

THE BOOK OF
EXODUS

(The Departure)

CLIFF NOTES BY:
Gregory Chandler



This is a study guide and quick reference booklet. It is not intended in any way to be a replacement for your own Bible. The Bible is the living Word of God.

I would like to thank John Bair and Dwight Cartmel for their advice and assistance on this ongoing project.

Thank you, to my daughter Savannah for her hours of proof reading.

Feel free to contact me at chandlgd@live.com for feedback or even criticism. The purpose of this booklet is to provide a useful study guide. If the Lord is willing I plan to complete several more books from the Bible in this same manner. If you are interested in receiving additional copies please contact me.

Thank you,

May the Lord bless you in your studies.

Welcome to the Cliff Notes version of Exodus by Gregory Chandler. This is a condensed version of the King James Bible. When reading, the textual summary can be distinguished from added commentary based on the formatting: (Anything written in blue smaller letters are the author's commentary.)

Chapter 1

The total number of Israel's children living in Egypt, to survive the drought, came to seventy people. After Joseph and his brothers passed away their descendants continued to grow in number. A new Pharaoh of Egypt arose who never knew Joseph. He became concerned with the number of Israelites in Egypt because they filled the land. He decided to set task masters over them to enslave them because he was afraid they might join together with the enemies of Egypt. They were put to work building cities for Pharaoh such as Pithom and Raamses. Pharaoh's affliction increased however their numbers continued to grow. He decided to make their bondage worse by putting greater hardship on them.

Pharaoh devised a plan and commanded the Israelite midwives to kill the male children as they were delivered. They did not follow his instructions because they feared God more than Pharaoh. Pharaoh questioned them; they replied that unlike the Egyptian women, the births were over by the time they arrive. God showed the midwives kindness by giving them families of their own. The number of Israelites along with Pharaoh's anger continued to increase. Pharaoh decreed that every male child be cast into the Nile River.

Chapter 2

While this was transpiring Amram and Jochebed, both from the house of Levi, conceived a son. (Being from the house of Levi meant they were descendants of Levi. They then would be considered Levites. Levi was one of the twelve sons of Israel.) They managed to hide him from Pharaoh until he turned three months old. Not wanting him to be found, they made a small ark for him out of bulrushes and covered it in pitch; they placed the child inside the ark and placed the ark among the reeds along the river bank.

As his sister watched from afar, Pharaoh's daughter came to the same area to bathe. She spotted the ark in the reeds and sent her maidens to fetch it. When she opened it, the child wept and the daughter of Pharaoh had compassion on him. She saw that this was a Hebrew child and sent Moses' sister (Miriam) to find someone to nurse the child; she brought his mother so she could nurse him. When they found her, Pharaoh's daughter offered her money to take the child and nurse him. When the child was old enough, his mother brought him to the daughter of Pharaoh to be adopted. She named him Moses. (Important note here is that Moses was a Levite. The tribe of Levi will become the overseers of the Law.)

As Moses grew, he began to walk among the Israelite slaves. He happened upon an Egyptian guard punishing a slave, when no one was looking, he killed the guard and buried him in the sand. The next day, he came upon two

slaves fighting and he asked them why companions would be fighting. One of them questioned how Moses became a prince over other Israelites; he continued by asking him if he planned to kill him the way he killed the Egyptian guard. When Moses heard this, he became afraid because he realized that everyone knew what he had done.

When word got to Pharaoh, he ordered that he be put to death. Moses fled into the land of Midian and took refuge beside a well. Reuel, a priest of Midian, sent his seven daughters to fetch water for his flocks. When the shepherds approached, they chased the daughters away but Moses intervened to help the daughters AND the shepherds water their flocks. When they returned home, earlier than usual, their father asked how that was possible. They told him how an Egyptian man had helped them. He sent them to retrieve Moses and bring him to dinner.

He was content to live with them and eventually married Reuel's daughter, Zipporah. They had a son named Gershom. After some time, Pharaoh died but the burden on the Israelites continued and their cries reached God. He remembered his covenant with Abraham, Isaac, and Jacob so He acknowledged their cries.

Chapter 3

Moses led his father-in-law's flock to Horeb, which is called, "the mountain of God." The Angel of the Lord appeared to him in a burning bush that was not being consumed by the fire. Just as he began to look at the bush, the Lord called out his name from inside the bush. He replied, "Here am I." The Lord told him not to come any closer and to take his shoes off because the ground he was on was now holy ground. (Let us pause here to discuss why the ground was holy. That ground was not holy all the time. What made it holy was the presence of God. Exodus 29:43. After God left, the ground went back to just ground. We have examples of this, the Sabbath. God blessed and sanctified that day. This shows that only a certain day of the week is holy; man cannot, by himself, make anything holy. Exodus 16:23, Nehemiah 9:14, Isaiah 58:13, Ezekiel 22:8, 26. Also, the example of the inner room of the temple was the holy of holies as the Ark of the Covenant was inside.)

The Lord continued saying, "I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob." Moses was afraid to look at God (The word God here is Elohiym which is plural.) so he hid his face. The Lord told him that He had seen the people's sorrows and was going to deliver them out of Egypt; He would lead them back to Canaan, the land of milk and honey. Due to the burdens put on the Israelites, the Lord told Moses to go to Pharaoh and have him free the children of Israel. Moses questioned his worthiness to go before Pharaoh, much less ask him to set all the slaves free. God told him that He would be with him and that Moses would return to that same mountain to serve Him.

Moses asked God his name so he could tell the people of Israel when they asked who sent him. God told 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." He continued, "this is My name for ever, this is My memorial unto all generations." (Jesus claimed to have seen Abraham, lived before Moses, and referred to himself as "I AM". John 8:56-58.)

Moses was to gather all the elders together and tell them that the Lord God had seen what the Egyptians had done to them. They were to approach Pharaoh and tell him to allow them to journey three days into the wilderness to make a sacrifice to their Lord. God told them that Pharaoh would not listen, so He would show them great wonders by smiting the land of Egypt. When His wonders were completed then they would be free and would take with them the spoils of Egypt.

Chapter 4

Moses was concerned that the people would not believe the Lord actually appeared to him. The Lord told him to cast the rod he had in his hand to the ground and when he did, it became a serpent. Moses ran; the Lord told him to grab it by the tail and when he did, it returned to a rod. Moses was to do this in front of the children of Israel as a witness. As an additional sign, the Lord told Moses to place his hand inside his clothes; when he pulled out his hand, it was leprous. He then repeated the same

process but this time, his hand was healed. As another sign, the Lord instructed him to take water out of the river and pour it on the ground and it would then turn to blood.

Moses continued to protest being the deliverer of the message because he had slow speech and he often got tongue tied. The Lord told him that it was He that made man's mouth, made man blind, made man deaf, or made man dumb. He continued to tell him that He would speak for him and tell him what to say. [\(This is repeated in the New Testament about being brought before governors and kings. Matthew 10:18-19, Mark 13:11, Luke 11:11-12\)](#)

The Lord was angered when Moses asked Him to choose someone else so He told him to take his brother, Aaron, who was also a Levite. Moses was to relay the message from God to Aaron.

Moses went to his father-in-law to tell him he was going to Egypt; he had been gone so long that the men who sought to take his life were no longer living. The Lord told him to make sure that he performed all those signs in front of Pharaoh and that He would harden Pharaoh's heart so that all the wonders He had planned for Egypt would be fulfilled. [\(The question here is: was it right for God to harden his heart? Would Pharaoh have given in before all the plagues were done, if his heart was not hardened? The answer is: You must remember that the children of Israel had been slaves for 400 years. Pharaoh wanted the infant boys killed by midwives but when they refused he had the infant boys thrown into the river. So we can see that God was using the "eye for an eye" method of justice. Exodus 21:24-26, Leviticus 24:20 One other thing of note here to consider are these scriptures: Isaiah 29:15-16, Isaiah 64:8, Jeremiah 18:1-10, Romans 9:4-33\)](#)

The Lord told Moses to inform Pharaoh that the children of Israel were his first born and if he did not let them go, He was going to kill Pharaoh's first born.

On their way, they stopped at an inn for the night. During this time, the Lord "met him, and sought to kill him." His wife then took their oldest son and, using a sharp stone, circumcised him and threw the skin at Moses's feet. Once this was finished, the Lord let Moses go. Zipporah was still angry at what had happened and told Moses that he was, "a bloody husband," because of the circumcision.

(Verses 24-26 seem to be a story inside of the main story. What we have here is Moses was about to go in front of the children of Israel as God's representative. Moses however failed to make sure that his own house was in order. Genesis 17:10-12 states: that all males were to be circumcised at 8 days old. We can only gather that Moses's wife did not want her son circumcised, he gave into her wishes, instead of God's command. Since His command was not followed He had no choice but to kill him. Genesis 17:13-14. He was able to live and carry out the plans God had for him only after his wife circumcised the boy, even though she was against it, she did it to save Moses's life. We also know that Moses must have been circumcised because he was three months old when he was found by Pharaoh's daughter. Exodus 2:2-3. Going against God's law is a sin, but not doing as he commands requires the death penalty as well. Jonah ended up in the belly of a great fish for not following God. Jonah chapters 1 & 2)

Aaron was told by the Lord to meet Moses at, "the mountain of God." When he arrived, Moses began to show him and tell him all that the Lord had commanded him to do. Together, they went to the elders of the children of Israel and showed them the signs given to Moses from the Lord. The elders bowed their heads to thank God after seeing the signs and hearing that the Lord had witnessed their affliction.

Chapter 5

Moses and Aaron met with Pharaoh. They gave him this message from the Lord God of Israel: "Let my people go, that they may hold a feast unto me in the wilderness." Pharaoh told them he did not know their Lord and would not let Israel go free. He then accused them of distracting the people from their work. He told them to get back to making bricks but now, instead of having straw brought to them, they had to get their own. The production was not allowed to slow down even with the extra work load bestowed upon them. The Israelites that were put in charge of the people were beaten when the production began to dwindle down. They protested and told Pharaoh that what he was asking was impossible. He said to them, if you have time to make a sacrifice to your Lord, then you must have too much idle time. When they left the presence of Pharaoh, they went to Moses and Aaron and told them that the Lord would be their judge because now the people were loathed by Pharaoh and he had reasons to kill them. Moses wondered why he was sent; the people were still not free and the burdens on the people were multiplied. (Here Moses has already forgotten the Lord told him that they would not be set free until His wonders were completed.)

Chapter 6

The Lord told Moses that Pharaoh would eventually drive them out once His mighty hand was upon him. Also, He told him that when He appeared to Abraham, Isaac, and Jacob they only knew Him as God Almighty; He had heard their cries and remembered His covenant. "I am the Lord" and My name is, Jehovah. [\(It is pronounced Yehovah.\)](#) He would set them all free and welcome them with open arms to the land of Canaan.

Again, Moses spoke to the people but they did not listen because of Pharaoh's persecution. Jehovah told Moses to tell Pharaoh to set them free. Moses asked why Pharaoh would listen to him when his own people would not listen. God then commanded Moses and Aaron to get the children of Israel freed.

Amram married Jochebed his cousin; these are the parents of both Aaron and Moses. Aaron was married to Elisheba and she gave him four sons. [\(The heads of the tribes of Israel are listed in this chapter. The family tree of Moses and Aaron from Amram to Kohath to Gershon to Levi is described. The families of Levi would make up the priestly orders for operating the earthly tabernacle.\)](#)

Chapter 7

The Lord ([Jehovah](#)) explained how the relationship between He, Moses, and Pharaoh was taking place with Moses playing the role of god. Aaron was to take commands from Moses and relay them to Pharaoh. [\(Important point is that Moses is not God but is speaking to Aaron the commands he is receiving from God. In the example with Moses and Aaron, we see how literal this communication is. A prophet speaks God's word as a spokesman.\)](#)

God reiterated that Egypt would eventually realize who the one true God was. He would harden Pharaoh's heart and bring the children of Israel out of Egypt but only after all the wonders He had planned for them were completed. Moses was 80 years old and Aaron was 83 years old when they began to talk with Pharaoh.

When they went before Pharaoh and cast down their rod as the Lord commanded, Pharaoh called his sorcerers in and they turned their rods into serpents as well. When all the rods were on the floor as serpents, Aaron's rod swallowed up the other serpents.

God hardened Pharaoh's heart and he refused to set them free. The next morning, Moses was told to go to the river where Pharaoh would bathe. Then Aaron was to touch the water with the rod and all the water in Egypt would be turned to blood. The smell of rotting fish covered the land. Pharaoh called his magicians and, again, they repeated the same feat as Aaron had done.

Pharaoh's heart was hardened and the blood stayed in the land for seven days.

Chapter 8

The Lord ([Jehovah](#)) sent them to Pharaoh, this time, if he did not release them, He would send frogs. These frogs would inhabit every corner of Egypt, including their beds. When Aaron had done what he was commanded, Pharaoh had his magicians perform the same task. This time, Pharaoh summoned Moses and Aaron and told them that if their Lord would destroy the frogs, he would let the people make their sacrifices. Moses told them that the frogs would remain in the rivers. Pharaoh agreed to let the people go the next day but when the plague had abated, Pharaoh hardened his heart again.

This time, the Lord had Moses tell Aaron to raise his rod and strike the dust of the ground; this plague would turn the dust to lice! Pharaoh's magicians could not repeat this act. They told him, "This is the finger of God." Once again, his heart was hardened.

Moses and Aaron went the next morning to the river where Pharaoh was bathing and told him that if the people were not let go, flies would be in all of Egypt except in the land of Goshen because this was where the children of Israel dwelt. This was to be another sign that He was the Lord. Pharaoh called Moses to tell him that

his people could go make their sacrifices as long as they did not travel very far. The flies left after Moses informed the Lord of Pharaoh's answer. Once again, Pharaoh changed his mind as soon as the plague was lifted.

Chapter 9

Moses was commanded to go before Pharaoh and tell him that cattle and flocks of Egypt would die if the people were not set free. However the animals of the Israelites would be unharmed. The next day when the plague came upon Egypt, Pharaoh had the flocks of the Israelites checked and not a single one perished. Pharaoh would still not let the people go.

The Lord ([Jehovah](#)) told Moses to take ashes from the furnace and sprinkled it in the air before Pharaoh. The ashes would be like dust in the air and cause boils to develop on the people and the remaining animals. This time the magicians were not even able to go before Pharaoh because their sores were so bad. Pharaoh's heart was hardened again and the people remained slaves.

Moses went before Pharaoh the next morning and told him to let the people go free. He told him that fire and hail would fall from heaven and it would kill any living thing caught outside. Every tree and blade of grass would be burnt up. The servants of Pharaoh who feared the

Lord brought in their animals and servants to protect them. Those that were not brought inside were burned up in the hail mingled with fire that fell from the sky. Every tree was broken by the hail and every plant damaged. Those living in Goshen were again spared from the plague that came upon Egypt. Pharaoh called for Moses and repented telling him that the people of Egypt were wicked and he had sinned and that their Lord was righteous. Moses went out and stretched out his hands and the hail stopped. Only the wheat and rye were not destroyed because they had not yet begun to grow. When Pharaoh saw the hail had stopped he remained in his sin by hardening his heart yet again. The children of Israel were to remain slaves.

Chapter 10

The Lord ([Jehovah](#)) told Moses and Aaron to go before Pharaoh and ask him this question, "How long wilt thou refuse to humble thyself before Me? Let My people go, that they may serve Me." If Pharaoh would not let the people go, the Lord would bring locust to cover the land. They would eat everything that was left after the hail and fire. Their numbers would be so great that you could not see the ground; they would fill all the houses of the Egyptians. This time, when Moses and Aaron left, Pharaoh's servants tried to convince him that he should let them go because Egypt was being destroyed from the

plagues. (Pharaoh's servants appeared to understand that their animal food supply had been decimated and that this plague would decimate their plant food supply. These two plagues were striking at the heart of Egypt.)

Pharaoh called them back and asked, who had to go and serve their Lord? They told him that all the people and their flocks because it was to be a feast unto to the Lord. He told them that the young ones and the males could go and make their feast but the women were not permitted to leave. Then he drove them out from his presence.

Once outside, the Lord told Moses to stretch out his hands to summons the locust; an east wind immediately began and blew all day and night. The next morning the locust arrived and covered the ground. The numbers of locusts were greater than they ever have been or ever will be. They ate every green thing that remained. Pharaoh called for Moses and said that he had sinned against their Lord and he begged him to remove the locust from the land. Moses took his petition to the Lord and a west wind blew every last locust out to the Red sea. The Lord continued to harden Pharaoh's heart and he refused to let the people go.

The Lord told Moses to stretch out his arms again but this time darkness was to encompass the whole land. It was to be a darkness that could be felt and it would last for three days. They were not able to see one another or leave their home during this time; however, the children of Israel had light inside their homes. Pharaoh called Moses again and told him they could go serve their Lord

but they had to leave their animals behind. Moses refused because they did not know what animals the Lord would require of them to sacrifice. He told Pharaoh that not one animal would be left behind. The Lord hardened his heart again and Pharaoh told them to get out and never come before him again. He told them that he was never to see their faces again or he would kill them. Moses responded, "Thou hast spoken well, I will see thy face again no more."

Chapter 11

The Lord ([Jehovah](#)) told Moses he was going to bring one more plague to Egypt and then the people would be set free. The people were to borrow from the Egyptians silver and gold jewels. The Lord gave the children of Israel favor in the sight of the Egyptians. Moses himself was well-regarded by the Egyptians. The Lord told Moses of His plan to kill the first born in all the land of Egypt. This was to include everyone, no matter their status; the first born among the animals were also to be sacrificed. The cry throughout Egypt was to be unlike anything ever experienced. However, peacefulness would be over the land of Israel; even the dogs would not bark. When this last plague is finished, the Egyptians will beg you and the others to leave them. Throughout this time, Pharaoh's heart had been hardened by the Lord so this plague could be brought upon Egypt. ([This plague was vengeance from the Lord for all the hardship that had been brought upon the children of Israel. If you](#)

remember, in Exodus 1:16-22 Pharaoh ordered the male children to be killed as soon as they were born. The jewels that were given to them were payment for four hundred years of slavery in which the Egyptians profited off the work of the Israelites. Romans 12:19 describes how vengeance belongs to the Lord. These scriptures will also help in understanding the reason for these plagues. Exodus 21:24-26, Leviticus 24:20 One other thing of note here to consider are these scriptures: Isaiah 29:15-16, Isaiah 64:8, Jeremiah 18:1-10, Romans 9:4-33)

Chapter 12

The Lord (Jehovah) instructed Moses and Aaron that the month they were in was to be the first month of the year for all the children of Israel. (Again, we see here this is a commandment given to all the children of Israel, not just one of the sons of Israel. All twelve sons are included when speaking of the children of Israel.) On the tenth day of this month, each house was to take an unblemished and unspotted lamb of the first year and hold onto it until the fourteenth day. On the fourteenth day, they were to kill it in the evening; using hyssop, they were to spread the blood on the sides and top of the door post. The meat of the lamb was to be roasted with fire and eaten along with unleavened bread and bitter herbs. They were not to break any bones in the lamb. (This is also a sign of our Lord and Savior on the cross. John 19:36, Numbers 9:12, Psalms 34:20.) If anything remained, it was to be thrown into the fire. They were to eat with their clothes and shoes on. Their staff was to be in their hand and the food was to be eaten hurriedly because, "it is the Lord's Passover." (Notice the wording here that it is the "Lord's Passover" not a particular group of people's Passover. This is a foreshadowing of Christ as our Passover Lamb. This day was the day in which Jesus was crucified. 1 Corinthians 5: 6-8. Christ who shed his blood to cover our sins was without blemish and the only one able to be the sacrifice for all mankind. Hebrews 4:14-16, 1 John 3:5, 2 Corinthians 5:21, 1 Peter

2:21-25. Passover in Hebrew is Pecach which is the Old Testament. The New Testament word for Passover is pascha. It is important to note that the word Easter appears only one time in scripture. The word for Easter is the same as Passover. From this we can see that pascha was mistranslated as Easter in Acts 12:4 and the word should have been Passover. With this information we can see that Passover not Easter should be observed. Easter has its roots in pagan tradition as seen by the representation of bunnies and eggs. These represent fertility rituals not the sacrifice of our Lord and Savior, Jesus the Christ.)

The Lord "passed over" the land of Egypt and killed the first born of every house that did not have the blood of the lamb on the door post. Passover was commanded to be a feast to the Lord and is to be kept throughout all generations forever. The Passover was followed by the Feast of Unleavened Bread and for seven days, unleavened bread is eaten and all leavening is to be removed from your home. (Leavening represents sin because only a little permeates the whole host. 1 Corinthians 5:6-7, Galatians 5:9)

If you eat leavening, you are to be cut off from Israel. (Though you may not consider yourself a child of Israel please read these scriptures: Galatians 3:28-29, Colossians 3 the whole chapter.) The first and the seventh days of the Feast are Holy days; you are to do no work at all. This is to be a feast to the Lord. (We see now that not only do we have the Sabbath but also the Passover and Feast of Unleavened Bread. All three are to be observed throughout all generations forever according to scripture. The purpose of the Feast of Unleavened Bread is to put sin out of your house, your tabernacle, a symbol of your life. Messiah forgives our sin, Passover, and calls us to righteous, right living, life symbolized by the Days of Unleavened Bread. It is a process that, as you find more leavening in your house, it is a representation of all the sin that is hiding in our lives.) When later generations asked what they were doing, they were to tell them that it is a Feast to the Lord for sparing the children of Israel as the destroyer passed through Egypt.

At midnight, the Lord passed through Egypt and took the first born of every Egyptian from Pharaoh to the lowest servant. As a great cry arose in Egypt, Pharaoh sent for Moses and Aaron. He told them to take their people and flocks and leave the land of Egypt immediately. The people gathered their belongings and borrowed jewels from the Egyptians. They left with their dough before it was leavened.

They traveled to Succoth ([Succoth means booth, the same word for Feast of Booths or Tabernacles](#)) with about 600,000 men plus women and children. They had dwelled in Egypt for 430 years to the day and were now free. ([It appears that Israel dwelled with Egypt 30 years in peace and 400 years in slavery. It also appears that the event in Genesis with Abraham was on Passover, to the very same day as the events in Egypt. Genesis 15:13-14](#))

They made unleavened cakes with the dough they brought. The Passover was to only be kept by those that were circumcised. ([We know that this covenant with Abraham was changed to allow those that were not circumcised to keep the Passover. You find this in the New Testament in these scriptures: Galatians 5:6, Galatians 6:15, Acts 10:45, Romans 2:25-29, Colossians 3:11.](#))

Chapter 13

The Lord ([Jehovah](#)) told Moses that all the first born males of Israel, including the animals, were to be dedicated to Him. They were to tell their children to remember this day throughout all their generations. This was to be a sign on their hand and a memorial between their eyes

that, “the Lord’s law may be in your mouth.” (The word law here is the same word used in Genesis 26:5, Exodus 16:4, 28, Exodus 24:12. This makes it clear that they knew of the law before Mount Sinai. The phrase “sign on their hand and a memorial between their eyes” refers to the actions that your hand has to conduct and the thought of remembrance as you do this.) This is to be an ordinance during this time of the year forever. (The word ordinance here is used in the same way as in these verses: Genesis 26:5, Leviticus 20:8, and Deuteronomy 11:1, it means statute.)

Every first born male must be sacrificed to the Lord. There were only two exceptions to this: one exception was that of an ass and the other was if it was your child. To take the place of an ass, you had to sacrifice a lamb in its place. If you did not want to do this, you were to break the asses’ neck. The way to keep from sacrificing your first male child was to redeem him from the Lord. (The word redeemed here means to ransom from; to buy back.) You could redeem him by sacrificing a lamb in his place.

As the Lord led them out of Egypt, He did not take them through the land of the Philistines; He was afraid that, if they had to fight, they would want to return to Egypt. He led them through the wilderness to the Red Sea. Moses took the bones of Joseph with him as was promised to him upon his death. (Genesis 50:25) As they journeyed, the Lord guided them by a cloud during the day and at night, He used a pillar of fire.

Chapter 14

The Lord ([Jehovah](#)) gave Moses instructions on where to pitch camp. It was to be close to the Red Sea. The Lord had one more wonder to perform before the people of Egypt. He was going to harden Pharaoh's heart one last time so that he would follow after the children of Israel. This one last wonder would show that "I AM the Lord."

Pharaoh's heart was hardened after hearing that all the slaves were gone. He ordered all of the chariots of Egypt gathered along with his army; then, he pursued after them. He found them camped by the Red Sea. When the children of Israel saw them, they cried out to the Lord. The people began to question Moses as to why he would bring them out of Egypt only to be killed in the wilderness. They reminded him that they would rather have stayed and served the Egyptians than die in the wilds. Moses told them to, "Fear ye not, stand still and see the salvation of the Lord." He told them that the Egyptians who were chasing them would be seen no more. He told them that the Lord was going to fight for them and that they should be quiet. The Lord told Moses to lift up his rod over the sea and it would part so that the people would be able to pass through on dry land. The hearts of the Egyptians would be hardened that they would chase after them. This was so the Lord could

receive his honor upon Pharaoh and all of those that pursued them. (The phrase "receive his honor" means to receive glory over.)

The Angel of the Lord that was going before them as a cloud moved between the children of Israel and the Egyptians. On the Egyptians side, it was very dark so they could not get close to them but on the camp of Israel it was light so that they could cross the sea. Moses did as he was commanded, he stretched out his rod and an east wind blew which divided the waters and dried the ground overnight. The children of Israel crossed on dry ground with a wall of water on their left and on their right. Pharaoh and his army pursued them into the sea but the Lord slowed their travel by making them sink into the ground and by causing the wheels of the chariots to fall off. Once the Egyptians realized that the Lord was fighting for Israel, it was too late. Moses stretched out his rod and the sea returned to its normal state, killing every Egyptian that followed them. The bodies of the Egyptians were lying on the shore and the children of Israel feared and believed in the Lord and his servant Moses. (Note that the word fear means to reverence, to have godly fear, awe, honor or respect.)

Chapter 15

Moses and the children of Israel began to sing their song of deliverance. (This song can be found in verses 1 through 19.) Miriam, the prophetess and the sister of Aaron, grabbed a timbrel and all the women followed her to dance. (The word prophetess here means: ancient type endowed with gift of song.)

Moses led them for three days into the wilderness of Shur to a place called Marah but they could find no water to drink because it was all bitter. The people began to complain to Moses that they were thirsty. He called to the Lord for help; God showed him a tree and told him to throw it into the water so that it would be sweet to drink. The Lord made a statute and an ordinance to test their faith. He 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." (Once again, we see that the people must know His commandments and statutes already even though the commandments are not yet put onto stone. The quote above also can be tied into Matthew 6:33. Also look at these additional verses: Deuteronomy 4:40, Joshua 22:5, 1 John 3:24, Revelations 12:17, Matthew 19:16-23, Mark 10:17-22, Luke 18:18-23. Here it shows that keeping of the commandments is a vital key to salvation. Jesus said, "keep the commandments." What about those that believe we are now under grace? First what is grace? Not receiving what is deserved, but grace is used to cover our sin which I believe we can all agree on. However sin can only be defined by knowing the law. Romans 3:20, Romans 5:12-14, Romans 7:7. Where there is no law, there can be no sin, and without sin there is no need for grace.) Next they camped at Elim where there were 12 wells and 70 palm trees.

Chapter 16

They left Elim and went to a place called Sin which is between Elim and Sinai. (Here the place Sin is translated: thorn or clay.) On the second month and fifteenth day, the people began

to complain to Moses and Aaron. (This is only 31 days after being delivered from Egypt.) They began to say that they would have rather been killed by the Lord while they were still slaves because in Egypt they at least had food. Now, they were free from Egypt only to starve to death as free people. (This same attitude occurs in John 6:26)

The Lord told Moses that He was going to test the people on whether or not they would follow his law. He would make bread fall from heaven that was to be gathered at a certain rate every day. The only exception was to be on the sixth day in which they were to gather twice as much as the other days. This was due to the Sabbath being the seventh day and no work is to be done on it. Moses told Aaron to gather all the people together because the Lord had heard their complaining. He told them that their complaints were not directed to him but to the Lord.

The Lord heard their complaining and at evening, the camp was covered by quails and the next morning when the dew was dried up, the ground was coated with a fine flaky substance. Moses told them that this was manna (manna actually means: "What is it") from the Lord to use to make bread. They were to gather an omer for every person in their family. (An omer is equivalent to about 3.64 liters.) The children of Israel gathered the manna as they were commanded. Those that did not gather enough still had plenty and those who gathered more than they should had none to spare. Everyone ended up with just as much as they needed. Moses told them to not leave anything until the

next day. For those who did not listen, their manna bred worms and stank. This caused Moses to become angry with them for not listening to the Lord. On the sixth day, they were to gather twice as much (two omers) per person and prepare it because the next day was the holy Sabbath day. They were not to go and look for manna on the Sabbath because there would be none to gather. This time, however, the manna would keep for two days unlike during the week when it would have worms and stink. On the Sabbath, some went out to gather manna and they could find nothing. The Lord then asked Moses, "How long refuse ye to keep My commandments and My laws?" (It is stressed here again that it is the Lord's Sabbath and no work shall be done. We also see that the commandments and laws are understood as they have not yet been given them on tablets yet. Notice here also that they are referred to as His laws and commandments not mans or even a particular group of men. This is referenced in the New Testament by Jesus: John 14:15, 21, also we see this again in Deuteronomy 5:10, Exodus 20:6, Ecclesiastes 12:13.)

He told them that He gave enough food for two days on the sixth day because you are to rest on the Sabbath and stay in your place.

The whole house of Israel rested on the Sabbath. The manna that covered the ground in the morning was like a coriander seed: white and tasted like a wafer with honey. (A coriander seed is a spice.) The Lord commanded Moses to fill a pot with an omer of manna to be kept before the Lord as a Testimony for all generations. (We know in Hebrews 9:4 that the jar of manna was inside the "Ark of the Covenant" which as of this time has not yet been built.) The children of Israel ate manna for the entire 40

years they wandered in the wilderness until they reached the land of Canaan.

Chapter 17

The children of Israel left the wilderness of Sin and headed to Rephidim. When they arrived, they found no water to drink. The people began to plead with Moses for something to drink and he asked them why they were tempting the Lord ([Jehovah](#)). Again, the people asked why they were brought out of Egypt only to die of thirst.

Moses then pleaded with the Lord for water because the people were ready to stone him. He told Moses to gather the elders together and take his rod that was used to strike the water in Egypt. He was to go before the Lord on the rock of Horeb and strike the rock. Then the Lord caused water to flow from it for the people to drink. They named that place Massah and Meribah because of the quarreling of the children of Israel and the fact that they tempted the Lord saying, "Is the Lord among us, or not?"

Amalek then came to fight the children of Israel. Moses told Joshua to gather some men to meet him in battle. Moses told him that he would stand on the top of the hill with the rod of God in his hand. When his hands were raised, Israel would be winning the battle and when his arms were down, Amalek would begin to win.

Aaron and Hur placed a rock for Moses to set on and they held up his arms all day; Joshua was able to defeat Amalek with the edge of the sword. The Lord told Moses to write this down in a book and recite it to Joshua because He was going to remove the remembrance of Amalek from under heaven. Moses then built an altar and named it JEHOVAH-nissi. ("Jehovah is my banner") The Lord said He would be at war with Amalek throughout all generations.

Chapter 18

Moses' father-in-law, Jethro, who was also a priest of Midian heard of the things that happened in Egypt. He gathered Moses' wife and his two sons and took them to see him in the wilderness. They celebrated together and Moses told Jethro all about the things which the Lord (Jehovah) had done to the Egyptians. When Jethro heard all of the things that were done, he praised the Lord and said, "the Lord is greater than all gods: for in the thing wherein they dealt proudly He was above them."

They made a burnt offering and a sacrifice for God and all the elders of Israel attended. From sun rise to sun set, Moses set before the people that came to him with questions about God. He was judging on matters between individuals along with teaching them the statutes and laws of God. (This once again is proof positive that the statutes and laws of God were known before they were given on Mount Sinai.)

Jethro saw the people were beginning to wear Moses out. He told Moses to be the teacher of the ordinances and laws of God and to select men that: fear God, are truthful, and hate covetousness to rule over matters that are between the people. (The word covetousness here is the same root word as in the tenth commandment. In the New Testament we find out from the Apostle Paul in Romans 7:1-8 how we are to know what is right and wrong.) Only those things which are very important should be brought to him. Moses followed Jethro's advice and set up people to rule over thousands, hundreds, fifty, or even ten. (We find this same type of ruler ship in the New Testament in the parable of the talents. Luke 19:12-27)

Chapter 19

During the third month, they continued their journey until they reached Mount Sinai. Moses went up to the top of the mount and the Lord (Jehovah) called out to him. Moses was to tell the house of Jacob and the children of Israel (The phrase here "house of Jacob and the children of Israel" are the same thing since Jacob's name was changed to Israel.) that they had seen what the Lord had done to the Egyptians and how He had brought them out on eagles' wings to Himself. The Lord then said, "if ye will obey My voice indeed, and keep My covenant, then ye shall be a peculiar (special) treasure unto Me above all people: for all the earth is Mine. And ye shall be unto Me a kingdom of priest, and an holy nation." (We will begin to examine what was quoted here from the Lord. First thing is that they are to keep His covenant. It is important to point out again, that it is the Lord's covenant. Second thing is the word peculiar; means a people especially possessed by God and particularly prized by Him. Notice it is the children

of Israel as a whole not just an individual tribe. The third thing is the phrase "kingdom of priest" this can be referenced to Revelations 1:6 and Revelations 5:10. Last thing to look at is the word holy. To be holy it must have the presence of the Lord. So for them to be a holy nation they must recognize and worship the one true Lord.)

The people answered, in one accord, that everything the Lord had said, they would do. Moses returned with their answer and the Lord told Moses that He would talk to all the people by appearing in a thick cloud so there would be no doubt that the Lord was guiding Moses.

Moses was to sanctify the people and they were to clean their clothes and prepare to be in the presence of the Lord. The Lord would appear to them on the third day on the mount but they were to make sure that they did not touch its border or else, they would be put to death. This also included the animals. They were to wait until the trumpet sounded before gathering at its base. (The same thing will happen when Jesus returns: Matthew 24:30-31, 1 Thessalonians 4:13-17, 1 Corinthians 15:51-58, and Revelations 11:15.) Part of their sanctification process was that they were to remain separated from their wife. (Keep from intimacy.)

On the morning of the third day, the thunder and lightning began along with a thick cloud that settled on the mount. The trumpet blew so loud that everyone was afraid. The Lord descended inside of a fire that had smoke resembling a furnace and the mount began to quake. The trumpet continued to get louder and louder; Moses called out to the Lord and He answered in a voice that everyone could hear. He summoned Moses to come

to the top of the mount and told him to warn the people not to try and look at Him because if they did, they would die. Moses was told to bring Aaron with him the next time he came to the top of the mount.

Chapter 20

(In this chapter the commands commonly known as the Ten Commandments are given to Israel.)

God spoke these words, "I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage.

Thou shalt have no other gods before me.

Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth.

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;

And shewing mercy unto thousands of them that love me, and keep my commandments. *(Do you want God's mercy?)*

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.

Remember the sabbath day, to keep it holy. Six days shalt thou labour, and do all thy work: 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:

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. [\(Here are the first four commandments they are given again by Jesus in Matthew 22:36-38. These are known as the greatest commandment. These four are the detailed instructions on how to show love to our God.\)](#)

Honour thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee.

Thou shalt not kill.

Thou shalt not commit adultery.

Thou shalt not steal.

Thou shalt not bear false witness against thy neighbour.

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." [\(The Ten Commandments as listed are a direct quote from the King James Version of the Bible. The last six of these commandments are given by Jesus in Matthew 22:39-40. These represent the detailed instructions of the second commandment given by Jesus on how to treat your neighbor. Read these additional scriptures to find out for yourself if the commandments were really done away with. 1 Kings 2:3, Joshua 22:5, Matthew 19:17, John 14:15 and 21, John 15:10, 1 John 5:1-3, 1 John 2:3-4, 1 Corinthians](#)

[7:19, 2 Timothy 3:16-17, Romans 12:1-2, Revelations 12:17 and 14:12.](#) These are just a few of the many verses about keeping His law.)

When the people saw everything that was happening, along with hearing the voice of God, they became afraid and moved away from the mount. They wanted God to speak directly to Moses rather than talking to them. Moses replied that God was coming before them so they would be fearful of Him and be mindful not to sin against Him. (The word fear means: to reverence, be in awe of, to honor, and to show respect for.) The Lord told them not to make idols out of anything and that their altars were to be out of earth or stone. However, the stones were to be natural, not hewn with tools, because then they would be polluted. (Read these additional verses to help clarify the above sentences: [Deuteronomy 4:16-19, Isaiah 42:8, and Leviticus 26:1.](#)) There were to be no steps to the altar because you could expose yourself to others. The Lord told them, "in all places where I record My name I will come unto thee, and I will bless thee."

Chapter 21

The Lord ([Jehovah](#)) gave rulings to them starting with how servants were to be treated. If you bought a Hebrew servant he only had to serve up to six years and then be set free in the seventh year of release. If he was married when he was bought then his wife would also be set free. If he was given a wife after he was bought, only he could go free, the wife and any children were to remain. If at that time, he chose to stay behind with his wife and

children, he was to be brought before the judge and have his ear pierced and then he became a servant forever.

If you sold your daughter to be a maid servant, she was not to be set free after six years the way men were. If she did not please her master, he was not allowed to sell her to other countries, he had to allow her to be redeemed by her family. It was considered his fault that the situation did not work out to his liking. (The word redeemed here is the same root word as in Chapter 13) If she was betrothed to his son, then she must be treated as his own daughter. If that son took another wife, he was not allowed, in any way, to diminish her food, clothing, or duty inside the marriage because she was a servant at one time. If he did any of those things, she was free to leave without any compensation given to him. (Notice that there was a provision for the woman to leave the master, but not for the master to leave the woman.)

A man that killed another man was to be put to death himself. If the killing was not deliberate and just an accident that was permitted by God then He would provide a place for him to escape too. If he strikes or even cursed his mother or father, he was to be put to death. If you kidnapped a person and sold him, you were to be put to death. (Is this why Joseph's brothers were afraid after their father died? Remember they sold him and told their father that he was killed by a wild animal. Genesis Chapters 37 and 50)

When two men are fighting and one strikes the other with his fist or a stone and the other becomes bed ridden for a while, as long as he was able to rise and walk again, the

person that struck him was only held liable for his loss of pay and health care until he was thoroughly healed. If an owner strikes his servant and kills he or she then the owner must be punished. However, if the servant recovers after a couple days, the owner was not to be punished because the servant was considered the owners property. (This only applied to non-Hebrew slaves. Hebrew slaves were not considered property.)

If a pregnant woman was hurt and gives birth prematurely in the course of men fighting but no harm came to the mother or child, they must pay whatever the husband of the pregnant woman wants as long as the courts agree that it was fair. If the mother or child died because of being struck during their fight, then a life for a life was required. This was to include "Eye for an eye, tooth for tooth, hand for hand, foot for foot, burning for burning, wound for wound, stripe for stripe." (Jesus showed a new example of how this was to be handled in the New Testament when he did not respond to the stripes he received and asked that they be forgiven for what they done to him. Matthew 5:38-48, Luke 23:34) Whatever was given out, must be repaid in like manner. If a man caused his servant to lose his eye, foot, hand etc... then the servant must be set free. The master would not be repaid in the same manner that his servant received as long as he was set free.

If a man owns an animal that kills someone then the animal must be stoned and the flesh must not be eaten. The owner was not held liable. The only exception to this was if the owner knew the animal was dangerous and did

not take steps to protect the people from it. In that case, he was to be killed. The owner could pay the family whatever they wanted as a ransom to save his own life. If the animal killed someone's servant, 30 pieces of silver were to be given to the dead servant's owner and the animal was to be stoned. If you dug a hole and someone's animal fell in and died, you were to pay them for the animal but you could keep it in exchange. If your animal kills someone else's animal both the dead and live animals were to be sold and the money split evenly between them. The exception to this, again, was if the owner knew it to be a danger to other animals and did nothing about it. They were then to exchange a live animal for the dead one.

Chapter 22

If you steal an ox to kill or sell, you are to give five oxen as a replacement. A stolen sheep is to be repaid by four sheep. If a person was killed while being caught breaking into a house at night, the person who killed him is not liable to pay any penalty. If it occurred during the day, then that person will be held liable for the killing. If the thief was not killed but caught, he would have to pay full restitution or be sold to pay for the theft. If an animal is stolen and it is still alive, then the thief would have to pay double restitution.

If you let your animals eat from another person's field then you are to give the owner of that field the best of your field as restitution. If you start a fire and it spreads, whatever is destroyed, you must replace. If you are keeping your neighbors belongings for him and they are stolen, then the thief, if he is caught, must pay double what was stolen. If the thief is not caught, then the one who is watching his neighbor's belongings must go before the judge to stand trial for the theft. In any case, where there is a dispute about what belongs to whom, the matter must be brought before a judge and the one judged to have stolen must pay double to the other person.

When you are watching your neighbors flocks and one of them dies, gets hurt, or runs off and no one witnesses it, they are to swear an oath to the Lord that the one watching over the others flock had nothing to do with what happened to it. [\(This is the minimum required of the shepherd. Jesus talked about the good shepherd who is willing to die for his sheep, who will search high and low for his lost sheep. John 10:11-18. Jesus is our good shepherd.\)](#) This is to be the end of the matter, no restitution is required. If however, the animal was stolen, then the one watching over it must make restitution to the owner. If that animal is found to have been killed by another beast then the corpse could be brought in as a testimony and no restitution is required.

If you borrow something from your neighbor and it got hurt or died then you are to make it right with him. If

you hire the owner and his animal to do work and something happens to the animal during the work, the owner takes on that responsibility because he is getting paid for the work and takes on the risk.

If you have intercourse with a non-betrothed girl, you are to pay her dowry and make her your wife. If the father of the girl refused, you must then pay him the bride price of a virgin. You are not allowed to let a witch live, she must be killed. The same goes if a person has intercourse with an animal, that person is to be put to death. If you make a sacrifice to any other god except the Lord, (Jehovah) you "shall be utterly destroyed." You are never to oppress or mistreat a stranger because you are strangers in a foreign land. (1 Peter 2:9-17)

If you oppress a widow or a fatherless child, the Lord will hear their cry and become angry with you. He will then have you killed by the sword so your wife and child will become like those whom you oppressed. If you lend money to the poor, you are not to charge them interest. If you take your neighbors coat as collateral, you must return it before the sun goes down so he can stay warm at night. If you do not return it and he cries out, the Lord will hear them because, "I am gracious." You are not to dishonor God or those leaders appointed over you. (1 Peter 2:13-15, Daniel 2:21) Do not delay or hold anything back when you give offerings to the Lord from your crops, wine, and even your first born son. (He can be redeemed by sacrificing a lamb Genesis 13:13-15) The new born animals are allowed to stay

with their mother for seven days and on the eighth day, it is to be given to the Lord. (Compare this to the command to be circumcised on the eighth day Genesis 17:10-14.) You are commanded to be the Lord's holy people and not eat things that have been killed by other animals. (Here it shows that what we eat has an effect on if God views us as holy or not. 1 Peter 1:16, Leviticus 11:44-45, Isaiah 35:8) The carcass is to be fed to the dogs.

Chapter 23

You are not to give false statements, follow a crowd to do evil, or help the wicked by being a false witness and hindering justice. You are not to show favoritism, even if it helps out a poor man in a dispute. (You have a right to justice no matter you social standing.) If your enemy has an animal that wanders off, you are to return it to him. If a donkey collapses under the weight it is carrying, you are to help the owner, even if it is someone who hates you. (Galatians 6:9, Romans 12:19-20, Proverbs 25:21-22.) You are not allowed to deny justice to the poor in a lawsuit. Be sure to never charge someone falsely with a crime and never sentence an innocent man to death; the Lord (Jehovah) will still hold the guilty person accountable. Do not take a bribe, it corrupts the truth.

Strangers among you are not to be oppressed, you were once strangers in Egypt. You are free to use the land for planting for six years but in the seventh year, you are to allow it to rest. In the seventh year, the poor and the animals are free to eat anything that they find in the

fields, vineyards, and orchards. (Israel would later be judged for not following this command. 2 Chronicles 36:21 and Jeremiah 25:8-12.) Six days you are to work but on the seventh day, you, the animals, and all those in your land are to rest and be refreshed. Pay close attention to the things the Lord has commanded and never mention other gods. (Here we see that the Lord not only wanted the idols destroyed but their names were to never be remembered.)

You are commanded to keep three feasts to the Lord each year. The Feast of Unleavened Bread in which you shall not eat leaven nor have it in your house for seven days. It is to be held in the first month on the anniversary of the departure from Egypt. No one shall appear before the Lord without an offering. (This feast directly follows Passover.) Next, is the Feast of Harvest in which you offer the first fruits of your spring labor. (Jesus is referred to as the first fruit of them that slept. 1 Corinthians 15:20-23, Acts 26:23) Lastly, is the Feast of Ingathering in which the fruit of your harvest is gathered at the end of the year. (This is a representation of Christ gathering His chosen people or "fruit" at the end of the age.)

Three times a year, all males are to appear before the Lord. The bloods of His sacrificial offerings are not to be made together with leavened bread. Any fat that remains must not be left until morning. (Exodus 12:10) The first fruits are to be brought to the house of the Lord thy God. Do not cook a young goat in his own mother's milk. The Lord sent an Angel to protect and lead them to the place He had prepared for them. You are to beware of him, obey his voice, and be sure not to provoke him because the

Lord's name is in him and he will not forgive your transgressions. (Could this be a foreshadowing of the giving of the Holy Spirit on Pentecost?) If you obey his voice, the Lord will be with you as an enemy to your enemies and fight with you against your adversaries and completely destroy them. (Romans 8:31) You are not to bow down to other gods or serve them in any way. If you come across images of other gods, you are to immediately destroy them. You are to serve the Lord thy God and as long as you do this He will bless your bread, water, and keep sickness away from your land. Along with this, you will never have to suffer from miscarriages or being barren for as long as you serve the Lord. The Lord will go before thee and cause all your enemies to become afraid and flee from your presence. He will use hornets to drive out the Hivites, Canaanites, and Hittites. He will not drive them out immediately but slowly as the numbers of the children of Israel grow the numbers of their enemies will diminish. That way, the land would not become uninhabited so that the beasts of the field would be left to increase against them. "I will give you the land that I promised as long as you make no covenant with your enemies or their gods. They are not even allowed to live in the land which I promised you because you will begin to serve their gods and cause you to sin against Me."

Chapter 24

The Lord ([Jehovah](#)) commanded Moses to approach but Aaron and the seventy elders were to worship from a distance. Moses then told the people everything the Lord had told him and they all answered as one voice saying, "All the words which the Lord hath said we will do." Moses wrote down all the words of the Lord. He built an altar and made twelve pillars to represent all the sons of Israel. ([Notice here that 12 pillars are built not one that would represent just the tribe of Judah or the "Jews" but all of the sons.](#)) Upon the altar, they made burnt-offerings and sacrificed oxen as a peace-offering to the Lord. Half the blood was put in basins and the other half was used to sprinkle on the altar. Moses then read from the Book of the Covenant and sprinkled the remaining blood on the people as sign of the covenant made between them and the Lord.

Moses and the elders went up to see the God of Israel and under His feet was a sapphire-stone and it was as clear as the sky. ([Here it is mentioned the God of Israel but we know through the New Testament that gentiles have been grafted in to the family of God. Romans 11:11-32](#))

God allowed the leaders of Israel to gaze upon Him and He did not destroy them. They were allowed to eat and drink in the presence of the Lord. He summoned Moses to the top of the mount to receive the stone tablets containing the commandments that the Lord had written. This was so that the people could be taught His laws.

Aaron and Hur were left behind to handle any matters that arose while Moses was receiving the tablets of stone. Moses went to the mount with the assistance of Joshua and a cloud covered it for six days. On the seventh day, God called Moses out of the midst of the cloud. The glory of the Lord appeared like a, “devouring fire,” to the children of Israel. Moses entered the cloud and remained there for forty days and nights.

Chapter 25

The Lord ([Jehovah pronounced: Yehovah](#)) told Moses to collect from everyone that was willing to give with a cheerful heart an offering for a sanctuary. He was to collect from them “gold, and silver, and brass, And blue, and purple, and scarlet, and fine linen, and goats' hair, And rams' skins dyed red, and badgers' skins, and shittim wood, Oil for the light, spices for anointing oil, and for sweet incense, Onyx stones, and stones to be set in the ephod, and in the breastplate.” These things were to be collected to build the sanctuary and instruments that the Lord would give them the patterns for.

The shittim wood was used to make an ark. ([shittim: the acacia tree](#)) It was to be covered inside and out with pure gold and a crown made of gold placed all around it. It is to be two and a half cubits long, a cubit and a half wide, and a cubit and a half high. ([That would be 45 inches long, 27 inches tall and 27 inches wide.](#)) On the corners were to be four rings made of

pure gold placed two on each side. Two shafts made from the shittim wood and overlaid with gold were to be used as the carrying rods. They were to be placed inside the rings and never removed. The tablets of stone that the Lord would give them were to be placed inside the ark. On the top of the ark was to be the mercy seat and it was to be the same size as the top of the ark. (The mercy seat represented the throne of God; a place of atonement.) It was to be made of pure gold and on each end a cherub was to be placed. They were to be facing each other and their wings were to be outstretched covering the mercy seat. They were to be crafted by hand from pure gold. The Lord would commune with them from above the mercy seat and cherubims.

Out of shittim wood, they were to make a table covered in pure gold. It was to be two cubits long, a cubit wide, and a cubit and a half high. (That is: about 36 inches long, 18 inches wide and 27 inches tall.) It too was to have a crown that stretched all around it covered in pure gold, with four rings made of pure gold, and two rods made of shittim covered in pure gold.

From pure gold they were to make dishes, cups, bowls, covers, spoons, and pitchers used for pouring. Shewbread was to always be on the table for the Lord. (Shewbread: is just bread.)

A candlestick ([lampstand](#)) was to be hand crafted of pure gold. This was to include the shaft and its six branches with three on each side. Each branch was to have a bowl shaped like an almond blossom complete with buds and leaves. The candlestick itself was to have four of these same blossoms with one under each pair of branches. All seven lamps were to be lit. Tongs and the snuff dishes were to be made and all of this was to be completed out of a talent of gold. ([A talent of gold equals 250lbs.](#)) The pattern for all of these things was shown to Moses on the mount. ([Hebrews 8:5 describes these as a copy and shadow of heavenly things.](#))

Chapter 26

The Lord ([Jehovah](#)) commanded them to make the tabernacle with ten curtains. All ten were to have the same dimensions, which was twenty eight cubits long and four cubits wide. ([That makes them 42 feet tall and 6 feet wide.](#)) They were to use fine woven linen in blue, purple, and scarlet along with a design of a cherub skillfully woven into each one. They were to be joined together in two groups of five curtains each. They were to make fifty loops on each edge of each set of curtains out of blue fabric. Fifty hooks of gold were to be made so they could attach them together to make one curtain.

The roof was to be made out of goats' hair. Five curtains were to be joined together and the remaining six were joined together with the extra curtain folded in half in

front of the tabernacle. The top covering was to hang one cubit over the sides. They were to make a covering of red dyed rams' skin and over that badgers' skin as water proofing.

The frame for the tabernacle was to be made from shittim wood boards, ten cubits tall and one and a half cubits wide. (That is 180 inches tall and 27 inches wide.) Each board was to have two tenons (pegs or couplers) which attached to one another; this was to be repeated for each board. Twenty boards were to be on the south and north sides of the tabernacle with two sockets of silver under each board. (Sockets are bases or pedestals each board was to set in.) The west side was to have six boards done the same way. The back corners were to have two additional boards for additional support. They were to be secured together with one ring at the top. Each corner was made up of four boards and eight tenons. They were to make five crossbars each for three of the sides of the tabernacle out of shittim wood to attach the frames together. They were to be overlaid with gold and the middle crossbar was to extend from one end to the other end. The frames were to be overlaid with gold and have golden rings made to hold the crossbars. All of these things were to be completed just as the Lord had showed them on the mount. They were told to make a veil out finely woven fabric of blue, purple, and scarlet with cherubims skillfully woven into it. It was to be hung inside the tabernacle on four pillars of shittim wood that were overlaid with gold

setting on bases of silver. The veil was to hang on hooks made of gold. It was to hang off of clasp and the ark of the testimony was to be placed on the other side of it. The veil was to be used to separate the tabernacle into two sections called “the holy place and the most holy.” Once inside, the mercy seat was to be placed on the ark behind the curtain. The table was to be placed in the outer part in front of the veil beside the candle stick. The table was to be on the north side and the candle stick on the south. The door was to be made from blue, purple, and scarlet finely woven fabric with detailed needle work. It was to be hung off of five pillars of shittim wood covered in gold with golden hooks. Five brass sockets were needed to hold the wooden pillars.

Chapter 27

The Lord ([Jehovah](#)) then commanded them to build an altar out of shittim wood. ([shittim: the acacia tree](#)) It was to be perfectly square with dimensions of 7.5 feet wide, 7.5 feet long and 4.5 feet high. It was to have a horn for each corner made out of a single piece of wood; the whole thing was to be covered with bronze. The ash pans, shovels, fire pans, forks, and basins were to be made from bronze. A grating the same size as the top of the altar made of bronze with a ring at each corner was to be placed in the center under the ledge. Poles made of shittim over laid with bronze were to be made for

carrying the altar. The altar was to be hollow just as the Lord showed them on the mount.

A court yard for the tabernacle was to be made by hanging fine woven linen, a 150 feet long, on the north and south sides. These sides were to be supported using twenty pillars with twenty sockets to support them all. The hooks and bands used to hang all the curtains were to be made of silver. The east and west sides were to be 75 feet long using only ten pillars with sockets. The gate was to be on the east side with 22.5 feet on one side with three pillars supported by sockets and this was to be repeated on the other side of the gate. The gate was to have a screen 30 feet long made from fine linen that was blue, purple, and scarlet in color. It too was to be embroidered and supported by four pillars with four sockets to hold them. The height of all of these curtains was to be 7.5 feet. Pure olive oil was used as lighting oil and a lamp ([candle stick](#)) was to always be lit. Aaron and his sons were given the task of tending to the tabernacle from sunrise to sunset. They were not to enter the part of the tabernacle that was behind the veil where the ark rested.

Chapter 28

Aaron and his sons' Nadab, Abihu, Eleazar, and Ithamar were to have priestly clothes that portrayed glory and beauty made for them. The ones making the clothes were

skilled artisans filled with the spirit of wisdom from the Lord. These clothes were to be made and worn so they could minister to the Lord in the priest's office. (The word minister here simply means to act as a priest.) They were to have made for them, a sacred pouch, robe, shoulder cape, turban, waist band, and a brodered coat. The shoulder cape and waist band were to be of fine gold, blue, purple, and scarlet colored linen crafted by a skilled worker. The shoulder cape was to be made out of two pieces joined together with an onyx stone on each shoulder. All the names of the children of Israel were to be engraved in the onyx stones with six on each one, all of them set in gold. This was to serve as a memorial before the Lord. Two enclosures of gold were to be made along with two chains made of pure gold used to attach the shoulder cape, one on each side.

The sacred pouch was to be made the same way as the shoulder cape; it was to be worn when Aaron was seeking a judgment from the Lord. (Jehovah) It was to be the same size in length and width after it was folded to make a pouch. Four rows of jewels were to be added with the first row having a ruby, topaz, and an emerald. The second row had an emerald, sapphire, and diamond jewels. The third row contained hyacinth, agate, and an amethyst. The fourth row had chrysolite, onyx, and jasper with all the jewels set in gold and each one was to be inscribed with the name of one of the tribes of Israel. Two rings of gold, one on each end of the pouch, were to

be added so that chains of pure gold could be used to attach it to the onyx stones on the shoulder cape. Four more rings were to be made; two for the inside bottom edge of the pouch and two for the shoulder cape above the waist band. Blue lace was to be used to attach the pouch to the cape. All four corners of the pouch were attached securely to the shoulder cape. This was to always be worn over the heart of Aaron as a memorial before the Lord. Urim and Thummim were to be placed inside the pouch. (Urim means light; stones kept in a pouch on the high-priest's breastplate, used in determining God's decision in certain questions and issues. Thummin means perfection; stones provided for the means of achieving a sacred lot. When used with the Urim, the will of God was revealed.) These were used for the judgment making process for the children of Israel by the Lord.

The robe was to be made out of one piece of blue material with a hole in the top for Aarons' head. The hole shall have a woven binding to reinforce it so it would not tear. The hem was to have blue, purple, and scarlet ornaments shaped like pomegranates along with golden bells. The pomegranates and bells were alternated around the entire hem of the robe so that as Aaron walked the people could hear him in case he died while inside the holy place before the Lord. A plate made of pure gold with the engraving, "HOLINESS TO THE LORD" was to be crafted.

Blue lace was to be on the front of the turban. It was to be worn so that Aaron would bear the guilt brought upon

the people when they brought in their holy gifts. It was to be a sign to the people that they were accepted before the Lord. Aaron and his sons were to put the garments on and once they were anointed and sanctified they could go before the Lord. Linen under garments were to be made to cover their nakedness from the loins to the thighs. They were always to be worn when entering the tabernacle or else they would be guilty of sin and die. This was to be an ordinance throughout every generation of Aaron's descendants.

Chapter 29

To prepare Aaron and his sons to minister to the Lord, ([Jehovah](#)) they needed a young bull, two rams without any blemishes, unleavened bread, unleavened cakes mixed with olive oil, and unleavened wafers made with wheat flour and anointed with oil. The grain offering was brought in one basket and the animals were to be brought to the tabernacle door and washed with water. Aaron put on the clothes that were made for him and was to be anointed by pouring oil ([Olive oil compound per Exodus 30:22-31](#)) on his head. ([Psalms 133:2](#))

Aaron's sons were to put their priestly clothes on and the office of priests was to be theirs as a perpetual statute. The bull was placed by the front door of the tabernacle and Aaron and his sons were to lay their hands on its head and kill it. They were to dip their finger into the

blood and put it on the horns of the altar. The rest of the blood was poured at the base of the altar. The internal fat, fat on the liver, and both kidneys were to be offered as a burnt offering on the altar. The flesh, skin, and dung were to be burnt outside the camp as a sin offering.

One ram was to be brought to the tabernacle and they were to lay their hands on its head and it was killed. Its blood was to be spread around the altar. The rest of the ram was to be cut into pieces with the internal parts along with his legs washed and set beside the rest of its pieces including the head. All those parts were to be burnt on the altar. It is a sweet fragrance to the Lord.

The second ram was to be killed the same way except the blood was to be put on the right ear, right thumb, and big toe of the right foot of Aaron and his sons. The rest of the blood was to be sprinkled around the altar. The blood on the altar was to be mixed with the anointing oil and sprinkled on Aaron and his sons. This was to sanctify them and their clothes. The fat from the tail, inside the ram, above the liver, the two kidneys, and the right shoulder were to be used because it was the ram used to install them as priest. ([A ram of consecration.](#))

One loaf of bread, a piece of oiled bread, and a wafer were to be taken from the basket. Each person was to take all three with their hands and wave them before the Lord as a wave offering. ([This is overtones of the wave sheaf offering.](#)) Then the grain offering was to be placed in the fire as an

offering by fire to the Lord as a sweet aroma. The breast and the right shoulder of the ram were to be waved before the Lord. This was to be the portion, called the heave offering, for Aaron and his sons as a statute forever. It was to be boiled and eaten in front of the door along with the remaining bread in the basket. (Note that these things were used to make atonement for Aaron and his sons, to cover their sin so that they were made holy and able to go before the Lord.) The food was now holy food because part of it was used as a sacrifice to the Lord and no one else could eat it but the priest. (The Levites did not have a land inheritance, but they did have an inheritance in the Lord, and this food was part of it.) Anything that was left until morning was to be burnt and not eaten. Aaron's sacred clothes were to be preserved and handed down to his sons and they were to go through the same anointing process as their father. The son that follows Aaron must wear those clothes for seven days when he enters the tabernacle.

It was to take seven days for the consecration (consecration means: the process of installing the priest.) process for Aaron and his sons. Each day a bull was to be offered as a sin offering. Then the altar was to be cleaned and anointed with oil to sanctify it. Only those things that were holy were permitted to touch the altar. Two lambs, one in the morning and one in the evening were to be offered as a sacrifice every day. Each lamb was to be offered with about two quarts of fine flour mixed with, just over, one quart of pure olive oil. Just over a quart of wine was to be provided as a drink offering. These were to be

provided every day for seven days as a sweet savor offering to the Lord. (We see this mentioned later in [2 Kings 16:15](#) and [2 Chronicles 13:11](#).) This was to be done throughout all generations as the Lord was to speak and meet with them at the tabernacle. The tabernacle, along with Aaron and his sons, shall be sanctified (Sanctified means to be set apart.) by the glory of the Lord when He appeared. (Refer back to [Chapter 3](#) and reread the author's commentary to find out more about sanctification.) The Lord told them that He would dwell among them so that they would know He brought them out of the land of Egypt. They would know, "I am the Lord their God."

Chapter 30

An altar to burn incense on was to be crafted out of shittim wood. It was to be 18 inches square and 36 inches tall with horns on each corner made out of one piece. It also was to have a crown around the entire top. The complete altar was to be covered in pure gold. Pure gold rings were to be put on each corner under the crown to hold the rods which are also covered in gold used for moving the altar. It was to be placed inside the tabernacle and beside the altar but outside of the curtain where the ark was placed. Incense was to be burnt continually just as the lamps. No unauthorized incense, drink offerings, burnt sacrifices, or meat offerings were ever to be placed on this altar. Aaron was to make atonement on the horns of this altar once a year on the

Day of Atonement, (Yom Kippur) from the blood of the sin offering. This was very holy to the Lord (Jehovah).

The Lord told Moses to number the men over twenty years old and each man was to pay a ransom for his soul. This was to prevent any plagues from coming upon them that were counted and paid their ransom. The ransom was to be a half a shekel. (A shekel is equal to 220 grains or just over half an ounce of gold.) This was to be an offering to the Lord. There were no exceptions when it came to your financial status; the rich could pay no more and the poor could pay no less. The money collected was to be used for the preservation of the tabernacle as a memorial to the children of Israel.

A pan made of brass was to be crafted and placed between the tabernacle and the altar for washing the priest's hands and feet. This was to be done before entering the tabernacle or approached the altar or else they would die and this was to continue throughout all their generations. Holy anointing oil was to be made with 500 shekels of myrrh. (500 shekels is about 12.5 pounds. Myrrh is a liquid from a tree used for embalming or as a perfume. It will be a gift given to Jesus by the wise men after His birth.) This was to be combined with 250 shekels of cinnamon and calamus. (250 shekels is about 6.25 pounds. Calamus is a fragrant sweet reed.) Combine this with 12.5 pounds of cassia and a hin of olive oil. (Cassia is the peeled bark of a tree resembling cinnamon and a hin is equal to about a gallon.) They were to be blended together to make the anointing oil. It was to be used to anoint the tabernacle and the ark of the

testimony along with everything else that was inside the tabernacle. Aaron and his sons were to be anointed and this oil was to be holy to the Lord. It was not to be poured on man's flesh and nothing resembling it was to ever be made. If you attempted to make anything like it or put the oil on a stranger, you were to be cut off from your people. They were to make an incense out of equal parts of stacte, onycha, galbanum, and frankincense. (Stacte is the gum of a storax tree. Onycha is a nail or claw of a strombus which is an animal found in the Red Sea. Galbanum is the gum from a galbanum tree. Frankincense is an odorous resin from Arabia. It also was given to Jesus, by the wise men, after His birth.) Some of the compound was to be finely ground and placed in front of the Ark of the Testimony where the Lord was to meet with them. This was to never be duplicated or even tried to be remade and if you tried you were to be cut off from your people.

Chapter 31

The Lord ([Jehovah](#)) told Moses that He had selected Bezaleel and Aholiab to be craftsman skilled in gold, silver, brass, and timber. Bezaleel was the son of Uri from the tribe of Judah and Aholiab the son of Ahisamach from the tribe of Dan. The Lord gave them His spirit so they would have wisdom, understanding, and knowledge of all the skills needed to make the items for the tabernacle. The Lord then gave all those that had a wise heart His wisdom to help with creating the tabernacle, the items inside, and the clothes for Aaron and his sons. ([An important note here is that](#)

it was God who gave them the wisdom and knowledge to do the things he asked them to do. Proverbs 3.)

The Lord told Moses to tell the children of Israel to keep His Sabbaths as a sign between them and the Lord forever. It was to be a sign so that they would know, "I am the Lord that doth sanctify you." You are to keep it because it is holy and everyone that does not keep it will be put to death. (We see that only the Sabbath day is called holy and sanctified. Genesis 2:1-3 Sabbath actually means seventh.)

The way to observe it is to work six days during the week and the seventh day is a Sabbath of rest. This is to be, "a perpetual covenant." This was the example set by the Lord during creation, "for in six days the Lord made heaven and earth, and on the seventh day he rested, and was refreshed." When He was done talking with Moses, He gave him two stone tables, "written with the finger of God." (Let's take a look at some of the information we have just been given. First thing is that there is a penalty for not following His Sabbath command. Second is that the Sabbath was created on the seventh day of creation. Lastly we find that it was God who wrote the commandments on the tablets of stone not Moses.)

Chapter 32

Moses was still on the mount talking with the Lord (Jehovah) when the people went to Aaron and asked him to make images to be as their gods because they did not know when or if Moses was coming back. (This was a direct violation of the commandments given in Exodus 20:3-5) Aaron agreed to make a golden calf from the earrings they gathered from

everyone. Once it was made, the people proclaimed that the calf was their god that brought them out of Egypt. Aaron then built an altar to the calf and proclaimed that the next day would be a feast to the lord. *(Here the children of Israel made a calf and called it God and held a feast to it. They mixed praise and worship with idolatry and call it good. They were warned about this already Exodus 20:4 and Exodus 23:24. Here are some other scriptures about idolatry. Leviticus 19:4, Leviticus 26:1, Deuteronomy 4:16, Deuteronomy 27:15, and Psalms 78:58.)*

The next morning, they offered burnt offerings to it and began to eat, drink, and play. The Lord then commanded Moses to go down to the people because they had already corrupted themselves. The Lord explained what the people had done in his absence and that they were a "stiffnecked people." *(stiff-necked means: difficult or obstinate)* He told Moses to leave Him alone because His anger was growing hot and He was about to destroy all the people. He then would make a great nation out of Moses. Moses pleaded with the Lord to repent from the evil He was about to bring upon the people because the Egyptians would then be able to say that their God brought them from Egypt only to destroy them. *(The words repent and evil here need defined: repent here means to show compassion for and evil means misery or distress.)* Moses asked Him to remember Abraham, Isaac, and Israel whom He swore that their seed would be as numerous as the stars of heaven. The Lord heard the words of Moses and showed compassion on the people.

Moses grabbed the two tablets of stone which had the work and writings of God written on both sides of each tablet. He began to descend from the mount and as

Joshua joined him, they could hear the people celebrating and it sounded like a war inside the camp. It was not a war but the noise from their celebration as they danced around the calf. Moses became very angry and broke the tablets with the commandments on the foot of the mountain. He took the calf burned it in the fire and ground it into powder and put it in the water and had all the people drink it. Moses confronted Aaron and asked him why he had brought such a great sin upon the people? Aaron explained that they were set on mischief and that they could not wait on him and wanted an idol to worship. Then they were allowed to get completely out of control which showed weakness in front of their enemies.

Moses then asked, "Who is on the Lord's side?" the sons of Levi gathered around him. Then Moses told them that the Lord wanted them to grab their swords and go through the camp killing everyone: friends and family included. They did as the Lord had commanded and about 3,000 people were killed that day. Moses told them that because they had done as they were told even to the point of killing those they loved, they were now dedicated to the Lord and have brought a blessing upon themselves.

The next day Moses set off to the top of the mount to tell the Lord that the people had committed a great sin against Him by making a golden calf. He begged the Lord to forgive their sins and if not he would take their place

as the one to be blotted out of the book the Lord had written. He replied to Moses "Whoever has sinned against Me, I will blot him out of My book." He told Moses to lead the people to the land he told them about and when the day of punishment came, He would punish those that had sinned. The Lord then began to plague the people for the calf they, along with Aaron, made.

Chapter 33

The Lord ([Jehovah](#)) told Moses to take the people and head to the land flowing with milk and honey that was promised to Abraham, Isaac, and Jacob. ([Jacob is Israel](#)) He said an angel would be sent ahead of them to drive out the Canaanites, Amorites, Hittites, Perizzites, Hivites, and the Jebusites. The Lord told Moses that He could not be in their midst because they were a stiff-necked people and He would consume them. He wanted them to remove their fine clothes and jewelry while He decided what to do with the people that had sinned against Him. The people followed His command and removed their fine things by mount Horeb.

Moses then placed the tabernacle outside of the tent area away from the people. Whenever Moses would go out to the tabernacle, the others in camp would stand by their tents and watch him until he disappeared inside. Once inside, a pillar of clouds would descend to the door and Moses would talk with the Lord face to face the same way

a man talks with his friend. When the people saw the pillar, they all worshiped from the door of their tents. Joshua remained inside the tabernacle while they spoke. Moses began to question the Lord on why He had not given His response concerning those that made the idols. Moses asked if he had found grace in the sight of the Lord and if so, would He come back among the people? He then told the Lord to leave them where they were if He was not going to be among them anymore. The Lord told him that He would again put His Presence among the people and that Moses would be able to find rest. Moses had found grace with the Lord and He said, "I know thee by name." Moses asked that the glory of the Lord be revealed to him. The Lord responded by telling him that He would cause His glory to pass before Moses and that it was His decision on whom He showed mercy and graciousness to. The Lord would put him in a cleft of a rock and hide him by covering him with His hand. Then His glory would pass by but he could not see His face because, "shall no man see me, and live." As He passed, He would remove His hand and only then could Moses look upon His backside. (This may seem like a strange occurrence for a couple of reasons. First, hadn't Yehovah spoken to Moses face to face as a friend? Yes, but not in his full glory. Here Moses asks to see the Lord in his full glory and Yehovah allows a glimpse. Second, has anyone had an interaction between the physical and spirit realm? Yes. Stephen looked up and saw into the throne of heaven and saw the Son of Man - Acts 7.56. Elisha and his servant saw the chariots of fire in 2 Kings 6:17 and discussed in Psalms 68.17 are a couple of examples).

Chapter 34

Moses having broken the two stone tablets was told to hew out two more stones. The Lord would write on those stones what was written on the ones Moses broke. The next morning Moses was to be ready and go up to the mount with the stones and no one else, including animals, were to be on the mount. (Note that the people had tools and equipment to hew stone, and could do so readily. The stones were hewn and prepared so that Moses could carry them.) He rose early and went up Mount Sinai with the two tablets.

The Lord then descended in a cloud and stood with him proclaiming His own name "Jehovah." As He passed by, he said: "The LORD, The LORD God, merciful and gracious, longsuffering, and abundant in goodness and truth, Keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear *the guilty*; visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth *generation*."

Moses then quickly bowed his head and worshipped Him. He then asked that their iniquity and sin be pardoned and that they be taken, by the Lord, as His inheritance. (Every sinner repeats Moses' journey as we humbly in worship approach the Lord and desire and seek His forgiveness with tablets in our hand ready to receive His will and His way).

The Lord replied He would make a covenant with the people to accomplish marvelous things that have never

been done on the earth before. (This is a hallmark of the Lord – He is the originator, the first, the inventor, the doer of things no one has seen before. We repeatedly see the concept “I will do a new thing” as in Isaiah 43:19) The people you come in contact with will see the awesome power that I will show you. The Lord told the children of Israel to listen carefully to what He was about to tell them. (Here we see an outline of the marriage-like covenant they were to have with the Lord and no other, Jeremiah 3:8) He was going to drive out the Canaanites, Amorites, Hittites, Perizzites, Hivites, and the Jebusites. He did not want them to make any covenants with them and they were to destroy their altars and images of gods including those of goddesses that were placed in groves. (The only covenant they were to make was with the one true God.) That way they would not be a snare for you to be caught in because, “thou shalt worship no other god: for the Lord, whose name is Jealous, is a jealous God.” (The word Jealous here means: only of God. Refer back to Exodus 20:1-6.) They were not to go whoring after false gods and lead their own children astray from the one true God. “Thou shalt make thee no molten images.” (The second commandment. The Lord wanted a faithful covenant relationship, and He wants the same of us! He wants no other god between Him and His new creation.)

Keep the Feast of Unleavened Bread for seven days during the month of Abib which is when you were delivered out of Egypt. Your first born male is mine and that is to include the firstborn males from your flocks. The only exception is a donkey; in that case you must redeem it with a lamb or break its neck. You can redeem your firstborn but no one shall appear before the Lord

empty handed. (There is a link between this holy day and the related commands. This was the holy day to bring up the firstborn of the flocks and to redeem the firstborn of your sons. For sheep, goats and cows, the lambs and calves were born in the spring).

Six days you are to work but on the seventh day you must rest and this is to include during harvest time. (The fourth commandment.) Three times a year, all men are to appear before "the Lord God, the God of Israel." (These times are Passover, Pentecost and the Feast of Tabernacles.) The Feast of Weeks occurs after the gathering of the wheat harvest. (This is called Pentecost. The wave sheaf offering was the first of the first fruits and it was offered during the Days of Unleavened Bread. It had to be offered before any other harvesting was allowed to start. The first of the first fruits signified Messiah. The rest of the harvest occurred leading up to Pentecost. The second harvest would happen between Pentecost and The Feast of Ingathering.) Feast of Ingathering, which is at the end of the year, must be observed. (Feast of Ingathering is the Feast of Tabernacles.) As long as you obey Me and come before Me three times a year, I will drive out other nations, enlarge your borders, and no man shall desire your land. (These three times are linked to a vow Israel made in Gen 28.20-22. The vow was in response to the Lord's promise in Gen 28.13-15 to give his family a promised land and multiply his family. In response, Jacob "Israel" vowed to give the Lord a tithe. These three times are when the tithe would be brought. The next verse confirms the promise: They would inherit all the land and no one would covet it as long as they went up three times a year.)

Do not combine leaven with the blood of My sacrifice and do not leave the sacrifice from Passover until the morning. The first of the first fruits you are to bring to the house of the Lord thy God. Be sure not to cook a goat

in his mother's milk. The Lord told Moses to write all of these words down as a covenant between Me, you, and Israel. Moses was on the Mount forty days and nights and did not eat or drink during that time while the Lord wrote the Ten Commandments on the tablets. [\(There is a parallel here with Jesus in Matthew 4:2\)](#) As Moses descended from the mount with the tablets, he was unaware that his skin was glowing from being in the presence of the Lord. When Aaron and the other saw this, they were afraid of him. He put a veil over his face and called out to them and they came to hear all that Moses had to say. Moses only removed the veil when he went in before the Lord in the tabernacle.

Chapter 35

Moses gathered the children of Israel and told them everything the Lord had to say. They were to work six days and the seventh day was to be a Sabbath rest to the Lord and anyone who works on the Sabbath shall be put to death. You are to not to even kindle a fire in you dwellings on the Sabbath. [\(Note, kindle means: to start. So from that we can gather that the fire they were using to keep warm would have already been burning this refers to cooking and fires used to make the bricks they were forced to make while in Egypt. Fire used for working.\)](#)

Moses then continued by telling them that the Lord [\(Jehovah\)](#) wanted those with a willing heart to give freely to build the things of the temple. [\(Exodus 35:5-19 gives the list of the](#)

things needed for the tabernacle and the clothes needed by Aaron and his sons. These things have already been covered in earlier chapters of Exodus.)

The children of Israel departed from Moses and those whose hearts were stirred brought the Lord's offerings for the tabernacle and the holy clothes. Men and women immediately responded and brought the things needed and wisdom was given to them to make those things. Moses pointed out that Bezaleel had been given the spirit of God in things relating to understanding, knowledge, and in all kinds of workmanship. He also had been given the ability to work in gold, silver, brass, stone, and wood. He took Aholiab as an apprentice. All those He filled with His wisdom now had the knowledge to craft everything from weaving, embroidery, engraving and any work needed to complete the commands of the Lord.

Chapter 36

Bezaleel and Aholiab, along with all those who received the gift of wisdom from the Lord ([Jehovah](#)) were called to Moses. They received the offerings from the people to begin their work along with receiving free offerings in the mornings from the people. Moses had to tell them to stop bringing things because they had more than they could use. All things were made according to the commands of the Lord.

Chapter 37

Bezaleel made the ark and staves used to carry it as the Lord instructed. He made the mercy seat with the cherubims out of pure gold and the table with its staves for carrying. The vessels that were used inside the tabernacle such as the bowls, spoons, dishes, and the elaborate candle stick ([lampstand](#)) were made by Bezaleel as well. He also created the things for the candle stick as well as the incense altar with its staves. He was the one that made the holy anointing oil and the pure incense.

Chapter 38

Bezaleel was given the wisdom to create the burnt offering altar with its horns, staves, grating, pots, shovels, and everything that was to go with it just as the Lord ([Jehovah](#)) instructed Moses. The bronze basin was made from the mirrors of the women who served at the tabernacle entrance. He also made the court with all its curtains and frame work that went with it just as the Lord had instructed Moses. These things were created by the hands of Bezaleel from the tribe of Judah and Aholiab from the tribe of Dan.

[\(This is a list of the inventory of the tabernacle.\)](#)The gold used in creating everything for the tabernacle including that for

the offering totaled 29 talents and 730 shekels. (One talent of gold is equal to 250 pounds. 40 shekels is equal to about a pound. So the total gold would be about 7,268.25 pound of gold.)

The silver gathered was 100 talents and 1,775 shekels. This was gathered from the taxes collected from the 603,550 men at a rate of half a shekel per man. The 100 talents of silver were used to make the 100 sockets for the sanctuary. (A talent of silver is equal to 125 pounds. The sockets were used to hold up the frame planks. So each socket weighed 125 pounds.) The 1,775 shekels were used to make the hooks, bands, and to cover the tops of the post. (The total weight of the shekels is about 44-45 pounds.) The total brass used was 70 talents of brass and 2,400 shekels worth of brass. (A talent of brass is equal to about 75 pounds. 300 shekels is equal to about 7.8 pounds. So the total of brass was about 5,310 pounds.) This was used for making the sockets for the door of the tabernacle, bronze altar, grating, and all the utensils for it. The sockets for the court, the courts gate, and the pins for the tabernacle and court were made from brass.

Chapter 39

The blue, purple, and scarlet clothe were used to make holy clothes for Aaron and his sons as the Lord (Jehovah) commanded. The thread was made from pure gold that was beaten into a thin sheet and cut into thread. When everything was completed it was brought to Moses to inspect and everything was as the Lord commanded and

he blessed them. (This chapter gives detailed instructions on how to build the tabernacle, furniture, tools, and the clothing.)

Chapter 40

The Lord ([Jehovah](#)) told Moses to set the tabernacle up on the first day of the first month with the ark inside covered with a veil. Then everything else was to be brought into the tabernacle and anointed as the Lord instructed Moses. Aaron and his sons were to be anointed so they could minister in the priest's office. Moses did as the Lord commanded and the tabernacle was erected on the first day of the first month of the second year. The bread was placed in the tabernacle and the candle stick was lit as the Lord commanded. Incense was burned on the altar and the basin of water was placed at the tent opening for washing their hands and feet. When all things were as the Lord commanded a cloud covered the tabernacle and the glory of the Lord filled it. When this happened not even Moses could enter the tabernacle and the children of Israel did not continue with their journey until it was gone. The glory of the Lord covered the tabernacle as a cloud by day and by night it was like fire. ([Psalms 78](#) is a recap of the Exodus story.)

