

## Exodus

### Introduction:

- *Exodus* is a combination of two Greek words – Ek, meaning “out” and Odos, meaning “road” or “way.”
- The book was written by Moses – 17:14; 24:4.
- The events occur around 1,450 BC based on 1 Kings 6:1. The temple was constructed around 970 BC.
- It covers about 350 years, from the death of Joseph to the building of the tabernacle.
- Acts 7:17-36 summarizes the book of Exodus.
- Amenhotep II ruled Egypt from approximately 1,450-1,420.

### Importance of Exodus:

- It explains how Israel became a great nation from just 70 people.
- It speaks of the bondage of Abraham’s seeds as prophesied in Genesis 15:13-14.
- It records the deliverance from slavery.
- It records the origins of Passover.
- It records the giving of the Law of Moses – Joshua 8:31-32.
- It details the construction of the tabernacle/temple.

### Outline of Exodus:

1. Slavery in Egypt – 1:1-22.
2. The birth, training, and call of Moses – 2:1-7:7.
3. The plagues, Passover, and exodus – 7:8-15:21.
4. The journey to Sinai (Horeb) – 15:22-18:27.
5. The giving of the Law of Moses – 19:1-24:18.
6. The tabernacle blueprints – 25:1-31:18.
7. Idolatry and Moses’ intercession – 32:1-33:23.
8. The covenant renewed – 34.
9. Building of the tabernacle – 35:1-40:38.

### Exodus in the New Testament:

1. All four gospels
2. Acts
3. Romans
4. 1 & 2 Corinthians
5. Ephesians
6. Hebrews
7. James
8. 1 Peter
9. Revelation

### 1:1-7 – The Growth of Israel.

- Two years after they came out of Egypt there were 603,550 males, 20 years old and up, who were able to go to war (Num. 1:45; 2:32).
- Estimates are that there were 1.5 million Israelites at the time of the Exodus.

### 1:8-14 – The Slavery of Israel.

- Forgetting Joseph brought Egypt's favor for Israel to an end.
- In slavery, the Israelites built supply cities for the Pharaoh (1:11). They made Israel serve with rigor – severity or cruelty.

### 1:15-22 – The Hebrew Midwives.

- The first part of Pharaoh's plan was severe slavery. The second part is murder.
- Stephen refers to the method of killing as exposure (Acts 7:19).
- Exodus 1:17 is an example of Acts 5:29 in practice.
- Did the midwives lie? First Samuel 16:1-5. Lying is always a sin. Discretion and secrecy are not sinful.

### 2:1-10 – Moses, Birth to 40.

- The providence of God is evident in this account. Hebrews 11:23.
- Moses and Aaron's parents are named in Exodus 6:20. Their age difference is shown in Exodus 7:7

### 2:11-22 – Moses, 40-80.

- Stephen gives further explanation on the killing of the Egyptian (Acts 7:23-25). Not all killing is wrong in God's eyes (Gen. 9:6; Lk. 11:21).
- Stephen also indicates that Moses understood his mission, but the Israelites did not. With the years long gap of his early life, we are not told how he might have known.
- Hebrews 11:27 tells us the source of Moses' fear when he fled to Midian.
- The Midianites were descendants of Abraham through Keturah (Gen. 25:1-2).
- Moses marries Zipporah and has two sons – Exodus 18:2-4.

### 2:23-25 – The Groaning of Israel.

- Sigh or groan is compared to the moaning of cattle.
- God remembering does not mean He forgot. The Hebrew term (zakar) implies remembering with the taking of action (Gen. 8:1; 19:29; 30:22).
- It all goes back to Abraham.

### 3:1-6 – Moses and the Burning Bush.

- Stephen tells us Moses was 80 at this time (Acts 7:30).
- The NT speaks of this as a historical event – Mark 12:26; Luke 20:37.

- Holy ground – Ps. 89:7; Ecc. 5:1-2; Mk. 2:12.

### 3:7-10 – Moses' Commission.

- God operates on His own time – Genesis 15:13, 16.
- “I have come down” is an anthropomorphism – the attribution of human characteristics to a nonhuman being or thing.
- Nations of Exodus 3:8 – Canaanites = population before the Israelites; Hittites = area known as Asia Minor; Amorites = North of Israel on Mediterranean Sea coast; Perizzites = scattered cities in central Palestine; Hivites = scattered cities in Palestine; Jebusites = Jerusalem area.

### 3:11-22 – God's Reassurance to Moses.

- Doubt or, perhaps, humility (v. 11) and reassurance (v. 12). How is false humility used to get out of serving God? Numbers 12:3.
- The sign could be the burning bush for Moses, but also the return to the mountain for Moses and the Israelites. God used signs, tokens throughout Scripture – Jn. 2:11, 23; Acts 4:16, 22.
- Moses asked for an authoritative name (v. 13). I AM WHO I AM (NKJ) expresses the idea of real, unconditioned, eternal existence. Languages are both written and spoken. The written Hebrew alphabet had no vowels, only vowel symbols. The English name “Jehovah” comes from a combination of two Hebrew words and was formed in the 13<sup>th</sup> century AD. No one knows how the original word was pronounced.
- Milk and honey indicates a land of plenty. Exodus-Joshua, Jeremiah, Ezekiel.
- Verses 18-22 inform us of the surety and difficulty of the exodus.
- One of the characteristics of the divine is the ability to know hearts (v. 19; 1 Sam. 16:7).

### 4:1-9 – The First Signs for Moses to give to Israel.

- Moses has asked, “Who am I?” and “What name shall I give them?” Moses is now provided with three miraculous signs (marks, tokens) that God had sent him.
- The Biblically stated purpose(s) of miracles: 4:5; Mk. 16:20; Jn. 20:30-31; Heb. 2:1-4.
- Miracles were not performed just because they could be.

### 4:10-17 – Aaron, the Spokesman.

- Acts 7:22 sheds light on this section.
- In reality, Moses questioned God's ability in choosing a leader!
- While chapter 3 may contain examples of Moses' humility (3:11, 13), this chapter contains excuses (4:1, 10, 13).

- Verse 16 – 7:1. Moses had both signs and words from God. God would give the words directly to Moses and Moses would communicate them to Aaron. This is a good definition of revelation.

#### 4:18-23 – Moses and His Family Go to Egypt and the Hardening of Pharaoh's Heart.

- This text attributes the hardening to God (7:3; 9:12; 10:20, 27; 11:10; 14:8).
- Several verses say Pharaoh hardened his own heart (7:13, 22; 8:15; 9:35).
- Israel is God's first-born – Deut. 14:1-2. Verses 22-23 are an allusion to the 10<sup>th</sup> plague.

#### 4:24-26 – God Seeks to Kill Moses.

- The sign of circumcision goes all the way back to Abraham (Gen. 17). The males must be circumcised (Gen. 17:13).
- Moses, as a descendant of Abraham through Levi (Ex. 2:1-2; Gen. 29:34), failed to keep the sign of the covenant. Zipporah seems to have despised the act, or having to do it because Moses had not.
- Her action saved Moses' life (v. 26).

#### 4:27-31 – Moses Communicates with Aaron and the Elders of Israel.

- This section explains 4:16.
- Moses revealed the words and the signs and this led to their faith (v. 30-31). Miracles are always accompanied by words/teaching.
- God's people have been waiting for this for hundreds of years (Gen. 15:12-16).

#### 5:1-14 – The First Request to Pharaoh.

- Ancient Egyptian records show that time for worship and sacrifice by workers was not uncommon.
- It is probable that this Pharaoh knew nothing of Jehovah (1:8).
- There were severe consequences to everyone based on this first request (v. 6-14).
- This is the beginning of the hardening of his heart.

#### 5:15-21 – The Response to Pharaoh.

- 4:31 – “So the people believed...”
- Moses and Aaron are in the wrong place at the wrong time (v. 20-21)!

#### 5:22-6:13 – Moses Talks to God.

- 5:22-23 is a very human response. The trouble got worse and You have not done what You promised!
- It seems that the initial appearance before Pharaoh worked to set the stage for the display of God's power (4:21).
- 6:2-3 – Genesis 4:1; 9:26; 15:7; 22:14; 27:20. Some say the statement in verse 3 is a question – “but by My name LORD was I not known to them?” I don't know of

one English version that does this. The idea might be that all people would truly know LORD when He did what He intended to do with Pharaoh and Egypt.

- Jeremiah 16:21; Exodus 12:12.
- 6:6-8 seems to support this view as well. This revelation of God as LORD will be realized in everything He would do against Egypt.
- Israel's lack of faith (v. 9). 4:30-31.
- 6:10-13 is explained in 7:1-7.

6:14-27 – The Family of Moses and Aaron.

- Jacob & Leah - Levi – Kohath – Amram (v. 16-18; Gen. 29:31-35).
- Moses married Zipporah and had Gershom and Eliezer (18:2-4).
- Aaron married Elisheba and had Nadab, Abihu, Eleazar, and Ithamar (18:23).

6:28-7:7 – Moses and Aaron to Speak to Pharaoh.

- Moses' last "excuse" (6:30) is answered in 7:1-5. "According to 4:16, Moses was to be a god to Aaron; and in harmony with that, Aaron is here called the prophet of Moses, as being the person who would announce to Pharaoh the revelations of Moses. At the same time Moses was also made a god to Pharaoh; i.e., he was promised divine authority and power over Pharaoh...Moses was a god to Aaron as the revealer of the divine will, and to Pharaoh as the executor of that will." (Keil & Delitzsch Commentary).
- This seems to be a simile (comparison of two things not alike using "like" or "as").
- "I will harden Pharaoh's heart" (7:3; 4:21).
  - 7:13, 22-23; 8:15, 19, 32; 9:7, 34-35 – Pharaoh hardened his heart.
  - 9:12; 10:1, 20, 27; 11:10; 14:4, 8 – The Lord hardened Pharaoh's heart.
- God's foreknowledge (3:19-20; 7:4) does not mean that He caused everything to happen the way it did. He used those events to show whom He is.

7:8-13 – Aaron's 1<sup>st</sup> Sign to Pharaoh.

- 4:27-31 – This sign was also shown to Israel and they believed.
- Enchantments is a Hebrew word that means "dark arts, privacy, magic."
- 2 Thessalonians 2:8-10; 2 Timothy 3:8.
- Whatever happened, Aaron's miracle was superior to the workings of the magicians (v. 12).

7:14-25 – Aaron's 2<sup>nd</sup> Sign to Pharaoh (The 1<sup>st</sup> Plague).

- God has known that Pharaoh is stubborn (v. 14) and that the signs would further harden his heart.
- Notice the chain – God to Moses (v. 14), Moses to Aaron (v. 19), Aaron to Pharaoh (v. 20). This explains 4:16 and 7:1.
- The Nile, her tributaries, and all water sources were changed (v. 19).
- This first plague was a strike against Hapi, the god of the Nile.

### 8:1-15 – Aaron’s 3<sup>rd</sup> Sign to Pharaoh (The 2<sup>nd</sup> Plague).

- Again, God to Moses, Moses to Aaron, Aaron to Pharaoh.
- The magicians of Egypt were in some way able to duplicate the sign. To produce more frogs in the presence of the plague of frogs would not be impressive. Why did Pharaoh not ask his magicians to get rid of the frogs?
- The frog god of ancient Egypt was Heqet and personified regeneration and fertility.

### 8:16-19 – Aaron’s 4<sup>th</sup> Sign to Pharaoh (The 3<sup>rd</sup> Plague).

- There appears to be no warning prior to this plague as there had been previously.
- The magicians were not able to perform this sign (v. 18).
- Many versions render the Hebrew word as gnat swarms (ESV, CEV, NRSV, HCSB).
- Many believe this was a strike against Geb, the Egyptian god of the earth (v. 16).

### 8:20-32 – Aaron’s 5<sup>th</sup> Sign (The 4<sup>th</sup> Plague).

- The fly god of ancient Egypt was Uatchit and symbolized vigilant protection.
- Notice, “of flies” is italicized. One translation of “flies” is *noxious insects*.
- This plague is the first mention of God making a difference between Israel and Egypt (v. 22-23).
- Pharaoh offered a compromise (v. 25).
- Because of their polytheistic practices, the Egyptians might not tolerate the sacrifice of certain animals (v. 26).
- Pharaoh offered a second compromise (v. 28), was relieved of the swarms, and hardened his heart (v. 32).

### 9:1-7 – The 6<sup>th</sup> Sign (5<sup>th</sup> Plague).

- Egyptians had multiple gods for livestock (Hathor – cow goddess).
- The God of Moses and Aaron revealed His superiority by killing the Egyptian livestock and sparing the Israelite’s livestock (v. 4).
- The timing of the plague was under God’s control, too (v. 5).

### 9:8-12 – The 7<sup>th</sup> Sign (6<sup>th</sup> Plague).

- Imhotep was the god of Egyptian medicine and healing.
- The magicians even affected by this (v. 11).

### 9:13-35 – The 8<sup>th</sup> Sign (7<sup>th</sup> Plague).

- Verse 14 is a very stern warning. The final plagues would do much more than just physical damage to body and property.

- God speaks to His own sovereignty with this plague (v. 15-16). Not only was He responsible for the plagues, but He was also responsible for Pharaoh being on the throne.
- Daniel 4:32; Romans 13:1-2
- This plague shows Jehovah's control over the sky (Nut – Egyptian sky goddess), weather (Shu – Egyptian god of weather), and animals.
- A fair warning was given (v. 19-21).
- “I have sinned this time” (v. 27). What about the rest of the time? Arrogance?
- Based on the writings of Pliny (AD 24-79 – a Roman historian), this plague occurred in January/February based on the crops specified (v. 31-32). Passover (Ex. 12) begins in Mid-April. There were about two months between the 7<sup>th</sup> and 10<sup>th</sup> plagues.
- Verse 34 is quite an amazing statement!

#### 10:1-20 – The 9<sup>th</sup> Sign (8<sup>th</sup> Plague).

- Pharaoh had continued to harden his heart and God continued to give him the opportunities to do so.
- Verse 2 – Ps. 78:40-55; 105:26-41. All these signs were not solely for judging Egypt. They were also for the benefit of future congregations.
- The locust plague would destroy what remained from the hail storm. Perhaps a strike against Neper, the Egyptian god of grain/agriculture.
- At the insistence of his servants, Pharaoh offered a compromise (v. 7-11).
- The same results (v. 12-20).

#### 10:21-29 – The 10<sup>th</sup> Sign (9<sup>th</sup> Plague).

- Three days of darkness. Probably a strike against Ra (sun god) and Thoth (moon god).
- Another compromise offered and refused (v. 24-26).
- This conversation continues through 11:10.

#### 12:1-14 – A New Beginning Announced.

- Beginning of months – Abib (13:4); Nisan (after Babylon) – March/April.
- On the 10<sup>th</sup> each family, or two households, were to get a male sheep or goat, keep it till the 14<sup>th</sup>, and then kill it (literally) “between the evenings.” Sometime between sundown and dark. Without blemish, one year old male. This was a commemorative (v. 14) and typical feast (1 Cor. 5:7; 1 Pet. 1:18-19).
- The blood was to be spread on the lintel (upper post) and two door posts at the entrance of each house. It was to be roasted and eaten on the 14<sup>th</sup> of Abib/Nisan with unleavened bread and bitter herbs. The animal was not to be dismembered (v. 47; Jn. 19:36).
- The meal was to be eaten in complete preparation for their departure (v. 11-14). Loins girded (KJV) = belt on your waist (NKJ). 1 Peter 1:13.

- None of the Egyptian “gods” could do a thing to stop this plague!

12:15-20 – The Feast of Unleavened Bread (Passover).

- Began on the 15<sup>th</sup> of Abib/Nisan and lasted for seven days. A severe penalty for not properly observing this feast (v. 15, 19).

12:21-28 – Moses Addresses the Elders of Israel About Passover.

12:29-30 – The 11<sup>th</sup> Sign (10<sup>th</sup> Plague).

12:31-36 – Israel Leaves Egypt.

12:37-42 – The Exodus Begins.

- Verses 34 and 39 show the haste with which they left.
- From Ramses to Succoth is approximately 25 miles. 600,000 males (v. 37)!
- Verse 40 is a reminder of the promise to Abraham (Gen. 15:12-16).
- The mixed multitude could have included Egyptians, but was probably other slavery victims.

12:43-51 – Regulations of the Passover.

- No non-Jewish person could partake. A circumcised servant could because, with circumcision, they became a part of the covenant.
- No Israelite was exempt (v. 47).
- A foreigner who lived among Israel and desired to partake of Passover had to meet the requirement of circumcision (v. 48).
- There seem to be some parallels with the Lord’s Supper.



## Exodus

13:1-2 – The Firstborn Consecrated.

- The nation has been released from bondage and set apart for God.
- All the firstborn of Egypt had died and this consecration is connected to that and the Passover – Num. 3:13; 8:17.

Month	Length	Equivalent
Nissan	30 Days	March—April
Iyar	29 Days	April— May
Sivan	30 Days	May—June
Tammuz	29 Days	June—July
Av	30 Days	July—August
Elul	29 Days	August—September
Tishri	30 Days	September—October
Heshvan	29 or 30 Days	October—November
Kislev	29 or 30 Days	November—December
Tevet	29 Days	December—January
Shevat	30 Days	January—February
Adar	29 or 30 Days	February—March
Adar II	29 Days	March—April

13:3-10 – The Feast of Unleavened Bread (Passover).

- A memorial, no leaven, seven days, kept yearly.

13:11-16 – The Firstborn.

- Limited to males and male animals.

- The consecration of the firstborn and the buying them back indicated their devotion to God.
- These things were done to keep in memory what God had done (v. 14-16).
- 34:18-20.

#### 13:17-22 – The Journey Begins.

- The shortest route would have been north, towards Philistia.
- The bones of Joseph were taken – Gen. 50:24-26.
- They are led by a pillar of cloud and a pillar of fire.
- Joshua 5:10-12.

#### 14:1-9 – Israel Warned and Pharaoh Pursues.

- God would use the circumstances of their journey as a way to harden Pharaoh's heart.
- When he heard they were gone, his heart became hard (v. 5).

#### 14:10-18 – Israel's First Complaint.

- Death in freedom is better than life in captivity. Israel had been slaves for so long that they did not understand this.
- Psalm 106:7-12.

#### 14:19-20 – God's Provision from the Approaching Enemy.

#### 14:21-31 – Israel Crosses, Egypt Drowns.

- They crossed the Red Sea during the night (v. 27).
- Every Egyptian that entered the sea died (v. 28).

#### 15:1-19 – The Song of Moses.

- The emphasis throughout the song is on God's power and activity.
- God was the source of Israel's liberation and Egypt's defeat.
- There were many things Israel had to do in order to realize their freedom. None of that diminished God's favor or power.
- Notice – right hand (v. 6, 12), nostrils (v. 8), arm (v. 16) – anthropomorphism.
- Verses 1-10 – What God Did (v. 1-10), Who God Is (v. 11-13), The Results (v. 14-18).

#### 15:20-21 – The Song of Miriam.

- Miriam was a prophetess. Deborah (Jud. 4:4); Huldah (2 Kg. 22:14); Isaiah's wife (Isa. 8:3).
- This event has been used as "proof" that women can lead in the worship of the church.

- An account of action in history is not an argument for something today that contradicts clear teachings of the New Testament.
- 1 Timothy 2:8-15.

#### 15:22-27 – The Waters of Marah.

- The second complaint (murmur, grumble, howl).
- 1 Cor. 10:6-10; Phil. 2:14.
- God put Israel to the test with a covenant (v. 26).

#### 16:1-15 – Israel's 3<sup>rd</sup> Complaint and God's Merciful Response.

- 2.5 months out of 400 years of captivity. It is not that they complained about being hungry, but that they charged God with delivering them in order to kill them. "Why didn't God just kill us sooner" (v. 3)?
- God did what He did to "test" Israel (v. 4).
- Deuteronomy 8:2-3, 16-17.
- The test of their obedience to His revealed will is about the gathering process. Did they trust Him enough to do what He said?
- It seems that God's appearance to Israel was to remind Israel of God's power and the fact that He had already delivered them, they were complaining, and He would feed them "to the full."
- Quail provided in the evening and manna in the morning (v. 13-14).
- Jesus used this event as a type of Himself in John 6:30-59.

#### 16:16-21 – God's Instructions for Their Provision.

- They were to gather an omer (2 quarts) every day, the needs of all were met, and each gathering was for that day (v. 19).
- Some failed the test (v. 4, 20).

#### 16:22-36 – Further Instruction on Gathering.

- While the Sabbath was not yet codified, Israel is being prepared for their new law.
- They were to gather twice as much on Friday to cover the Sabbath.
- Some failed the test (v. 4, 27-29).
- "Manna" means "What is it" (v. 15, 31). Coriander seed is a spice from the cilantro plant.
- A memorial was established (v. 32-34). The pot was kept in the ark of the covenant (Ex. 25:16; 38:21; Heb. 9:1-4).

#### 17:1-7 – Israel's 4<sup>th</sup> Complaint.

- Thirst is a natural appetite, but their complaint is different (v. 3, 7). Even so, God provided when Moses struck the rock.
- Massah = temptation, Meribah = murmuring.

#### 17:8-15 – Israel Attacked by Amalek.

- Amalek was a descendant of Esau (Gen. 36:12-16).
- The rod of God shows the source of the victory, but Israel had to do her part (v. 8-9).
- This account is important to remember when you get to 1 Samuel 15.
- Deuteronomy 25:17-19.

#### 18:1-12 – Moses Reunited with His Family.

- Exodus 4 is the last time we read of Moses' family. The plagues, crossing of the Red Sea, and the beginning of the wilderness wanderings took several months.

#### 18:13-27 – Jethro's Advice and Moses' Implementation.

- Imagine all the disputes that could arise in a stressful, tiring situation among one-million people! Moses could not maintain this effort alone and people would get tired of either going to him or waiting to get to him.
- The solution was delegation (v. 19-21). Four requirements: able men, fear God, men of truth, hating covetousness.
- Verse 23 indicates that Moses ought to seek wisdom from God. Deuteronomy 1:9-18 describes the choosing of these judges.

#### 19:1-2 – Israel Makes It to Sinai Peninsula.

19:3-6 – God's Message to the Israelites. They were afraid, tired, hungry, thirsty, and stubborn yet God maintained them.

#### 19:7-15 – The People Were to Get Prepared to Meet with God.

- They agreed to abide by the covenant (v. 8).
- The "thick cloud" is referenced in verses 9, 16, and Deuteronomy 4:11, 5:22. This should have impressed the people with God's glory and power (Heb. 12:18-21).
- Israel was to be prepared to meet with God (v. 10-11). 3 requirements: (1) wash clothes, (2) do not touch the mountain, (3) no sexual relations (v. 10, 12-13, 15).
- God's presence and their sanctification was to impress Israel with the presence of God and the necessity of their compliance with His revealed will.

#### 19:16-20 – God's Appearance on the Third Day.

- The sights and sounds put the people in fear (v. 16).

#### 19:21-25 – Moses to Warn the People.

- Priests may refer to heads of families (v. 22), as the Levitical order was not yet established.
- Everyone in Scripture who encountered the presence of God realized their unworthiness (Ps. 89:7; Isa. 6:5; Lk. 5:8; Jn. 19:4-6).

## 20:1-17 – The Ten Commandments

- Exodus 32:15-16
- #1-2 (v. 3-6) – Are there other gods? Isaiah 44:6-20; 1 Corinthians 8:4-7. The specific prohibitions – (1) no other gods, (2) no images or any likeness of anything. Some religious movements do this very thing and justify it with the angel carvings in the temple (Ex. 25) or the brass serpent (Num. 21). The problem of idol worship has persisted throughout history (Acts 17; 1 Cor. 8).
- #3 (v. 7) – This is not just a prohibition of an exclamatory statement (OMG!). this also includes false oaths and general irreverence toward God (Matt. 5:33-37).
- #4 (v. 8-11) – The Sabbath observance. This is the initiation of the Sabbath law. Nehemiah 9:13-14. No one observed the Sabbath before the nation of Israel. This statute was limited to Israel based on their captivity (Deut. 5:15). If the Sabbath law is still binding today, so should be the consequences for breaking it (Ex. 31:12-17).
- #5 (v. 12) – Referenced in Eph. 6:1-3. The basis of the church and society at large is the family unit. The proper hierarchy must be maintained. Mark 7:9-13
- #6 (v. 13) – “Kill” is not accurate. There is a difference between killing and murdering and there are other commands under the Law that required the taking of life (21:12, 17; 22:18-19).
- #7 (v. 14) – While all sins are violations of God’s will, adultery is constantly emphasized in a significant way – Gen. 39:9; Pro. 6:32; 1 Cor. 6:15-18; Matt. 5, 19.
- #8 (v. 15) – Stealing, while sometimes tolerated out of pseudo-compassion (Pro. 6:30), has always been sinful. Ephesians 4:28
- #9 (v. 16) – The forbidding of false and damaging testimony about others. Ephesians 4:25
- #10 (v. 17) – The other commands prohibit specified actions while this prohibits an attitude. *“To covet means to have an inordinate, unregulated desire for that which is another’s.”*

## 20:18-21 – The Reaction of Israel to the Sights and Sounds.

## 20:22-26 – Building the Altar of Sacrifice.

- They would be traveling to the Promised Land and an altar made from “earth” makes sense.
- True worship of God has never needed human embellishment.
- God would reveal His approval regarding the location and elements of worship.
- The altar was to be simple and unadorned by man’s imagination. It was not to be elevated because of immodesty. This would be addressed further (28:40-43).

## 21:1-11 – Indentured Servitude of Males (1-6) and Females (7-11) in Israel.

- 20:1-23:33 is referred to as the Book of the Covenant (24:3-8).

- Slavery, as Americans typically think of it, existed long before these laws were revealed to Israel. The laws revealed here actually repressed slavery and, ultimately, helped bring it to an end.
- Additional information – Lev. 25:39-42; Deut. 15:12-15
- Ways of becoming a Hebrew servant:
  - Poverty – Lev. 25:39
  - Father sell daughter into another home for purpose of marriage – Ex. 21:7.
  - Theft – Exodus 22:1-4.
- Males were to be set free after six years of service. Could be released sooner – in the year of Jubilee (Lev. 25:40). He was to be treated properly (Lev. 25:43). He was not to leave empty-handed (Deut. 15:13-14). He could choose to stay (Ex. 21:5-6).
- Provision was made for females as well. She could be sold to a wealthier family for the purpose of marriage (betrothed). These laws were to protect females, not enslave them.

#### 21:12-17 – Laws Regarding Capital Punishment.

- Murder and manslaughter (v. 12-13). The cities of refuge were later appointed for safety and judgment (Jos. 20).
- Premeditated murder (v. 14).
- Assaulting one's parents (v. 15).
- Kidnapping and trafficking (v. 16).
- Insulting/wishing for downfall of parents (v. 17).

#### 21:18-27 - Laws Regarding Various Assault Crimes.

- In an assault with no death, restitution for time lost was to be paid (v. 18-19).
- "Punished" (v. 20) means avenged, or an exacting of satisfaction. The punishment implied from death would be found in verse 12. This law protected servants and served as a deterrent to masters.
- Injury of a pregnant woman while two men are fighting (v. 22-25). Again, capital punishment would apply at the death of the child (v. 23).
- Injured servants who were injured were to be set free (v. 26-27).
- All cases were to be adjudicated (v. 22).

#### 21:28-36 – Laws About Animal Control.

- Animals are animals, not humans. They will hurt you!
- Capital punishment (v. 29).
- Again, all cases were to be adjudicated (v. 31).

#### 21:1-15 – Various Property, Theft, and Restitution Laws.

- 1-4 – Stealing an animal. If caught in the act at night, could be killed because that act would be more dangerous to the family he was robbing. If caught during the day, restitution was to be made.
- 5 – Restitution to be made if an animal ate someone else's crop.
- 6 – restitution to be made for someone who loses control of a fire.
- 7-8 – if a transaction from one to another was stolen by a third party, the thief was to make restitution. If thief not found, the matter would be adjudicated.
- 9-13 – Items lost in an exchange were to be adjudicated. The condemned would restore double the values of the lost item.
- 14-15 – About things borrowed.

#### 22:16-31 – Various Moral Codes.

- 16-17 - To *entice* means to deceive or persuade. Marry her or provide financially for her.
- 18 - Witch/sorceress = those who used enchantments, spells, or hallucinogens.
- 19 – Bestiality.
- 20 – Idolatry.
- 21-24 – Mistreatment of foreigners and the less fortunate.
- 25-27 – Charging interest on loans and the use of collateral.
- 28 – Contempt for God and rulers. Leviticus 24:10-23 expounds on this.
- 29-30 – God received the first-fruits of all.
- 31 – Connected with not eating blood (Gen. 9:3-4; Lev. 17:11).

#### 23:1-9 – Enacting Justice.

- In the process of adjudication there were to be no false witnesses. Today we would call this perjury. Mark 14:55-59
- A consensus does not make something right (v. 2).
- Compassion for one's socioeconomic status does not change truth (v. 3).
- Israelites were to be compassionate and helpful, even to their enemies (v. 4-5).
- Don't pervert justice against the poor or the innocent (v. 6-8).
- No bribes – Deuteronomy 1:16-18; Proverbs 17:23.

#### 23:10-13 – Sabbath Laws.

- Sabbatical year was for rest for the ground and the benefit of the poor.
- Leviticus 25:20-21
- Israel failed to do this – 2 Chronicles 36:21.

#### 23:14-19 – Three Annual Feasts.

- All Jewish males required to attend – Deuteronomy 16:16-17.
- Unleavened Bread (Passover). Leviticus 23:4-8; Numbers 9:1-14; Luke 22:1.
- Harvest (Pentecost/Weeks). Always fell on first day of week (Lev. 23:15-16).

- Ingathering (Booths/Tabernacles). Leviticus 23:33-44.
- First-fruits – Deuteronomy 26:1-11.

23:20-24 – The Angel of the Lord.

- Many surmise that the Angel is a reference to the preincarnate Christ.
- They were to obey him and not provoke him. He would not pardon the rebellious “for my name is in Him” (v. 21). “Name” indicates nature – Psalm 9:10.
- The Angel would bring them to Canaan and God would drive out their enemies.
- Mentioned in 32:34 and 33:2.

23:25-33 – God’s Conditional Promises to Israel.

- The choice of blessing or cursing was on Israel.
- 1 Kings 4:21

24:1-8 – The Covenant Confirmed.

- There was unanimous consent among the people (v. 1-3).
- However unanimous and sincere, within 6 weeks the people, including Aaron, were worshiping an idol (Ex. 32)!
- Throughout Ex-Deut, we have recorded that Moses was continually writing down God’s word.
- Sacrifice was made and blood was sprinkled. Sprinkled on the altar (v. 6) and the people (v. 8). Hebrews 9:13-18; 1 Peter 1:1-2.

24:9-11 – The Glory of God.

- We must understand that God is spirit (Jn. 4:24; Lk. 24:39). To see God does not mean they saw a physical face or being.
- Deut. 4:15; 1 Jn. 4:12; Jn. 1:18; 1 Tim. 6:16; Ezek. 1:26-28; Ex. 33:19-23
- God “laid not His hand upon them” means they were not killed – 19:12.

24:12-18 – The Tablets Received.

- Moses and Joshua go higher into the mountain. Aaron, Hur, and the 70 elders stayed behind to tend to the people.
- Moses waited for six days before approaching the glory of God in the cloud (v. 16).
- Deuteronomy 9:9-12
- Think of and be thankful for our ease-of-access to God’s word today!

Exodus 25-31 gives direction for the contributions, instruments, structure, and furnishings for the tabernacle.

Exodus 35:4-39:43 records the construction of all those things.



Exodus 40 records the setting up of the tabernacle and the entrance of the glory of God into the tabernacle.

25:1-9 – The Contributions for the Construction (36:2-7).

25:10-22 – The Ark of the Covenant (37:1-9).

25:23-30 – The Table of Showbread (37:10-16).

25:31-40 – The Golden Lampstand (37:17-24).

26 – The Tabernacle Structure (36:8-38).

27:1-8 – The Altar of Burnt Offering (38:1-7).

27:9-19 – The Court of the Tabernacle (38:9-20).

27:20-21 – Care of the Lampstand.

28 – Priestly Garments.

- 28:5-14 – The Ephod (39:2-7).
- 28:15-30 – The Breastplate (39:8-21).
- 28:31-43 – Other Parts of the Garments (39:22-31).

29 – Instructions for the Consecration of the Priests.

- 28 covered the priestly garments. The actual consecration of the priesthood is recorded in Leviticus 1-7.
- Items – one young bull, two rams, unleavened bread, cakes, wafers, one basket (v. 1-3). The men had to be washed with water, properly dressed, and anointed before they could serve in the tabernacle.
- They were to offer the bull in a very specific way (v. 10-14).
- One ram (v. 15-18) was killed and blood sprinkled on the altar.
- The other ram (v. 19-21) was killed and the blood was put on the right ear, right thumb, and right big toe of Aaron and his sons. It was also sprinkled around the altar and on their garments.
- Fat and right thigh of the second ram, one loaf of bread, one cake made with oil, and one wafer given to Aaron and his son, waved before the Lord, given back and burned on the altar (v. 22-25).
- Moses received the breast of the ram (v. 26).
- The thigh was for Aaron and his sons (v. 27-28). The rest of the ram and unleavened bread was for Aaron and his sons (v. 31-34).
- The consecration lasted for seven days (v. 29-30, 35-37; Lev. 8:33).
- Daily offerings (v. 38-46) – two one-year-old lambs; one in AM, one in PM. Along with flour, oil, and wine (drink offering). Every day!

30 – Altar of Incense, Ransom Money, Bronze Laver, Holy Oil, Incense.

- 30:1-10 – Altar of Incense. 18”L x 18”W x 36”H. Specificity – v. 4, 6. Every morning and evening (v. 7-8). Atonement made once a year (v. 10). 37:25-28.
- 30:11-16 – Ransom Money. Every male, 20 and older, was to give a ransom (price of a life) and the funds were used for the service of the tabernacle (v. 16). A flat tax (v. 15).
- 30:17-21 – The Bronze Laver. No size given. Built in 38:8. For priests to wash hands and feet before entering or serving.
- 30:22-33 – Anointing Oil. The tabernacle, the furnishings, and priests were to be anointed. Specified only for tabernacle and priests (v. 31-33).
- 30:34-38 – Incense.

#### 31:1-11 – The Artisans to Build the Tabernacle.

- Bezalel and Aholiab were “filled with the Spirit of God” for this work. Even though they were gifted by God, they still had to follow His pattern (v. 11).

#### 31:12-18 – The Sabbath Law.

- Death penalty for violation (v. 14; 35:1-4).
- A sign between God and Israel (v. 13, 16-17). Nehemiah 9:13-14.
- The tablets given to Moses (v. 18).

#### 35 – The Command to Build.

- 35:4-8 – The offerings to be brought.
- 35:9-19 – The making of everything for the tabernacle.
- 35:20-29 – The offerings presented. Stirred and willing hearts (v. 21-22, 26, 29).
- 35:30-35 – Bezalel and Aholiab commissioned and “filled with the Spirit.”

#### 32:1-6 – The People, Aaron, and the Golden Calf.

- They didn’t know how long he would be gone – 24:1-2, 16-18. This episode seems to be a test which they failed.
- Did Aaron acquiesce? How long did it take to do this (v. 3-5)?
- Deuteronomy 9 revisits this episode. 1 Corinthians 10:6-7

#### 32:7-14 – God’s Determination and Moses’ Intercession.

- Quickly – 19:1. What had God done for them up to this point in time?
- Verse 7 is significant. I thought we were corrupt from birth!
- Would verse 10 be a strong temptation?
- Moses’ arguments (v. 11-14): (1) deliverance from Egypt; (2) accusations against God; (3) remember the promises You made.
- God knew what He would do before this all took place. This seems to be a test for Moses.

#### 32:15-21 – Moses Confronts Aaron.

- The tablets (v. 15-16) – 31:18; Deut. 4:13; 5:22.
- Verse 19 – imagine the look on Moses' face!
- At this point, Israel was not worthy to receive the blessing of God's Law.
- They had already agreed to be obedient – 24:3, 7.

32:22-24 – Aaron's Response.

32:25-29 – The Results of the Rebellion.

- Verse 25 – think about the implications for us and our behavior in the world today!
- The people were naked (KJV), unrestrained (NKJ). The literal meaning of the Hebrew term is "to let loose." It was a chaotic scene!
- Many questions are not answered. Why only Levites punish? Why only 3,000 die? How did they choose?

32:30-35 – The Next Day.

- Moses seeks atonement for the people. They didn't have to wonder if they did something wrong. Moses didn't have to "pull his punches." God's people still need this mentality.
- We see both Moses' reverence for God and his love for the people.
- Verse 33 – Ezekiel 18:4, 20. Notice "them" and "their" (v. 34).
- Nehemiah 9:18-19.

33:1-6 – Leave Sinai.

- This is a harsh section! The warning (v. 3, 5). A punishment was coming (32:34).
- God would keep His promise to Abraham.
- God would not go with them, but would send His angel to be with them (v. 2).

33:7-11 – Moses Meeting with God.

- God withdrew Himself from the people (v. 7). "Far" (v. 7) and outside (v. 7).
- This is not the tabernacle described in 26.
- Moses had a special relationship with God (Num. 12:6-8; Deut. 34:10). He has direct conversations with God (face-to-face).

33:12-23 – Moses Seeks Reassurance of God's Grace.

- It seems that Moses states that he would rather stay in the wilderness with God than go to the Promised Land without Him.
- Moses asked to see a manifestation of God and it was granted. While God permitted this to happen, God did not owe it to Moses (v. 19 – Rom. 9:15-18).

34:1-9 – The Stone Tablets Remade.

- It is interesting that there is no recorded rebuke of Moses for destroying the first copy.
- Verses 6-7 show God to be both gracious and just. While He is merciful, He does not overlook sin.
- Moses prayed for Israel's sin to be pardoned (v. 8-9).

#### 34:10-28 – God Renews the Covenant.

- I will do this...You must keep the Law. There was to be no covenant with the current inhabitants of the Holy Land.
- No idols (v. 17). Keep the Feasts (v. 18, 22-25). Dedicate the firstborn to me (v. 19-20). Keep the Sabbath (v. 21).
- Moses commanded to write “according to the tenor” (v. 27). This seems to refer to the idea that this second time was a summary by God. Moses was to write everything. A second 40 days for Moses (v. 28).

#### 34:29-35 – Moses' Shining Face.

- Paul uses this event to contrast the OC with the NC in 2 Corinthians 3:7-18.

40:1-33 – The Tabernacle Set Up. Two years out of Egypt (v. 17). Notice the emphasis on precise obedience (v. 16, 19, 21, 23, 25, 27, 29, 32).

40:34-38 – God's Glory Fills the Tabernacle. Only when they complied with His will was God's presence with them.