

# EXODUS.

## THE STRUCTURE OF THE BOOK AS A WHOLE.

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<b>1:1—2:10.</b>	THE BONDAGE OF ISRAEL BEGUN.
<b>2:11—14:31.</b>	FREEDOM EFFECTED.
<b>15:1—21.</b>	THE BONDAGE OF ISRAEL ENDED.
<b>15:22—40:38.</b>	FREEDOM USED.

THE SECOND BOOK OF °MOSES,  
CALLED  
°EXODUS.

- 1** °And these *are* the °names of the °sons of Israel, which came into Egypt; every man and his household came with Jacob.
- 2** °Reuben, Simeon, Levi, and Judah,
- 3** Issachar, Zebulun, and Benjamin,
- 4** Dan, and Naphtali, Gad, and Asher.
- 5** And all the souls that came out of the loins of Jacob were °seventy souls: for Joseph was in Egypt *already*.
- 6** And Joseph died, and °all his brethren, and all that generation.
- 7** And the *sons* of Israel were fruitful [*as trees*], and °increased abundantly, and multiplied, and waxed °exceeding mighty; and the land was filled with them.
- 8** Now there *stood up a fresh dynasty* over Egypt, which knew not Joseph.
- 9** And he said unto his people, Behold, the people of the *sons* of Israel *are* more and mightier than we:
- 10** Come on, let us deal *diplomatically* with them; lest they multiply, and it come to pass, that, when there *befall us* any war, they join also unto our enemies, and fight against us, and *so* get them up out of the land.
- 11** Therefore they did set over them °taskmasters to afflict them with their burdens. And they built for Pharaoh *store cities*, °Pithom and °Raamses.
- 12** But the more they afflicted them, the more they *increasingly multiplied*. And they were *filled with alarm* because of the *sons* of Israel.
- 13** And the Egyptians made the *sons* of Israel to serve *crushingly*:
- 14** And they made their lives bitter with hard bondage, in mortar, and in brick, and in all manner of service in the field: all their service, wherein they made them serve, *was crushing*.
- 15** And the king of Egypt spake to the Hebrew midwives, of which the name of the one *was* Shiprah, and the name of the other Puah:
- 16** And he said, “When ye do the office of a midwife to the Hebrew women, and see *the children* upon the °stools; if *it be* a son, then ye shall °kill him: but if *it be* a daughter, then she shall live.”
- 17** But the midwives feared *the true God*, and did not *according as* the king of Egypt commanded them, but *suffered the men children to live*.
- 18** And the king of Egypt called for the midwives, and said unto them, “Why have ye done this thing, and have saved the men children alive?”
- 19** And the midwives said unto Pharaoh, “Because the Hebrew women *are* not as the Egyptian women; for they *are* lively, and are delivered ere the midwives come in unto them.”
- 20** Therefore God [Elohim] dealt well with the midwives: and the people multiplied, and waxed very mighty.
- 21** And it came to pass, because the midwives feared God [Elohim], that He made them °progeny.
- 22** And Pharaoh charged all his people, saying, “Every son that is °born [*to the Hebrews*] ye shall cast into the river, and every daughter ye shall *suffer to live*.”

**TITLE, Moses.** See [Ap. 2](#).

**Exodus.** Greek, *The way out, or going out*. Heb. *v'alleh sh'moth* = “these are the names”. It is the book of *Redemption* (Ex. 6:6; 15:13). Hence the work of redemption is called “Exodus” (Gr. Luke 9:31, “decease”), and its types are types of redemption. JAH, the name of the Redeemer, occurs first in Ex. 15:2, and in Psalms, in the Exodus book (Ps. 68:4).

**1. 1 And.** Thus connecting Ex. closely with Gen.: Lev., Num., and Deut. begin the same way. Thus the Pentateuch is one book. For the relation of Exodus to the other books of the Pentateuch, see [Ap. 1](#).

**names.** Thus Redemption is connected with names. Cp. 1:1—4 with 39:6, 7, 8—14.

**sons.** And so throughout O. T.

**2 Reuben.** The order is the six sons of Leah, one of Rachel, two of Bilhah, and two of Zilpah. Note the Introversion of these four.

**5 seventy.** See on Gen. 50:26, Deut. 10:22, and Acts 7:14.

**6 All.** Levi survived him about twenty-three years. Cp. Gen. 50:26 and Ex. 6:16.

**7 increased.** Heb. *swarmed*, as fishes.

**8 stood up.** Heb. *kum*. Always denotes a standing up in the place on another whom he removed. See Dan. 2:31, 39, 44; 3:24.

**fresh dynasty.** This Pharaoh was of a different race and dynasty, as shown by Josephus, who says “the crown being come to another family”. He was the Assyrian of Isa. 52:4.

**11 taskmasters.** Heb. *sarea missim* is Egyptian for *chiefs of tribute*, allotters and exactors of labour.

**Pithom.** Is the Egyptian *Pa-Tum*, the abode of the god *Tum* = the Greek *Heroopolis* = city of the store-houses.

**Raamses.** Said to be so called because built by Ramases II, but not certain.

**16 stools.** Heb. “two stones”. Probably the stone bath in which the children were bathed.

**kill him.** This was another assault of Satan, to destroy the male children, and so prevent “the seed of the woman” from coming into the world. See [Ap. 23](#). But God intervened by providing the Hebrew midwives, and preserving and preparing Moses.

**17 the true God.** Heb. *Eth ha- 'Elohim*, very emphatic for the true or triune God.

**22 born.** Sam., Onk., Jon., and Vulg. add “to the Hebrews”.

**2** And there went a man [Amram] of the *lineage* of Levi, and took *to wife* a daughter of Levi.

**2** And the woman conceived, and bare <sup>o</sup>a son: and when she saw him that he *was a Divinely fair child*, she <sup>o</sup>hid him three months.

**3** And when she could not longer hide him, she took for him an <sup>o</sup>ark of <sup>o</sup>papyrus, and daubed it with slime and with pitch, and put the child therein; and she laid *it* in the *reeds* by the river's brink.

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

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

**6** And when she had opened *it*, she saw the child: and, behold, *a babe weeping*. And she had <sup>o</sup>compassion on him, and said, "This *is one* of the Hebrews' children."

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

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

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

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

**11** And it came to pass in those days, when Moses was grown [*and learned in all the wisdom of Egypt, but not yet of God*], that he went out <sup>o</sup>unto his brethren, and *regarded with lively sympathy* their burdens: and he spied *a man, an Egyptian smiting a man, a Hebrew*, one of his brethren.

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

**13** And when he went out the second day, behold, two men of the Hebrews *striving* together: and <sup>o</sup>he said to him that did the wrong, "Wherefore smitest thou thy fellow?"

**14** And he said, "Who made thee <sup>o</sup>a prince and a judge over us? intendest thou to kill me, as thou killedst the Egyptian?" And Moses feared, and said, Surely this thing is known.

**15** Now when Pharaoh heard this thing, he sought to slay Moses. But Moses fled from <sup>\*</sup>the face of Pharaoh, and dwelt in the land of Midian: and he sat down by *the well of Jethro*.

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

**17** And the shepherds came and <sup>o</sup>drove them away: but Moses stood up and helped them, and watered their flock.

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

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

**20** And he said unto his daughters, "And <sup>\*</sup>where *is he?* <sup>\*</sup>why *is it that ye have left the man?* call him, that he may eat bread."

**2. 2 a son.** Moses was the seventh from Abraham, Abraham the seventh from Heber, Enoch the seventh from Adam. Miriam already born (v. 4 Num. 26:59). **hid him.** This was "by faith" (Heb. 11:23). Therefore she must have "heard" from God (Rom. 10:17) and Heb. 11:7), or it would have been through affection or fancy. All the steps taken (vv. 2-4) were the result of believing what she had *heard* from God.

**3 ark.** Cp. Gen. 6:14. **papyrus.** Made by the same Divine instructions as Noah's (Rom. 10:17).

**6 compassion.** In that tear lay the defeat of the enemy, the preservation of the Nation, the faithfulness of Jehovah's word, the bringing to naught "the wisdom of Egypt", and the coming of "the seed of the woman", Gen. 3:15. Cp. 1:10 and Job 5:12, 13. (See [Ap. 23](#)).

**10 Moses.** Prob. Egyptian *water-saved*, or Heb. drawn out of the water. No record of his Hebrew name.

**11 unto his brethren.** Acts 7:23, "it came into his heart".

\*

**13 he said.** Supposing they would have understood. "But they understood not," Acts 7:25.

\*

\*

**16 priest.** Or chieftain exercising priestly functions, as Job and Melchizedec. Jethro (3:1) is called *Reuel* (v. 18).

**17 drove them away.** Probably the only well (v. 15); hence cause of contention. Cp. Gen. 21:25; 26:15, 18, 20, 21, 22.

**18 Reuel.** Heb. = friend of God. A true worshipper, 18:12. Same as Raguel, Num. 10:29.

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

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

**23** And it came to pass in process of time, that the king of Egypt died: and the *sons* of Israel sighed [*under pressure of evil*] by reason of the bondage, and they *cried with a loud voice, from sorrow*, and their °cry for help in distress came up unto °God by reason of the bondage.

**24** And God heard their °groaning, and <sup>23</sup>God remembered His covenant with Abraham, with Isaac, and with Jacob.

**25** And <sup>23</sup>God looked upon the *sons* of Israel, and <sup>23</sup>God had respect unto *them*.

**3** Now Moses °kept [*for forty years*] the flock of Jethro [*Reuel*] his father in law, the priest of °Midian: and he led the flock to the *west side* of the desert, and came to the mountain of °God [*Elohim*], *even* to °Horeb.

**2** And *Jehovah Himself* °appeared [*forty years after*] unto him in a flame of fire out of the midst of a bush: and he looked, and, behold, the °bush burned with fire, and the bush *was* not consumed.

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

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

**5** °And *God* [*Elohim*] said, “Draw not nigh hither: put off thy shoes from off thy feet, for the place whereon thou standest *it is set apart for God* ground.”

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

**7** °And *Jehovah said*, °“I have surely seen the affliction of *My People* which *are* in Egypt, and have heard their cry by reason of their taskmasters; for *I* know their sorrows;

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

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

**10** Come now therefore, and °*I* will send thee unto Pharaoh, that thou mayest bring forth *My People* the *sons* of Israel out of Egypt.”

**11** And Moses said unto <sup>1</sup>God, \*Who *am* I, that I should go unto Pharaoh, and that I should bring forth the *sons* of Israel out of Egypt?”

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

**13** And Moses said unto <sup>1</sup>God, “Behold, *when* I come unto the *sons* of Israel, and shall say unto them, ‘The <sup>1</sup>God of your fathers hath sent me unto you;’ and they shall say to me, ‘What *is* His name?’ what shall I say unto them?”

**14** And *Elohim* said unto Moses, °“*I AM THAT I AM*:” and *He* said, “Thus shalt thou say unto the *sons* of Israel, °‘*I AM* hath sent me unto you.’ ”

**22 Gershom.** Heb. “a stranger here”.

**23 cry.** Heb. *shav'a*, For help in distress. Note the Fig., to emphasize the greatness of the distress; see also vv. 24 and 25. Can it be that Pss. 88 and 89 come in here? If so, the latter is a wondrous prophecy, containing “Maschil”=instruction.

**God.** = *Elohim* the Creator in heaven, not yet revealed to them as the Covenant Jehovah.

**24 groaning.** Heb. *na'ak*, denoting heaviest affliction.

**3. 1 kept the flock.** Forty years, Acts 7:30.

**Median.** A descendant of Abraham, by Keturah. Moses was called in this land (Arabia); Mahomet also arose there.

**God.** Heb. *Elohim*. Ap.4.

**Horeb.** Never used in New Testament. There “the wisdom of Egypt” had to be unlearned and God made known, Isa. 50:4.

**2 bush burned.** Same lesson as the “furnace” of Gen. 15:17.

**6 God.** *Elohim*, the Creator. Note the five-fold repetition.

(Ap.10). Christ founds the doctrine of Resurrection on this verse. See note on Matt. 22:31, 32.

**8 deliver.** Connect this with “serve” in v. 12; and connect both with 1Thess. 1:9, 10.

**good.** Five-fold description of the land: good, large, milk, honey, place of the nations. See Ap. 10.

**10 I will send.** Cp. Acts 7:23.

**12 I will be with thee.** Here the meaning of the name “Jehovah” is anticipated.

**14 I AM THAT I AM.** Heb. ‘*ehyeh 'asher 'ehyh*. I will be what I will be (or become). Ap.48.

**I AM.** Heb. ‘*ehyh* =I will be (speaking of Himself).

**15** And God [Elohim] said moreover unto Moses, Thus shalt thou say unto the *sons* of Israel, °The LORD God of your fathers, the <sup>1</sup>God of Abraham, the <sup>1</sup>God of Isaac, and the <sup>1</sup>God of Jacob, hath sent me unto you: this *is* My name °for ever, and this *is* My memorial unto all generations.

**16** Go, and gather the elders of Israel together, and say unto them, <sup>2</sup>The LORD <sup>1</sup>God of your fathers, the God of Abraham, of Isaac, and of Jacob, appeared unto me, saying, I have °surely visited you, and *seen* that which is done to you in Egypt:

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

**18** And they shall hearken to thy voice: and thou shalt come, thou and the elders of Israel, unto the king of Egypt, and ye shall say unto him, The <sup>2</sup>LORD <sup>1</sup>God of the Hebrews hath met with us: and now let us go, we beseech thee, three days' journey into the wilderness, that we may sacrifice to <sup>2</sup>the LORD our <sup>1</sup>God.

**19** And I am sure that the king of Egypt will not let you go, \*no, not by a mighty hand.

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

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

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

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

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

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

**4** And <sup>1</sup>the LORD said unto Moses, Put forth thine hand, and take it by the tail. And he put forth his hand, and °*stiffened it*, and it became a rod in his hand:

**5** That they may believe that <sup>1</sup>the LORD °God of their fathers, the °God of Abraham, the °God of Isaac, and the °God of Jacob, hath appeared unto thee.

**6** And <sup>1</sup>the LORD said furthermore unto him, Put now thine hand into thy bosom. And he put his hand into his bosom: and when he took it out, behold, his hand *was* °leprous as snow.

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

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

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

**10** And Moses said unto the LORD, O °*Jehovah*, I am °*not a man of words*, neither heretofore, nor since Thou hast spoken unto Thy servant: but I am °slow of speech, and of a °slow tongue.

**15 The LORD.** Heb. Jehovah =He will be, spoken of by others. See [Ap.4](#) and Cp. Rev. 1:4, "which is to come"=continuance for ever. The present; "which was"=continuance in time past; "which is to come"=continuance for ever. The French, "The Eternal", is a much better rendering than LORD, which=Master and Owner. What He will be is left to be filled up according to the needs of those with whom He is in covenant=He Who cometh Saviour, Redeemer, Deliverer, Strengthened, Comforter, &c.  
**for ever.** He changeth not. Mal. 3:6. He is therefore Israel's God to-day, as then.  
**16 surely visited you.** Fig. *Polyptoton*, "visiting I have visited you". Gen. 50:24, 25.

**4. 1 The LORD.** Heb. Jehovah.

**4 stiffened it.** Same word as "hardened" Pharaoh's heart.

**5 God.** Heb. *Elohim*.

**6 leprous.** First occ. Nine so afflicted: Ex. 4:6. Num. 12:10. 2 Kings 5:1, 27; 7:3; 15:5. (2 Chron. 26:20). Matt. 8:2; 26:6. Luke 17:12. (Ninth case, 21 individuals. [Ap.10](#)).

**8 voice.** Figure, by which the "sign" is personified.

**10 Jehovah.** One of the 134 places where "Jehovah" in the Primitive Text was altered to "Adonai". [Ap. 32](#). **not a man of words.** KJV=eloquence. Supposed to contradict Acts 7:22, but eloquence is no necessary part of "wisdom". With "all the wisdom of the Egyptians" he had not the wisdom needed for his work. The latter had to be learned at "the backside of the desert".

**slow.** But "mighty". Cp. Acts 7:22.

**11** And <sup>2</sup>the LORD said unto him, \*Who hath made man's mouth? or Who maketh the dumb, or deaf, or the seeing, or the blind? have not **I** <sup>1</sup>the LORD?

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

**13** And he said, O *Jehovah*, send, I pray Thee, by the hand of *Him Whom* Thou wilt send.

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

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

**16** And \*he shall be <sup>o</sup>thy spokesman unto the People: and \*he shall be, *even* he shall be to thee instead of a mouth, and thou shalt be to him instead of God.

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

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

**19** And the LORD said unto Moses in Midian, Go, return into Egypt: for <sup>o</sup>all the men <sup>o</sup>are dead which sought *thy soul*.

**20** And Moses took his wife and his sons [*Gershom and Eliezer*], and set them <sup>o</sup>upon an ass, and he returned to the land of Egypt: and Moses took the <sup>o</sup>rod of God in his hand.

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

**22** And thou shalt say unto Pharaoh, *Thus hath said the Lord Jehovah*, Israel is <sup>o</sup>My son, *even* My firstborn:

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

**24** And it came to pass <sup>o</sup>by the way in the inn, that the LORD met him, and sought to kill *the son* [*Eliezer*].

**25** Then Zipporah took a sharp *knife*, and cut off the foreskin of *Eliezer*, and cast it at his feet, and said, Surely a <sup>o</sup>bloody husband *art* thou to me.

**26** So *Jehovah* let *Moses son Eliezer* go: then she said, A bloody husband *thou art*, because of the circumcision.

**27** And the LORD said to <sup>o</sup>Aaron, Go into the wilderness to meet Moses. And he went, and <sup>o</sup>met him in the mount of God, and kissed him.

**28** And Moses told Aaron all the words of the LORD **Who** had sent him, and all the signs which **He** had commanded him.

**29** And Moses and Aaron went and gathered together all the elders of the *sons* of Israel:

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

**31** And the People believed: and when they heard that the LORD had visited the *sons* of Israel, and that **He** had looked upon their affliction, then they bowed their heads and worshipped.

**14 the Levite.** Why this? Was not Moses a Levite? Is it not to indicate that He whom He would send (v. 13) would be of the tribe of Judah?

**15 I will be.** Heb. *ehyeh*. See note on 3:14, 15.

**16 thy spokesman.** In Ch. 7:1="thy prophet": hence God's prophet is God's spokesman, "the man of God" (Deut. 33:1. Ps. 90, Title), "God's man" who spoke for God. Qualified only by God's Spirit (Num. 11:29), and God's Word (2 Tim. 3:16—4:4), and by God's making known what is to be spoken (Num. 12:6).

**19 all.** Not merely Pharaoh, but all the court faction.

**are dead.** The counterpart to Matt. 2:15 and 20.

**20 upon an ass.** Still young. So that Moses married after many years in Midian. **rod of God.** His own rod is now thus dignified.

**21 I will embolden.** By Heb. idiom active verbs of doing are used of suffering or permitting a thing to be done. Cp. Gen. 31:7: e.g. Heb. "God did not give me him to do me evil". Ps. 16:10 (give=suffer); Jer. 4:10 (deceived=suffered to be deceived). So Ezek. 14:9; 20:25. Mark 6:13; 11:25 (hid=not revealed); 13:11. Acts 13:29 (took him down=permitted). Rom. 9:18 (hardeneth=suffereth to be). Used six times by Jehovah (9:12; 10:1, 20, 27; 11:10; 14:8), but not till Pharaoh had done it seven times. Three words used for "harden":--

(1) *hazak*=to brace or tighten up (opp. to relax). Cp. 4:21, &c.

(2) *kashah*=to make sharp, hard, severe, cruel. Used twice, 7:3; 13:15.

(3) *kabed*=to become heavy, (7:14; 8:15, 32; 9:7, 34; 10:1), six times.

It was in each case God's clemency and forbearing goodness which produced the hardening. That goodness which "leadeth to repentance" (Rom. 2:4); just as the same sun which softens the wax hardens the clay.

**22 My son.** Cp. Matt. 2:15.

**24 by the way in the inn.** A further lesson, not learnt in Egypt or at Horeb. A secret in Moses' life, known only to himself. Moses had neglected to circumcise Eliezer. To save the child's life, Zipporah now performs the rite herself.

**25 bloody husband.** Heb. "a husband of bloods"=Gen. of relation, i.e. with rites of blood; alluding to circumcision, which she had tried to evade and avoid.

**27 Go, &c.** Aaron apparently brought up in Pharaoh's house. See 1 Sam. 2:27, 28. **met him.** Cp. the parting at mount Hor, Num. 20:22-29.

**5** And afterward Moses and Aaron went in, and <sup>o</sup>told Pharaoh, Thus saith the LORD God of Israel, Let **My** People go, that they may hold a feast unto **Me** in the wilderness.

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

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

**4** And <sup>o</sup>the king of Egypt said unto them, \*Wherefore do ye, Moses and Aaron, *hinder* the people from their works? get you unto your burdens.

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

**6** And Pharaoh commanded the same day the <sup>o</sup>taskmasters of the People, and their <sup>o</sup>officers, saying,

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

**8** And the *number* of the bricks, which they did make heretofore, ye shall lay upon them; ye shall not *diminish your exactions from them*: for they *be* idle; therefore they cry, saying, Let us go *that we may* sacrifice to our God.

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

**10** And the taskmasters of the people went out, and their <sup>o</sup>officers, and they spake to the People, saying, Thus saith Pharaoh, I will not give you *chopped straw*.

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

**12** So the People were scattered abroad throughout all the land of Egypt to gather <sup>o</sup>reeds instead of straw.

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

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

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

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

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

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

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

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

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

**22** And Moses returned unto the LORD, and said, Lord, \*wherefore hast **Thou so suffered to be evil entreated** this People? \*why is it that **Thou** hast sent me?

**23** For since I came to Pharaoh to speak in **Thy** name, he hath done <sup>22</sup>evil to this People; neither hast **Thou** <sup>o</sup>delivered **Thy** people at all.

**5. 1 told Pharaoh.**

This was in Zoan (cp. Ps. 78:12, 43), where Pharaoh had made his palace. It could not have been written in Babylon, for there the kings were not seen, and were hidden behind their ministers. Here, in Egypt, the king was his own minister, and could be easily approached. Cp. 3:10 and Ap.37.

**4 the king of Egypt.** See on v. 1, and Ap.37.

**6 taskmasters officers.** An Egyptian title, scribes, who kept account of work done.

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**12 reeds.** Heb. *gash*. Shown in Egyptian pictures on the monuments.

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

**2** And °God spake unto Moses, and said unto him, **I am Jehovah:**

**3** And **I** appeared unto Abraham, unto Isaac, and unto Jacob, by *the name of* GOD ALMIGHTY, but by **My** name JEHOVAH was **I** not °understood to them.

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

**5** And **I also have** heard [*as well as thou*] the groaning of the *sons* of Israel, whom the Egyptians keep in bondage; and **I** have °remembered **My** covenant.

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

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

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

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

**10** And **Jehovah spake** unto Moses, saying,

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

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

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

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

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

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

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

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

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

**6. 1 the Lord.** (Heb. Jehovah) said. See note on 3:7, and cp. note on v. 10.

**2 God spake.** Occurs only twice in Exodus: here, and 20:1.

**God.** Heb. Elohim.

**Jehovah.** Note the repetition five times in this revelation, vv. 2, 3, 6, 7, 8, and see [Ap.10](#).

**3 understood.** The *name* Jehovah was known as the covenant name; but was not known so as to be understood. The Ellipsis may be better supplied "in [the character of] *El Shaddai*." Cp. 7:5.

**4 I have.** Note the three repetitions in vv. 4, 5.

**individually.** (see on Gen. 50:24). This is why this revelation of Jehovah as "the God of the living" ensures their resurrection. See on ch. 3:6, and cp. Deut. 11:21.

**pilgrimage.** They "sojourned" in Canaan, and they "dwelt" in Egypt.

**5 remembered My covenant.** All Israel's blessings based on this. See 2:24.

**6 I will.** Note the sevenfold blessing in vv. 6-8 and cp. the sevenfold promise in Gen. 12:2, 3. See [Ap. 10](#).

**redeem.** Heb. *g'aal* =to redeem (from charge, by payment). First occ. in connection with Israel. Not *padah*. See note on 13:13.

**8 swear.** Heb. "I lifted up mine hand". Figure. Act put for the thing accompanying it: rightly rendered "swear".

**9 spirit.** Heb. *ruach*.

**10 Jehovah spake.** (Heb. *davar*). This expression occurs in Ex. twenty "sundry times" and in seven "divers manners".

(1) To Moses alone, 13:1; 30:11, 17, 22, 34; 31:1; 33:11; 40:1.

(2) To Moses to speak to Aaron, 7:19; 8:5.

(3) To Moses to speak to the children of Israel, 14:1; 16:11 (cp. v. 12).

(4) To Moses to speak to Pharaoh, 6:10.

(5) To Moses and unto Aaron, 7:8.

(6) To Moses and Aaron to speak to the congregation of Israel, 12:1.

(7) To Moses and Aaron to give a charge to the children of Israel, and unto Pharaoh, 6:13.

**14** Moses and Aaron shown to be the crown of the previous pedigrees. They gather the "heads" who are to speak to Pharaoh, v. 27.

**16 Levi.** Levi died twenty-three years after Joseph, forty-one years before Moses.



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

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

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

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

**24** And the sons of Korah; Assir, and <sup>o</sup>Elkanah, and Abiasaph: these *are* the families of the Korhites.

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

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

**27** These *are* they which spake to Pharaoh king of Egypt, to bring out the children of Israel from Egypt: these *are* that <sup>o</sup>Moses and Aaron.

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

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

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

**7** And the LORD said unto Moses, See, **I have given as such** thee *in God's stead* to Pharaoh: and Aaron thy brother shall be thy <sup>o</sup>prophet.

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

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

**4** But Pharaoh shall not hearken unto you, that **I** may lay **My** hand upon Egypt, and bring forth **Mine** *hosts*, ... **My** People the children of Israel, out of the land of Egypt by great judgments.

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

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

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

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

**9** When Pharaoh shall speak unto you, saying, *Show us a sign*: then thou shalt say unto Aaron, Take thy rod, and cast *it* before Pharaoh, *and* it shall become a <sup>o</sup>serpent.

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

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

**12** For they cast down every man his rod, and they became serpents: but Aaron's <sup>o</sup>rod <sup>o</sup>swallowed up their rods.

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

**14** And the LORD said unto Moses, Pharaoh's heart *is* <sup>o</sup>hardened, he refuseth to let the People go.

**20 Jochebed.** See note on Num. 26:59.

**24 Elkanah.** The ancestor of Samuel. Cp. 1 Sam. 1:1-24 and Num. 26:11, &c.

**26 Aaron and Moses.** The order according to age and genealogy. Cp. v. 27.

**27 Moses and Aaron.** The order according to God's choice. Cp. v. 26.

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**7. 1 in God's stead.**

*Elohim* =one appointed by oath. *Elohim* is thus used of those so given and appointed. Ps. 82:1, 6. John 10:34, 35.

**prophet.** See 4:16.

**5 shall know.** i.e. by a great experience. That was the great object of all these ten plagues; as it will be in the coming day of the judgments described in the Apocalypse. Rev. 16:5-7.

**9 serpent.** Heb. *thaurin* =a crocodile.

**11 wise men, &c.** Two sets of men mentioned. Pharaoh "called for the wise men, and for the magicians—and these also (the sacred scribes of Egypt) did in like manner with their secrets arts".

Two of these named by the Holy Spirit in 2 Tim. 3:8, "Jannes and Jambres".

**12 rod.** Figure. The rod still called a rod, though it had become a serpent.

**swallowed up.** And thus inflicted the first blow on the gods of Egypt. See note on v. 20.

**14 hardened.** See note on 4:21.

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

**16** And thou shalt say unto him, The LORD <sup>o</sup>God of the Hebrews hath sent me unto thee, saying, Let **My People** go, that they may serve **Me** in the wilderness: and, behold, hitherto thou wouldest not hear.

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

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

**19** And the LORD spake unto Moses, Say unto Aaron, Take thy rod, and stretch out thine hand upon the waters of Egypt, upon their *canals*, upon *the seven streams of the delta*, and upon their *lakes where reeds grow*, and upon all their *reservoirs* of water, that they may become blood; and *that* there may be blood throughout all the land of Egypt, both in *channels made of wood and canals made of stone*.

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

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

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

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

**24** And all the Egyptians digged *on either side of* the river for water to drink; for they could not drink of the water of the river.

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

**8** And *Jehovah spake* unto Moses, Go unto Pharaoh, and say unto him, Thus saith the LORD, Let **My People** go, that they may serve **Me**.

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

**7:14—10:29. MOSES AND AARON:  
THE NINE PLAGUES.**

<b>7:14—25.</b>	First Plague (Blood).	Warning.
<b>8:1—15.</b>	Second Plague (Frogs).	Warning.
<b>8:16—19.</b>	Third Plague. ( <i>Mosquito-gnats</i> ).	No Warning.
<b>8:20—32.</b>	Fourth Plague ( <sup>o</sup> <i>Flies</i> ).	Warning.
<b>9:1—7.</b>	Fifth Plague. ( <i>Pestilence</i> ).	Warning.
<b>9:8—12.</b>	Sixth Plague. (Boils).	No Warning.
<b>9:13—35.</b>	Seventh Plague (Hail).	Warning.
<b>10:1—20.</b>	Eight Plague (Locusts).	Warning.
<b>10:21—27.</b>	Ninth Plague (Darkness).	No Warning.

It will be noticed that the number *nine* is connected with judgment (see [Ap. 10](#)), and that the third plague of each three is without warning. To make the symmetry complete, Aaron was used in the infliction of the first three, and Moses of the last three.

**15 serpent.** Heb. *nachash*. See note on Gen. 3:1.

**16 God.** Heb. Elohim.

**17 Thus saith the Lord.** See note on 4:22.

**river.** Probably the Nile canals.

**19 the Lord spake.** See note on 6:10, and cp. note on 3:7.

**20 river.** This first plague was directed against the Nile, an object of worship, which was thus polluted, and became a means of pollution to the people. Cp. 12:12.

**22 magicians...did so.** Evidently from the water referred to in v. 24. **hardened.** See note on 4:21.

**8. 1 the Lord spake.** (Heb. Jehovah). See note on 6:10, and cp. note on 3:7.

**2 frogs.** Worshipped as symbol of fecundity (Productive or creative power).

**3 bedchamber.** In Palestine beds were mats or couches, and could be moved; but in Egypt there were special bedchambers. These were used later in Palestine (2 Sam. 4:7).

**kneadingtroughs.** These are found in every home; none complete without them.

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

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

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

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

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

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

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

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

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

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

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

14 And they gathered them together *in many great heaps*: and the land stank.

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

16 And the LORD said unto Moses, Say unto Aaron, Stretch out thy rod, and smite the dust of the land, that it may become *mosquito-gnats* throughout all the land of Egypt.

17 And they did so; for Aaron stretched out his hand with his rod, and smote the dust of the earth, and it became *mosquito-gnats* in *mankind*, and in beast; *and in all the dust there came to be mosquito-gnats* throughout all the land of Egypt.

18 And the magicians *attempted to do so* with their enchantments to bring forth *mosquito-gnats*, but <sup>o</sup>they could not: so there were lice upon man, and upon beast.

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

20 And the LORD said unto Moses, Rise up early in the morning, and stand before Pharaoh; <sup>o</sup>lo, he cometh forth to the water; and say unto him, Thus saith the LORD, Let My People go, that they may serve Me.

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

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

23 And I will put *redemption* between My People and thy people: to morrow shall this sign be.

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

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

26 And Moses said, It is not meet so to do; for we shall sacrifice <sup>\*</sup>*abominated cattle* of the Egyptians to the LORD our God: lo, <sup>\*</sup>shall we sacrifice the abomination of the Egyptians before their eyes, and will they not stone us?

27 We will go three days' journey into the wilderness, and sacrifice to the LORD our God, as *Jehovah hath commanded us*.

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

9 *Explain thyself to me*. Treat this as part of the following question, which requires this to be rendered: "Explain thyself to me, when shall I," &c.

16 *mosquito-gnats*. An Egyptian word. Note that this third plague (like the sixth and ninth) falls without warning.

17 *and in all the dust, &c.* A special various reading called *sevir* reads "and all", &c. But other codices, with Sept., read "and in all the dust there came to be".

18 *they could not*. Not because a question of life, for the frogs had life. God suffered them to do so in the former cases to show the limits of their power; by contrast, to show that His power was unlimited.

19 *finger*. Figure. Note, the Egyptians say "God", not Jehovah.

*as the Lord had said*. Cp. 4:21. Jehovah, because in connection with His word.

21 *swarms of flies*. Ellipsis supplied. But should not be thus limited. Heb. root shows that they were *mixed*: all sorts of insects. This plague was a severe blow to all idolatrous worship and worshippers. Cleanliness was imperative. For this cause the priest wore linen, and shaved daily. Moreover, it was designed to destroy the worship of Beelzebub, the god of the flies, and to manifest his impotence. Cp. 12:12.

23 *redemption*. Heb. *padah*. This it is which makes the division between those who are the Lord's people and those who are not. It is the Fig. Metonymy (of the Subject), by which the redemption is put for the judgment which was the sign of it. Cp. Ps. 111:9; 130:7.

25 *in the land*. Pharaoh's objection to Jehovah's second demand. Note Moses' reply, and the spiritual lesson as to our worship to-day. See note on 5:1.

28 *not go very far away*. Pharaoh's objection to Jehovah's third demand (v. 25). Note the spiritual lesson as to our worship to-day. See note on 5:1.

**29** And Moses said, Behold, I go out from thee, and I will intreat the LORD that the <sup>21</sup>swarms of *flies* may depart from Pharaoh, **and from** his servants, and from his people, to morrow: but let not Pharaoh deal deceitfully any more in not letting the People go to sacrifice to the LORD.

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

**31** And the LORD did according to the word of Moses; and he removed the <sup>21</sup>swarms of *flies* from Pharaoh, **and from** his servants, and from his people; there remained not one.

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

**9** Then *Jehovah said* unto Moses, Go in unto Pharaoh, and tell him, Thus saith the LORD God of the Hebrews, Let **My** People go, that they may serve Me.

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

**3** Behold, *the hand of judgment* of the LORD is upon thy cattle which is <sup>o</sup>in the field, upon the horses, **and upon** the asses, upon the camels, upon the oxen, and upon the sheep: *there shall be* a very grievous *pestilence*.

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

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

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

**7** And Pharaoh sent, and, behold, there was not one of the cattle of *the sons of Israel* dead. And the heart of Pharaoh was <sup>o</sup>hardened, and he did not let the People go.

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

**9** And it shall become small dust in all the land of Egypt, and shall be a boil breaking forth *with* blains upon *mankind*, and upon beast [*other than those in the field*], throughout all the land of Egypt.

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

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

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

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

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

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

**16** And in very deed for this *cause* have **I preserved thee through all the plagues and till the end**, for to shew *in* thee **My** power; and that **My** name may be declared throughout all the earth.

**17** <sup>\*</sup>As yet exaltest thou thyself against **My** People, that thou wilt not let them go?

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

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**9. 1 the Lord said.**

Heb. Jehovah. See note on 3:7, and cp. note on 6:10.

The fifth plague was aimed at all kinds of animal worship. Cp. 12:12.

**3 in the field.** The cattle, &c., were in the field in the spring and early summer.

*pestilence.* See v. 15.

**7 hardened.** See note on 4:21.

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**10 ashes of the furnace.** i.e. one of the altars on which human sacrifices were sometimes offered to propitiate their god *Typhon* (i.e. the Evil Principle). These were doubtless being offered to avert the plagues, and Moses, using the ashes in the same way, produced another plague instead of averting it.

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**18 hail.** Plague directed against Isis and Osiris. See 12:12.

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

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

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

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

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

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

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

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

**27** And Pharaoh sent, and called for Moses and Aaron, and said unto them, I have <sup>o</sup>sinned this time: the LORD *is the Righteous One*, and I and my people *are wicked ones*.

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

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

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

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

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

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

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

**35** And the heart of Pharaoh was <sup>7</sup>hardened, neither would he let the children of Israel go; as the LORD had spoken *by the hand of Moses*.

**10** And *Jehovah said* unto Moses, Go in unto Pharaoh: for **I** have <sup>o</sup>hardened his heart, and the heart of his servants, that **I** might shew these **My** signs before him:

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

**3** And Moses and Aaron came in unto Pharaoh, and said unto him, Thus saith the LORD God of the Hebrews, How long wilt thou refuse to <sup>o</sup>humble thyself before **Me**? <sup>o</sup>let **My** People go, that they may serve **Me**.

**4** Else, if thou refuse to let **My** People go, behold, to morrow will **I** bring the <sup>o</sup>locusts into thy coast:

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

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### 10. 1 hardened.

See note on 4:21.  
The eighth plague was directed against the god *Serapis*, who was supposed to protect the land from locusts. They came at Moses bidding, and retired only at his bidding. Thus the impotence of *Serapis* was manifest.  
**3 humble.** = depression of spirit rather than softening of heart. "To cry out" as conscious of suffering. A man may be humbled without humbling himself.  
**let My people go.** Jehovah's fourth demand. See note on 5:1.  
**4 locusts.** Cp. Joel 2:1-10, and Rev. 9:3-11.  
**5 face of the earth.** Heb. "eye of the earth". Figure, eye put for what is seen by it.

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

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

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

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

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

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

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

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

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

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

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

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

**18** *So Moses* went out from Pharaoh, and intreated the LORD.

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

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

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

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

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

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

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

### 8 who are they?

Pharaoh's answer to Jehovah's fourth demand in v. 3. See note on 5:1.

**9 we will go with our young, &c.** Moses knew nothing of forsaking Egypt and leaving the little ones behind. Note the spiritual lesson; and Cp. Eph. 6:4 and Gen. 7:1.

**11 men.** This was Pharaoh's first objection to Jehovah's fifth demand in 5:1.

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### 19 mighty strong.

Figure. Locusts are always brought by east wind and carried away by west wind.

**20 the LORD hardened.** Again this is stated. Cp. 4:21.

**21 darkness.** First of four instances of darkness in judgment. Ex. 10:22. Matt. 27:45. Jude 13. Rev. 16:10.

**24 let your flocks, &c.** Pharaoh's second objection to Jehovah's fifth and final demand in 10:9.

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

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

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

**29** And Moses said, Thou hast spoken well, I will see thy face again <sup>o</sup>no more.

**11** (And *Jehovah said* unto Moses, Yet will I bring one plague *more* upon Pharaoh, and upon Egypt; *and after* he will let you go hence: when he shall let *you* go, he shall surely thrust you out hence altogether.

**2** Speak now in the ears of the People, and let every man *ask* of his neighbour, and every woman of her neighbour, *articles* of silver, and *articles* of gold.

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

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

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

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

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

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

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

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

**12** And *Jehovah spake* unto Moses and Aaron in the land of Egypt, saying,

**2** This <sup>o</sup>month [*Nisan*] shall be unto you the beginning of months: *it shall be* the first month of the year to you.

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

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

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

**6** And ye shall keep it up until the fourteenth day of the same month: and the whole assembly of the congregation *of the sons of Israel* shall kill *it* in the evening [*between the decline of the sun and its setting*].

**26 we know not.** Note the contrast between the "thou" of v. 25 and the "we" of v. 26.

**until we come thither.** Note the spiritual lesson. Not until we leave the world can we have a true conception of Jehovah's requirements: "if any man do His will he shall know His doctrine" (John 7:17).  
**29 no more.** Moses did not leave Pharaoh's presence till 11:8. So this is the Fig. *Prolepsis* (*Ap.6*).

**11. 2 ask.** See note on 3:22.

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**10 And, &c.** This verse is Fig. *Prolepsis*, as the acts were not done till later.

**12. 2 month.** Heb. name *Abid*, or "green-ear month". Becomes the first month, and the fifteenth the ruling date, henceforth. Cp. 13:4; 23:15. Deut. 16:1. Afterward called *Nisan* (Neh. 2:1. Est. 3:7). "First", cp. 40:2, 17. Lev. 23:5, in place of *Tisri*, which thus became the seventh month.

**3 house.** Fixed later (by custom) as not less than ten persons.

**4 without blemish.** Even as "Christ our Passover".

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

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

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

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

**11** And thus shall ye eat *it*; *with* your <sup>o</sup>loins girded [**ready for action**], your shoes on your feet, and your staff in your hand; and ye shall eat *it* in haste: *it is* the LORD's passover.

**12** For **I** will pass through the land of Egypt this night, and will smite all the firstborn in the land of Egypt, both man and beast; and against all the <sup>o</sup>gods of Egypt **I** will execute judgment: **I, Jehovah**.

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

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

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

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

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

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

**19** Seven days shall there be no <sup>o</sup>leaven [**fermented bread**] found in your houses: for whosoever eateth that which is leavened, even that soul shall be cut off from the congregation of Israel, whether he be a stranger, or born in the land.

**20** Ye shall eat nothing <sup>19</sup>leavened; in all your habitations \* shall ye eat unleavened bread.

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

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

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

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

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

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

**11 loins girded.** i.e. the loose flowing garments fastened up with a belt or girdle, making the men ready for action. Cp. Luke 12:35, 37; 17:8. Acts 12:8. 1 Kings 18:46. 2Kings 4:29; 9:1. Eph. 6:14.

**12 gods.** Or princes. But see notes on object of the several plagues.

**13 blood...token.** The blood was the token for Jehovah. Faith in the fact that it had been sprinkled gave peace to all within. It was (and is) not the *act* of faith which secured, but the *truth* that was believed. If no blood, belief that it was there gave no security. If blood there, doubt as to the fact would destroy peace, but could not destroy the security, because that was grounded on Jehovah's word, and faith consists in "hearing" that. Rom. 10:17. Heb. 11:1, marg. **when I see the blood.** Not when you feel, or even believe. So the scarlet cord (Josh. 2:18, 19) was for Joshua to see, not those within the house. Feelings useless apart from faith.

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

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

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

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

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

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

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

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

**35** And the *sons* of Israel did according to the word of Moses; and they asked of the Egyptians articles of silver, and articles of gold, and raiment:

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

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

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

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

**40** Now the sojourning of the *sons* of Israel, (who dwelt in Egypt), was four hundred and thirty years.

**41** And it came to pass at the end of the <sup>40</sup>four hundred and thirty years, even the selfsame day [the fifteenth day of the seventh month] it came to pass, that all the hosts of the LORD went out from the land of Egypt.

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

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

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

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

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

**28 and did.** Ten Passovers recorded (see Ap.10). Ex. 12:28. Num. 9:5. Josh. 5:10. 2 Chron. 30:13-15. 2Kings 23:22 (2 Chron. 35:11). Ezra 6:19. Matt. 26:17. Luke 2:41. John 2:13; 6:4.

**32 take your flocks.** See note on 10:25, 26, and 5:1.

**35 asked.** See note on 3:22.

**36 gladly gave.** Heb. verb is in the *Hiphil* mood and=caused them to ask, i.e. the Egyptians pressed them to take.

**36 such things, &c.** There is no need for this addition. No Ellipsis in Heb.

**37 Rameses.** City of the sun. See note on 1:11.

**Succoth.** =booths.

**men.** Not *'ish*, males, but Heb. *geber*, with art.=the strong men; or men of military age. Num. 14:29.

**38 Egyptians.** Cp. Num. 11:4. Neh. 13:3.

**39 not leavened.** Bread always unleavened when baked in haste. Cp. Gen. 18:6.

**40 sojourning.** Commenced with Gen. 12:1. Quite a different subject from the dwelling in Egypt.

**Israel.** Figure, by which one man's name, Israel, is put for his father and grandfather.

**who dwelt in Egypt.** A form of Parenthesis used to further define the People and connect the two parts of their history.

**four hundred and thirty years.**

There are two reckonings of the sojourning: one starting from the "promise" to Abraham, Ex. 12:40. Gal. 3:14, 17=430 years; the other starting from the recognition of his "seed" (Isaac), Gen. 21:12. See Acts 7:6 and Gen. 15:13=400 years. N.B. 450 years to Samuel; 490 to Saul.

See Ap. 50.iii.

This dwelling in Egypt was 215 years (see Ap. 50); and is to be distinguished from the "sojourning", which was another 215 years. See note above.

**41 the selfsame day.** i.e. the fifteenth day of the seventh month. The years of the solar cycle show that it was the day that Abraham left "Ur of the Chaldees".

**42 much observed.** Heb. *shimmurim*, a night of watching. Occurs only here.

47 All the congregation of Israel shall keep *it*.

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

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

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

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

**13** And *Jehovah spake* unto Moses, saying,

**2** *Declare that I will sanctify* unto *Me* all the firstborn, whatsoever openeth the womb among the *sons* of Israel, *both* of man and of beast: *it is Mine*.

**3** And Moses said unto the People, Remember this day, in which ye came out from Egypt, out of the house of bondage; for by strength of hand the LORD brought you out from this *place*: there shall no <sup>o</sup>leavened [*fermented*] bread be eaten.

**4** This day came ye out in the month <sup>o</sup>Abib.

**5** And it shall be when *the Lord thy God* shall bring thee into the land of the <sup>o</sup>Canaanites, and the Hittites, and the Amorites, and the Hivites, and the Jebusites, which *He* sware unto thy fathers to give thee, a land flowing with milk and honey, that thou shalt keep this service in this month.

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

**7** Unleavened bread shall be eaten seven days; and there shall no <sup>3</sup>leavened bread be seen with thee, neither shall there be leaven seen with thee in all thy quarters.

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

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

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

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

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

**13** And every firstling of an *animal not offered in sacrifice* thou shalt *ransom* with a lamb; and if thou wilt not *ransom* it, then thou shalt break his neck: and all the firstborn of man among thy children shalt thou *ransom*.

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

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

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

**48 no uncircumcised person shall eat.** Were they circumcised during the three days' darkness, and was the command then given, the word against which they did not rebel? (Ps. 105:28).

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**13.1 Jehovah spake.**

See note on 6:10, and cp. note on 3:7.

**3 leavened.**

=fermented.

**4 Abid.** =the month of *green ears*. Jewish traditions says that in this month Abram was called, Isaac was born, Israel delivered from Egypt, and Tabernacle reared up. The Talmud further says: "As in Nisan there had been redemption, so in Nisan there should be redemption". John's preaching began and the Lord's death occurred in this month.

**5 Canaanites.** The Perizzites and Gergashites not included in this list.

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**13 ransom.** Heb. *padah* =to redeem (from bondage, by power). First occ. Not *g'aal*. See note on 6:6.

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

**18** But God led the People about, *through* the way of the wilderness of the °Red sea: and the *sons* of Israel went up *armed* out of the land of Egypt.

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

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

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

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

**14** And *Jehovah spake* unto Moses, saying,

**2** Speak unto the *sons* of Israel, that they turn and encamp before Pi-hahiroth, between °Migdol and the sea, over against Baal-zephon: before it shall ye encamp by the sea.

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

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

**5** And it was told the king of Egypt [*on the forth day*] that the People fled: and the heart of Pharaoh and of his servants was turned against the People, and they said, \*Why have we done this, that we have let Israel go from serving us?

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

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

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

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

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

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

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

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

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

**18 Red sea.** Heb. *Yam suph* = weedy, or reedy. Eng. "Red" comes from the Greeks reading Edom (whose land it washed) as an appellative instead of a proper name (Esau or Edom=red, Gen. 25:25). Called "red" from Sept. Dried up fifty miles north of present shore. Will quite dry up at future Exodus. Isa. 11:15, 15, 16; 19:5.

**armed.** As Josh. 1;14. Judg. 7:11. 1 Chron. 7:21; or marshaled by fives, as in 2Kings 1:9. Isa. 3:3 (the number of grace, see [Ap.10](#)). To this day five is an evil number in Egypt. Whichever is the meaning, both point to *order* and organization. They were an ordered "host" (12:41), and not a disorderly rabble.

**19 the bones of Joseph.** Another evidence of order. Cp. Gen. 50:26. Joseph's faith exhibited 150 years before. Cp. also Josh. 24:32 and Acts 7:15, 16.

**surely visit you.** See Gen. 50:25.

**14. 2 Migdol.** The great fortress on the "Shur" or wall, built to protect Egypt from Asia. The present geography of the Eastern Delta does not, today, agree with the Biblical record. But its geography in the nineteenth dynasty is well known from papyri, and is in perfect accord with it, as given in Exodus.

**3 For.** The assault of the enemy foreseen and provided against by Jehovah.

**9 horses.** Egypt was noted for chariots, horses, and cavalry, which had been introduced by the eighteenth dynasty.

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\*

**13 stand still, and see.** Note importance of this command. Cp. Stand still, and hear, Num. 9:8. 1Sam. 9:27; 12:7. 2 Chron. 20:17. Job 37:14.

**15** And *Jehovah* said unto Moses, °Wherefore criest thou unto Me? speak unto the *sons* of Israel, that they °go forward:

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

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

**18** And the Egyptians shall know that I *am* the LORD, when I have gotten Me honour upon Pharaoh, upon his *chariot*, and upon his horsemen.

**19** And the Angel of °God, Which went before the camp of Israel, removed and went behind them; and the pillar of the cloud went from before their face, and stood behind them:

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

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

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

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

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

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

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

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

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

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

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

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

**15** °Then sang Moses and the *sons* of Israel °this song °unto the LORD, and spake, saying, I will sing unto the LORD, for He hath triumphed gloriously: the horse and his rider hath He thrown into the sea.

**2** °*JAH the Eternal* is my strength and *my song*, And He is become my salvation: He is my God, and I will prepare Him an habitation; my father's God, and I will exalt Him.

**3** The LORD is a man °of war: *Jehovah* is His name.

**15 Wherefore...?** Figure. For no mention has been made of Moses crying to the Lord.

**go forward.** This was Israel's faith. It was "by faith" in what they *heard* (Rom. 10:17. Heb. 11:29).

**19 God.** Heb. Elohim: the Creator in relation to His creatures. See Ap. 4.

**28 not so much as one of them.** This implies that Pharaoh himself did not escape. Cp. 15:9, 10. Ps. 106:11; 136:15. His body may have been washed up on the shore, cp. v. 30, and "also" in 15:4.

**31 His servant Moses.** First occ. See the five, Ex. 14:31. Josh. 9:24; 11:15. 1Kings 8:53. Neh. 10:29.

**15. 1 Then sang.** There was no singing in Egypt, only sighing and groaning (2:23, 24). The song proper occupies vv. 4—17. It is preceded and followed by praise with introduction and conclusion.

**this song.** Note the ten Songs of Praise: (1) Ex. 15:1-19. (2) Num. 21:17, 18. (3) Deut. 32:1-43. (4) Judg. 5:1-31. (5) 1 Sam. 2:1-10. (6) 2 Sam. 22:1-51. (7) Luke 1:46-55. (8) Luke 1:68-79. (9) Luke 2:29-32. (10) Rev. 14:3.

**unto the Lord.** Jehovah is the sole theme: and should be the theme of our praise. Note the "Thee" and "Thou", and contrast the "We" of Num. 13:33, and the result, *weeping*, in 14:1. It begins with Redemption, and ends with glory. No "praise" short of this.

**2 JAH.** The Eternal, inhabiting eternity. See Ap. 4. The first occ. of this Title: connects it with Redemption.

**3 of war.** This is what He is out of Christ; and to those who are not the subjects of His redeeming power.

- 4** Pharaoh's chariots and his host hath **He** cast into the sea: his chosen captains also are drowned in the Red sea.
- 5** The depths have covered them: they sank into the bottom as a stone.
- 6** Thy \*right hand, O LORD, is become glorious in power: thy right hand, O LORD, hath dashed in pieces the enemy.
- 7** And in the greatness of **Thine** excellency **Thou** hast overthrown them that rose up against **Thee**: **Thou** sentest forth **Thy** wrath, *which* consumed them as stubble.
- 8** And with the blast of **Thy** \*nostrils the waters were gathered together, the floods stood upright as an heap, *And* the depths were congealed in the heart of the sea.
- 9** The enemy said, °I will pursue, I will overtake, I will divide the spoil; **My soul** shall be satisfied upon them; I will draw my sword, my hand shall destroy them.
- 10** **Thou** didst blow with **Thy** wind, the sea covered them: They sank as lead in the mighty waters.
- 11** °Who *is* like unto **Thee**, O LORD, among the *mighty ones*? Who *is* like **Thee**, glorious in holiness, *to be revered in praising Him for His wondrous acts* ?
- 12** **Thou** stretchedst out **Thy** right hand, the earth swallowed them.
- 13** **Thou** in **Thy grace** hast led forth the People *which* **Thou** hast °redeemed: **Thou** hast guided *them* in **Thy** strength unto **Thy** holy habitation.
- 14** The *peoples* shall hear, *and* be afraid: sorrow shall take hold on the inhabitants of Palestina.
- 15** Then the *chiefs* of Edom shall be amazed; the mighty men of Moab, trembling shall take hold upon them; all the inhabitants of Canaan shall melt away.
- 16** Fear and dread shall fall upon them; By the greatness of **Thine** arm they shall be *as* still as a stone; \*Till **Thy** People pass over, O LORD, Till the People pass over, *which* **Thou** hast purchased.
- 17** **Thou** shalt bring them in, and °plant them in the mountain of **Thine** inheritance, *In the appointed place*, °O LORD, which **Thou** hast made for **Thee** to dwell in, *In the Sanctuary*, O Lord, *which* **Thy** hands have established.
- 18** The LORD shall reign for ever and ever.
- 19** For the horse of Pharaoh went in with his chariots and with his horsemen into the sea, and the LORD brought again the waters of the sea upon them; but the *sons* of Israel went on dry *land* in the midst of the sea.
- 20** And °Miriam the °prophetess, the sister of Aaron, took *the drum* in her hand; and all the women went out after her with *drums* and with dances.
- 21** And <sup>20</sup>Miriam answered them, Sing ye to the LORD, for **He** hath triumphed gloriously; the horse and his rider hath **He** thrown into the sea.
- 22** So Moses brought Israel from the Red sea, and they went out into the wilderness of °Shur; and they went three days in the wilderness, and found no water.
- 23** And when they came to °Marah, they could not drink of the waters of Marah, for they *were* bitter: therefore the name of it was called Marah.
- 24** And the People °murmured against Moses, saying, What shall we drink?
- 25** And he cried unto the LORD; and the LORD shewed him a °tree, *which* when he had cast into the waters, the waters were made sweet: there **Jehovah** made for them a statute and an ordinance, and there **He** proved them,
- 26** **He Jehovah 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.

- 9 I will pursue.** Note the Fig. *Asyndeton* (Ap.6), in vv. 9 and 10. No "ands": to hasten on the grand climax—"they sank as lead" (v. 10).
- 11 Who is like unto Thee?** This is ever the saints' noblest praise. Emphasized by Fig. *Erotosis*. Cp. Deut. 33:26, 27. 1 Sam. 2:2. 1Ch. 17:20, &c.
- 13 grace.** N.B. Led forth in mercy, redeemed in grace, guided by strength. **redeemed.** Heb. *g'aal*. See note on 6:6 and 13:13. Exodus the book of Redemption. See Title.
- 17 plant.** The word used by God throughout of settling His People. Jer. 18:9. Amos 9:15. Rom. 6:5. 1 Cor. 3:6-10.
- O LORD.** One of the 134 places where Jehovah was altered, by the Sopherim, to Adonai. Ap.32.
- 20 Miriam.** Heb. form of Mary.
- prophetess.** First occ.
- 22 Shur.** Name given from the great wall built to protect Egypt from Asia, with its great *Migdol*, or fortress. See note on 14:2.
- 23 Marah.** =Bitter. The Divine principle in the training of God's People. Foreshown in Abraham's furnace and lamp; Marah before Elim; wilderness before Canaan; cross before crown; worse before better (John 2:10); suffering before glory (Luke 24:26, 46. 2 Tim. 2:11, 12. cp. Rom. 8:17, 18. 2 Cor. 4:17, 18. Jas. 1:12. Rev. 2:10. 1 Pet. 1:11; 4:13; 5:1, 10, 11. Heb. 12:11. Ps. 126:6; 66:10-13. John 12:24. Matt. 5:4. John 16:20, 22).
- 24 murmured.** The first murmuring after leaving Egypt.
- 25 tree.** The Cross is the Divine provision for every trial. Jehovah showed it.
- 26 the Lord That healeth thee.** *Jehovah rophe'eka*, one of the Jehovah titles. See Ap.4.

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

**16** And they took their journey from Elim, and all the congregation of the *sons* of Israel came unto the wilderness of <sup>o</sup>Sin, which *is* between Elim and <sup>o</sup>Sinai, on the fifteenth day of the second month after their departing out of the land of Egypt.

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

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

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

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

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

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

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

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

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

**11** And the LORD spake unto Moses, saying,

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

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

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

**15** And when the *sons* of Israel saw *it*, they said one to another, *What is that? for they knew not what that was*. And Moses said unto them, *That is* the bread which the LORD hath given you to eat.

**16** *This is* the thing which the LORD hath commanded, Gather of it every man according to his eating, an <sup>36</sup>omer *for every skull*, *according to* the number of your persons; take ye every man for *them* which *are* in his tents.

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

**18** And when they did mete *it* with an <sup>36</sup>omer, he that gathered much had nothing over, and he that gathered little had no lack; they gathered every man according to his eating.

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

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

**27 they found.**

Ellipsis, instead of "were". Cp. Num. 21:16-18. The scene at Rephidim (ch. 17) after the thirty-nine years was because they expected God to provide for them still.

**16.1 journey.** The Egyptian kings of twelfth dynasty worked copper and turquoise mines in peninsula of Sinai. Afterward disused until eighteenth dynasty. Old roads left. See Ap.50.vii.2, on the forty years wandering; and note on Num. 33:1.

**Sin.** Heb. a bush.  
**Sinai.** =Bush of Jehovah. Sinai mentioned thirty-one times in Pentateuch, only four times in rest of Old Testament (Judg. 5:5. Neh. 9:13. Ps. 68:8, 17); in New Testament four times (Acts 7:30, 38. Gal. 4:24, 25).

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**15 What is that?**

Heb. *man-hu*. See on v. 31.

**16 for every skull.**

Figure, Skull put for person, as we say "per head".

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

**22** And it came to pass, *that* on the sixth day they gathered twice as much bread, two <sup>36</sup>omers for one *man*: and all the rulers of the congregation came and told Moses.

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

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

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

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

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

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

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

**30** So the People rested on the seventh day.

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

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

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

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

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

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

**17** And all the congregation of the *sons* of Israel journeyed from the wilderness of °Sin [**Bush**], after their journeys, according to the °commandment of the LORD, and pitched in °Rephidim: and *there was* no water for the People to drink.

**2** Wherefore the People did °chide with Moses, and said, Give us water that we may drink. And Moses said unto them, \*Why chide ye with me? *And why* do ye *try* the LORD?

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

**4** And Moses cried unto the LORD, saying, What shall I do unto this people? *yet a little and they will* stone me.

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

**21 it melted.** See note on Num. 14:9.

**23 a sabbath of Sabbaths.** Occurs seven times. *Four* times of the weekly sabbath (Ex. 16:23; 31:15; 35:2. Lev. 23:3). *Twice* of the Day of Atonement (Lev. 16:31; 23:3). *Once* of the sabbath of years (Lev. 25:4).

**31 the house of Israel.** (First occurrence.) The *Massorah* (**Ap.30**) contains a list of all the occurrences of this expression. There are fourteen occurrences of this expression before the division of the nation into two kingdoms: here, 40:38. Lev. 10:6; 17:3. Num. 20:29. Josh. 21:45, &c. "The house of Judah" also occurs four times. See its first occ., 2 Sam. 2:4.

**manna.** Heb. "What is that?"

Seven characteristics:—

1.	Small=thin, v. 14.
2.	Round=flakey, v. 14.
3.	White, v. 31.
4.	Sweet, v. 31.
5.	Hard, Num. 11:8.
6.	Melted, Num. 14:9.
7.	From heaven (daily), v. 13.

**34 the Ark.** Fig. *Hysterologia*. The ark not yet made.

**35 forty years.** Cp. Josh. 5:6, 11, 12.

**until they came.** Given on 16<sup>th</sup> Ziph, b.c. 1491, ceased 16<sup>th</sup> Ziph, b.c. 1451 = 39 years 11 months. See Josh. 5:12.

**36 an omer is the, &c.** This is not to be confused with Ezek. 45:11, "an ephah is the tenth part of an homer". They are two different words: in Ex. 16:36 it is *omer*, in Ezek. 45:11 it is *homer*.

**17. 1 Rephidim.** =reclining places. Two stations omitted here. Cp. 17:1. Num. 33:12-14.

**2 chide.** Murmuring was good policy. They would not "dig" (as at B'er and Eлим)—to "beg" they were not ashamed. "Give us water." See note on 15:24.

**4 yet a little and they, &c.** Moses, David, Jeremiah, Stephen, Paul, and the Lord Jesus suffered from stoning or its threatening.

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

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

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

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

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

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

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

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

**14** And *Jehovah said* unto Moses, °Write this *for a memorial in the Book*, and rehearse *it* in the ears of Joshua: for I will utterly put out the remembrance of Amalek from under heaven.

**15** And Moses built an altar, and called the name of it °Jehovah-nissi:

**16** For he said, *Surely the hand lifted up upon the banner of Jah is to swear: for the war of Jehovah against Amalek is to be from generation to generation.*

**(18)** °When °Jethro, the priest of Midian, Moses' father in law, heard of all that God had done for Moses, and for Israel His People, *and* that the LORD had brought Israel out of °Egypt;

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

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

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

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

**6** And *one said unto Moses, Behold, thy father-in-law cometh* unto thee, and thy wife, and her two sons with her.

**6 Rock.** A type of Christ. Frequently referred to (Deut. 32:4, 15, 18, 31, 37. 1 Sam. 2:2. Ps. 18:2). Rock of life (Deut. 32:18): Salvation (2 Sam. 22:47, &c.): Refuge (Ps. 27:5; 62:6, 7): Rest and refreshment (Isa. 32:2).

**smite.** Smitten only once. Cp. Isa. 53:4. Zech 13:7.

Jehovah on the Rock=God in Christ (2 Cor. 5:19). No water till smitten (Ps. 78:20. John 7:38, 39; 12:24).

**water.** Water from the rock. Fire out of the rock (Judg. 6:21). Honey from the rock (Ps. 81:16). Oil from the rock (Deut. 32:13).

☞ "And the Rock was Christ" as 1 Cor. 10:4 explains.

Smitten once here at Rephidim, Thus in Num. 20:8 God tells Moses to "speak" to the Rock, not "smite" the rock, in Num. 20:11 Moses smites (crucifies) the rock twice. That is to say Christ's crucifixion once was not sufficient.

**7 Massah.** =Temptation. Tempting of God.

**Meribah.** =Strife. Striving with Moses.

**tempted.** Figure. (i.e. tempting Jehovah to cut them off).

**8 Then came Amalek.** See on Gen. 21:25 and Judg. 5:11. Amalek came to fight for water. Cp. Deut. 25:17, 18. Amalek came behind and attacked the rear, and he "feared not God", Deut. 25:8.

**Amalek.** Figure, put for Amalekites. At Rephidim, they got water plus Amalek; at Meribah, water plus Edom.

**9 fight.** There was a large population in the peninsula at this time. A wilderness, a place of pasture, not a desert.

**10 Moses** (prophet), **Aaron** (priest), **Hur.** (royal tribe, Judah). **Hur.** Heb. noble or well-born. The son of Caleb, the son of Hezron, the son of Pharez, the son of Judah (1Chron. 2:3, 4, 5, 18, 19). Josephus makes him the husband of Miriam and the grandfather of Bezaleel (Ex. 31:2; 35:30; 38:22).

**14 Write.** First occurrence. The tablets found at Lachish and Tel-el-Amarna show that writing of a high order was fully developed before the time of Moses.

**in the Book.** Heb. *bassepher*. This writing afterward ordered for "the Book of the Law" (24:4, 7). See Ap.47, where the history of that Book is traced from this passage to Malachi.

**15 Jehovah-nissi.** ="Jehovah [is] my banner." One of the Jehovah titles. Ap.4.

**16 Surely the hand lifted up, &c.** So it was. It was carried on by Ehud (Judg. 3:13-15), Barak (Judg. 5:14), Gideon (Judg. 6:3; 7:12-14), Saul (1 Sam. 15:2-9, cp. v. 11), Samuel (1 Sam. 15:32, 33). David (1 Sam. 27:8; 30:1, 17; 2 Sam. 8:12), Simeonites (1 Chron. 4:42, 43), and Mordecai (Est. 3:1-6; 9:7-10).

**18. 1 When.** This chapter is a *parenthesis* (Ap.6).

Introduced here because Jethro, though he lived among the Amalekites, yet was not under their curse (17:14-16). The event occurred between vv. 10 and 11 of Num. 10. Jethro's counsel was given, and taken, when Israel was ready to depart from Sinai (Deut. 1:7-14).

**Jethro.** Cp. 3:1. Probably a descendant of Abraham by Keturah, and not, therefore, an idolater. Cp. v. 12 and context.

**Egypt.** A reading (*Sevir*) reads "land of Egypt".

**2 sent her back.** Probably at Ex. 4:26.

**3 Gershom.** =a stranger.

**4 Eliezer.** =God [is] my helper.



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

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

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

10 And Jethro said, \*Blessed *be* the LORD, **W**ho hath delivered you out of the °hand of the Egyptians, and out of the °hand of Pharaoh, **W**ho hath delivered the People from under the °hand of the Egyptians.

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

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

13 And it came to pass on the morrow, that Moses sat to judge the People: and the People stood by Moses from the morning *even until* the evening.

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

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

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

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

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

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

20 And thou shalt teach them *the Ordinances and even the Laws*, and shalt shew them the way wherein they must walk, and the work that they must do.

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

22 And let them judge the People at all seasons: and it shall be, *that* every great matter they shall bring unto thee, but every small matter they shall judge: so shall it be easier for thyself, and they shall bear *the burden* with thee.

23 If thou shalt do this thing, and God command thee *so*, then thou shalt be able to endure, and all this People shall also go to their place in peace.

24 So Moses hearkened to the voice of his father in law, and did all that he had said.

25 And Moses chose able men out of all Israel, and made them heads over the People, rulers of thousands, rulers of hundreds, rulers of fifties, and rulers of tens.

26 And they judged the People at all seasons: the hard causes they brought unto Moses, but every small matter they judged themselves.

27 And Moses let his father in law depart; and he went his way into his own land.)

**19** In the °third month, when the *sons* of Israel were gone forth out of the land of Egypt, the same day came they *into* the wilderness of Sinai.

2 For they were departed from Rephidim, and were come *to* the desert of Sinai, and had pitched in the wilderness; and there Israel camped before the mount.

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**10 hand.** Thrice put for "power" by Fig. Metonymy (of Cause).

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**16 statutes of God.** Those before Sinai. See [Ap.15.](#)

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**19.1 third month.** [Ap. 50. vii.3.](#) Fifty days from Rameses, vii. 1, 2.

**3** And Moses <sup>o</sup>went up unto God, and *Jehovah called* unto him out of the mountain, saying, Thus shalt thou say to the house of Jacob, and tell the *house of Israel*;

**4** Ye have seen what **I** did unto the Egyptians, and *how* <sup>o</sup>**I** bare you on eagles' wings, and brought you unto **Myself**.

**5** Now therefore, if ye will obey **My** voice indeed, and keep **My** covenant, then ye shall be *a treasure acquired for a possession* unto **Me** above all *peoples*: for <sup>o</sup>all the earth *is Mine*:

**6** And ye shall be unto **Me** *a royal priesthood*, and an holy nation. These *are* the words which thou shalt speak unto the *sons* of Israel.

**7** And Moses <sup>o</sup>came and called for the elders of the People, and laid before their faces all these words which the LORD commanded him.

**8** And all the People answered together, and said, All that the LORD hath spoken we will do. And Moses <sup>o</sup>returned the words of the People unto the LORD.

**9** And the LORD said unto Moses, \*Lo, **I** come unto thee in a thick cloud, that the People may hear when **I** <sup>o</sup>speak with thee, and <sup>o</sup>believe thee for ever. And Moses told the words of the People unto the LORD.

**10** And the LORD said unto Moses, Go unto the People, and sanctify them to day and to morrow, and let them wash their clothes,

**11** And be ready against the third day: for the third day the LORD will come down in the sight of all the People upon mount Sinai.

**12** And thou shalt set bounds unto the People round about, saying, Take heed to yourselves, *that ye go not* up into the mount, or touch the border of it: whosoever toucheth the mount shall be \*surely put to death:

**13** There shall not an hand touch *him*, but he shall \*surely be stoned, or shot through; whether *it be* beast or man, it shall not live: when the trumpet soundeth long, they shall come up to the mount.

**14** And Moses <sup>o</sup>went down from the mount unto the People, and sanctified the People; and they washed their clothes.

**15** And he said unto the People, Be ready against the third day: come not at *your wives*.

**16** And it came to pass on the third day in the morning, that there were thunders and lightnings, and a thick cloud upon the mount, and the voice of the trumpet exceeding loud; so that all the People that *was* in the camp trembled.

**17** And Moses brought forth the People out of the camp to meet with God; and they stood at the nether part of the mount.

**18** And mount Sinai was altogether on a smoke, because the LORD descended upon it in fire: and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly.

**19** And when the voice of the trumpet sounded long, and waxed louder and louder, Moses spake, and God <sup>o</sup>answered him by a voice.

**20** And the LORD came down upon mount Sinai, *to* the top of the mount: and the LORD called Moses *up* to the top of the mount; and Moses <sup>o</sup>went up.

**21** And the LORD said unto Moses, Go down, charge the People, lest they break through unto the LORD to gaze, and many of them perish.

**3 went up unto God.** Moses' first ascent. From the Structures, it will be seen that we have here the first occurrence of this expression, and the first of six ascents and descents of Moses to receive and give His laws and ordinances.

The following is a summary:—

Ascents.		Descents.
19:3-6.	First.	19:7, 8-.
19:-8-13.	Second.	19:14-19.
19:20-24.	Third.	19:25.
24:9-32:14.	Fourth.	32:15-30.
32:31-33.	Fifth.	32:34-34:3.
34:4-28.	Sixth.	34:29-35.

Note that the two sets of three each are marked off by the two great events: the giving of the Law, and the setting up of the Tabernacle; while the fourth and sixth ascents are marked by giving of the first and second tables (See Ap. 10). The fourth and sixth ascents are the fullest, and receive special expansion.

**5 a treasure acquired for, &c.** Cp. 1 Chron. 29:3. Ecc. 2:8. 1 Pet. 2:9. Heb. *segullah*. Eight times: one being Ecc. 7:8, where it is used of purchased and personal property. It denotes a treasure *reserved* for one's self.

**peoples.** God's People are:—

A separated People.	Ex. 33:16.
A People of inheritance.	Deut. 4:20.
A special People.	Deut. 7:6.
A holy People.	Deut. 7:6; 14:1.
A redeemed People.	Ex. 15:13.
A sanctified People.	Isa. 63:18.
A purchased People.	Ex. 15:16; Ps. 74:2.

**all the earth is Mine.** Cp. Ps. 24:1; 50:12.

**6 a royal priesthood.** Not the genitive of character, which would be priestly kingdom. But by Fig. *Antiptosis* = "a royal priesthood", as explained in 1 Pet. 2:9. The whole nation being a priest with respect to other nations, as the tribe of Levi for Israel. Now in abeyance, because Israel did not fulfill the condition in v. 5. But in the future it will be realized (Isa. 61:6; 66:21).

**7 came.** Moses' first descent. See note on 19:3.

**8 returned.** Moses' second ascent, vv. -8-13. See note on 19:3.

**9 speak...believe.** Cp. Rom. 10:17. "Faith cometh by hearing".

**13 him.** i.e. not arrested or seized lest trespass on mount incurred.

**14 went down.** Moses' second descent, vv. 14-19. See note on 19:3.

**19 answered him by a voice.** Heb. denotes repeated speaking, and thus tells us how the next and following chapters were given to Moses.

**20 went up.** Moses' third ascent.

**22** And let the priests also, which come near to the LORD, sanctify themselves, lest the LORD break forth upon them.

**23** And Moses said unto the LORD, The People cannot come up to mount Sinai: for **Thou** chargedst us, saying, Set bounds about the mount, and sanctify it.

**24** And the LORD said unto him, Away, get thee down, and thou shalt come up, thou, and Aaron with thee: but let not the <sup>o</sup>priests and the People break through to come up unto the LORD, lest **He** break forth upon them.

**25** So Moses <sup>o</sup>went down unto the People, and *repeated these things to the People.*

**20** And God spake <sup>o</sup>all these words, <sup>o</sup>saying,

**2 (I.)** *I Jehovah am thy God, Which have brought thee out of the land of Egypt, out of the house of bondage.*

**3** Thou shalt have no other gods *before My face.*

**4 (II.)** Thou shalt not <sup>o</sup>make unto thee any <sup>o</sup>graven image, or any likeness of *any thing* that *is* in heaven above, or that *is* in the earth beneath, or that *is* in the water under the earth:

**5** Thou shalt not bow down thyself to them, nor serve them: for **I** the LORD thy God *am a zealous God, charging* the iniquity of the fathers upon the *sons* unto the third and fourth *generation* of them that hate **Me**;

**6** And shewing mercy unto thousands of them that love **Me**, and keep **My** commandments.

**7 (III.)** Thou shalt not <sup>o</sup>take the name of the LORD thy God in vain; for the LORD will <sup>\*</sup>not hold him guiltless that taketh **His** Name in vain.

**8 (IV.)** <sup>o</sup>Remember the sabbath day, to keep it holy.

**9** Six days shalt thou <sup>o</sup>labour, and do all thy work:

**10** But the seventh day *is* the sabbath of the LORD thy God: *in it* thou shalt not do *any forbidden work*, thou, <sup>\*</sup>nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that *is* within thy *cities*:

**11** For *in* six days the LORD *took to make* heaven and earth, *and the sea*, and all that in them *is*, and rested the seventh day: wherefore the LORD blessed the sabbath day, and hallowed it.

**12 (V.)** <sup>o</sup>Honour thy father and thy mother: that thy days may be long upon the land which the LORD thy God giveth thee.

**13 (VI.)** Thou shalt not kill.

**14 (VII.)** Thou shalt not commit adultery.

**15 (VIII.)** Thou shalt not steal.

**24** **priests.** See *Ap. 15*. The firstborn were priests.

**25** **went down.** Moses' third descent. See note on 19:3.

**20:1-17. THE COVENANT STATED. "THE TEN WORDS."**

2, 3.	Commands I and II = Thought.	"THE
4-6.	Command III = Word.	Lord
7-12.	Commands IV and V = Deed.	Thy God."
13-15.	Commands VI, VII, and VIII –Deed.	
16.	Command IX—Word.	"Thou."
17.	Command X—Thought.	

Here, the three subjects, Thought, Word, and Deed, are repeated in the second table in inverse order. The law given in Arabia. The same country witnessed the giving of Mahomet's Law.

The moral law given in public at Horeb. Cp. Mal. 4:4.

The ceremonial law given to Moses in the Tabernacle.

The judicial law given at sundry times; neither so public and solemn as the former, nor so private as the latter.

**20. 1** **God spake.** Heb. Elohim: hence of universal application. Cp.

Heb. 1:1. Deut. 4:12, &c. Not Jehovah, for this title would have limited the law to Israel. **all these words.** It has been asserted that there are three strata of laws in the Pentateuch:—

(1) The Prophetic code. Ex. 20—23 and 34:17—26.

(2) The Priest code. Rest of Ex., Lev., and Num.

(3) The Deuteronomy code.

But the *Structures* of these books show that these were all in perfect order, spoken "at sundry times and divers manners."

The Ten Commandants divided by Christ into two [tables], Duty to God and Neighbour (Matt. 22:37-40). Divided by man into four and six. By Roman Catholics (in their Catechism) the second is joined to the first, and the tenth is divided into two. But this is impossible.

The Structure of the whole divides them into 5+5, the number of grace. Cp. John 1:17, "the law was given by Moses, but grace and truth came by Jesus Christ", which, by Fig. = "true grace". For there was grace in the law, seeing no other nation was favoured with it. Moreover, the first five are linked together by the words "the Lord thy God", the second five by the word "Thou".

**saying.** The Ten Commandants begin, therefore, with v. 2.

**4** **make.** The making is equally forbidden as the worshipping.

**graven image.** Heb. *pesel*, a sculpture. First occ.

**5** **charging.** This burden of God's revelation of Himself reappears in Ex. 34:6, 7. Num. 14:18. Deut. 5:9, 10. The punishment being not lengthened in vengeance, but distributed in mercy over the third and fourth, so that the whole weight falls not on the first or second.

**7** **take the name...in vain.** Much more important than the mere mispronunciation of the Name.

**8** **Remember.** Because already hallowed, and command given. The Babylonians had a seventh-day rest, doubtless from Gen. 2:2, 3: Not this from Babylonians.

**9** **labour.** The Heb. accent (*zarka*) marks this word for emphasis: implying that the fourth Commandment is twofold, and no seventh-day rest can be really enjoyed without, or apart from the six days labour.

**10** **any forbidden work.** Figure, Cp. Lev. 23:7, 8. Num. 28:18. (*servile*=laborious work).

**12** **Honour.** This completes the first five, and ends with "promise" (Eph. 6:2), These five, that relate to *piety*, are thus separated from the five that relate to *probity*. The first and fifth begin and end the five with honour to God, and to our parents whom He honours. They have nothing to do with our "neighbours".

**16** (IX.) Thou shalt not bear false witness against thy neighbour.

**17** (X.) 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.

**18** And all the People saw the thunderings, and the lightnings, and the noise of the trumpet, and the mountain smoking: and when the People saw *it*, they removed, and stood afar off.

**19** And they said unto Moses, °Speak thou with us, and we will hear: but let not God speak with us, lest we die.

**20** And Moses said unto the People, Fear not: for God is come *for the purpose of proving* you, and *in order that* His fear may be before your faces, that ye °sin not.

**21** And the People stood °afar off, and Moses °drew near unto the thick darkness where God *was*.

**22** And *Jehovah said* unto Moses, Thus thou shalt say unto the *sons* of Israel, Ye have seen that **I** have talked with you from heaven.

**23** Ye shall not make with **Me** gods of silver, neither shall ye make unto you gods of gold.

**24** An altar °of earth thou shalt make unto **Me**, and shalt sacrifice thereon thy burnt offerings, and thy peace offerings, thy sheep, and thine oxen: in all places where **I** record **My** name **I** will come unto thee, and **I** will bless thee.

**25** And if thou wilt make **Me** an altar of stone, thou shalt °not build *it* of hewn stone: for if thou lift up thy °tool upon it, thou hast polluted it.

**26** Neither shalt thou go up °by steps unto **Mine** altar, that thy nakedness be not discovered thereon.

**21** Now these *are* the judgments which thou shalt set before them.

**2** If thou buy an Hebrew servant, six years he shall serve: and in the seventh he shall go out free for nothing.

**3** If he came in °by himself, he shall go out by himself: if he were married, then his wife shall go out with him.

**4** If his master have given him a wife, and she have born him sons or daughters; the wife and her children shall be her master's, and he shall go out by himself.

**5** And if the servant shall \* plainly say, I love my master, my wife, and my *sons*; I will not go out free:

**6** Then his master shall bring him unto the judges; he shall also bring him to the door, or unto the door post; and his master shall °bore his ear through with an aul; and he shall serve him *for life*.

**7** And if a man sell his daughter to be a maidservant, she shall not go out as the menservants do.

**8** If she please not her master, who hath betrothed her to himself, then shall he let her be redeemed: to sell her unto a strange nation he shall have no *authority*, seeing he hath dealt deceitfully with her.

**9** And if he have betrothed her unto his son, he shall deal with her after the manner of daughters.

**10** If he take him another *wife*; her food, her raiment, and her duty of marriage, shall he not diminish.

**11** And if he do not these three unto her, then shall she go out free without money.

**12** He that smiteth a man, so that he die, shall be surely put to death.

**13** And if a man lie not in wait, but °God deliver *him* into his hand; then I will appoint thee a place whither he shall flee.

**19** *Speak thou, &c.*

From Deut. 5:28 and 18:17 we learn that on that very day God promised to send "Him that speaketh from heaven" (18:15-18).

**21** *afar off.* Note the difference between law and grace. (Eph. 2:13). **drew near.** Moses' fourth ascent. See note on 19:3.

**24** *of earth...in all places.* Shiloh was the first place, Jer. 7:12; Bethel, 1 Sam. 10:3; then Zion, Ps. 78:68.

"Where'er we seek Thee Thou art found".

**25** *not...hewn stone.*

No human handiwork to be used in approaching God in worship.

**tool.** Man's work, in this sphere, pollutes.

**26** *by steps.* Only exposes nakedness. "**I** will come unto *thee*" (v. 24) is the essence of worship. *Our* approach is quite secondary. Weather by "tool" or "steps", it either pollutes the Divine or exposes the human.

**21. 3** *by himself.* Heb. "with his body". Figure.

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**6** *bore his ear.* Hence a symbol of obedience and perpetual servitude. Cp. Ps. 40:6. Isa. 48:8; 50:5; and see note on Heb. 10:5.

*for life.* Figure. All time put for limited time:—"for life", or till the jubilee, Lev. 25:13, 28, 40, 41.

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**13** *God deliver.* Heb. idiom, by which God is said to do what He allows to be done.

**14** But if a man come presumptuously upon his neighbour, to slay him with guile [*and then seek refuge at Mine altar*]; thou shalt take him from **Mine altar**, that he may die.

**15** And he that *smite to death*, his father, or his mother, shall be surely put to death.

**16** And he that stealeth a man [*of the sons of Israel*], and selleth him, or if he be found in his hand, he shall surely be put to death.

**17** And he that *curseth or revileth* his father, or his mother, shall surely be put to death.

**18** And if men strive together, and one smite *his neighbour* with a stone, or with *his fist*, and he die not, but keepeth *his bed*:

**19** If he rise again, and walk abroad upon his staff, then shall he that smote *him* be quit: only he shall pay *for* the loss of his time, and shall cause *him* to be thoroughly healed.

**20** And if a man smite his servant, or his maid, with a rod, and he die under his hand; he shall be surely *avenged*.

**21** Notwithstanding, if he continue a day or two, he shall not be *avenged*: for he *is* his *servant*.

**22** If men strive, and hurt a woman with child [*who intervenes*], so that her fruit depart *from her*, and yet no mischief follow: he shall be surely *fined*, according as the woman's husband will lay upon him; and he shall pay as the judges *determine*.

**23** And if *any* mischief follow, then thou shalt give life for life,

**24** °Eye for eye, tooth for tooth, hand for hand, foot for foot,

**25** Burning for burning, wound for wound, stripe for stripe.

**26** And if a man smite the eye of his servant, or the eye of his maid, that it perish; he shall let him °go free for his eye's sake.

**27** And if he °smite out his manservant's tooth, or his maidservant's tooth; he shall let him <sup>26</sup>go free for his tooth's sake.

**28** If an ox gore a man or a woman, that they die: then the ox shall be surely stoned, and his flesh shall not be eaten; but the owner of the ox *shall be quit*.

**29** But if the ox were wont to push with his horn in time past, and it hath been testified to his owner, and he hath not kept him in, but that he hath killed a man or a woman; the ox shall be stoned, and his owner also shall be put to death.

**30** If there be laid on him a sum of money, then he shall give for the °ransom of his life whatsoever is laid upon him.

**31** Whether he have gored a son, or have gored a daughter, according to this judgment shall it be done unto him.

**32** If the ox shall push a manservant or a maidservant; he shall give unto their master thirty shekels of silver, and the ox shall be stoned.

**33** And if a man shall open a pit, or if a man shall dig a pit, and not cover it, and an ox or an ass fall therein;

**34** The owner of the pit shall make *it good*, *and* give money unto the owner of them; and the dead *beast* shall be his.

**35** And if one man's ox hurt another's, that he die; then they shall sell the live ox, and divide the money of it; and the dead *ox* also they shall divide.

**36** Or if it be known that the ox hath used to push in time past, and his owner hath not kept him in; he shall surely pay ox for ox; and the dead shall be his own.

**22** If a man shall steal an ox, or a sheep, and kill it, or sell it; he shall restore five oxen for an ox, and °four sheep for a sheep.

**2** If a thief be *caught in the act of* breaking up, and be smitten that he die, *there shall* no blood *be shed* for him.

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**22 fined.** The laws of Kham-murabi distinguished between three classes (§§ 209, 211, 213). Here it is *any* woman. [Ap. 15.](#)

**24-25 Eye for eye, &c.** Lex talionis, eight particulars for completeness ([Ap. 10](#)), seven in separate category (vv. 24, 25). These laws made prisons unnecessary, and prevented crime.

**26 go free.** By Code of Hammurabi, the master was compensated, § 199 (see [Ap. 15](#)). Cp. Deut. 4:8.

**27 smite.** Not the same word as elsewhere in this chapter.

**30 ransom.** Implying that death-penalties were in certain cases commutable. Cp. 30:12 and Ps. 49:8.

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**22. 1 four sheep.** So David judged, 2 Sam. 12:6.

**3** (°If the sun be risen upon him, *there shall be blood shed* for him ); *for* he should make full restitution; if he have nothing, then he shall be sold for his theft.

**4** If the theft be certainly found in his hand alive, whether it be ox, or ass, or sheep; he shall restore double.

**5** If a man shall cause a field or vineyard to be eaten, and shall put in his beast, and shall feed in another man's °field [*he shall surely make restitution out of his own field according to the yield thereof; and if the whole field be eaten*]; °of the best of his own field, and of the best of his own vineyard, shall he make restitution.

**6** If fire break out, and catch in thorns, so that the stacks of corn, or the standing corn, or the field, be consumed *therewith*; he that kindled the fire shall surely make restitution.

**7** If a man shall deliver unto his neighbour money or stuff to keep, and it be stolen out of the man's house; if the thief be found, let him pay double.

**8** If the thief be not found, then the master of the house shall be brought unto the judges, *to see* whether he have put his hand unto his neighbour's goods.

**9** For all manner of *rebellion*, *whether it be* for ox, for ass, for sheep, for raiment, *or* for any manner of lost thing, which *another* challengeth to be his, the cause of both parties shall come *before God, the judges representing Him, and acting in His stead*; and whom the judges shall condemn, he shall pay double unto his neighbour.

**10** If a man deliver unto his neighbour an ass, or an ox, or a sheep, or any beast, to keep; and it die, or be hurt, or driven away, *no one* seeing *it*:

**11** *Then* shall an oath of the LORD be between them both, that he hath not put his hand unto his neighbour's goods; and the owner of it shall accept *thereof*, and he shall not make *it* good.

**12** And if it be stolen from him, he shall make restitution unto the owner thereof.

**13** If it be torn in pieces, *then* let him bring *one of the pieces* for witness, *and* he shall not make good that which was torn.

**14** And if a man borrow *ought* of his neighbour, and it be hurt, or die, the owner thereof *being* not with it, he shall surely make *it* good.

**15** *But* if the owner thereof *be* with it, he shall not make *it* good: if *it be* an hired *thing*, it came for his hire.

**16** And if a man entice a maid that is not betrothed, and lie with her, he shall surely endow her to be his wife.

**17** If her father utterly refuse to give her unto him, he shall pay money according to the *fifty shekels* of virgins.

**18** Thou shalt not suffer a *witch or spiritist* to live.

**19** Whosoever lieth with a beast shall surely be put to death.

**20** He that sacrificeth unto *any* god, save unto the LORD only, he shall be utterly destroyed.

**21** Thou shalt neither vex a stranger, nor oppress him: for ye were strangers in the land of Egypt.

**22** Ye shall not afflict any °widow, or °fatherless child.

**23** If thou afflict them in any wise, and they cry at all unto **Me**, **I** will surely hear their cry;

**24** And **My** wrath shall wax hot, and **I** will kill you with the sword; and your wives shall be widows, and your children fatherless.

**25** If thou lend money to *any of My* People *that is* poor by thee, thou shalt not be to him as an usurer, neither shalt thou lay upon him usury.

**26** If thou at all take thy neighbour's *mantle* to pledge, thou shalt deliver it unto him by that the sun goeth down:

**27** °For that *is* his covering only, *it is* his raiment for his skin: wherein shall he sleep? and it shall come to pass, when he crieth unto **Me**, that **I** will hear; for **I am** gracious.

**3** **If the sun, &c.**

Therefore killed after he had got away, and in cold blood.

**5** **field...of.** Between these two words the Sam. and Sept. have ["he shall surely...field be eaten"]. This is not due to Ellipsis but to *Homaeoteleuton* (Ap.6), by which, in transcribing, the eye of the copyist went back (in error) to the latter of the like endings of two sentences, and thus omitted the intervening words between "field" and "field".

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**18** **witch or spiritist.**

Medium to or from, from root to mutter, as to some demon. Cp. Lev. 19:26, 31; 20:27. Deut. 18:9-14. This enactment shows the reality of intercourse with evil spirits (angels) and demons.

**22** **widow, or fatherless.** Figure, put for all kinds of helpless ones.

**26** **mantle.** Raiment by day, and sole covering at night. Cp. 12:34. Deut. 24:12, 13. Judg. 4:18. Amos 2:8.

**27** **For, &c.** According to the *Massorah* this is the middle of the 1, 209 verses of Exodus.

**28** Thou shalt not revile the gods, nor curse the ruler of thy People.

**29** Thou shalt not delay *to offer* the first of **thy corn and wine and oil**: the firstborn of thy sons shalt thou give [*on the eighth day*] unto **Me**.

**30** Likewise shalt thou do with thine oxen, *and* with thy sheep: seven days it shall be with his dam; on the eighth day thou shalt give it **Me**.

**31** And ye shall be holy men unto **Me**: neither shall ye eat *any flesh that is torn* of beasts in the field; ye shall cast *it* to the dogs.

**23** Thou shalt not **utter** a false report: put not thine hand with **a wicked one** to be an unrighteous witness.

**2** Thou shalt not follow a multitude to **do injury**; neither shalt thou speak in a cause to **turn away and follow** after many to wrest *judgment*:

**3** Neither shalt thou **favour** a poor man in his cause.

**4** If thou meet thine enemy's **beast of burden** going astray, thou shalt surely bring it back to him again.

**5** If thou see the ass of him that hateth thee lying under his burden, and wouldest forbear to help him, thou shalt **surely help him to unload**.

**6** Thou shalt not wrest the judgment of thy poor in his cause.

**7** Keep thee far from a false matter; and the innocent and righteous slay thou not: for **I** will not justify the **wicked one**.

**8** And thou shalt take no gift: for the gift <sup>o</sup>blindeth **the most clear-sighted**, and <sup>o</sup>perverteth the words of the righteous.

**9** Also thou shalt not oppress a stranger: for ye know the **soul** of a stranger, seeing ye were strangers in the land of Egypt.

**10** And six years thou shalt sow thy land, and shalt gather in the **harvest** thereof:

**11** But the seventh **year** thou shalt let it rest and lie still; that the poor of thy people may eat: and what they leave the beasts of the field shall eat. In like manner thou shalt deal with thy vineyard, **and** with thy oliveyard.

**12** Six days thou shalt do thy work, and on the seventh day thou shalt rest: that thine ox and thine ass may rest, and the son of thy handmaid, and the stranger, may be **revived**.

**13** And in all **things** that I have said unto you **take heed**: and <sup>o</sup>make no mention of the name of other gods, neither let it be heard out of thy mouth.

**14** Three times thou shalt keep a feast unto **Me** in the year.

**15** Thou shalt keep the feast of unleavened bread: (thou shalt eat unleavened bread seven days, **according as I** commanded thee, in the time appointed of the month Abib; for in it thou camest out from Egypt: and none shall **see Me empty-handed**.)

**16** And the feast of harvest, the firstfruits of thy labours, which thou hast sown in the field: and the feast of ingathering, *which is* in the end of the year, when thou hast gathered in thy labours out of the field.

**17** Three times in the year all thy males shall appear **before the face of** the Lord GOD.

**18** Thou shalt not **slay and pour out** the blood of **My festal sacrifice** with leavened bread; neither shall the fat of **My festal sacrifice** remain until the morning.

**19** The first of the firstfruits of thy land thou shalt bring into the house of the LORD thy God. Thou shalt not seethe [**boil**] a kid in his <sup>o</sup>mother's milk.

**20** <sup>\*</sup>Behold, **I** send <sup>o</sup>an Angel before thee, to keep thee in the way, and to bring thee into the place which **I** have prepared.

**21** Beware of him, and obey his voice, provoke him not; for he will not pardon your transgressions: for **My** name *is* in him.

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**23. 5 help.** Heb.

*Homonym.* 'azab two words:—

(1) 'azab—to leave, or forsake.

(2) 'azab—to help, or restore (hence strengthen, or fortify).

No. 1 in Gen. 2:24;

39:6. Neh. 5:10. Ps.

49:10. Mal. 4:1. But

here it should be No. 2

(as in Neh. 3:8. Deut.

32:6. 1 Kings 14:10. 2

Kings 14:26. Jer. 49:25).

**8 blindeth...perverteth.**

i.e. causeth these acts, or sins.

**13 make no mention,**

**&c.** A command often

disobeyed, especially in

house of Saul. Cp.

"Baal", 1 Chron. 8:33;

9:39; 12:5; 14:7; 27:28.

Hence the importance of

the prophecy as to the

future in Hos. 2:16, 17.

**15 see Me empty-**

**handed.** "appear before

Me". This is the current

Heb. text: but this, and

ten other passages were

altered by the Sopherim

(only in pointing).

Ap.33. The primitive

text read (and ought to

be) "see My face". They

did not know that "face"

was used by Fig.

*Synecdoche* (of Part), for

the person "Me", and

they thought it too

anthropomorphic. See

note on 34:20.

**19 mother's.** i.e. in the

milk of its dam.

Repeated, Deut. 34:26

and Deut. 14:21. For

similar consideration cp.

Deut. 22:6. Lev. 22:28.

**20 an Angel.** It is

Elohim speaking,

therefore, who can it be

but Michael? Cp. Dan.

10:13, 21; 12:1. Jude 9;

and see Mal. 3:1; Isa.

63:9.

**22** But if thou shalt indeed obey his voice, and do all that **I** speak; then **I** will be an enemy unto thine enemies, and an adversary unto thine adversaries.

**23** For **Mine** Angel shall go before thee, and bring thee in unto the Amorites, and the Hittites, and the Perizzites, and the Canaanites, *and the Hivites*, and the Jebusites: and **I** will cut *the six nations* off.

**24** Thou shalt not bow down to their gods, nor serve them, nor do after their works: but thou shalt utterly overthrow them, and quite break down their *sacred statues*.

**25** And ye shall serve the **LORD** your God, and **He** shall bless thy *food and thy drink*; and **I** will take sickness away from the midst of thee.

**26** There shall nothing cast their young, nor be barren, in thy land: the number of thy days **I** will fulfil.

**27** **I** will send *a terror of Me* before thee, and will destroy all the people to whom thou shalt come, and **I** will make all thine enemies turn their backs unto thee.

**28** And **I** will send <sup>o</sup>hornets before thee, which shall drive out the Hivite, the Canaanite, and the Hittite, from before thee.

**29** **I** will not drive them out from before thee in one year; lest the land become desolate, and the beast of the field multiply against thee.

**30** By little and little **I** will drive them out from before thee, until thou be increased, and inherit the land.

**31** And **I** will set thy bounds from the Red sea even unto the *Mediterranean sea*, and from *the desert of Shur* unto *the Euphrates*: for **I** will deliver the inhabitants of the land into your hand; and thou shalt drive them out before thee.

**32** Thou shalt make no covenant with them, nor with their gods.

**33** They shall not dwell in thy land, lest they make thee sin against **Me**: for if thou serve their gods, it will surely be a snare unto thee.

**24** And **He** said unto Moses, Come up unto the **LORD**, thou, and Aaron, <sup>o</sup>Nadab, and Abihu, and seventy of the elders of Israel; and worship ye afar off.

**2** And Moses alone shall come *near unto* the **LORD**: but they shall not come nigh; neither shall the People go up with him.

**3** And Moses <sup>o</sup>came and told the People <sup>o</sup>all the words of the **LORD**, and <sup>o</sup>all the judgments: and all the People answered with one voice, and said, All the words which the **LORD** hath said will we do.

**4** And Moses <sup>o</sup>wrote all the words of the **LORD**, and rose up early in the morning, and builded an altar under *the mountain*, and twelve pillars, according to the twelve tribes of Israel.

**5** And he sent <sup>o</sup>young men of the *sons* of Israel, which offered burnt offerings, and sacrificed peace offerings of oxen unto the **LORD**.

**6** And Moses took half of the blood, and put *it* in basons; and half of the blood he sprinkled <sup>o</sup>on the altar.

**7** And he took the book of the covenant, and read in the audience of the People: and they said, All that the **LORD** hath said will we do, and <sup>o</sup>be obedient.

**8** And Moses took *the other half of the blood*, and sprinkled *it* on <sup>o</sup>the People, and said, Behold the blood of the covenant, which the **LORD** hath made with you concerning all these words.

**9** Then <sup>o</sup>went up Moses, and Aaron, Nadab, and Abihu, and seventy of the elders of Israel:

**10** And *they saw in vision* the God of Israel: and *there was* <sup>o</sup>under **His** feet as it were a paved work of a sapphire stone, and as it were the body of heaven in *his* clearness.

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**28 hornets.** Deut. 7:20. Josh. 24:12.

**24.1 Nadab and Abihu.** Aaron's eldest two sons.

**3 came.** Moses' fourth descent. See note on 19:3.

**all the words.** (1) The Ten Commandments. Ex. 20:1-17. (2) all the judgments, chaps. 21-23.

**4 wrote.** See note on Ex. 17:14.

**5 young men.** The whole nation as yet were priests, represented in the fathers and elder sons. Probably the redeemed firstborn from all the tribes.

**5-8** This is the subject of Heb. 9:15-23, where "testament" should be rendered *covenant*, and the word "men", which is not in the text, should be "over the dead sacrifices" referred to here. (Cp. *epi nekrois*.)

**6 on the altar.** This was pledging Jehovah to this conditional covenant. See Heb. 9:19, where the book also is said to be sprinkled.

**7 be obedient.** Connects this with the sprinkling of the blood in next verse; and connect both with 1Pet. 1:2.

**8 the People.** Thus pledging them to their part of the covenant, which was thereby made conditional; unlike that with Abraham in Gen. 15, which was unconditional.

**9 went up.** Moses' fourth ascent. See note on 19:3.

**10 under.** Was this seen from beneath?



**11** And upon the nobles of the *sons* of Israel *put not forth His hand in vengeance*: also *they saw in vision* God, and did yet live.

**12** And *Jehovah said* unto Moses, Come up to Me into the mount, and be there: and I will give thee tables of stone, and *the law*, and *the commandments* which I have <sup>o</sup>written; that thou mayest teach them.

**13** And Moses rose up, and his minister Joshua: and Moses went up into the mount of God.

**14** And he said unto the elders, Tarry ye here for us, until we come again unto you: and, behold, Aaron and Hur *are* with you: if any man have any matters to do, let him come unto them.

**15** And Moses went up into the mount, and *the cloud* covered the mount.

**16** And the glory of the LORD abode upon mount Sinai, and the cloud covered it <sup>o</sup>six days: and the seventh day **He** called unto Moses out of the midst of the cloud.

**17** And the sight of the glory of the LORD *was* like devouring fire on the top of the mount in the eyes of the *sons* of Israel.

**18** And Moses <sup>o</sup>went into the midst of the cloud, and gat him up into the mount: and Moses was in the mount forty days and forty nights.

**25** And *Jehovah spake* unto Moses, saying,

**2** Speak unto the *sons* of Israel, that they bring Me an *heave offering*: of every man that giveth it willingly with his heart ye shall take My offering.

**3** <sup>o</sup>And this *is* the *heave offering* which ye shall take of them; <sup>o</sup>gold, and silver, and <sup>o</sup>brass,

**4** And blue, and <sup>o</sup>purple, and scarlet, and fine linen, and goats' *hair*,

**5** And rams' skins dyed red, and badgers' skins, and *acacia* wood,

**6** Oil for *the light holder*, spices for anointing oil, and for sweet incense,

**7** Onyx stones, and stones to be set in the ephod, and in the breastplate.

**8** And let them make Me a sanctuary; that I may dwell among them.

**9** According to all that I shew thee, *after* the <sup>o</sup>pattern of the tabernacle, and the pattern of all the instruments thereof, even so shall ye make it.

**10** And they shall make an <sup>o</sup>ark of shittim wood: two cubits and a half shall be the length thereof, and a cubit and a half the breadth thereof, and a cubit and a half the height thereof.

**11** And thou shalt overlay it with pure gold, within and without shalt thou overlay it, and shalt make *thereto* a <sup>o</sup>crown of gold round about.

**12** And thou shalt cast four rings of gold for it, and put *them* in the four corners thereof; and two rings *shall be* in the one <sup>o</sup>side of it, and two rings in the other side of it.

**13** And thou shalt make staves of shittim wood, and overlay them with gold.

**14** And thou shalt put the staves into the rings by the <sup>12</sup>sides of the ark, that the ark may be borne with them.

**15** The staves shall be in the rings of the ark: they shall not be taken from it.

**16** And thou shalt put into the ark <sup>o</sup>the testimony which I shall give thee.

**17** And thou shalt make a <sup>o</sup>mercy seat [*a propitiatory cover*] of <sup>o</sup>pure gold: two cubits and a half *shall be* the length thereof, and a cubit and a half the breadth thereof.

**12 written.** See note on 17:4, and Ap.47.

**18 went into.** On 20-25<sup>th</sup> and 26<sup>th</sup> of SIVAN. The fourth Sabbath.

**25. 3 And.** Fifteen objects (vv. 3-7), 3x5. All numbers connected with the Tabernacle are multiples of 5. See Ap.10. gold, &c. No iron in the tabernacle.

**brass.** A mixture of copper and zinc was unknown then. Probably copper, or bronze (a mixture of copper and tin).

**4 purple, &c.** These colors connected with the crucifixion. Matt. 27:28. John 19:2. White mentioned last. So in Rev. 19:13, 14.

**9 pattern.** Cp. Heb. 8:5. Not a plan, but a model. The reality is in heaven. So with the temple, later. 1 Chron. 28:11-19. With the utmost exactitude certain representative measurements given. Nine others, vital to construction, but not for significance, not given. Probably these Divine silences were to make any unauthorized structures impossible.

These nine were:—

- (1) Thickness of sides and bottom of ark;
- (2) thickness of mercy seat and details of cherubim;
- (3) thickness of table;
- (4) dimensions of lampstand.
- (5) thickness of boards.;
- (6) middle-bar dimensions;
- (7) size, &c., of ram's skins;
- (8) ditto badgers' skins;
- (9) all thicknesses of brazen altar (the third dimension).

**10 ark.** Note the order in which these things were made, and the lesson therefrom. God begins from within; man from without, Matt. 15:16-20. Here the work begins with the ark and ends with the gate, 25:10-26:37. So with the four great offerings. So with the work in the heart of the saved sinner. We begin from the "gate" and with the "sin-offering". God begins with the "ark" and the "burnt-offering".

**11 crown.** See note on v. 24.

**12 side.** Heb. *zel'a*, a rib. See note 32.

**16 the testimony.** Heb. *eduth*=witness, from *ud*, to bear witness, give testimony. The two tables so called because they bore witness to and were evidences of the covenant made, and of its future extension. 1 Tim. 2:6, "the testimony in its own season" (= "all", without distinction).

**17 mercy seat.** =propitiatory cover (Heb. *kapporeth*=cover). By Figure, *cover* put for the propitiation made through the blood sprinkled thereon. It therefore denotes propitiation. Cp. Heb. 9:5. Hence the meaning, God's "propitiatory gift", as in Papyri. Cp. Rom. 3:25.

**18** And thou shalt make two °cherubims of gold, of beaten work shalt thou make them, in the two ends of the mercy seat.

**19** And make one cherub on the one end, and the other cherub on the other end: *out of* the mercy seat shall *thou* make the cherubims on the two ends thereof.

**20** And the cherubims shall stretch forth *their* wings on high, covering the mercy seat with their wings, and their faces shall look one to another; °toward the mercy seat shall the faces of the cherubims be.

**21** And thou shalt put the mercy seat above upon the ark; and in the ark thou shalt put the testimony that **I** shall give thee.

**22** And there °**I** will meet with thee, and I will commune with thee from above the mercy seat, from between the two cherubims which *are* upon °the ark of the testimony, of all *things* which **I** will give thee in commandment unto the *sons* of Israel.

**23** Thou shalt also make a table of shittim wood: two cubits shall be the length thereof, and a cubit the breadth thereof, and a cubit and a half the height thereof.

**24** And thou shalt overlay *it* with pure gold, and make thereto a °crown of gold round about.

**25** And thou shalt make unto it a border of an hand breadth round about, and thou shalt make a golden crown to the border thereof round about.

**26** And thou shalt make for it four rings of gold, and put the rings in the four corners that *are* on the four feet thereof.

**27** Over against the border shall the rings be for places of the staves to bear the table.

**28** And thou shalt make the staves of shittim wood, and overlay them with gold, that the table may be borne with them.

**29** And thou shalt make the dishes thereof, and spoons thereof, and covers thereof, and bowls thereof, *to pour out* withal: of pure gold shalt thou make them.

**30** And thou shalt set upon the table °shewbread before *My face* always.

**31** And thou shalt make a *lampstand* of pure gold: of beaten work shalt thou *make the candlestick*: his shaft, and his branches, his bowls, his *knobs*, and his flowers, shall be of the same.

**32** And six branches shall come out of the °sides of it; three branches of the candlestick out of the one °side, and three branches of the candlestick out of the other °side:

**33** °Three bowls made like unto almonds, *with* a knop and a flower in one branch; and three bowls made like almonds in the other branch, *with* a knop and a flower: so in the six branches that come out of the candlestick.

**34** And in the candlestick shall be <sup>33</sup>four bowls made like unto almonds, *with* their knops and their flowers.

**35** And *there shall be* a knop under two branches of the same, and a knop under two branches of the same, according to the six branches that proceed out of the candlestick.

**36** Their knops and their branches shall be of the same: all it shall be one beaten work of pure gold.

**37** And thou shalt make the seven lamps thereof: and they shall light the lamps thereof, that they may give light over against *the face of it*.

**38** And the *snuffers* thereof, and the snuffdishes thereof, shall be of pure gold.

**18 cherubims.** Pl. of Heb. cherub. Fig. *Metonymy*, here put for *representation* of the celestial beings, of which we know nothing. They are a reality, there, and representative of creation, symbolical of blessing for all creation. These (v. 18) were not the cherubims themselves, but representations of them. See Gen. 3:24: but no “sword”, because of the blood of propitiation. Occurs seven times in vv. 17-22.

**20 toward.** Looking toward the blood of propitiation. Cp. Ex. 12:13 and Josh. 2:18-21. See especially Ex. 37:9.

**22 I will meet.** Heb. meet as by appointment, and this, in the appointed place and way: “there”. Cp. 23:14-17; 29:42, 43, 45, 46; 34:22-24; 40:34, 35.

**the ark of the testimony.**

It has seven names:—

Ark of the covenant of Jehovah,

Num. 10:33.

Ark of Adonai Jehovah, 1 Kings 2:26.

Ark of Jehovah, Josh. 3:13.

Ark of Elohim, 1 Sam. 3:3.

The holy ark, 2 Chron. 35:3.

The ark of Thy strength, Ps. 132:8.

**24 crown of gold.**

Note the three “crowns”:—

(1) Ark (25:11), *the crown of the Law.*

The atoning blood between it, and the cherubim its executant.

(2) Altar of incense (30:3), *the crown of the priest-hood.* Its incense fired only by the fire from the altar of burnt offering.

(3) Table of showbread (25:24), *the crown of the kingdom.* The twelve tribes symbolized by the twelve loaves.

**30 shewbread.** Heb. bread of faces; faces being put for *presence* by Figure, denoting the Divine presence in which the bread stood, and from Whom all supplies, material and spiritual, came.

**32 sides.** There are seventeen Heb. words translated “side”, important in this technical description. Here it is the ordinary word for “side”, *zad*.

**33 Three.** Note connection with four, v. 34, making seven. See [Ap.10](#).

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**38 snuffers.** snuffers (but no extinguishers).

**39** Of a talent of pure gold *shall thou* make it, with all these vessels.

**40** And look that thou make *them* after their <sup>o</sup>pattern, which was shewed thee in the mount.

**26** Moreover thou shalt make the <sup>o</sup>tabernacle *with* ten curtains of fine twined linen, and blue, and purple, and scarlet: *with* cherubims *the work of a skilful weaver* shalt thou make them.

**2** The length of one curtain *shall be* eight and twenty cubits, and the breadth of one curtain four cubits: and every one of the curtains shall have one measure.

**3** The five curtains shall be <sup>o</sup>coupled together one to another; and other five curtains *shall be* coupled one to another.

**4** And thou shalt make loops of blue upon the edge of the one curtain from the selvedge in the coupling; and likewise shalt thou make in the uttermost edge of *another* curtain, in the coupling of the second.

**5** Fifty loops shalt thou make in the one curtain, and fifty loops shalt thou make in the edge of the curtain that *is* in the coupling of the second; that the loops may take hold one of another.

**6** And thou shalt make fifty *hooks* of gold, and couple the curtains together with the taches: and it shall be one tabernacle.

**7** And thou shalt make <sup>o</sup>curtains of goats' hair to be a *tent* upon the <sup>o</sup>tabernacle: eleven curtains shalt thou *make them*.

**8** The length of one curtain *shall be* thirty cubits, and the breadth of one curtain four cubits: and the eleven curtains *shall be all* of one measure.

**9** And thou shalt couple five curtains by themselves, and six curtains by themselves, and shalt double the sixth curtain in the forefront of the tabernacle.

**10** And thou shalt make fifty loops on the edge of the one curtain *that is* outmost in the coupling, and fifty loops in the edge of the curtain which coupleth the second.

**11** And thou shalt make fifty taches of brass, and put the taches into the loops, and couple the tent together, that it may be one.

**12** And the remnant that remaineth of the curtains of the tent, the half curtain that remaineth, shall hang over the backside of the tabernacle.

**13** And a cubit on the one side, and a cubit on the other side of that which remaineth in the length of the curtains of the tent, it shall hang over the sides of the tabernacle on this side and on that side, to cover it.

**26.1 tabernacle.** Heb. *mishkan*, the place of God's presence or habitation. Cp. v. 7.

*the work of, &c.* Probably working both sides alike, whereas the embroiderer worked only one side.

**3 coupled together.** Like the five commandments on the two tables. See Ex. 20:1.

**7 curtains.** These were for the upper covering forming the tent.

**tabernacle.** Heb. *mishkan* = dwelling place (Ap.40).

*make them.* Heb. adds "them", as being distinct from the former.

**14** And thou shalt make a covering for the tent of rams' skins dyed red, and a covering above of badgers' skins.

**15** And thou shalt make boards for the tabernacle of shittim wood standing up.

**16** Ten cubits *shall be* the length of a board, and a cubit and a half *shall be* the breadth of one board.

**17** Two tenons *shall there be* in one board, set in order one against another: thus shalt thou make for all the boards of the tabernacle.

**18** And thou shalt make the boards for the tabernacle, twenty boards on the south *region* southward.

**19** And thou shalt make forty sockets of silver under the twenty boards; two sockets under one board for his two tenons, and two sockets under another board for his two tenons.

**20** And for the second *rib* of the tabernacle on the north *region* *there shall be* twenty boards:

**21** And their forty sockets of silver; two sockets under one board, and two sockets under another board.

**22** And for the *hinder sides* of the tabernacle westward thou shalt make six boards.

**23** And two boards shalt thou make for the corners of the tabernacle in the two *hinder sides*.

**24** *That they may be* coupled together beneath, and they shall be coupled together above the head of it unto one ring: thus shall it be for them both; they shall be for the two corners.

**25** And they shall be eight boards, and their sockets of silver, sixteen sockets; two sockets under one board, and two sockets under another board.

**26** And thou shalt make bars of shittim wood; five for the boards of the one *rib* of the tabernacle,

**27** And five bars for the boards of the other side of the tabernacle, and five bars for the boards of the side of the tabernacle, for the two sides westward.

**28** And the middle bar in the midst of the boards *passing* from end to end.

**29** And thou shalt overlay the boards with gold, and make their rings *of gold for* places for the bars: and thou shalt overlay the bars with gold.

**30** And thou shalt *erect* the tabernacle according to the *manner* thereof which was shewed thee in the mount.

**31** And thou shalt make a <sup>o</sup>vail *of blue, and purple, and scarlet, and fine twined linen of cunning work: with cherubims shall thou make it:*

**32** And thou shalt hang *it* upon four pillars of shittim wood overlaid with gold: their hooks *shall be of gold, upon the four sockets of silver.*

**33** And thou shalt hang up the vail under the taches, that thou mayest bring in thither within the vail the ark of the testimony: and the vail shall divide unto you between <sup>o</sup>the holy place and *the Holy of Holies.*

**34** And thou shalt put the mercy seat upon the ark of the testimony in the most holy *place.*

**35** And thou shalt set the table without the vail, and the *lampstand* over against the table on the *rib* of the tabernacle toward the south: and thou shalt put the table on the north *rib.*

**36** And thou shalt make *a covering* for the *entrance* of the tent, *of blue, and purple, and scarlet, and fine twined linen, wrought with needlework.*

**37** And thou shalt make for the hanging five pillars *of shittim wood, and overlay them with gold, and their nails shall be of gold: and thou shalt cast five sockets of <sup>o</sup>brass for them.*

**27** And thou shalt make an altar *of Acacia wood, five cubits long, and five cubits broad; the altar shall be foursquare: and the height thereof shall be three cubits.*

**2** And thou shalt make the horns of it upon the four corners thereof: his horns shall be of the same: and thou shalt overlay *it* with <sup>o</sup>brass.

**3** And thou shalt make his pans to receive his ashes, and his shovels, and his basons, and his fleshhooks, and his firepans: all the vessels thereof thou shalt make *of brass.*

**4** And thou shalt make for it a grate of network *of brass; and upon the net shalt thou make four brasen rings in the four corners thereof.*

**5** And thou shalt put *it* under the <sup>o</sup>compass of the altar beneath, that the net may be even to the midst of the altar.

**6** And thou shalt make staves for the altar, staves *of shittim wood, and overlay them with brass.*

**7** And *its staves* shall be put into the rings, and the staves shall be upon the two *ribs* of the altar, to bear *it.*

**8** Hollow with boards shalt thou make *it: according as* it was shewed thee in the mount, so shall they make *it.*

**9** And thou shalt make the court of the tabernacle: for the <sup>\*</sup>south *quarter* southward *there shall be* hangings for the court *of fine twined linen of an hundred cubits long for one quarter:*

**10** And the twenty pillars thereof and their twenty sockets *shall be of <sup>o</sup>brass; the pins of the pillars and their connecting rods shall be of silver.*

**11** And likewise for the north *quarter* in length *there shall be* hangings of an hundred cubits long, and his twenty pillars and their twenty sockets *of brass; the hooks of the pillars and their connecting rods of silver.*

**12** And *for* the breadth of the court on the west *quarter shall be* hangings of fifty cubits: their pillars ten, and their sockets ten.


**13** And the breadth of the court on the east *quarter* eastward *shall be* fifty cubits.

**14** The hangings of one *shoulder of the gate shall be* fifteen cubits: their pillars three, and their sockets three.

**31 vail.** Heb. *paroketh.* (not *masak*, as in v. 36), means to separate. Cp. Heb. 6:19; 9:3. Matt. 27:51. Mark 15:38. Luke 23:45.

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**36 a covering.** Heb. *masak*, a covering to hide (cp. v. 31) not the *paroketh* of v. 31. No cherubim woven on this; and sockets of pillars of brass, instead of gold or silver.

**27. 1 Acacia wood.** (shittim wood).  [Various often spiny trees or shrubs of the genus *Acacia* in the pea family].



**2 brass, or copper.** Perhaps bronze. See 25:3.

**5 compass of the altar.** Probably the margin or place where the priests stood. The "place" of 2Chron. 30:16. A raised position from which the sacrificing priest is said to "come down", Lev. 9:22.

**10 brass.** All other sockets (of boards) in "silver" (26:19; denoting redemption). The sockets of these pillars (the way of access) of "brass" (denoting judgment in righteousness). Cp. the brazen Altar and Laver.

**15** And on the other *shoulder shall be* hangings fifteen *cubits*: their pillars three, and their sockets three.

**16** And for the gate of the court *shall be* an hanging of twenty cubits, *of* blue, and purple, and scarlet, and fine twined linen, wrought with needlework: *and* their pillars *shall be* four, and their sockets four.

**17** All the pillars round about the court *shall be connected with rods* with silver; their *pegs shall be of* silver, and their sockets *of* brass.

**18** The length of the court *shall be* an hundred cubits, and the breadth *by fifty*, and the height five cubits *of* fine twined linen, and their sockets *of* brass.

**19** All the vessels of the tabernacle in all the service thereof, and all the pins thereof, and all the pins of the court, *shall be of* brass.

**20** And thou shalt command the *sons* of Israel, that they bring thee <sup>o</sup>pure oil olive beaten for *the light-holder*, to cause the lamp <sup>o</sup>to burn always .

**21** In the *tent* of the congregation without the vail, which *is* before <sup>o</sup>the testimony, Aaron and his sons shall order *it* from evening to morning before the LORD: *it shall be* a statute for ever unto their generations on the behalf of the *sons* of Israel.

**28** And *bring thou near* unto thee <sup>o</sup>Aaron thy brother, and his sons with him, *from the midst of* the *sons* of Israel, that he may <sup>o</sup>minister unto **Me** in the priest's office, *even* Aaron, Nadab and Abihu, Eleazar and Ithamar, Aaron's sons.

**2** And thou shalt make <sup>o</sup>holy garments for Aaron thy brother <sup>o</sup>for glory and for beauty.

**3** And thou shalt speak unto all *that are* wise hearted, <sup>o</sup>whom **I** have filled with the spirit of wisdom, that they may make Aaron's garments to *install him*, that he may minister unto **Me** in the priest's office.

**4** And these *are* the <sup>o</sup>garments which they shall make; a breastplate, \* and an ephod, and a robe, and a brodered coat, a mitre, and a girdle: and they shall make holy garments for Aaron thy brother, and his sons, that he may minister unto **Me** in the priest's office.

**5** And they shall take gold, and blue, and purple, and scarlet, and fine linen.

**6** And they shall make the <sup>o</sup>ephod *of* gold, *of* blue, and *of* purple, *of* scarlet, and fine twined linen, with *work of a skilful weaver*.

**7** It shall have the two shoulder pieces thereof joined at the two edges thereof; and *so* it shall be joined together.

**8** And the *embroidered* girdle of the ephod, which *is* upon it, shall be of the same, according to the work thereof; *even of* <sup>o</sup>gold, *of* blue, and purple, and scarlet, and fine twined linen.

**9** And thou shalt take <sup>o</sup>two onyx <sup>o</sup>stones, and <sup>o</sup>grave on them the names of the *sons* of Israel:

**10** Six of their names on one stone, and *the other* six names of the rest on the other stone, <sup>o</sup>according to their birth.

**11** With the work of an engraver in stone, *like* the engravings of a signet, shalt thou engrave the two stones with the names of the *sons* of Israel: thou shalt make them to be set in *sockets for precious stones* of gold.

**12** And thou shalt put the two stones upon the shoulders of the ephod *for* stones of memorial unto the *sons* of Israel: and Aaron shall bear their names before the LORD upon his two shoulders for a memorial.

**13** And thou shalt make *sockets for precious stones* of gold;

**14** And two chains *of* pure gold at the ends; *of* wreathen work shalt thou make them, and fasten the wreathen chains to the *sockets for precious stones*.

**20 pure oil.** This is without measure. See on John 3:34.

**to burn always.** i.e. a perpetual light.

**28. 1 Aaron.** Five named (Aaron and his four sons). **minister unto Me.** This was the one object here; and the same when Christ was transfigured, and so consecrated for His office of Priest. See note on v. 2 below.

**2 holy garments.** Heb.

garments of holiness, emphasis on "holy".

**for glory and for beauty.**

Same as Heb. 2:9 and 2 Pet.

1:17. With which Christ was clothed and crowned for the same purpose when He was consecrated priest (Matt. 17:1-8. Mark 9:1-10. Luke 9:28-36) "to minister unto Me in the priest's office."

**3 whom I have filled.** This agrees with the Severus Codex (Ap.34), "I have filled them". See 35:30-36:7.

**4 garments.** In this v. and v. 39 general.

#### THE GARMENTS OF AARON.

**6 ephod.** From Heb. *aphad*, to bind on, because it held the breastplate in its place. See v. 28. Worn by Aaron the priest, Samuel the prophet (1 Sam. 2:18), and David the king (2 Sam. 6:14), Christ combining all three offices.

**8 gold.** Note The number five in these items. (Ap.10).

**9 two...stones,** with six names on each: the names collectively, on the shoulders, the place of strength. The names on the breastplate, one on each stone (individually) on the heart, the place of love, vv. 15-21.

**grave.** Note the three gravings connected with the heart (v. 9), the shoulders (v. 21), and the head (v. 36).

**10 according to their birth.** Here, on the shoulders (the place of strength), all were borne alike; but over the heart (the place of love) the order was "according to the tribes" as God chose them, v. 21.

**15** And thou shalt make the <sup>o</sup>breastplate of judgment with *skillful* work; after the work of the ephod thou shalt make it; of gold, of blue, and of purple, and of scarlet, and of fine twined linen, shalt thou make it.

**16** Foursquare it shall be *being* doubled; a span *shall be* the length thereof, and a span *shall be* the breadth thereof.

**17** And thou shalt set in it settings of stones, *even* <sup>o</sup>four rows of stones: *the first row shall be* a sardius, a topaz, and a carbuncle: *this shall be* the first row.

**18** And the second row *shall be* an emerald, a sapphire, and a diamond.

**19** And the third row a ligure, an agate, and an amethyst.

**20** And the fourth row a beryl, and an onyx, and a jasper: they shall be set in gold in their inclosings.

**21** And the stones shall be with <sup>o</sup>the names of the *sons* of Israel, twelve, according to their names, *like* the <sup>o</sup>engravings of a signet; every one with his name shall they be according to <sup>o</sup>the twelve tribes.

**22** And thou shalt make upon the breastplate chains at the ends of wreathen work of pure gold.

**23** And thou shalt make upon the breastplate two rings of gold, and shalt put the two rings on the two ends of the breastplate.

**24** And thou shalt put the two wreathen *chains* of gold in the two rings *which are* on the ends of the breastplate.

**25** And *the other* two ends of the two wreathen *chains* thou shalt fasten in the two *sockets for precious stones*, and put *them* on the shoulder pieces of the ephod before it.

**26** And thou shalt make two rings of gold, and thou shalt put them upon the two ends of the breastplate in the border thereof, which *is* in the *opposite side* of the ephod inward.

**27** And two *other* rings of gold thou shalt make, and shalt put them on the two *shoulders* of the ephod underneath, toward the forepart thereof, over against the *other* coupling thereof, above the *embroidered* girdle of the ephod.

**28** And they shall bind the breastplate by the rings thereof unto the rings of the ephod with a lace of blue, that *it* may be above the curious girdle of the ephod, and that the breastplate be not loosed from the ephod.

**29** And Aaron shall bear the names of the *sons* of Israel in the <sup>15</sup>breastplate of judgment <sup>o</sup>upon his heart [*the place of love*], when he goeth in unto the holy *place*, for a memorial before the LORD continually.

**30** And thou shalt put in the <sup>15</sup>breastplate of judgment the <sup>o</sup>Urim and the <sup>o</sup>Thummim; and they shall be upon Aaron's heart, when he goeth in before the LORD: and Aaron shall bear the judgment of the *sons* of Israel upon his heart before the LORD continually.

**31** And thou shalt make the robe of the ephod all of blue.

**32** And there shall be an <sup>o</sup>hole in the top of it, in the midst thereof: it shall have a binding of woven work round about the hole of it, as it were the hole of an *coat of mail*, that it be not rent.

**33** And *beneath* upon the *skirts* of it thou shalt make pomegranates of blue, and of purple, and of scarlet, round about the hem thereof; and bells of gold between them round about:

**34** A golden bell and a pomegranate, a golden bell and a pomegranate, upon the hem of the robe round about.

**35** And it shall be upon Aaron to minister: and his sound shall be heard when he goeth in unto the holy *place* before the LORD, and when he cometh out, that he die not.

**15 breastplate of judgment.** Genitive of relation, by which judgment is put for "giving judicial decision". See note on v. 30.

**17 four rows.** Three in each row,  $3 \times 4 = 12$ , as  $3 + 4 = 7$ .

**21 the names.** Order according to the "twelve tribes" as God chose them. They were individual here, because over the heart, the place of love: one name on each stone.

**the twelve tribes.** Order not given here. In v. 10 according to the order of *birth*. Here, perhaps, according to Num. 2.

**29 upon his heart.** The place of love. See notes on vv. 9, 10, and 21, and note the repetition of the word heart for emphasis.

**30 Urim and Thummim.** No command of God to *make* these. Only told to put (*Nathan*, to give) them in the breastplate, i.e. into the *bag* of the breastplate (cp. v. 26 and 16, also ch. 39:9 and 19). This bag was a doubled part, and the Urim and Thummim were probably two precious stones which were drawn out as a lot to give Jehovah's judgment... The Heb. Urim and Thummim mean "lights" and "perfections". Probably these are the plurals of majesty, the sing. "light" (being put by Figure, for what is brought to light), and "perfection" (put by Figure, for moral perfection, i.e. *innocence*). Thus, these two placed in the "bag", and one drawn out, would give the judicial decision (the name connected with the breastplate, cp. v. 15, above), which would be "of the Lord". Hence, the breastplate itself was known as "the breastplate of judgment" (v. 15), because, by that, Jehovah's judgment was obtained whenever it was needed. See longer note in *Comp Bible*.

**31 hole in the top, &c.** To enable the hand of the High Priests to be put into the bag to draw out the Urim or Thummim. Cp. vv. 16 and 26, also 39:9, 19. See also the note on v. 30.

**36** And thou shalt make a plate *of* pure gold, and <sup>9</sup>grave upon it, *like* the engravings of a signet, °HOLINESS TO THE LORD.

**37** And thou shalt put *it* on a blue lace, that it may be upon the *turban*; upon the forefront of the *turban* it shall be.

**38** And it shall be upon Aaron's forehead, that Aaron may *carry off* the iniquity of the holy things, which the *sons* of Israel shall hallow in all their holy gifts; and it shall be always upon °his forehead, that °they may be accepted before the LORD.

**39** And thou shalt embroider the coat of fine linen, and thou shalt make the mitre *of* fine linen, and thou shalt °make the girdle *of* needlework.

**40** And for Aaron's sons thou shalt make coats, and thou shalt make for them girdles, and *caps* shalt thou make for them, for glory and for beauty.

**41** And thou shalt put them upon Aaron thy brother, and his sons with him; and shalt anoint them, and *install them*, and sanctify them, that they may minister unto Me in the priest's office.

**42** And thou shalt make them linen breeches to cover their nakedness; from the loins even unto the thighs they shall reach:

**43** And they shall be upon Aaron, and upon his sons, when they come in unto the *tent* of the congregation, or when they come near unto the altar to minister in the holy *place*; that they bear not iniquity, and die: *it shall be* a statute for ever unto him and his seed after him.

**29** And this *is* the thing that thou shalt do unto them to hallow them, to minister unto Me in the priest's office: Take one young bullock, and two rams °without blemish,

**2** And unleavened bread, and *pierced cakes* unleavened tempered with oil, and wafers unleavened anointed with oil: *of* wheaten flour shalt thou make them.

**3** And thou shalt put them into one basket, and bring them in the basket, with the bullock and the two rams.

**4** And Aaron and his sons thou shalt bring unto the door of the *tent* of the congregation, and shalt °wash them with water.

**5** And thou shalt take the garments, and put upon Aaron the coat, and the robe of the °ephod, and the °ephod, and the breastplate, and gird him with the *embroidered* girdle of the ephod:

**6** And thou shalt put the mitre upon his head, and put the holy crown upon the mitre.

**7** Then shalt thou take the anointing oil, and pour *it* upon his head, and anoint him.

**8** And thou shalt bring his sons, and put coats upon them.

**9** And thou shalt gird them with girdles, Aaron and his sons, and put the *caps* on them: and the priest's office shall be theirs for a perpetual statute: and thou shalt *install* Aaron and his sons.

**10** And thou shalt cause a bullock to be brought before the *tent* of the congregation: and Aaron and his sons shall put their hands upon the head of the bullock.

**11** And thou shalt kill the bullock before the LORD, *by* the door of the *tent* of the congregation.

**12** And thou shalt take of the blood of the bullock, and put *it* upon the horns of the altar with thy finger, and pour all the blood beside the bottom of the altar.

**13** And thou shalt take all the fat that covereth the inwards, and the °caul *that is* above the liver, and the two kidneys, and the fat that *is* upon them, and burn *them* upon the altar.

**14** But the flesh of the bullock, and his skin, and his dung, shalt thou burn with fire °without the camp: *it is* a °sin offering.

**15** Thou shalt also take one ram; and Aaron and his sons shall put their hands upon the head of the ram.

**36 HOLINESS TO THE LORD.** This is one of the few places where the A.V. uses large capital letters (see Ap.48). Here it was worn only on the forehead of the High Priest; but in Millennial days it will be worn even on the bells of the horses, Zech. 14:20, 21. Cp Rev. 19:11-14; 14:20.

**38 his...they.** Note these words. Christ is our Representative, we are holy in Him, and this "always".

**39 make.** The making deferred to ch. 39. See v. 3.

**40 install them.** Heb. fill their hand, "hand" being put by Figure, for the authority and official power given to them.

**29. 1 without blemish.** This, with bread "without leaven" (v. 2), shows the inner meaning of "leaven".

**4 wash.** Heb. *rachaz* =one of the ceremonial washings referred to in Heb. 6:2, and rendered "baptisms".

**5 ephod.** See note on 28:6.

**13 caul.** =the *omentum*, not the midriff.

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**14 without the camp.** Cp. Heb. 13:11-13. An un-holy camp was unfit for a holy sin offering.

**16** And thou shalt slay the ram, and thou shalt take his blood, and sprinkle *it* round about upon the altar.

**17** And thou shalt cut the ram in pieces, and wash the inwards of him, and his legs, and put *them* unto his pieces, and unto his head.

**18** And thou shalt burn the whole ram upon the altar: *it is* a burnt offering unto the LORD: *it is* a <sup>o</sup>sweet savour, an offering made by fire unto the LORD.

**19** And thou shalt take the other ram; and Aaron and his sons shall put their hands upon the head of the ram.

**20** Then shalt thou kill the ram, and take of his blood, <sup>o</sup>and put *it* upon the tip of the right ear of <sup>o</sup>Aaron, and upon the tip of the right ear of his sons, and upon the thumb of their right hand, and upon the great toe of their right foot, and sprinkle the blood upon the altar round about.

**21** And thou shalt take of the blood that *is* upon the altar, and of the anointing oil, and sprinkle *it* upon Aaron, and upon his garments, and upon his sons, and upon the garments of his sons with him: and he shall be hallowed, and his garments, and his sons, and his sons' garments with him.

**22** Also thou shalt take of the ram the fat and the rump, and the fat that covereth the inwards, and the caul *above* the liver, and the two kidneys, and the fat that *is* upon them, and the right shoulder; for *it is* a ram of consecration:

**23** And one loaf of bread, and one cake of oiled bread, and one wafer out of the basket of the unleavened bread that *is* before the LORD:

**24** And thou shalt put all in the hands of Aaron, and in the hands of his sons; and shalt wave *them for* a wave offering before the LORD.

**25** And thou shalt receive *them* of their hands, and burn *them* upon the altar for a burnt offering, for a sweet savour before the LORD: *it is* an offering made by fire unto the LORD.

**26** And thou shalt take the breast of the ram of Aaron's consecration, and wave *it for* a wave offering before the LORD: and it shall be thy part.

**27** And thou shalt sanctify the breast of the <sup>o</sup>wave offering, and the shoulder of the <sup>o</sup>heave offering, which is waved, and which is heaved up, of the ram of the consecration, *even of that* which *is* for Aaron, and of *that* which is for his sons:

**28** And it shall be Aaron's and his sons' by a statute for ever from the *sons* of Israel: for *it is* an heave offering: and it shall be an heave offering from the *sons* of Israel of the sacrifice of their peace offerings, *even* their heave offering unto the LORD.

**29** And the holy garments of Aaron shall be his sons' after him, to be anointed therein, and to be consecrated in them.

**30** And that son that is priest in his stead shall put them on seven days, when he cometh into the *tent* of the congregation to minister in the <sup>o</sup>holy place.

**31** And thou shalt take the ram of the consecration, and seethe his flesh in the holy place.

**32** And Aaron and his sons shall <sup>o</sup>eat the flesh of the ram, and the bread that *is* in the basket, *by* the door of the *tent* of the congregation.

**33** And they shall <sup>32</sup>eat those things wherewith the <sup>o</sup>atonement was made, to *install and* to sanctify them: but a stranger shall not eat *thereof*, because they *are* holy.

**34** And if ought of the flesh of the consecrations, or of the bread, remain unto the morning, then thou shalt burn the remainder with fire: it shall not be eaten, because *it is* holy.

**35** And thus shalt thou do unto Aaron, and to his sons, according to all *things* which **I** have commanded thee: seven days shalt thou *install* them.

**36** And thou shalt offer every day a bullock *for* a sin offering for <sup>33</sup>atonement: and thou shalt cleanse the altar, when thou hast made an <sup>33</sup>atonement *upon it*, and thou shalt anoint *it*, to sanctify it.

**18** *sweet savour.*

Heb. "savour of rest", i.e. complacency or satisfaction. See note on Gen. 8:21.

**20** *and.* Note the Fig. *Polysyndeton* (Ap.6), calling out attention to the several parts touched by the atoning blood. All were consecrated, and each one is singled out and emphasized by the several "and".

**Aaron.** The Antitype, Christ, so anointed and set apart "on the holy mount" (2 Pet. 1:16-18). See notes on 28:1, 2. Cp. Ps. 45:7. Heb. 1:9. Note "thy fellows", but "above" them, infinitely "above".

**27** *wave offering.*

Turned to the four quarters of the earth. See Ap.43.II.Ix.

**heave offering.** Lifted up to heaven for Jehovah only. See Ap.43.II.viii.

**32** *eat, &c.* This explains John 6:33. In Ex. 29 this was literal, but in our case it must perforce be purely and wholly spiritual. Cp. the eating of v. 33 and the burning of v. 34 with the eating and burning of the Paschal Lamb, Ex. 12:10, 11.

**33** *atonement.* The first occurrence of the English word. The Heb. *kaphar*, to cover, gives the essential meaning, as shown in its first occurrence, Gen. 6:14, where it is rendered "pitch [it]". See note on Gen. 32:20. Ps. 32:1. Hence used of the mercy-seat. See note on 25:17. The English "at-one-ment" has no connection whatever with the Heb. word *kaphar*.



**37** Seven days thou shalt make an <sup>33</sup>atonement for the altar, and sanctify *it*; and it shall be an altar most holy: whatsoever toucheth the altar shall be holy.

**38** Now this *is that* which thou shalt offer upon the altar; two lambs of the first year <sup>o</sup>day by day <sup>o</sup>continually.

**39** The one lamb thou shalt offer in the morning; and *the second* lamb thou shalt offer *at dusk*:

**40** And with the one lamb a tenth deal of flour mingled with the fourth part of an hin of beaten oil; and the fourth part of an hin of <sup>o</sup>wine *for* a drink offering.

**41** And the other lamb thou shalt offer *at dusk*, and shalt do thereto according to the *meal* offering of the morning, and according to the drink offering thereof, for a sweet savour, an offering made by fire unto *Jehovah*.

**42** *This shall be* a <sup>38</sup>continual burnt offering throughout your generations *at* the door of the *tent* of the congregation before the LORD: where **I** will *meet by appointment [with] thee*, to speak there unto thee.

**43** And there **I** will *meet by appointment* with the *sons* of Israel, and *it* shall be sanctified by My glory.

**44** And **I** will sanctify the *tent* of the congregation, and the altar: **I** will sanctify also both Aaron and his sons, to minister to **Me** in the priest's office.

**45** And **I** will dwell among the *sons* of Israel, and will be their God.

**46** And they shall know that **I am** the LORD their God, That brought them forth out of the land of Egypt, <sup>o</sup>that **I** may dwell *in the midst of* them: **I am** the LORD their God.

**30** And thou shalt make an altar to burn incense upon: *of* shittim wood shalt thou make *it*.

**2** A <sup>o</sup>cubit *shall be* the length thereof, and a <sup>o</sup>cubit the breadth thereof; foursquare shall it be: and two <sup>o</sup>cubits *shall be* the height thereof: the horns thereof *shall be* of the same.

**3** And thou shalt overlay *it* with pure gold, the top thereof, and the sides thereof round about, and the horns thereof; and thou shalt make unto it a <sup>o</sup>crown of gold round about.

**4** And two golden rings shalt thou make to it under the crown of it, by the two corners thereof, upon the two sides of it shalt thou make *it*; and they shall be for places for the staves to bear *it* withal.

**5** And thou shalt make the staves *of* shittim wood, and overlay them with gold.

**6** And thou shalt put *it* before the vail that *is* by the ark of the testimony, before the <sup>o</sup>mercy seat that *is* over the testimony, where **I** will meet with thee.

**7** And Aaron shall <sup>o</sup>burn [*with fire taken from the brasen altar of atonement*] thereon *incense of spices* every morning: when he dresseth the lamps, he shall <sup>o</sup>burn incense upon it.

**8** And when Aaron lighteth the lamps *at dusk*, he shall <sup>7</sup>burn incense upon it, a perpetual incense before the LORD throughout your generations.

**9** Ye shall offer no *incense different from and other than that which God had prescribed* thereon, nor burnt sacrifice, nor *meal* offering; neither shall ye pour drink offering thereon.

**10** And Aaron shall make an atonement upon the horns of it <sup>o</sup>once in a year [*the tenth day of the seventh month*] with the blood of the sin offering of atonements: <sup>o</sup>once in the year shall he make atonement upon it throughout your generations: *it is* most holy unto the LORD.

**11** And *Jehovah spake* unto Moses, saying,

**12** When thou takest the sum of the *sons* of Israel after their number, then shall they give every man a *atonement* for *himself* unto the LORD, when thou numberest them; that there be no plague among them, when *thou* numberest them.

**38 day by day continually.** See the Divine comment on this. Heb. 9:9; 10:1, 2.

**39 at dusk.** Ex. 12:6; 16:12; 30:8.

**40 wine.** Heb. *yayin* [fermented wine] (see Ap. 27).

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**46 that I may dwell.** This was the object in bringing them forth from Egypt.

**30.2 cubit.** [Length still in dispute, Ranging between 21 and 25 inches].

**6 mercy seat.** See note on 25:17.

**7 burn.** [with fire taken from the brazen altar of atonement], implying that there could be no acceptable worship except on the ground of atonement made. All other fire was "strange fire", and all other worship strange worship, and therefore unacceptable.

**10 once in a year.** Lev. 16:18, 29, 30. Num. 29:7.

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**13** This they shall give, every one that passeth among them that are numbered, half a shekel after the shekel of the sanctuary: (a shekel *is* twenty *gerahs*;) an half shekel *shall be* the offering of the LORD.

**14** Every one that passeth among them that are numbered, from twenty years old and above, shall give an <sup>13</sup>offering unto the LORD.

**15** *The rich one* shall not give more, and the poor shall not give less than half a shekel, when they give an *heave offering* unto the LORD, to make an <sup>o</sup>atonement for *himself*.

**16** And thou shalt take the <sup>15</sup>atonement money of the *sons* of Israel, and shalt appoint *it* for the service of the *tent* of the congregation; that it may be a memorial unto the *sons* of Israel before the LORD, to make an <sup>15</sup>atonement for *yourselves*.

**17** And *Jehovah spake* unto Moses, saying,

**18** Thou shalt also make <sup>o</sup>a laver *of* brass, and his *base also of* brass, to wash *withal*: and thou shalt put *it* between the *tent* of the congregation and the altar, and thou shalt put water therein.

**19** For Aaron and his sons shall wash their hands and their feet thereat:

**20** When they go into the *tent* of the congregation, they shall wash with water, that they die not; or when they come near to the altar to minister, *to burn as incense* unto the LORD:

**21** So they shall wash their hands and their feet, that they die not: and it shall be a statute for ever to them, *even* to him and to his seed throughout their generations.

**22** Moreover the LORD spake unto Moses, saying,

**23** Take thou also unto thee principal spices, of pure <sup>o</sup>myrrh five hundred *shekels*, and of sweet cinnamon half so much, *even* two hundred and fifty *shekels*, and of sweet calamus two hundred and fifty shekels,

**24** And of <sup>o</sup>cassia five hundred shekels, after the shekel of the sanctuary, and of oil olive an hin:

**25** And thou shalt make *it* an oil of holy ointment, an ointment compound after the art of the apothecary: it shall be an holy anointing oil.

**26** And thou shalt anoint the *tent* of the congregation therewith, and the ark of the testimony,

**27** And the table and all his vessels, and the candlestick and his vessels, and the altar of incense,

**28** And the altar of burnt offering with all his vessels, and the <sup>18</sup>laver and his foot.

**29** And thou shalt sanctify them, that they may be most holy: whatsoever toucheth them shall be holy.

**30** And thou shalt anoint Aaron and his sons, and *install* them, that they may minister unto **Me** in the priest's office.

**31** And thou shalt speak unto the *sons* of Israel, saying, This shall be an holy anointing oil unto **Me** throughout your generations.

**32** Upon *human kind's* <sup>o</sup>flesh shall it not be poured, neither shall ye make *any other* like it, after the composition of it: *it is* holy, and it shall be holy unto you.

**33** Whosoever compoundeth *any* like it, or whosoever putteth *any* of it upon a stranger, shall even be cut off from his people.

**34** And *Jehovah said* unto Moses, Take unto thee <sup>o</sup>sweet spices, stacte, and <sup>o</sup>onycha, and galbanum; *these* <sup>o</sup>sweet spices with pure frankincense: of each shall there be <sup>o</sup>a like *weight*:

**35** And thou shalt make *it* a perfume, a confection after the art of the apothecary, <sup>o</sup>tempered together, <sup>o</sup>pure and holy:

**36** And thou shalt beat *some* of it very small, and put of it before the testimony in the *tent* of the congregation, where **I** will meet with thee: it shall be unto you most holy.

**37** And *as for* the perfume which thou shalt make, ye shall not make to yourselves according to the composition thereof: it shall be unto thee holy for the LORD.

**38** Whosoever shall make like unto that, to smell thereto, shall even be cut off from his people.

**15** *The rich one.*

“There is no difference” in the matter of atonement, Acts 10:34. Rom. 3:22, 23; 10:12. Then, all Israel without *exception*: but now “all” without *distinction*.

**atonement.** See note on 29:33.

**18** *a laver of brass.*

Probably copper or bronze. The laver comes after the altar; the altar is for sinners; included in Ex. 25-28, but *added* here after atonement. John 13:10 is the Divine antitype.

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**23** *myrrh.* gum of Arabian thorny shrubs.

**24** *cassia.* =the bark of a kind of Indian cinnamon.

**32** *flesh.* The oil is the type of the Holy Spirit. His work not to act on the flesh, but give holy spirit (*pneuma hagion*). Cp. John 3:6.

**34** *sweet spices.* Five in number. Cp. Ap.10.

*onycha.* = a sweet-smelling shell found on the shores of the Red Sea and Indian Ocean.

**a like weight.**

Typical of the perfect proportion of all the excellences of Christ.

**35** *tempered together.* Perfect in its parts; perfect in its whole. So in the Antitype.

**pure and holy.**

Typical of the holiness and unimaginable purity of Christ.

**31** And *Jehovah spake* unto Moses, saying,  
**2** \*See, °I have called by name Bezaleel the son of Uri, the son of Hur, of the tribe of Judah:  
**3** And I have filled him with the *gifts of the Holy Spirit* of God [*the Creator*], in wisdom, and in understanding, and in knowledge, and in all manner of workmanship,  
**4** To °devise cunning works, to work in gold, and in silver, and in brass,  
**5** And in cutting of stones, to set *them*, and in carving of timber, to work in all manner of workmanship.  
**6** And I, \*behold, I have given with him Aholiab, the son of Ahisamach, of the tribe of Dan: and in the hearts of all that are wise hearted °I have put wisdom, that they may make all that I have commanded thee;  
**7** The *tent* of the congregation, °and the ark of the testimony, and the mercy seat that is thereupon, and all the furniture of the *tent*,  
**8** And the table and his furniture, and the pure candlestick with all his furniture, and the altar of incense,  
**9** And the altar of burnt offering with all his furniture, and the laver and his foot,  
**10** And the cloths of service, and the holy garments for Aaron the priest, and the garments of his sons, to minister in the priest's office,  
**11** And the anointing oil, and sweet incense for the holy *place*: according to all that I have commanded thee shall they do.  
**12** And *Jehovah spake* unto Moses, saying,  
**13** Speak thou also unto the *sons* of Israel, saying, Verily °My sabbaths ye shall keep: for *it is* a sign between Me and °you [*Israel*] throughout your generations; that *ye* may know that I *am* the LORD That doth sanctify you.  
**14** Ye shall keep the sabbath therefore; for *it is* holy unto you: every one that defileth it shall surely be put to death: for whosoever doeth *any* work therein, that °soul shall be cut off from among his people.  
**15** Six days may work be done; but in the seventh *is* the °sabbath of rest, holy to the LORD: whosoever doeth *any* work in the sabbath day, he shall surely be put to death.  
**16** Wherefore the *sons* of Israel shall keep the sabbath, to observe the sabbath throughout their generations, *for* a perpetual covenant.  
**17** *It is* a sign [*that Jehovah is our God—that Christ is Lord*] between Me and the *sons* of Israel for ever: for *in* six days the LORD made heaven and earth, and on the seventh day He rested, and was refreshed.  
**18** And He gave unto Moses, when He had made an end of communing with him upon mount Sinai, °two tables of testimony, tables of °stone, written with the \*finger of God.

**32** And when the People saw that Moses *put them to shame by his not coming down from* the mount, the People gathered themselves together unto Aaron, and said unto him, Up, °make us gods, which shall go before us; for *as for* this Moses, the man that brought us up out of the land of Egypt, we *know not* what is become of him.  
**2** And Aaron said unto them, Break off the golden earrings, which *are* in the ears of your wives, of your sons, and of your daughters, and bring *them* unto me.  
**3** And *the greater part of* the people brake off the golden earrings which were in their ears, and brought *the gold* unto Aaron.  
**4** And he received *the gold* at their hand, and fashioned *it* with a graving tool, after he had made it a molten °calf [*the chief Egyptian god*]: and they said, °These *be* thy gods, O Israel, which brought thee up out of the land of Egypt.

**31. 1 Jehovah spake.**

See note on 6:10.

**2 I have called.** Note the qualification: "I have filled", "I have given", "I have put", &c. Cp. John 3:27. No

Tubal-Cain could instruct these artificers.

**3 gifts of the Holy Spirit.** Heb. *ruach*. (spirit) Ap.9. Put by Fig. *Metonymy* (of Cause) for the gifts of the Holy Spirit.**God.** Heb. Elohim = the Creator. Ap.4.**7 and.** Note the Fig.*Polysyndeton*, emphasizing twelve things to be made in vv. 7-11.**13 My Sabbaths.**Another special reference to this in connection with any special position in which Israel might be placed. (1) The manna, ch. 16; (2) the giving of the law, ch. 20; (3) the making of the Tabernacle, ch. 31. **you.** Israel, not the church of God.**18 two tables.** These *first* tables were "the work of God" (32:16; 24:12).**stone.** Sing. The *second* tables were hewn by Moses (34:1-4, and stones in pl.). Both written by God.**32. 1 make us gods.**

The great sin of to-day (1Cor. 10:7, 11). Made now not of materials; but made by imagination; and worshipped by the senses.

**4 calf.** The chief Egyptian god, with which they were familiar in Egypt.**These be thy gods.**

Expounded in Neh. 9:18 as meaning "This is thy god". Cp. Ps. 106:19-21.

**5** And when Aaron saw *it*, he built an altar before it; and Aaron made proclamation, and said, To morrow *is* a °feast to the LORD.

**6** And they rose up early on the morrow, and °offered °burnt offerings, and brought peace offerings; and the people sat down [*to eat the sacrifices and to drink the libations*], and rose up *to make sport*.

**7** And *Jehovah said* unto Moses, Go, get thee down; for °thy people, which °thou broughtest out of the land of Egypt, have corrupted *themselves*:

**8** They have turned aside quickly out of the way which **I** commanded them: they have made them a molten calf, and have worshipped it, and have sacrificed thereunto, and said, These *be* thy gods, O Israel, which have brought thee up out of the land of Egypt.

**9** And the LORD said unto Moses, **I** have seen this people, and, \*behold, *it is* a stiffnecked people:

**10** Now therefore let **Me** alone, that **My** wrath may wax hot against them, and that **I** may consume them: and **I** will make of thee a great nation.

**11** And Moses besought *the face of Jehovah* his God, and said, LORD, why doth **Thy** wrath wax hot against °**Thy** people, which °**Thou** hast brought forth out of the land of Egypt with great power, and with a mighty hand?

**12** \*Wherefore should the Egyptians speak, and say, For *wrong-doing* did **He** bring them out, to slay them in the mountains, and to consume them from the face of the earth? Turn from **Thy** fierce wrath, and \*repent of this evil against **Thy** people.

**13** Remember Abraham, Isaac, and °Israel, **Thy** servants, to whom **Thou** \*swarest by **Thine** own Self, and saidst unto them, **I** will multiply your seed \*as the stars of heaven, and all this land that **I** have spoken of will **I** give unto your seed, and they shall inherit *it* for ever.

**14** And the LORD \*repented of the evil which **He** *spake of doing* unto **His** people.

**15** And Moses turned, and went down from the mount, and °the two tables of the testimony *were* in his hand: the tables *were* written on both their sides; on the one side and on the other *were* they written.

**16** And the tables *were* the work of God, and the writing *was* the writing of God, graven upon the tables.

**17** And when Joshua heard the noise of the people as they shouted, he said unto Moses, *There is* a noise of war in the camp.

**18** And he said, *It is* not the voice of *them that* shout for mastery, neither *is it* the voice of *them that* cry for being overcome: *but* the noise of *them that* sing do **I** hear.

**19** And it came to pass, as soon as he came nigh unto the camp, that he saw the calf, and the °dancing: and Moses' anger waxed hot, and he cast the tables out of his hands, and brake them beneath the mount.

**20** And he took the calf which they had made, and °burnt *it* in the fire, and ground *it* to powder, and strawed *it* upon the water, and made the *sons* of Israel drink *of it*.

**21** And Moses said unto Aaron, What did this **People** unto thee, that thou hast brought so great a sin upon them?

**22** And Aaron said, Let not the anger of my lord wax hot: thou knowest the **People**, that they *are ready for* mischief.

**23** For they said unto me, Make us gods, which shall go before us: for *as for* this Moses, the man that brought us up out of the land of Egypt, we *know* not what is become of him.

**24** And I said unto them, Whosoever hath any gold, let them break *it* off. So they gave *it* me: then I cast it into the fire, and there came out this calf.

**25** And when Moses saw that the **People** *were* naked; (for Aaron had made them naked unto *their* shame among their enemies:)

**5 a feast to the Lord.** All done under cover of "religion".

**7 thy...thou.** As though disowning them. Cp. Moses' grand faith, in his reply, v. 11.

**11 Thy...Thou.** This is the reply of Moses. He knows they were not "cast off" (Rom. 11:2), but only "cast aside" (Rom. 11:15) for a little moment. See notes on Rom. 11:2, 15.

**13 Israel.** Not Jacob, because this is the language of highest faith.

**15 the two tables.** See on 31:18.

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**19 dancing.** Cp. v. 6. As in the worship of Apis.

**20 burnt.** A secret known to the Egyptians.

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**26** Then Moses stood in the gate of the camp, and said, \*Who *is* on the LORD's side? *let him come* unto me. And **all who had not joined in the idolatry of** the sons of Levi gathered themselves together unto him.

**27** And he said unto them, Thus saith the LORD God of Israel, Put every man his sword by his **thigh**, and go in and out from gate to gate throughout the camp, and slay every man his brother, and every man his companion, and every man his neighbour.

**28** And the **sons** of Levi did according to the word of Moses: and there fell of the People that day about <sup>o</sup>three thousand men.

**29** For Moses had said, **Install** yourselves to day to the LORD, even every man upon his son, and upon his brother; that **He** may bestow upon you a blessing this day.

**30** And it came to pass on the morrow, that Moses said unto the People, Ye have sinned a great sin: and now I will go up unto the LORD; peradventure I shall make an atonement for your sin.

**31** And Moses <sup>o</sup>returned unto the LORD, and said, Oh, this People have sinned a great sin, and have made them gods of gold.

**32** Yet now, if **Thou** wilt forgive their <sup>o</sup>sin; and if not, blot me, I pray **Thee**, out of <sup>o</sup>**Thy** book which **Thou** hast written.

**33** And the LORD said unto Moses, Whosoever hath sinned against **Me**, <sup>o</sup>him will **I** blot out of **My** book.

**34** Therefore now go, lead the People unto *the place* of which **I** have spoken unto thee: **and behold**, <sup>o</sup>**Mine** Angel shall go before thee: nevertheless in the day <sup>o</sup>when **I** visit **I** will visit their sin upon them.

**35** And the LORD <sup>o</sup>plagued the People, because they made the calf, which Aaron made.

**33** And **Jehovah said** unto Moses, Depart, **and** go up hence, thou and the People which thou hast brought up out of the land of Egypt, unto the land which **I** swore unto Abraham, to Isaac, and to Jacob, saying, Unto thy seed will **I** give it:

**2** And **I** will send an angel before thee; and **I** will drive out the Canaanite, **and the** Amorite, and the Hittite, and the Perizzite, **and the** Hivite, and the Jebusite:

**3** Unto a land flowing with milk and honey [**all kinds of good things**]: for **I** will not go up in the midst of thee; for thou *art* a stiffnecked People: lest I consume thee in the way.

**4** And when the People <sup>o</sup>heard these evil tidings, they mourned: and no man did put on him his ornaments.

**5** For the LORD had said unto Moses, Say unto the **sons** of Israel, Ye *are* a <sup>o</sup>stiffnecked People: **I** will come up into the midst of thee in a moment, and consume thee: therefore now put off thy ornaments from thee, that **I** may know what to do unto thee.

**6** And the **sons** of Israel stripped themselves of their ornaments by the mount Horeb.

**7** And Moses took the <sup>o</sup>**tent**, and pitched it <sup>o</sup>without the camp, afar off from the camp, and called it the **Tent** of the congregation. And it came to pass, *that* every one which sought the LORD went out unto the **tent** of the congregation, which *was* <sup>o</sup>without the camp.

**8** And it came to pass, when Moses went out unto the **tent**, *that* all the People rose up, and stood every man *at* his tent door, and looked after Moses, until he was gone into the **tent**.

**9** And it came to pass, as Moses entered into the **tent**, the cloudy pillar descended, and stood *at* the door of the **tent**, and *the LORD* talked with Moses.

**10** And all the People saw the cloudy pillar stand *at* the **tent** door: and all the People rose up and worshipped, every man *in* his tent door.

**28 three thousand men.**

These 3,000 were the "men" slain by "the sons of Levi." The 23,000 of 1 Cor. 10:8 includes those who died of the "plague" which followed. See v. 35, below.

**31 returned.** Moses' fifth ascent. See note on 19:3.

**32 sin—.** Figure, to emphasize the unspeakableness of the sin.

**Thy book.** Figure. Cp. Ps. 69:28. Isa. 4:3.

**33 him.** Under the Law, the sinner blotted out: under grace, sin blotted out.

**34 Mine angel.** Probably an inferior angel, not that of Ex. 23:20, 21.

**when I visit.** See note on Gen. 26:28 and 50:24, 25.

This is to emphasize the fact that there is such a thing as postponed judgment. Cp. 34:7.

Num. 14:33. Ezek. 18:1-3. Matt. 23:32-36.

**35 plagued.** See note on v. 28 above.

**33. 4 heard.** This shows Moses had descended again.

**5 stiffnecked People.** These have to be humbled; but an afflicted people is an object for Divine favour. Cp. ch. 2:24, 25; 3:7; 4:31.

**7 tent.** Eleven times called tent; Heb. *ohel*. Not *the* tabernacle, for this was not yet made, but a different building altogether, called "the tent of the assembly" (see Ap.40).

**without the camp.** In presence of corporate failure God withdraws Himself. Typical of our own day. Those who seek Him must "go forth to Him." Cp. Heb. 13:13.

**11** And the LORD spake unto Moses °face to face, as a man speaketh unto his friend. And he turned again into the camp: but his *personal attendant* °Joshua, the son of Nun, a young man, departed not out of the *tent*.

**12** And Moses said unto the LORD, See, Thou sayest unto me, Bring up this People: and Thou hast not let me know °whom Thou wilt send with me. Yet thou hast said, I know thee °by name, and thou hast also °found grace in My sight.

**13** Now therefore, I pray Thee, if I have found grace in Thy sight, shew me now Thy way, that I may know Thee, that I may find grace in Thy sight: and consider that this nation *is* Thy People.

**14** And *Jehovah* said, °My presence shall go with thee, and I will give thee rest.

**15** And *Moses* said unto Him, If Thy presence go not *with me*, carry us not up hence.

**16** For \*wherein shall it be known here that I and Thy People have found grace in Thy sight? *is it* not in that Thou goest with us? *and by our being* separated, I and Thy People, from all the people that *are* upon the face of the *ground*.

**17** And the LORD said unto Moses, I will do this thing also that thou hast spoken: for thou hast found grace in My sight, and I know thee by name.

**18** And *Moses* said, I beseech Thee, shew me Thy glory.

**19** And *Jehovah* said, I will make all My °goodness pass before thee, and °I will proclaim the name of the LORD before thee; and will be gracious to whom I will be gracious, and will shew mercy on whom I will shew mercy.

**20** And *Jehovah* said, Thou canst not see My face: for there shall no man see Me, and live.

**21** And the LORD said, Behold, *there is* a place by Me, and thou shalt stand upon *the rock*:

**22** And it shall come to pass, while My glory passeth by, that I will put thee in *the hollow* of the rock, and will cover thee with \*My hand while I pass by:

**23** And I will take away Mine hand, and thou shalt see My back parts: but My face shall not be seen.

**34** °And the LORD said unto Moses, °Hew thee two tables of stone like unto the first: and I will write upon *these* tables the words that were in the first tables, which thou brakest.

**2** And be ready in the morning, and come up in the morning unto mount Sinai, and present thyself there to Me in the top of the mount.

**3** And no man shall come up with thee, neither let any man be seen throughout all the mount; neither let the flocks nor herds feed before that mount.

**4** And he hewed two tables of stone like unto the first; and Moses rose up early in the morning, and °went up unto mount Sinai, *according as* the LORD had commanded him, and took in his hand the two tables of stone.

**5** And the LORD descended in the cloud, and stood with him there, and °proclaimed the name of the LORD.

**6** And the LORD passed by before him, and <sup>5</sup>proclaimed, The LORD, The LORD °GOD, merciful and gracious, *slow to anger*, and abundant in *grace* and *faithfulness*,

**7** Keeping *grace* for thousands, *bearing away perverseness* and *rebellion* and sin, and That will °by no means clear *the guilty*; visiting the *perverseness* of the fathers upon the children, and upon the children's children, °unto the third and to the fourth generation.

**8** And Moses made haste, and bowed his head toward the earth, and °worshipped.

**11 face to face.** To emphasize the communion in the presence of corporate failure; this must ever be individual and personal.

**Joshua.** See 17:9. He had not been in the camp; and when Moses went out Joshua remained in the tent.

**12 by name.** Cp. Isa. 43:1; 49:1. In the presence of corporate failure all is individual, cp. 2 Tim. 2:19. (In 1 Tim. we see corporate rule, in 2 Tim. we see corporate ruin. Hence, 2 Tim. is individual throughout).

**13 Thy way.** Different from Thy works. Cp. Ps. 103:7. "Ways" are esoteric, "acts" are exoteric; we must go "outside the camp" to learn the "ways" of Jehovah.

**14 My presence.** If this verse be punctuated as a question, then we can understand verse 15, "Shall My presence go with thee, and shall I lead thee to rest?" as much as to say, How can My presence go with thee after this rejection of Me?

**19 goodness.** The glory could not have been endured; *grace* comes first, *glory* is reserved for the future.

**I will proclaim the name.** This is done in 34:5-7.

**34. 1 And.** Moses must have descended for the fifth time. See note on 19:3.

**Hew thee.** Moses makes these second tables; Jehovah made the first. See on 31:18.

**4 went up.** Moses' sixth and last ascent. See note on 19:3.

**5 proclaimed.** As promised in 33:19.

**6 GOD.** Heb. El. Ap.4.

**7 by no means clear the guilty.** Not even Christ, when our sins were imputed to Him: therefore, all now in Him are "cleared", Figure, Heb. "clearing will not velar", emphasis on "by no means".

**unto the third and fourth generation.** This refrain recurs in whole or in part in Ex. 20:5. Cp. also Num. 14:18. Deut. 5:9. Neh. 9:17. Ps. 103:8. Jer. 9:24; 30:11, &c. visiting spread over in mercy, not extended in wrath.

**8 worshipped.** This is ever the effect of the manifestation of Jehovah in grace. Cp. 2 Sam. 7:18.

**9** And he said, If now I have found grace in Thy sight, O °Lord, let °my Lord, I pray Thee, go among us; °for *it is* a stiffnecked People; and pardon our *perverseness* and our sin, and take us for Thine inheritance.

**10** And *Jehovah said*, \*Behold, I make °a covenant: before all thy People I will do marvels, such as have not been done in all the earth, nor in any nation: and all the People among which thou *art* shall see the work of the LORD: for *it is* a terrible thing that I will do with thee.

**11** Observe thou that which I command thee this day: behold, I drive out before thee the Amorite, and the Canaanite, and the Hittite, and the Perizzite, and the Hivite, and the Jebusite.

**12** Take heed to thyself, lest thou make a covenant with the inhabitants of the land whither thou goest, lest *they* be for a snare in the midst of thee:

**13** But ye shall destroy their altars, break their *sacred pillars*, and cut down their °groves:

**14** For thou shalt worship no other god: for the LORD, Whose name is Jealous, *He is* a jealous God:

**15** Lest thou make a covenant with the inhabitants of the land, and they go a whoring after their gods, and do sacrifice unto their gods, and *one* call thee, and thou eat of his sacrifice;

**16** And thou take of their daughters unto thy sons, and their daughters go a whoring after their gods, and make thy sons go a whoring after their gods.

**17** Thou shalt make thee no molten gods.

**18** The feast of unleavened bread shalt thou keep. Seven days thou shalt eat unleavened bread, *according as* I commanded thee, in the *appointed time* of the month °Abib: for in the month °Abib thou camest out from Egypt.

**19** All that openeth the matrix *is* Mine; and every firstling among thy cattle, *whether* ox or sheep, *that is* male.

**20** But the firstling of an ass thou shalt *ransom* with a lamb: and if thou *ransom him* not, then shalt thou break his neck. All the firstborn of thy sons thou shalt *ransom*. And none shall °appear before Me *empty-handed*.

**21** Six days thou shalt work, but on the seventh day thou shalt rest: in *ploughing* time and in harvest thou shalt rest.

**22** And thou shalt observe the feast of weeks, of the firstfruits of wheat harvest, and the feast of ingathering at the year's end.

**23** °Thrice in the year shall all your men children <sup>20</sup>appear before THE °Lord GOD, the God of Israel.

**24** For I will cast out the nations before thee, and enlarge thy borders: neither shall any man desire thy land, when thou shalt go up to appear before the LORD thy God thrice in the year.

**25** Thou shalt not *slay [and pour out]* the blood of My sacrifice with leaven; neither shall the sacrifice of the feast of the passover be left unto the morning.

**26** The first of the firstfruits of thy land thou shalt bring unto the house of the LORD thy God. Thou shalt not seethe a kid in his mother's milk.

**27** And the LORD said unto Moses, °Write thou these words: for after the tenor of these words I have made a covenant with thee and with Israel.

**28** And he was there with the LORD forty days and forty nights; he did neither eat bread, nor drink water. And *Jehovah* wrote upon the °tables the words of the covenant, the ten commandments.

**9 Lord...my Lord.**

Heb. *Adonai, Adonai*.

But this is one of the

134 places where

Jehovah was altered to

Adonai by the

Sopherim. Ap. 32.

**for, &c.** The moment

Jehovah speaks of grace,

Moses turns the very

charge of Jehovah, in

33:5, into a plea and

ground for His presence.

**10 a covenant.** a

covenant of marvels.

This covenant finds its

complete fulfilment in

the Apocalypse.

**13 groves.** Heb.

*asherah*. First

occurrence out of forty:

always rendered

“groves”, but denotes a

phallic image,

worshipped by

libidinous rites and

lascivious practices.

**18 Abib.** Heb. *padah*.

See note on 6:6, and

13:13.

**20 appear before Me.**

This is an alternation (in

pointing) made by the

Sopherim to soften the

Figure of the primitive

text, which was “see My

face”. See note on

23:15, and compare the

other passages where

this change is made, viz.

34:20, 23, 24. Deut.

16:16; 31:11. Ps. 11:7;

17:15; 42:2. Isa. 1:12;

38:11. In this, therefore,

there is no contradiction

of 33:20.

**23 Thrice.** = the

number of Divine

perfection. (Ap.10).

**Lord God, the God.**

Heb. the *'Adon, Jehovah*

*Elohim*. Ap. 4.

**27 Write thou.** See

note on 17:14.

**28 tables.** See on

31:18.

**29** And it came to pass, when Moses <sup>o</sup>came down from mount Sinai (with the two tables of testimony in Moses' hand, when he came down from the mount), that Moses *knew not* that the skin of his face *radiated through His having spoken to him*.

**30** And when Aaron and all the *sons* of Israel saw Moses, behold, the skin of his face *radiated*; and they were afraid to come nigh him.

**31** And Moses called unto them; and Aaron and all the rulers of the congregation returned unto him: and Moses talked with them.

**32** And afterward all the *sons* of Israel came nigh: and he *charged them with* all that the LORD had spoken with him in mount Sinai.

**33** And *till* Moses had done speaking with them, he put a vail on his face.

**34** But when Moses *went into the tent* before the LORD to speak with **Him**, <sup>o</sup>he took the vail off, until he came out. And he came out, and spake unto the *sons* of Israel *that* which he was commanded.

**35** And the *sons* of Israel saw the face of Moses, that the skin of Moses' face *radiated*: and Moses put the vail upon his face <sup>o</sup>again, until he went in to speak with **Him**.

**35** And Moses gathered all the congregation of the *sons* of Israel together, and said unto them, These *are* the words which the LORD hath commanded, that *ye* should do them.

**2** Six days shall work be done, but on the seventh day there shall be to you an holy day, a sabbath of rest to the LORD: whosoever doeth work therein shall be put to death.

**3** Ye shall kindle no fire throughout your habitations upon the sabbath day.

**4** And Moses spake unto all the congregation of the *sons* of Israel, saying, This *is* the thing which the LORD commanded, saying,

**5** Take ye from among you an *heave offering* unto the LORD: whosoever *is* of a <sup>o</sup>willing heart, let him bring it, <sup>o</sup>an offering of the LORD; gold, and silver, and brass,

**6** And blue, and purple, and scarlet, and fine linen, and goats' *hair*,

**7** And rams' skins dyed red, and badgers' skins, and shittim wood,

**8** And oil for the light, and spices for anointing oil, and for the sweet incense,

**9** And onyx stones, and stones to be set for the ephod, and for the breastplate.

**10** And every wise hearted among you shall come, and make all that the LORD hath commanded;

**11** The tabernacle, his tent, and his covering, his taches, and his boards, his bars, his pillars, and his sockets,

**12** The ark, and the staves thereof, *with* the mercy seat, and the vail of the covering,

**13** The table, and his staves, and all his vessels, and the shewbread,

**14** The candlestick also for the light, and his furniture, and his lamps, with the oil for the light,

**15** And the incense altar, and his staves, and the anointing oil, and the sweet incense, and the hanging for the *entrance* at the entering in of the tabernacle,

**16** The altar of burnt offering, with his brasen grate, his staves, and all his vessels, the laver and his foot,

**17** The hangings of the court, his pillars, and their sockets, and the hanging for the *gate* of the court,

**18** The pins of the tabernacle, and the pins of the court, and their cords,

**19** The cloths of service, to do service in the holy *place*, the holy garments for Aaron the priest, and the garments of his sons, to minister in the priest's office.

**20** And all the congregation of the *sons* of Israel departed from the presence of Moses.

**29 came down.** Moses' sixth and last descent. Cp. 19:3.

**radiated.** i.e. reflected as a mirror the Divine glory, see 2 Cor. 3:7; and cp. 1 Cor. 15:41. Rev. 18:1. Matt. 17:2. Acts 6:15. The Vulg. mistook the Heb. word *karan* = to radiate, for *keren*, a beam or horn of light (see Heb. 3:4 and note on the subscription to Ps. 21). Hence the traditional paintings of Moses with two horns. **through His having, &c.** This interprets 1 John 3:2. Cp. Matt. 17:2, and the "till" of v. 33, and the "until" of v. 35.

**34 he took the vail off.** And, when Israel turns thus to Jehovah, He will take the vail from their heart, as Moses did from his face, 2 Cor. 3:16. We, now, are "not as Moses", v. 13.

**35 again.** So 2 Cor. 3:13. Greek= kept putting a vail on his face" (imperfect tense). They could not see "the end of the Law", which is Christ. Rom. 10:4.

**35. 1-3** Before the work commences, they are reminded of the commandant as to the six days and the seventh, even the making of the Tabernacle.

**5 willing heart.** Note the "willing" hearted, 35:5, 22, 29; the "wise" hearted, 35:10, 25, 35; 36:1, 2, 8; and the "stirred" heart, 35:21, 26; 36:2.



**21** And *they brought in*, every one whose <sup>o</sup>heart stirred him up, and every one whom his spirit made willing, *and they brought the heave offering of Jehovah* to the work of the *tent* of the congregation, and for all **H**is service, and for the holy garments.

**22** And *they brought in*, both men and women, as many as were <sup>5</sup>willing hearted, *and brought bracelets, and earrings, and rings, and tablets, all jewels of gold: and every one that offered wave offering* an offering of gold unto the LORD.

**23** And every man, with whom was found blue, and purple, and scarlet, and fine <sup>o</sup>linen, and goats' *hair*, and red skins of rams, and badgers' skins, brought *them*.

**24** Every one that did *heave a heave offering* of silver and brass brought the LORD's offering: and every man, with whom was found shittim wood for any work of the service, brought *it*.

**25** And all the <sup>o</sup>women that were wise hearted did spin with their hands, and brought that which they had spun, *both* of blue, and of purple, *and* of scarlet, and of fine linen.

**26** And all the women whose heart stirred them up in wisdom spun goats' *hair*.

**27** And the rulers brought onyx stones, and stones to be set, for the ephod, and for the breastplate;

**28** And spice, and oil for the light, and for the anointing oil, and for the sweet incense.

**29** The *sons* of Israel brought a willing offering unto the LORD, every man and woman, whose heart made them willing to bring for all manner of work, which the LORD had commanded to be made by the hand of Moses.

**30** And Moses said unto the *sons* of Israel, See, the LORD hath <sup>o</sup>called by name Bezaleel the son of Uri, the son of Hur, of the tribe of Judah;

**31** And **He** hath filled him with the <sup>o</sup>spirit of *Elohim the Creator*, in wisdom, in understanding, and in knowledge, and in all manner of workmanship;

**32** <sup>o</sup>And to devise curious works, to work in gold, and in silver, and in brass,

**33** And in the cutting of stones, to set *them*, and in carving of wood, to make any manner of *skillful work*.

**34** And **He** hath put in his heart that he may teach, *both* he, and Aholiab, the son of Ahisamach, of the tribe of Dan.

**21 heart stirred.** See note on v. 5.

**23 linen.** Egypt noted for it. The thread was dyed before being woven.

**25 women.** In Egypt the women did the dyeing and spinning; the men did the weaving and embroidering.

**30 called by name.** Cp. 31:2. This, in Exodus, the book of names. See note on 1:1.

**31 spirit.** Heb. *ruach*. Cp. 31:2, 3.

**32 And.** This "and" is omitted in the Sept.

**35** Them hath **He** filled with wisdom of heart, to *work in all* manner of work, of the engraver, and of the cunning workman, and of the embroiderer, in blue, and in purple, *and in scarlet*, and in fine linen, and of the weaver, *even* of them that do any work, and of those that devise *skillful work*.

**36** Then wrought Bezaleel and Aholiab, and every wise hearted man, in whom the LORD put wisdom and understanding to know how to work all manner of work for the service of the sanctuary, according to all that the LORD had commanded.

**2** And Moses called Bezaleel and Aholiab, and every wise hearted man, in whose heart the LORD had put wisdom, *even* every one whose heart stirred him up to come unto the work to do *it*:

**3** And they received of Moses all the *heave offering*, which the *sons* of Israel had brought for the work of the service of the sanctuary, to make *it withal*. And they brought yet unto him free offerings every morning.

**4** And all the wise men, that wrought all the work of the sanctuary, came every man from his work which they made;

**5** And they spake unto Moses, saying, The People bring much more than enough for the service of the work, which the LORD commanded to make.

**6** And Moses gave commandment, and they caused it to be proclaimed throughout the camp, saying, Let neither man nor woman make any more work for the *heave offering* of the sanctuary. So the People were restrained from bringing.

**7** For the stuff they had was sufficient for all the work to make *it*, and too much.

**8** And every wise hearted man among them that wrought the work of the tabernacle made ten curtains of fine twined linen, and blue, and purple, and scarlet: *with* cherubims of *skillful work* made he them.

**9** The length of one curtain *was* twenty and eight <sup>o</sup>cubits, and the breadth of one curtain four <sup>o</sup>cubits: the curtains *were* all of one size.

**10** And he coupled the five curtains one unto another: and *the other* five curtains he coupled one unto another.

**11** And he made loops of blue on the edge of one curtain from the selvedge in the coupling: likewise he made in the uttermost *edge* of *another* curtain, in the coupling of the second.

**12** Fifty loops made he in one curtain, and fifty loops made he in the edge of the curtain which *was* in the coupling of the second: the loops held one *curtain* to another.

**13** And he made fifty *pins* of gold, and coupled the curtains one unto another with the taches: so it became one *habitation*.

**14** And he made curtains of goats' *hair* for the tent over the *habitation*: eleven curtains he made them.

**15** The length of one curtain *was* thirty cubits, and four cubits *was* the breadth of one curtain: the eleven curtains *were* of one size.

**16** And he coupled five curtains by themselves, and six curtains by themselves.

**17** And he made fifty loops upon the uttermost edge of the curtain in the coupling, and fifty loops made he upon the edge of the curtain which coupleth the second.

**18** And he made fifty <sup>13</sup>*pins* of brass to couple the tent together, that it might be one.

**19** And he made a covering for the tent of rams' skins dyed red, and a covering of badgers' skins above *that*.

**20** And he made boards for the *habitation* of shittim wood, standing up.

**21** The length of a board *was* ten cubits, and the breadth of a board one cubit and a half.

**22** One board had two tenons, equally distant one from another: thus did he make for all the boards of the *habitation*.

**23** And he made boards for the *habitation*; twenty boards for the south *quarter* southward:

**24** And forty sockets of silver he made under the twenty boards; two sockets under one board for his two tenons, and two sockets under another board for his two tenons.

**25** And for the other *corresponding side* of the *habitation*, which is toward the north corner, he made twenty boards,

**26** And their forty sockets of silver; two sockets under one board, and two sockets under another board.

**27** And for the *hinder side* of the *habitation* westward he made six boards.

**28** And two boards made he for the corners of the *habitation* in the two *hinder sides*.

**29** And they were coupled beneath, and coupled together *upon* the head thereof, to one ring: thus he did to both of them in both the corners.

**30** And there were eight boards; and their sockets *were* sixteen sockets of silver, under every board two sockets.

**31** And he made bars of shittim wood; five for the boards of the one *corresponding side* of the *habitation*,

**32** And five bars for the boards of the other *corresponding side* of the *habitation*, and five bars for the boards of the *habitation* for the *hinder sides* westward.

**33** And he made the middle bar to shoot through the boards from the one end to the other.

**34** And he overlaid the boards with gold, and made their rings of gold *to be receptacles* for the bars, and overlaid the bars with gold.

**35** And he made a vail of blue, and purple, and scarlet, and fine twined linen: *with* cherubims made he *it* of *skillful work*.

**36** And he made thereunto four pillars of shittim wood, and overlaid them with gold: their hooks *were* of gold; and he cast for them four sockets of silver.

**37** And he made an hanging for the *tent entrance* of blue, and purple, and scarlet, and fine twined linen, of needlework;

**38** And the five pillars of it with their hooks: and he overlaid their chapiters and their *connecting rods* with gold: but their five sockets *were* of brass.

**37** And Bezaleel made the ark of *acacia* wood: two cubits and a half *was* the length of it, and a cubit and a half the breadth of it, and a cubit and a half the height of it:

**2** And he overlaid it with pure gold within and without, and made a *rim* of gold to it round about.

**3** And he cast for it four rings of gold, *to be set* by the four corners of it; even two rings upon the one *rib* of it, and two rings upon the other *rib* of it.

**4** And he made staves of shittim wood, and overlaid them with gold.

**5** And he put the staves into the rings by the <sup>3</sup>sides of the ark, to bear the ark.

**6** And he made the mercy seat [*propitiatory*] of pure gold: two cubits and a half *was* the length thereof, and one cubit and a half the breadth thereof.

**7** And he made two cherubims of gold, beaten out of one piece made he them, on the two ends of the mercy seat;

**8** One cherub *out of* the end on this side, and another cherub *out of* the *other* end on that side: out of the mercy seat made he the cherubims on the two ends thereof.

**9** And the cherubims spread out *their* wings on high, and covered with their wings over the <sup>6</sup>mercy seat, with their faces one to another; *even* to the mercy seatward were the faces of the cherubims.

**10** And he made the table of shittim wood: two cubits was the length thereof, and a cubit the breadth thereof, and a cubit and a half the height thereof:

**11** And he overlaid *it* with pure gold, and made thereunto a crown of gold round about.

**12** Also he made thereunto a border of an handbreadth round about; and made a *rim* of gold for the border thereof round about.

**13** And he cast for it four rings of gold, and put the rings upon the four corners that *were* in the four feet thereof.

**14** Over against the border were the rings, the *receptacles* for the staves to bear the table.

**15** And he made the staves of shittim wood, and overlaid them with gold, to bear the table.

**16** And he made the vessels which *were* upon the table, his dishes, and his *pans*, and his bowls, and his *bowls to pour* withal, of pure gold.

**17** And he made the candlestick of pure gold: of beaten work made he the candlestick; his shaft, and his branch, his bowls, his knops, and his flowers, were of the same:

**18** And six branches going out of the sides thereof; three branches of the candlestick out of the one side thereof, and three branches of the candlestick out of the other side thereof:

**19** Three bowls made after the fashion of almonds in one branch, a *knob* and a flower; and three bowls made like almonds in another branch, a *knob* and a flower: so throughout the six branches going out of the candlestick.

**20** And in the candlestick *were* four bowls made like almonds, his knops, and his flowers:

**21** And a *knob* under two branches of the same, and a knop under two branches of the same, and a knop under two branches of the same, according to the six branches going out of it.

**22** Their *knobs* and their branches were of the same: all of it *was* one beaten work of pure gold.

**23** And he made his seven lamps, and his snuffers, and his snuffdishes, of pure gold.

**24** Of a talent of pure gold made he *it*, and all the vessels thereof.

**25** And he made the incense altar of shittim wood: the length of it *was* a cubit, and the breadth of it a cubit; *it was* foursquare; and two cubits *was* the height of it; the horns thereof were of the same.

**26** And he overlaid *it* with pure gold, *both* the top of it, and the *walls* thereof round about, and the horns of it: also he made unto it a *rim* of gold round about.

**27** And he made two rings of gold for it under the crown thereof, by the two corners of it, upon the two *opposite sides* thereof, to be places for the staves to bear *it* withal.

**28** And he made the staves of shittim wood, and overlaid them with gold.

**29** And he made the holy anointing oil, and the pure incense of sweet spices, according to the work of the apothecary.

**38** And he made the altar of burnt offering of shittim wood: five cubits *was* the length thereof, and five cubits the breadth thereof; *it was* foursquare; and three cubits the height thereof.

**2** And he made the horns thereof on the four corners of it; the horns thereof were of the same: and he overlaid *it* with brass.

**3** And he made all the vessels of the altar, the pots, and the shovels, and the basons, and the fleshhooks, and the firepans: all the vessels thereof made he of brass.

**4** And he made for the altar a brasen grate of network under the compass thereof beneath unto the midst of it.

**5** And he cast four rings for the four ends of the grate of brass, to be places for the staves.

**6** And he made the staves of shittim wood, and overlaid them with brass.

**7** And he put the staves into the rings on the sides of the altar, to bear *it* withal; he made the altar hollow with boards.

**8** And he made the laver of brass, and the foot of it of brass, of the *mirrors* of the women *worshipping according to Egyptian practice*, which assembled at the *entrance* of the *tent* of the congregation.

**9** And he made the court: on the south *region* southward the hangings of the court *were of* fine twined linen, an hundred cubits:

**10** Their pillars *were* twenty, and their brasen sockets twenty; the hooks of the pillars and their *connecting rods* *were of* silver.

**11** And for the north *region* *the hangings were* an hundred cubits, their pillars *were* twenty, and their sockets of brass twenty; the hooks of the pillars and their *connecting rods* *of* silver.

**12** And for the west *regions* *were* hangings of fifty cubits, their pillars ten, and their sockets ten; the hooks of the pillars and their *connecting rods* *of* silver.

**13** And for the east *region* eastward fifty cubits.

**14** The hangings of the one *shoulder of the gate* *were* fifteen cubits; their pillars three, and their sockets three.

**15** And for the other *shoulder* of the court gate, on this hand and that hand, *were* hangings of fifteen cubits; their pillars three, and their sockets three.

**16** All the hangings of the court round about *were of* <sup>o</sup>fine twined linen.

**17** And the sockets for the pillars *were of* brass; the hooks of the pillars and their *connecting rods* *of* silver; and the overlaying of their chapters *of* silver; and all the pillars of the court *were* filleted with silver.

**18** And the hanging for the gate of the court *was* needlework, *of* blue, and purple, and scarlet, and fine twined linen: and twenty cubits *was* the length, and the height in the breadth *was* five cubits, answerable to the hangings of the court.

**19** And their pillars *were* four, and their sockets *of* brass four; their hooks *of* silver, and the overlaying of their chapters and their *connecting rods* *of* silver.

**20** And all the pins of the tabernacle, and of the court round about, *were of* brass.

**21** This is the sum of the tabernacle, even of the tabernacle of testimony, as it was *accounted*, according to the commandment of Moses, *for* the service of the Levites, by the hand of Ithamar, son to Aaron the priest.

**22** And Bezaleel the son of Uri, the son of Hur, of the tribe of Judah, made all that the LORD commanded Moses.

**23** And with him *was* Aholiab, son of Ahisamach, of the tribe of Dan, an engraver, and a *skillful workman*, and an embroiderer in blue, and in purple, and in scarlet, and fine linen.

**16** *fine twined linen*. See note on 35:23.

**25** *them that were numbered*. The sanctuary was thus made (in part) out of the redemption money.

**39. 1** *holy*. See note on 3:5.

*according as*. Note this in each of the seven-fold repetition of the word “*according as* the Lord commanded Moses” in this record of the completion of the work: and again in the work of the setting up of the tabernacle, ch. 40. Thus in 39:1, 5, 7, 21, 26, 29, and 31; and in 40:19, 21, 23, 25, 27, 29, and 32, the former is followed by the blessing of Moses, and the latter by the blessing of Jehovah.

**2** *ephod*. See note on 28:6.

**24** All the gold that was occupied for the work in all the work of the holy *place*, even the gold of the *wave offering*, was twenty and nine talents, and seven hundred and thirty shekels, after the shekel of the sanctuary.

**25** And the silver of <sup>o</sup>them that were numbered of the congregation *was* an hundred talents, and a thousand seven hundred and threescore and fifteen shekels, after the shekel of the sanctuary:

**26** A bekah for every *poll*, *that is*, half a shekel, after the shekel of the sanctuary, for every one that went to be numbered, from twenty years old and upward, for six hundred thousand and three thousand and five hundred and fifty *men*.

**27** And of the hundred talents of silver were cast the sockets of the sanctuary, and the sockets of the vail; an hundred sockets of the hundred talents, a talent for a socket.

**28** And of the thousand seven hundred seventy and five *shekels* he made hooks for the pillars, and overlaid their *capitals*, and united them with *connecting rods*.

**29** And the brass of the offering *was* seventy talents, and two thousand and four hundred shekels.

**30** And therewith he made the sockets to the *entrance* of the *tent* of the congregation, and the brasen altar, and the brasen grate for it, and all the vessels of the altar,

**31** And the sockets of the court round about, and the sockets of the court gate, and all the pins of the tabernacle, and all the pins of the court round about.

**39** And of the blue, and purple, and scarlet, they made cloths of service, to do service in the <sup>o</sup>holy *place*, and made the holy garments for Aaron; *according as* the LORD commanded Moses.

**2** And he made the <sup>o</sup>ephod *of* gold, blue, and purple, and scarlet, and fine twined linen.

**3** And they did beat the gold into thin plates, and cut *it into threads*, to work *it* in the blue, and in the purple, and in the scarlet, and in the fine linen, *with skillful work*.

**4** They made shoulder pieces for it, to couple *it* together: by the two edges was it coupled together.

**5** And the curious girdle of his ephod, that *was* upon it, *it was* of the same, according to the work thereof; *of* gold, blue, and purple, and scarlet, and fine twined linen; <sup>1</sup>*according as* the LORD commanded Moses.

**6** And they wrought onyx stones inclosed in ouches of gold, graven, as signets are graven, with the names of the *sons* of Israel.

**7** And he put them on the shoulders of the ephod, *that they should be* stones for a memorial to the *sons* of Israel; <sup>1</sup>*according as* the LORD commanded Moses.

**8** And he made the <sup>o</sup>breastplate of *work of a skillful deviser*, like the work of the ephod; *of* gold, blue, and purple, and scarlet, and fine twined linen.

**9** It was foursquare; they made the breastplate double: a span was the length thereof, and a span the breadth thereof, *being* doubled.

**10** And they set in it four rows of stones: *the first row was* a sardius, a topaz, and a carbuncle: *this was* the first row.

**11** And the second row, an emerald, a sapphire, and a diamond.

**12** And the third row, a figure, an agate, and an amethyst.

**13** And the fourth row, a beryl, an onyx, and a jasper: *they were* inclosed in ouches of gold in their inclosings.

**14** And the stones *were* according to the names of the *sons* of Israel, twelve, according to their names, *like* the engravings of a signet, every *man* with his name, according to the <sup>o</sup>twelve tribes.

**15** And they made upon the breastplate chains at the ends, *of* wreathen work *of* pure gold.

**16** And they made two ouches *of* gold, and two gold rings; and put the two rings in the two ends of the breastplate.

**17** And they put the two wreathen chains of gold in the two rings on the ends of the breastplate.

**18** And the two ends of the two wreathen chains they fastened in the two ouches, and put them on the shoulder pieces of the ephod, before it.

**19** And they made two rings of gold, and put *them* on the two ends of the breastplate, upon the border of it, which *was* on the side of the ephod inward.

**8 breastplate.** See 28:15-21. Always used of the Aaronic breastplate except Lev. 8:8.

**14 twelve tribes.** The names according to the tribes. On the shoulders according to their births. See Ap. 45.

**24 pomegranates.** See note on Num. 13:25.

**32 tabernacle.** Heb. *mishkan*, habitation (Ap.40).

**20** And they made two *other* golden rings, and put them on the two *shoulders* of the ephod underneath, toward the forepart of it, over against the *other* coupling thereof, above the curious girdle of the ephod.

**21** And they did bind the breastplate by his rings unto the rings of the ephod with a lace of blue, that it might be above the curious girdle of the ephod, and that the breastplate might not be loosed from the ephod; <sup>1</sup>*according as* the LORD commanded Moses.

**22** And he made the robe of the ephod *of* woven work, all *of* blue.

**23** And *there was* an hole in the midst of the robe, as the hole of an *coat of mail* [*neck defence*], *with* a band round about the hole, that it should not rend.

**24** And they made upon the hems of the robe <sup>o</sup>pomegranates *of* blue, and purple, and scarlet, *and fine twined linen*.

**25** And they made bells *of* pure gold, and put the bells between the pomegranates upon the hem of the robe, round about between the pomegranates;

**26** A bell and a pomegranate, a bell and a pomegranate, round about the hem of the robe to minister *in*; *according as* the LORD commanded Moses.

**27** And they made <sup>o</sup>coats *of* fine linen *of* woven work for Aaron, and for his sons,

**28** And a *turban* *of* fine linen, and *turban ornaments* *of* fine linen, and linen breeches *of* fine twined linen,

**29** And a girdle *of* fine twined linen, and blue, and purple, and scarlet, *of* needlework; *according as* the LORD commanded Moses.

**30** And they made the plate of the holy crown *of* pure gold, and <sup>o</sup>wrote upon it a writing, *like to* the engravings of a signet, HOLINESS TO THE LORD.

**31** And they tied unto it a lace of blue, to fasten *it* on high upon the *turban*; *according as* the LORD commanded Moses.

**32** Thus was all the work of the <sup>o</sup>tabernacle of the tent of the congregation finished: *thus did the sons of Israel, according* to all that the LORD commanded Moses, so did they.

**33** °And they brought the <sup>32</sup>tabernacle unto Moses, the tent, and all his furniture, his *pins*, his boards, his bars, and his pillars, and his sockets,

**34** And the covering of rams' skins dyed red, and the covering of badgers' skins, and the vail of the covering,

**35** *And the Ark* of the testimony, and the staves thereof, and the °mercy seat,

**36** *And the table, and all* the vessels thereof, and the shewbread,

**37** *And the pure* candlestick, *and the lamps* thereof, *even with* the lamps to be set in order, and all the vessels thereof, and the oil for light,

**38** And the golden altar, and the anointing oil, and the sweet incense, and the hanging for the *tent entrance*,

**39** *And the* brasen altar, and his grate of brass, *and his* staves, and all his vessels, the laver and his foot,

**40** *And the* hangings of the court, *and his* pillars, and his sockets, and the hanging for the court gate, *and his* cords, and his pins, and all the *furniture* of the service of the <sup>32</sup>tabernacle, for the tent of the congregation,

**41** *And the* cloths of service to do service in the holy *place*, and the holy garments for Aaron the priest, and his sons' garments, to minister in the priest's office.

**42** According to all that the LORD commanded Moses, so the *sons* of Israel made all the work.

**43** And Moses did look upon all the work, and, behold, they have done *it* <sup>1</sup>*according as* the LORD had commanded, even so had they done it: and Moses blessed them.

**40** And *Jehovah spake* unto Moses, saying,

**2** On °the first day of the °first month shalt thou set up the °tabernacle [*habitation*] of the tent of the congregation.

**3** And thou shalt put therein the °ark of the testimony, and *screen* the *ark and the mercy seat* with the vail.

**4** And thou shalt bring in the table, and °set in order the things that are to be set in order upon it; and thou shalt bring in the candlestick, and *mount* the lamps thereof.

**5** And thou shalt set the altar of gold for the incense before the ark of the testimony, and put the hanging of the *entrance* to the <sup>2</sup>*habitation*.

**6** And thou shalt set the altar of the burnt offering before the *entrance* of the <sup>2</sup>*habitation* of the tent of the congregation.

**7** And thou shalt set the laver between the tent of the congregation and the altar, and shalt put water therein.

**8** And thou shalt set up the court round about, and hang up the hanging at the court gate.

**9** And thou shalt take the anointing oil, and °anoint the <sup>2</sup>*habitation*, and all that *is* therein, and shalt °hallow it, and all the vessels thereof: and it shall be °holy.

**10** And thou shalt anoint the altar of the burnt offering, and all his vessels, and sanctify the altar: and it shall be an altar °most holy.

**11** And thou shalt anoint the laver and his *base*, and sanctify *it*.

**12** And thou shalt bring Aaron and his sons unto the *entrance* of the *tent* of the congregation, and *bathe* them *in* water.

**13** And thou shalt put upon Aaron the holy garments, and °anoint him, and sanctify him; that he may minister unto **Me** in the priest's office.

**14** And thou shalt bring his sons, and °clothe them with coats:

**33** *And.* Note the Fig. *Polysyndeton* (Ap.6) in vv. 33-41 emphasizing each separate detail, and impressing the fact that nothing was omitted. Thirty-six "ands" in nine verses.

**40.2** *the first day of the first month.* Six events in Scripture on this day. Note on Gen. 8:13... [(1) The drying up of the waters (Gen. 8:13); (2) The setting up of the Tabernacle by Moses (Ex. 40:2); (3) The sanctification of cleansed-up Temple by Hezekiah (2 Chron. 29:17); (4) The going up of Ezra (7:9); (5) The giving up of strange wives (Ezra 10:17); (6) The offering up of a bullock in Ezekiel's future Temple (Ezek. 45:18).]

**first month.** On the fourteenth day the first Passover was kept (Num. 9:1-3). On the *first* day of the *second* month they were numbered (Num. 1:1, 2); (50 days between Ex. 40:17 and Num. 10:11). In the interval comes the book of Leviticus, and Num. chaps. 1:1-10:10. On the twentieth day of the second month the Tabernacle was taken down, and the journey began from Sinai to Canaan (Num. 10:11).

**tabernacle.** = habitation. Heb. *mishkan*, Ap.40.

**3 ark.** See note on Ex. 25:22.

**4 set in order.** i.e. the two piles, six loaves in each pile, answering to the stones on the shoulders of the High Priest. There was a golden dish at the bottom of each, and another reversed on the top, with a golden bowl of frankincense on the top. Cp. 25:23-30.

**15** And thou shalt anoint them, *according as* thou didst anoint their father, that they may minister unto **Me** in the priest's office: for their anointing shall surely be an everlasting priesthood throughout their generations.

**16** Thus did Moses: according to all that the LORD commanded him, so did he.

**17** And it came to pass in the first month in the second year, on the first *day* of the month, *that* the **habitation** was reared up.

**18** And Moses reared up the <sup>2</sup>**habitation**, and fastened his sockets, and set up the boards thereof, and put in the bars thereof, and reared up his pillars.

**19** And he spread abroad the tent over the <sup>2</sup>**habitation**, and put the covering of the tent above upon it; *according as* the LORD commanded Moses.

**20** And he took and put the testimony into the ark, and set the staves on the ark, and put the <sup>o</sup>mercy seat above upon the ark:

**21** And he brought the ark into the <sup>2</sup>**habitation**, and set up the vail of the covering, and covered the ark of the testimony; *according as* the LORD commanded Moses.

**22** And he put the table in the tent of the congregation, upon the *opposite side* of the <sup>2</sup>**habitation** northward, without the vail.

**23** And he set the bread in order upon it before the LORD; *according as* the LORD had commanded Moses.

**24** And he put the candlestick in the tent of the congregation, over against the table, on the side of the tabernacle southward.

**25** And he lighted the lamps before the LORD; as the LORD commanded Moses.

**26** And he put the golden altar in the tent of the congregation before the vail:

**27** And he burnt sweet incense thereon; *according as* the LORD commanded Moses.

**28** And he set up the hanging *at* the *entrance* of the <sup>2</sup>**habitation**.

**29** And he put the altar of <sup>o</sup>burnt offering *by* the *entrance* of the <sup>2</sup>**habitation** of the tent of the congregation, and offered upon it the <sup>o</sup>burnt offering and the meat offering; *according as* the LORD commanded Moses.

**30** And he set the laver between the tent of the congregation and the altar, and put water there, to wash *withal*.

**19** *according as*. See note on 39:1, and note the seven occurrences of the expression "*according as* Jehovah commanded Moses" in this chapter as in chapter 39.

**31** *washed*. The ceremonial cleansings or "baptisms" (Heb. 6:2), always performed by the persons themselves.

**36** *when the cloud, &c.* This continued till Moses' death, when the ark (which till then was carried in the midst of the host) took its place and went "before them". See Josh. 3:3-6, 11.

*journeyings*. Lit settings forward.

**38** *house of Israel*. See note on 16:31.

**31** And Moses and Aaron and his sons <sup>o</sup>washed their hands and their feet thereat:

**32** When they went into the tent of the congregation, and when they came near unto the altar, they washed; *according as* the LORD commanded Moses.

**33** And he reared up the court round about the <sup>2</sup>**habitation** and the altar, and set up the hanging of the court gate. So Moses finished *all the work*.

**34** Then a cloud covered the tent of the congregation, and the glory of the LORD filled the tabernacle.

**35** And Moses was not able to enter into the tent of the congregation, because the cloud abode thereon, and the glory of the LORD filled the <sup>2</sup>**habitation**.

**36** And <sup>o</sup>when the cloud was taken up from over the <sup>2</sup>**habitation**, the *sons* of Israel went onward in all their *journeyings*:

**37** But if the cloud were not taken up, then they journeyed not till the day that it was taken up.

**38** For the cloud of the LORD *was* upon the tabernacle by day, and fire was *in the cloud* by night, in the sight of all the <sup>o</sup>house of Israel, throughout all their *journeyings*.