him fourfold.* Was Zacchaeus a sheep stealer? It is possible. "This law teaches us that fraud and injustice, so far from enriching men, will impoverish them: if we unjustly get and keep that which is another's, it will not only waste itself, but it will consume that which is our own" (Matthew Henry).

2 ¶ If a thief be found breaking up, and be smitten that he die, *there shall* no blood *be shed* for him.

22:2. no blood be shed for him. The Law recognized occasions for justified homicide. No penalty was imposed on the person killed. "A man's house is his castle, and God's law, as well as man's, sets a guard upon it; he that assaults it does so at his peril" (Matthew Henry).

3 If the sun be risen upon him, *there shall be* blood *shed* for him; *for* he should make full restitution; if he have nothing, then he shall be sold for his theft.

4 If the theft be certainly found in his hand alive, whether it be ox, or ass, or sheep; he shall restore double.

**Law Concerning Trespass by Cattle
v. 5**

5 ¶ If a man shall cause a field or vineyard to be eaten, and shall put in his beast, and shall feed in another man's field; of the best of his own field, and of the best of his own vineyard, shall he make restitution.

22:5. a man shall cause. There are people who will deliberately take advantage of others. The Law puts in place a penalty for such individuals.

Law Concerning Damage by Fire
v. 6

6 ¶ If fire break out, and catch in thorns, so that the stacks of corn, or the standing corn, or the field, be consumed *therewith*; he that kindled the fire shall surely make restitution.

22:6. catch in thorns. In an attempt to get rid of thorns, a fire might get out of control and consume the corn. Even though it might be an accident, there is still culpability.

Law Concerning Trust
v. 7-13

7 ¶ If a man shall deliver unto his neighbour money or stuff to keep, and it be stolen out of the man's house; if the thief be found, let him pay double.

8 If the thief be not found, then the master of the house shall be brought unto the judges, *to see* whether he have put his hand unto his neighbour's goods.

9 For all manner of trespass, *whether it be* for ox, for ass, for sheep, for raiment, *or* for any manner of lost thing, which *another* challengeth to be his, the cause of both parties shall come before the judges; *and* whom the judges shall condemn, he shall pay double unto his neighbour.

10 If a man deliver unto his neighbour an ass, or an ox, or a sheep, or any beast, to keep; and it die, or be hurt, or driven away, no man seeing *it*:

11 *Then* shall an oath of the LORD be between them both, that he hath not put his hand unto his neighbour's goods; and the owner of it shall accept *thereof*, and he shall not make *it* good.

12 And if it be stolen from him, he shall make restitution unto the owner thereof.

13 If it be torn in pieces, *then* let him bring it *for* witness, *and* he shall not make good that which was torn.

Law Concerning Borrowing Cattle
v. 14, 15

14 ¶ And if a man borrow *ought* of his neighbour, and it be hurt, or die, the owner thereof *being* not with it, he shall surely make *it* good.

15 *But if the owner thereof be with it, he shall not make it good: if it be an hired thing, it came for his hire.*

Law Concerning Fornication
v. 16, 17

16 ¶ And if a man entice a maid that is not betrothed, and lie with her, he shall surely endow her to be his wife.

22:16. not betrothed. A man who seduced a woman who was engaged to be married was to be put to death by stoning if caught. *Deuteronomy 22:23 If a damsel that is a virgin be betrothed unto an husband, and a man find her in the city, and lie with her; 24 Then ye shall bring them both out unto the gate of that city, and ye shall stone them with stones that they die; the damsel, because she cried not, being in the city; and the man, because he hath humbled his neighbour's wife: so thou shalt put away evil from among you.*

17 If her father utterly refuse to give her unto him, he shall pay money according to the dowry of virgins.

Law Concerning Witchcraft
v. 18

18 ¶ Thou shalt not suffer a witch to live.

Law Concerning Bestiality
v. 19

19 ¶ Whosoever lieth with a beast shall surely be put to death.

22:19. lieth with a beast. Due to the Fall, sexual perversions form a large part of the depraved imagination. The list of sexual pleasures is long and involve the vilest imaginations of the heart. Jesus said that out of the heart “proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies” (Matthew 15:19). The demonic bouquet of “evil thoughts” that proceed out of the depraved heart of individuals include sadism, masochism, active and passive flagellation, castration and self-castration, exhibitionism, voyeurism, piqueur acts, pedophilia, homosexuality, fellatio, cunnilingus, anilingus, coprophagia, undinism, fetishism, cannibalism, and hypererotism. An illustration of most of these actions which proceed from the “evil thoughts” of the heart can be found in the biblical narrative. Because, by and large, modern society does not stand in judgment on the evil thoughts of the heart, more and more atrocities are committed, more and more acts of human degradation are openly practiced, and the depths of depravity go deeper and grow bolder still.

Law Concerning Idolatry
v. 20

20 ¶ He that sacrificeth unto *any* god, save unto the LORD only, he shall be utterly destroyed.

22:20. utterly destroyed. Death by stoning for idolatry was one of several capital offenses in Israel.

Law Concerning the Stranger, the Widow, and the Orphan
v. 21-24

21 ¶ Thou shalt neither vex a stranger, nor oppress him: for ye were strangers in the land of Egypt.

22:21. for. Ye were strangers. The reason is given why strangers must not be mistreated in any form: "*For ye were strangers in the land of Egypt*".

22 ¶ Ye shall not afflict any widow, or fatherless child.

23 If thou afflict them in any wise, and they cry at all unto me, I will surely hear their cry;

24 And my wrath shall wax hot, and I will kill you with the sword; and your wives shall be widows, and your children fatherless.

Law Concerning Borrowing Money
v. 25-27

25 ¶ If thou lend money to *any of my people that is poor* by thee, thou shalt not be to him as an usurer, neither shalt thou lay upon him usury.

26 If thou at all take thy neighbour's raiment to pledge, thou shalt deliver it unto him by that the sun goeth down:

27 For that *is* his covering only, it *is* his raiment for his skin: wherein shall he sleep? And it shall come to pass, when he crieth unto me, that I will hear; for I *am* gracious.

22:27. his covering only. "Those who lie soft and warm themselves should consider the hard and cold lodgings of many poor people, and not do anything to make bad worse, or to add affliction to the afflicted" (Matthew Henry).

22:27. I will hear.

Those Whom God will Hear

God will hear the cry of the poor.	Exodus 22:27
God will hear the prayer of the oppressed.	Isaiah 65:24
God will hear the pleading of His people.	Hosea 2:21
God will hear the prayer of the repentant.	Zechariah 13:9

28 ¶ Thou shalt not revile the gods, nor curse the ruler of thy people.

Law Concerning Firstfruits
v. 29, 30

29 ¶ Thou shalt not delay *to offer* the first of thy ripe fruits, and of thy liquors: the firstborn of thy sons shalt thou give unto me.

30 Likewise shalt thou do with thine oxen, *and* with thy sheep: seven days it shall be with his dam; on the eighth day thou shalt give it me.

Law Concerning Eating Torn Flesh

31 ¶ And ye shall be holy men unto me: neither shall ye eat *any* flesh *that is* torn of beasts in the field; ye shall cast it to the dogs.

Special Notes on Exodus 22

1. We ought to be tender of the lives even of bad men; the magistrate must afford us redress, and we must not avenge ourselves.
2. Humanity is one of the laws of religion, and obliges us particularly to be tender of those that lie most under disadvantages and discouragements, and to extend our compassionate concern to strangers, and those to whom we are not under the obligations of alliance or acquaintance. Those that are strangers to us are known to God, and he preserves them.
 - *Psalms 146:9 The Lord preserveth the strangers; he relieveth the fatherless and widow: but the way of the wicked he turneth upside down.*
3. Those that profess religion should study to oblige strangers, that they may thereby recommend religion to their good opinion, and take heed of doing anything that may tempt them to think ill of it or its professors.
 - *1 Peter 2:12 Having your conversation honest among the Gentiles: that, whereas they speak against you as evildoers, they may by your good works, which they shall behold, glorify God in the day of visitation.*
4. Those that have themselves been in poverty and distress, if Providence enrich and enlarge them, ought to show a particular tenderness towards those that are now in such circumstances as they were in formerly, doing now by them as they then wished to be done by.
5. It is a great comfort to those who are injured and oppressed by men that they have a God to go to who will do more than give them the hearing; and it ought to be a terror to those who are oppressive that they have the cry of the poor against them, which God will hear.
6. God will severely reckon with those that do oppress them. Though they escape punishments from men, God's righteous judgments will pursue and overtake them.
7. God is the first and best, and therefore must have the first and best.

EXODUS 23**Law Against Bearing False Witness****v. 1**

1 Thou shalt not raise a false report: put not thine hand with the wicked to be an unrighteous witness.

Law Against False Judgment**v. 2, 3**

2 ¶ Thou shalt not follow a multitude to *do* evil; neither shalt thou speak in a cause to decline after many to wrest *judgment*:

3 ¶ Neither shalt thou countenance [favor] a poor man in his cause.

Law Commanding to do Good to One's Enemies**v. 4, 5**

4 ¶ If thou meet thine enemy's ox or his ass going astray, thou shalt surely bring it back to him again.

5 If thou see the ass of him that hateth thee lying under his burden, and wouldest forbear to help him, thou shalt surely help with him.

Law Against False Judgment**v. 6 – 8**

6 Thou shalt not wrest the judgment of thy poor in his cause.

7 Keep thee far from a false matter; and the innocent and righteous slay thou not: for I will not justify the wicked.

8 ¶ And thou shalt take no gift: for the gift blindeth the wise, and perverteth the words of the righteous.

Law Against Oppressing Strangers**v. 9**

9 ¶ Also thou shalt not oppress a stranger: for ye know the heart of a stranger, seeing ye were strangers in the land of Egypt.

**Law Concerning Agriculture
The Sabbatical Year
v. 10, 11**

10 And six years thou shalt sow thy land, and shalt gather in the fruits thereof:

11 But the seventh *year* thou shalt let it rest and lie still; that the poor of thy people may eat: and what they leave the beasts of the field shall eat. In like manner thou shalt deal with thy vineyard, *and* with thy olive-yard.

23:11. that the poor. The reason for the agricultural sabbatical year is that the poor may eat. God always has a reason for the commands He gives. Not only are they holy, just, and good, they are often kind.

12 Six days thou shalt do thy work, and on the seventh day thou shalt rest: that thine ox and thine ass may rest, and the son of thy handmaid, and the stranger, may be refreshed.

13 And in all *things* that I have said unto you be circumspect: and make no mention of the name of other gods, neither let it be heard out of thy mouth.

**Law Concerning the Three Annual Feasts
v. 14-17**

14 ¶ Three times thou shalt keep a feast unto me in the year.

23:14. Three times. Three times each year the people were required to go to Jerusalem.

- | | | |
|---------------------------------------|--------------------|--------------------|
| • Passover in Abib (Nissan) | The barley harvest | Leviticus 23:1-5 |
| • Feast of Pentecost (Feast of Weeks) | The wheat harvest | Leviticus 23:15-16 |
| • Feast of Tabernacles in Tishri | The fruit harvest | Leviticus 23:33-44 |

**Law Concerning the Feast of Unleavened Bread
v. 15**

15 Thou shalt keep the feast of unleavened bread: (thou shalt eat unleavened bread seven days, as I commanded thee, in the time appointed of the month Abib; for in it thou camest out from Egypt: and none shall appear before me empty :)

23:15. Feast of Unleavened Bread. This feast was to be held in the seventh month of the Hebrew calendar which is the month of Abib or Nisan (Heb. barley) when grain was fresh.

Law Concerning the Feast of First-fruits
v. 16

16 And the feast of harvest, the firstfruits of thy labours, which thou hast sown in the field: and the feast of ingathering, *which is* in the end of the year, when thou hast gathered in thy labours out of the field.

17 Three times in the year all thy males shall appear before the Lord GOD.

18 Thou shalt not offer the blood of my sacrifice with leavened bread; neither shall the fat of my sacrifice remain until the morning.

19 The first of the firstfruits of thy land thou shalt bring into the house of the LORD thy God. Thou shalt not seethe a kid in his mother's milk.

A Guiding Angel
v. 20 – 24

20 ¶ Behold, I send an Angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared.

21 Beware of him, and obey his voice, provoke him not; for he will not pardon your transgressions: for my name *is* in him.

23:20-21. Angel. This theophany reveals the pre-incarnate Christ. In His sovereignty, the LORD will bring His people into a prepared place. In His holiness, He would judge transgressions. The Israelites were to show the Angel in three ways: He was to be feared, obeyed, and respected.

22 But if thou shalt indeed obey his voice, and do all that I speak; then I will be an enemy unto thine enemies, and an adversary unto thine adversaries.

23 For mine Angel shall go before thee, and bring thee in unto the Amorites, and the Hittites, and the Perizzites, and the Canaanites, the Hivites, and the Jebusites: and I will cut them off.

Six Nations of Palestine

- Amorites
- Hittites
- Perizzites
- Canaanites

- Hivites
- Jebusites

24 Thou shalt not bow down to their gods, nor serve them, nor do after their works: but thou shalt utterly overthrow them, and quite break down their images.



A Canaanite Temple with Sacred Stone at Hazor

The LORD will Bless

v. 25, 26

25 And ye shall serve the LORD your God, and he shall bless thy bread, and thy water; and I will take sickness away from the midst of thee.

26 ¶There shall nothing cast their young, nor be barren, in thy land: the number of thy days I will fulfil.

The LORD will Precede His People

v. 27 – 30

27 I will send my fear before thee, and will destroy all the people to whom thou shalt come, and I will make all thine enemies turn their backs unto thee.

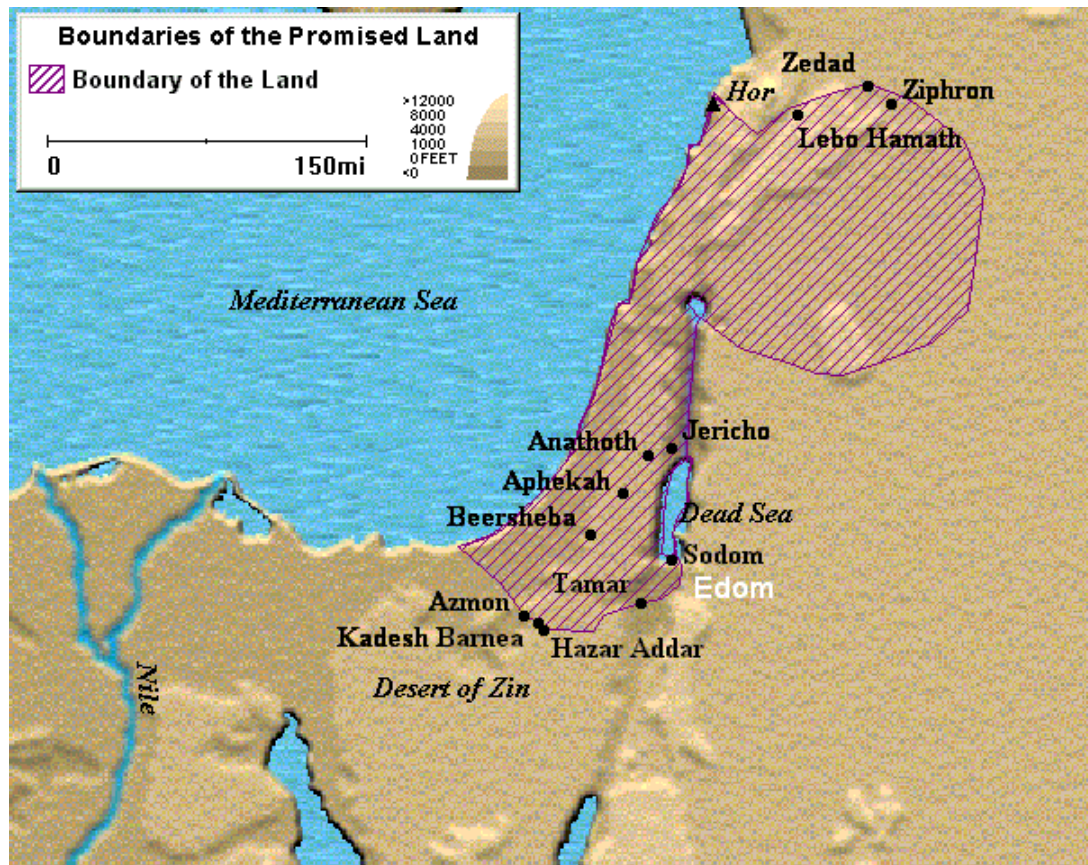
28 And I will send hornets before thee, which shall drive out the Hivite, the Canaanite, and the Hittite, from before thee.

29 I will not drive them out from before thee in one year; lest the land become desolate, and the beast of the field multiply against thee.

30 By little and little I will drive them out from before thee, until thou be increased, and inherit the land.

The Boundaries of the Land of Promise
v. 31

31 And I will set thy bounds from the Red sea even unto the sea of the Philistines, and from the desert unto the river: for I will deliver the inhabitants of the land into your hand; and thou shalt drive them out before thee.



Law Concerning Inter-National Treaties
v. 32, 33

32 Thou shalt make no covenant with them, nor with their gods.

33 They shall not dwell in thy land, lest they make thee sin against me: for if thou serve their gods, it will surely be a snare unto thee.

Special Notes on Exodus 23

1. The wisdom of God is to be observed in the gradual advances of the church's interests. It is in real kindness to the church that its enemies are subdued by little and little; for thus we are kept upon our guard, and in a continual dependence upon God. Corruptions are thus driven out of the hearts of God's people; not all at once, but by little and little; the old man is crucified, and therefore dies slowly.
2. Those that would be kept from bad courses must keep from bad company; it is dangerous living in a bad neighborhood; others' sins will be our snares, if we look not well to ourselves. We must always look upon our greatest danger to be from those that would cause us to sin against God. Whatever friendship is pretended, that is really our worst enemy that draws us from our duty.