

mourning by the Egyptians was 70 days. This must be understood as a formal ceremony.

Verses 4-6. When the proper time had come Joseph asked for and was granted leave of Pharaoh to go and bury his father according to his dying request.

Verses 7-9. The respect entertained in Egypt for Joseph is indicated by the fact that many of them accompanied him on the burying mission and made mourning for him.

Verses 10, 11. The exercises must have been impressive for it produced remarks from the Canaanites who witnessed them.

Verses 12, 13. The record states that Jacob's sons did for him as requested and buried him in the cave previously selected as his burial place.

Verse 14. There will be no AWOL charged against Joseph and his brethren. When the burial of their father was completed they returned to Egypt, the place of their sojourn.

Verses 15-18. This passage shows that Jacob had spoken to his sons about the affair of Joseph and predicted the possibility of his taking vengeance on them after his death. They now confess this to him and plead for forgiveness. This caused Joseph to weep. Doubtless it was for sympathy toward them in their distressed frame of mind.

Verses 19-21. But Joseph assures them again that no evil will be done them. And again he makes the statement which we should not overlook, that God meant the affair to turn out for good even though they had thought to do him evil. Then he comforted them and spake kindly to them. He also promised to nourish them in the land of their sojourn.

Verse 22. This is another of the chronological passages and marks the age of Joseph. However, his death is a few verses below.

Verse 23. The joy of seeing one's grandchildren can be appreciated only by those who have experienced it. This joy came to Joseph regarding both his sons.

Verses 24, 25. The death of Joseph is now approaching as he is aware. He states the fact to his brethren and predicts that God will finally visit them in this land and take them out of it as promised to Abraham. And so confident is he that such happy event

will occur that he makes them take an oath that when that time comes they will take his remains with them.

Verse 26. After this Joseph died at the age of 110 years. They embalmed him and put his body in a coffin in Egypt. Here he will remain until Moses leads the Children of Israel out from Egyptian bondage.

EXODUS 1

Verses 1-4. *Children of Israel.* In this place this term is to be understood as referring to the sons of Jacob directly and not to his descendants generally as is often done. And it will be observed that just eleven of the sons are named here since Joseph was already in Egypt and thus did not come "with" his father. This idea will be mentioned in a verse below. The name "Israel" is explained in Gen. 42: 28.

Verse 5. *Loins.* For an explanation of this word as here used see notes of Gen. 35:11 and 46: 26. *Seventy souls.* On this account of the number that came into Egypt see again the notes at Gen. 46: 26, 27.

Verse 6. This verse should be thought of as belonging in thought and date at the conclusion of the book of Genesis, since the death of Joseph is recorded at that place. Only, the additional fact is recorded here of the death of *all that generation*. Here the last word is from *dwn* and defined by Strong "properly, a revolution of time, i. e. an age or generation; also a dwelling." The meaning is that all the people were dead who lived in the time of Joseph. This would give us the idea that no one was living who had been acquainted with Joseph and what he meant to the nation. Of course we must now bear in mind that several hundred years will pass before the events next to be recorded.

Verse 7. This verse shows the fulfillment of God's promises as recorded in Gen. 12: 2; 13: 16; 22: 17.

Verse 8. *Knew not Joseph.* The first of these words is from *YADA* and defined "A primitive root; to know (properly, to ascertain by seeing); used in a great variety of senses, figuratively, euphemically, and inferentially, (including observation, care, recognition; and causation, designation, punishment,)" — Strong. The word is rendered "acknowledge" 5 times, "regard" once, "familiar friend" once. In the place now being considered it means that the people, and

especially the man who was king of Egypt now did not have a friendly attitude toward the history of Joseph and did not recognize nor acknowledge the true worth of what he had been to Egypt.

Verses 9, 10. The motive of the king of Egypt is very evident here. Seeing the increase in numbers of the children of Israel he figured that in the event of war they would take advantage of the situation and escape. Of course we are to understand that they had been serving the Egyptians for some time which was also in fulfillment of the prediction of God to Abraham in Gen. 15: 13. But the severity of that service became worse upon the change of attitude as described in this paragraph. This is what the king meant by his decision to "deal wisely" with them. That "wisdom" will be described in the following paragraphs.

Verse 11. There was an enforced labor put upon the Israelites which was in the nature of a labor tax. Not as one would work for another willingly in order to obtain some desired wage, but a labor performed as under the watchful eye and constraint of a hard foreman. And this agrees with the thought of the cities mentioned in this verse. The common text says "treasure" cities. This is from a word that means a magazine or store house or city. So that as a store place is for goods not needed at the present, we can see that the Israelites were not only required to produce things wanted for immediate use by their masters, but as a matter of hoarding. And the extreme rigor of their productive and enforced labor is seen in the fact that store cities were needed to care for the surplus of their labor.

Verse 12. Again we see one of the promises or predictions fulfilled. In Gen. 15: 14 as well as in the initial promise in Gen. 12: 3 we see that if God's people were ever mistreated they would be especially cared for by their divine Master.

Verse 13. *Rigor*. This is from PEREK and defined "to break apart; fracture, i. e. severity." — Strong.

Verse 14. The class of service mentioned in this verse would not be anything to complain of were all other considerations reasonable. But the statement tells us they were made to accomplish this in bitterness and with rigor and this last named word is the same as explained in preceding paragraph.

Verse 15. *Hebrew*. These midwives were not Hebrew women but Egyptian women according to Josephus. But they are here called Hebrew midwives because they had the special assignment of that work for the Hebrew women. This is apparent also from their names which are not Hebrew in form. Also, in verse 22 it says *his* people when charging those on duty at the time of birth of the children. Furthermore, it is not likely that Pharaoh would entrust the business to the Hebrew women since he was much interested in having the babies destroyed in whom they would have a personal interest.

Verse 16. *Stools*. This refers to the birth stools that were used in those days at time of childbirth. The writer has been told by a medical man that if women used this kind of arrangement at such times many of them would be more fortunate than they are with the modern method. For the historic information on this subject see note at Genesis 30: 3. It is to be noted here that the sons were the ones commanded to be destroyed at birth. The reason for this is not hard to see. The girls would be more persons for servitude and thus a help to the Egyptians. But the boys might grow up to become soldiers in case of war in the land, and they might join with the enemy.

Verse 17. It is said here that the midwives feared God. The meaning of the word as used here is to reverence. Thus it means respectful fear, or regard for God.

Verses 18, 19. The language of the preceding paragraph indicates that the midwives did not state the truth in this paragraph for it plainly states that they saved the boys alive and it was because they feared God. The question that naturally arises here is why God would favor these women after their words of falsehood. But we will bear in mind that God has always dealt with people on the basis of their knowledge of right and wrong. These women had never been instructed in all the fine points of truth and falsehood as had God's people. And, since in this case their story was on behalf of what they believed to be a good cause and against the interests of a wicked king, they were given some consideration. They were favored on the general basis of good motive and in spite of their falsehood, not because of it. It is similar to the

case of Rahab in Joshua 2. She is said to be justified by her works and not on account of her falsehood. It was in spite of it. Of course no such principles are favored by the Lord today. A complete revelation of divine truth has been made and mankind has been given full instruction on the principles of truth and its responsibility. So that, while in the past God overlooked some irregularities in conduct, he now requires all to adhere to the right. (Acts 17: 30, 31)

Verse 20. *Therefore.* This word might lead to the impression that God dealt well with the midwives just because they had told a falsehood. This is not the case as was shown in preceding paragraph. But the word is from one of a variety of meanings and shades of uses. The most evident sense of its use here is as if the text read that "for good reasons God dealt well" etc. And not the least of those reasons is the fact that the people multiplied and thus was fulfilled the promise in Gen. 12: 2; 22: 17.

Verse 21. Because the midwives feared God. Not because they falsified, but in spite of it, he built them houses. These women being a special class of servants could appreciate having houses of their own possession similar to the arrangements often made for nurses near a hospital. And the fact that God was the one who provided them with these houses indicates that previously they had not been thus supplied.

Verse 22. The Egyptians worshiped many things both living and inanimate. And one of their chief gods was the river Nile. (Ezk. 29: 3, 9). Thus to cast the infants into the river would be like making a sacrifice to their god.

EXODUS 2

Verse 1. Levi was one of the sons of Jacob and became the head of one of the twelve tribes of Israel. This tribe had now become numerous although not numbered as were the other tribes. But sufficiently numerous that one "of the house of Levi" could marry a daughter of Levi without forming a marriage supposed to be restricted.

Verse 2. *Goodly.* This is from *rows* and Young defines it as "good of form." Stephen says he was "fair" (Acts 7: 20) and Paul says he was "proper" (Heb. 11: 23). These last mentioned two words are from *astros* and defined by Thayer "elegant of body,

comely, fair." The conclusion is that when this child was born he was seen to be one of unusual beauty as to his body and for this reason the mother hid him with the purpose of preserving him alive. We are not told why this fact was the reason for her hiding the child. We would suppose that a mother would desire to preserve her offspring regardless of appearances. Yet we do have the inspired statement on the matter which shows that his appearance had some connection with the matter. Josephus gives us further information as to this child. (2-19-3). The father of Moses had gone to God in prayer concerning the danger his people were in and had received assurances that deliverance would be provided. That, as Abraham had been blessed with a son who meant so much to him, so, through the child soon to be born to Amram and wife, great deliverance would be experienced by their people. It is reasonable then, to understand why the favorable appearance of the child Moses would suggest the idea that God would use him to fulfill the promise made to Amram in his prayer.

Verse 3. A child three months old could not be so easily concealed so it became necessary to do something about it. And in a sort of subterfuge manner the mother prepared to cast him into the river. The bulrush is a name for several varieties of growth in wet areas and is also known as papyrus. It is very porous and thus light as to weight. This would make it ideal for a vessel expected to float on water. But, as it was porous it would be necessary to counteract its absorbent qualities. This is why she daubed it with slime and pitch. Thus, with the material from papyrus for the body of the ark for lightness of weight, and the slime coating to keep out the water, she had a successful vessel for the safety of her child. Furthermore, by placing the ark in the flags or reeds, which naturally grew near the shore, the vessel would not be on the channel of the river and thus would not be in so much danger of drifting away.

Verse 4. The sister was near enough to wit (or know) what would take place, yet stood "afar off" so as not to be observed and suspected of any personal interest.

Verse 5. Nothing surprising in the act of this woman coming down to the river to bathe for it was a sacred

thing to the Egyptians and their use of it would be of a respectful motive. But this presence of hers brought about the event of her discovering an object among the flags or reeds and of course would direct her maids to bring it to her for further inspection.

Verse 6. A child of three months would be old enough to realize the presence of other people and would naturally expect some service. And also would use the only manner within his ability for making it known, so the babe wept. She had compassion on him. What person with even a fraction of humanity in her sentiment could do otherwise? Here is a babe, all alone in a bed consigned to the elements and doubtless needing some ministrations. And it expresses itself in its babyish language, and weeps. The daughter of Pharaoh has had many opportunities for seeing the Hebrews in all their various relations of life, even though they had originally been segregated in the special land of Goshen. However, a child of three months would not possess any natural features that would certainly reveal his race. Yet she recognizes him as one of the Hebrew children. This furnishes us with an illustration of what Paul said in Rom. 4: 11 where he speaks of circumcision as being a "sign." Since the descendants of Abraham still followed the ordinance received through him it furnished the sign or clue by which the child was recognized as a Hebrew.

Verse 7. Of course the suggestion of the sister was connected with the remark of the woman. But if the girl had been "afar off" enough at the first not to be seen and suspected, she could not have been near enough to have heard the conversation reported in previous verse. The necessary inference is that the activities of the maids and the mistress in bringing out the ark from the reeds justified the "curiosity" of this casual passer-by in coming up to the group. And hearing the remark of the woman that the child was one of the Hebrews, what more logical thing could be suggested than that a Hebrew nurse would be the proper kind to procure. Of course it was to be taken for granted that a woman of the social rank of a king's daughter would not think of personally nursing the foundling. So this innocent suggestion of the babe's sister was very properly made and accepted.

Verse 8. And according to the ideas set forth in preceding paragraph the expected thing occurred. The girl went to bring her mother since she would be "a nurse of the Hebrew women" as was stated in the suggestion of the sister.

Verse 9. Hired nurses were not uncommon and thus we see nothing on the surface in this transaction that is surprising. But under the surface we see the hand of God and the beginning of another epoch in the great plans of the far away future.

Verse 10. *Grew*. If a child lived normally for one day longer we would know that he "grew" as we generally use that word. Therefore we must understand it to have a more extended meaning here. It is from GADAL and defined "A primitive root; properly to twist, i. e., to be (causatively make) large (in various senses, as in body, mind, estate or honor, also in pride)."

— Strong. In connection with this definition of the lexicon it will be well to consider the expression in Heb. 11: 24, "come to years" and the one in Acts 7: 23, "full forty years." Likewise the one in verse 11 of the chapter now under consideration, "When Moses was grown." All this shows the word "grew" to carry the idea of advancement toward maturity. And it was after he had grown far enough that he did not need the services of a nurse that his mother brought him to Pharaoh's daughter. But, not that he was yet fully matured. He was still not old enough to form conclusions of his own for it says here that he became her son. While Heb. 11: 24 states that when he arrived at that age he refused to acknowledge that relationship. The name given to him is from MOSHEH and defined "drawing out (of the water), i. e. rescued." — Strong.

Verse 11. It is clear from this verse that Moses was interested in the welfare of his people the Hebrews. Not only so, but that he thought he should do something about it although God had not specifically instructed him yet to go about that. But that he had had previous reasons for thinking along this line is evident from what is stated in Acts 7: 25 which please see. As to why Moses supposed this of his brethren is explained by the vision his father had when in prayer to God and which was cited above as from Josephus Book 2, chapter 9, section 3. It will be well to quote part of this section here since it throws much

light on the whole subject. "A man whose name was Amram, one of the nobler sort of the Hebrews, was afraid for his whole nation, lest it should fail, by the want of young men to be brought up hereafter, and was very uneasy at it, his wife being then with child, and he knew not what to do. Hereupon he betook himself to prayer to God. * * * Accordingly God had mercy on him, and was moved by his supplication. He stood by him in his sleep, and exhorted him not to despair of his future favors. * * * Know therefore that I shall provide for you all in common what is for your good, and particularly for thyself what shall make thee famous; for that child, out of dread of whose nativity the Egyptians have doomed the Israelite children to destruction, shall be this child of thine, and shall be concealed from those who watch to destroy him; and when he is brought up in a surprising way, he shall deliver the Hebrews from the distress they are under from the Egyptians." Josephus was a qualified historian living in the first century of this era and had access to much material for his writings. And since his report here explains some statements of the Bible without conflicting with it we would have no good reason for doubting his authority in this matter under consideration. And it would be reasonable that Amram had imparted to his son the vision he had while in prayer and that was the basis of the interest he had in the situation. And while he supposed also that the thing was more generally known, as per statement in Acts 7: 23, yet he had miscalculated the extent of the knowledge of God's plans.

Verse 12. While Moses had reason to expect to be called into the service that his father had learned of in the vision, yet he was too eager to start the work and so took upon himself the initiative of it. He evidently realized that he was acting largely on his own authority from the conduct described in this verse. This shows why he looked both ways before he acted. A man does not do that when about to perform some deed which he feels fully authorized to do. His feeling of guilt was also indicated by the action of hiding the man in the sand.

Verse 13. The thought here to be observed is that the one who objected to the presence of Moses was the one in the wrong. This is significant. It is a common thing to have people object to doing anything about

settling a trouble if the objectors are the ones in the wrong. While those who are not conscious of fault in a matter are more ready to have the case investigated and the wrong brought to judgment.

Verse 14. Another common sentiment is here exhibited. If a peacemaker offers to act in a difficulty so as to settle it according to justice, the ones in the wrong often resent it and accuse the would-be arbitrator of being a tyrant. And in his resentment against Moses in this case the wrong doer chided him with the circumstance of the previous day. This seemed to be a surprise to Moses and revealed to him that his deed was known.

Verse 15. The previous verse says Moses feared, and this verse tells of the threat from Pharaoh. Upon this Moses became alarmed and fled from the country. It is sometimes said that a contradiction is here found of the statement in Heb. 11: 27 which says Moses forsook Egypt, not fearing the wrath of the king. But the instance Paul refers to is forty years later than the one here. Then is when God told him to take the lead and flee Egypt with the children of Israel. At that time he did not fear the king in the sense that he did not regard or respect him. But at the time we are now considering he feared in the sense of being afraid.

Verse 16. *Priest*. This is rendered in the A. V. as follows: chief ruler 2, priest 725, prince 1, principal officer 1. It is defined "KOHEN. Literally, one officiating, a priest; also (by courtesy) an acting priest (although a layman):" — Strong. "Priest, prince, minister." — Young. It should be remembered that the Patriarchal Dispensation of religion is now in force and the fathers of a family had the right to act as a priest and offer sacrifices. This will be dealt with more at length later. As to the use these daughters sought to make of this well, see the comments on Gen. 29: 1-10. By right these girls had access to use of this well as their due.

Verse 17. Unlike the case of Jacob in passage referred to in preceding paragraph, Moses had no previous interests in the situation that we are informed of. But being a man inclined to defend the ones imposed on (as per verses 12, 13 above) he came to the rescue of these daughters of the priest.

Verse 18. Evidently the services of Moses both in driving the shepherds away and also helping with the watering of the flock accounted for their unusual or unexpected return so soon. This is indicated by the mention of both services in the next verse when the daughters are answering their father's inquiry.

Verse 19. *An Egyptian.* Moses was brought up at the court of Pharaoh and of course was trained in the customs and general manners of the Egyptians. In Acts 7: 22 Stephen says he was "learned in all the wisdom of the Egyptians." So it is not to be thought strange that these girls considered him an Egyptian.

Verse 20. Their father chided them for not inviting the man to come with them. He then bids them call him so that he might eat bread. It is significant that an outstanding social custom in old times was to eat with another. It will be well for the student of the Bible to take notice of this custom as he goes on through the study of the Bible for it will be useful information when he comes to the New Testament.

Verses 21, 22. Again the practice of the father in giving his daughter in marriage is here seen. But the statement that Moses was "content to dwell with the man" would indicate that some conversation had been previously had. Also in this paragraph we have an instance of the conciseness of the Bible way of recording events. For in this short space we have the marriage and subsequent parentage of Moses and Zipporah.

Verses 23-25. The hardships of the children of Israel are growing worse and worse and the attention of God is again called to their condition. Moreover, mention is made of the covenant made with the fathers, Abraham, Isaac and Jacob. This was made prominently first in Gen. 15: 13. We will therefore soon be introduced to the preparations for fulfilling that covenant.

EXODUS 3

Verse 1. *Jethro.* This is the most familiar name of Moses' father-in-law. The others are Reuel and Raguel. *Midian.* This was the name of a son of Abraham who became the ancestor of the people called Midianites. As here used it means the land on the Arabian peninsula and largely desert. However it had grazing territory and Moses kept the flock of his father-in-

law and had the sheep in this area often. *Horeb.* This is sometimes referred to as the "mount of God." Several important things took place at and on this mount which made this term appropriate. Another name is Sinai and the two are used interchangeably much of the time. But in making the distinction the topmost point is Sinai. See chapter 19: 20.

Verse 2. *Angel.* On the presence and use of these beings see the comments on Gen. 16: 7. This bush burned but was not consumed. This is typical of Israel's afflictions in Egypt which were not able to consume them. See Deut. 4: 20.

Verses 3-5. *Holy ground.* This could not refer to the essential quality of the earth for it was the same place where Moses had been taking the sheep for pasture. Besides, inanimate substance is not spoken of as being holy in itself. But in the present instance it is holy because of the person who is present and the purpose of the appearance of the angel at this time. Any place is sacred or holy where and when holy proceeding takes place.

Verse 6. Mention is made of the father of Moses in connection with God. Then special mention is made of Abraham, Isaac and Jacob. This is found in many places in the Old Testament and thus the expression "fathers" is to be understood generally to refer to these three men. The logical explanation of it is in the fact that Abraham was the one to whom the promise of Christ was first made. Also the one first to receive the promise of a great nation. Then, Jacob was the one in whose day the fulfillment of the national promise was confirmed. (Psa. 105: 9, 10). In this way these three men comprehended a prominent epoch of the history of the blood line. Thus again, let the idea be firmly impressed on the mind that reference to the "fathers" generally means these men. *Afraid.* This is from YARE and defined "a primitive root; to fear; morally to revere; causatively, to frighten." — Strong. This word, like a corresponding word in the New Testament, has two shades of meaning. The connection then must determine which is to be used. In this case Moses would not be frightened since he has been told that he is on holy ground and hence not in any danger of harm. Therefore we conclude that he was filled with awe because of the majesty of God and felt unworthy to approach.

Verses 7, 8. *Ory.* This is from TSAQAQ and defined "a shriek." The Israelites were literally caused to shriek because of the physical hardships imposed on them by the taskmasters. This was according to the divine predictions but God has tolerated it long enough and now proposes to go about their deliverance. *Flowing.* This is from the word ZUB and used frequently in figurative sense. Its predominant meaning is that of a condition where the thing mentioned is very plentiful or even in super-abundance. The reason for such condition was that the land was especially good for pasturing on the plains and foot hills and also for fruit (and other blossoms) on the hillsides. The peoples mentioned in close of 8th verse were among the most prominent heathen ones then occupying the country.

Verses 9, 10. This is the first time that God told Moses to go to deliver the children of Israel from their bondage. Forty years prior to this he took it upon himself to interfere with the situation but got into trouble. Now when God calls upon him to go he hesitates and proposes various excuses or objections as we shall see.

Verse 11. If the reader wishes to tabulate the excuses or objections of Moses he may mark this as the first. *Who am I?* There is some logic in this objection considering the experience before. At that time the Israelite asked him who had made him a judge and ruler over him. (See 2: 14). Now the question embraces the subject of his authority, also that of the assurance of his success. That query will be answered in the following verse.

Verse 12. God first makes the positive promise that he will be with him. But he also makes a test in the form of a prophesy. *Ye shall serve God upon this mountain.* This prediction was fulfilled as seen in the latter chapters of this book. As one specific reference of its fulfillment see chapter 24: 13. A similar form of evidence was given by Jesus in Luke 21: 13. There Jesus made a prediction of something to happen to his disciples and then makes the statement cited. That means that when the thing predicted came to pass then it would constitute a testimony. Anyone might make a prediction. But not until said prediction came to pass would it prove the authority or standing of the one making it.

Verses 13, 14. *A.M.* This is from HAYAH and defined "a primitive root; to exit, i. e. be or become, come to pass (always emphatic, and not a mere copula or auxiliary);" Strong. The meaning is that God is self-existent and not created. That he thus has always been and always will be. And certainly such a Being would have the right and power to take their case into his hands.

Verse 15. Here God repeats the thought expressed before about the fathers. Thus, not only does the eternal, self-existent One address himself to them, but he is the one so closely related to them in that he is the God of our own lineal ancestors, Abraham, Isaac and Jacob. (*For*) ever. The second word is from OLAM and defined "properly, concealed, i. e. the vanishing point; generally, time out of mind (past or future), i. e. (practically) eternity; frequently adverbially. (Especially with prepositional prefix,) always." — Strong.

Verses 16-18. *Elders.* This is from ZAQEN and is defined by Strong simply as "to be old." Young defines it as "Old, age, bearded." It has been rendered in the A. V. as follows: aged 3 times, ancient 10, ancient man 1, elder 115, eldest 1, old 24, old man 19; as used in the text at hand it refers to the seniors of the nation and not to old men in the sense of officials. This class would be called forth in this case in respect for their age and experience. *Wilderness.* This is from MIDBAR and defined "a pasture (i. e. open field, whither cattle are driven); by implication a desert." — Strong. The word is rendered desert 13 times, south 1, wilderness 253. The leading thought is that of a place not inhabited and not so much of a place that is barren or unproductive. For a contrasting term against the wilderness of the wandering see chapter 16: 35. Moses demanded they be permitted to go three days journey from Egypt before attempting to sacrifice to God. This distance would afford better assurance of non-interference from the enemy.

Verse 19. *Not by a mighty hand.* The marginal reading has this "but by strong hand." This is evidently the correct rendering. We know God does not mean to declare that the king will never let them go for he finally did. But he did not until the mighty hand of God overpowered him.

Verse 20. This verse describes the

mighty hand of God referred to in preceding verse and that is to finally compel Pharaoh to release the people. The use of the word "wonders" expresses the leading principle in the word "miracle" as used generally in the Bible. Without any specific context the word "miracle" means any kind of wonder.

Verse 21. *Not go empty.* This will be fulfillment of the promise in Gen. 15: 14 that they were to "come out with great substance."

Verse 22. *Borrow.* This word has been a target for the criticism of enemies of the Bible for years past. The charge of dishonesty is made in that borrowing without any intention of repaying is dishonesty. In the ordinary sense of the word and with the usual transactions of man that would be true. But we will make a closer study of the word. It is from *SHAL* and defined "a primitive root; to inquire; by implication to request; by extension to demand." — Strong. The word is rendered in the A. V. as follows: ask 87 times, beg 1, be lent 1, borrow 6, demand 4, desire 9, and others of similar strength. Thus the word is a different one from the one commonly used when a mere temporary favor is expected. The Israelites had served the Egyptians for several centuries without proper pay and it was just that they demand these articles at this time. And since their disposition would have been to reject the just plea of the servants God influenced them to turn the articles over. Spoil. This is from *NATSAL* and means to "snatch away." Of course since the Israelites were entitled to these articles of value and demand the same, that amounted to the act of snatching them.

EXODUS 4

Verse 1. *They will not believe me.* This is the second excuse or objection that Moses made. And it is also a logical one. He could not forget how he was rejected by one of his fellow-men 40 years before when he offered his services. Now it was natural for him to doubt his reception by them. God seems to have agreed with his view of this subject as will be seen by what follows.

Verses 2-4. This rod was a walking staff and cut from the branches of a bush or tree. It had not life in it until it was cast upon the ground and God turned it into a serpent. When

Moses took it by the tail and it returned into a rod demonstrated not only that God could do such a wonder but that he would do it through the agency of Moses.

Verse 5. Mention is again made of the "fathers" and their names given. See comments at 3: 6. Here the idea is set forth that Moses is to give indication that he is not acting on his own power but on that of another. And that other is no less than the God of the fathers, hence they should believe him.

Verses 6-9. The placing of the hand into the bosom twice constituted one "sign" even as the two transactions with the rod constituted one. This is evident from the expression "two signs" in 9th verse. Then the pouring of water on the ground to be turned into blood will be considered a complete sign even without the return of the blood into water. And the reader should not confuse this turning of water into blood as one of the plagues as yet. This instance is to be for the benefit of the Israelites and not before the Egyptians, hence not one of the plagues.

Verse 10. Here is the third excuse of Moses. The marginal wording is that he is not "a man of words." When the Israelites had asked him a question as in 2: 14 there is no report of any reply. Possibly he now felt the need of being able to use speech in his contact with them. This would be especially important since he is to call upon them to follow him out of that country and in resistance against their ruler.

Verses 11, 12. The logic of the Lord's reply to Moses here is a fundamental shot not only at the complaint expressed, but is one that no unbeliever could answer. It is evident that man exists, and yet, man knows that neither he nor any other creature like him could have brought him into existence. Therefore, whoever or whatever power it was that made the man can certainly manage him. Just as the man who makes a machine should certainly know how to use it or how to repair it if needed. And this general assurance from God should have been sufficient for Moses but apparently it was not as will be seen in the following paragraph.

Verse 13. This is the fourth excuse of Moses but is general in its form, though God knows what is in his mind as next verse shows. *Wilt send,*

In the margin this is rendered "shouldst." This is evidently correct although there is no word given in the lexicon for the first word. But the speech of the Lord in following verse agrees with the margin here.

Verses 14-17. This is a very significant passage and should be carefully noted. It teaches that both Moses and Aaron were to be inspired of the Lord in their teaching and acting. Observe especially the words in 15th verse where God says he will be with *thy* mouth and *his* mouth. In view of all this we should consider any opposition to these men as rebellion against God and as questioning the truth of their words.

Verse 18. The foregoing speech seems to have convinced Moses for he now makes preparations to take up the great task. But he first speaks to his father-in-law on the subject. This shows a fine spirit in Moses. He has been obligated to him in a temporal and social way and it is fair to consult him before breaking away. Of course, had there been any opposition it would have been his duty to obey the Lord regardless, and no doubt he would. But it was proper to contact Jethro and it was favorable for he not only told him to go, but go in peace.

Verse 19. There is nothing new in this command from God for Moses to go to Egypt. But he is given the additional assurance of safety in that those who would have harmed him forty years ago are now dead.

Verse 20. This verse might give the impression that Moses' wife and children went with him to Egypt. But while he started with them and doubtless took them part of the way, yet he sent them back to his father-in-law before he entirely left the country. This is stated in chapter 18: 2.

Verses 21, 22. Here God announces to Moses that the heart of Pharaoh will be hardened. This will be considered at length later. Here the Lord speaks of Israel as his firstborn. Since this was not the first being God ever had we know it does not apply in that sense. But we do know that Israel was the first distinct people the Lord had. Besides, Strong gives as one definition of the word that of "chief" which is easy to understand as applying to this people at this time. And because of the high estimate which God placed upon this people he proposes to take care of them.

Verse 23. Here the threat that God makes will be finally carried out literally. Such will be appropriate. If Israel is God's firstborn in so important a sense, it would be fitting that the fleshly firstborn of Egypt should be sacrificed to procure the deliverance of this great people from their bondage.

Verses 24-26. This interesting circumstance has much significance. It shows, for one thing, that no man is "the indispensable man." That even as important a man as Moses will be sacrificed if the dignity of God's ordinance demands it. In Gen. 17: 14 the ordinance of circumcision is given to Abraham and so exacting is it to be that if it is neglected "that soul shall be cut off from his people." Now if an infant is the one concerning whom the neglect is committed the punishment must be administered to the adult responsible. Evidently in this case Moses has permitted his busy situation to lead him into neglect of this ordinance. Also, it is very probable that, having a foreigner for a wife, she would not be as prompt in attending to this as she should be. Hence the matter has been neglected and God will bring the one responsible, Moses, to just punishment. As angels are among the instruments which the Lord used in carrying out his plans, he would send one for the present mission. But when the matter was brought before the attention of Moses he proceeds at once to attend to it. And the mother would be the logical one to perform the act which she does. But the matter was displeasing to Zipporah as indicated by her remark to Moses. She had no personal regard for the rite of circumcision. To her it was merely a bloody performance and since her husband caused her to perform the deed she makes the accusation. But after this interruption of the story the writer resumes the former trend.

Verses 27, 28. *Wilderness*. This word is defined at 3: 18. Mount of God. See comments on this at chapter 3: 1. Also chapter 18: 5 and 1 Ki. 19: 8 where it is so called. Upon the meeting of the brothers at this mount Moses gave to Aaron the information he had received from God and the following record shows the conversation to be agreeable.

Verse 29. Note that the brothers act together here even as they do usually in the performance of the ser-

vices for the nation. The many-sided types of Christ that these brothers constituted will be evident from time to time as the Old Testament is studied. Moses was lawgiver as was Christ. Aaron was priest as was Christ. The initial mention of this here is only for purpose of suggestion. It will become more pronounced later on. *Elders*. This word is explained at 3: 16 which see. It was proper to go to these men first as being leaders in example and influence.

Verses 30, 31. Here Aaron spake the words that the Lord had spoken to Moses. This was according to verse 15, *Did the signs * * * people believed*. This is what these signs were for. Not only so, but God has never asked people to believe the words of other people claiming to be sent without furnishing them evidence. And here we are informed that belief was produced by the performing of them. This is similar to the evidence furnished mankind as to the identity of Jesus. See John 20: 30, 31. The reception which the people accord Moses and Aaron here was good. Had their conduct afterwards been according to it they would have been happier many times.

EXODUS 5

Verse 1. Having first obtained favorable reception at hands of the Israelites they are now ready to contact Pharaoh, which they do. They do not make their demand on their own behalf nor merely on the behalf of the people. But it is made in the majestic name of "Lord God of Israel." The wilderness here mentioned is the same as explained previously. *Hold a feast*. Usually this would give one the idea of some kind of sumptuous meal or banquet. But the word from which these three words are derived does not require that such meaning be included. They are from CHAGAG and defined "properly to move in a circle, i. e. (specifically) to march in a sacred procession, to observe a festival; by implication to be giddy." — Strong. The word has been rendered in the A. V. as follows: celebrate, one time, dance 1, hold a feast 1, keep 8, keep a feast 1, keep a solemn feast 1, keep holiday 1, reel to and fro 1. The thought in this verse is that they wished to go out on a solemn march of three days duration and to render due services to God enroute.

Verse 2. The various answers of Pharaoh will be noted as they appear

in the narrative. This is the first one and is a flat rejection of the plea of Moses and Aaron. In this speech he makes one statement that is true and another that is rash. It was true that he did not know the Lord as yet but is destined to learn of him before the case is settled. And the boast that he would not let Israel go will be counter-acted.

Verse 3. *Desert*. This is from the same word as "wilderness" and explained at 3: 18.

Verses 4, 5. Here the king accuses Moses and Aaron of hindering the work of the people. This is a true charge but not to the dishonor of the people. Since their God had met with them (verse 3) and promised deliverance they would naturally be encouraged to pause in their labors. But it irritated the king and he referred to the fact that the people had become numerous. This meant that stoppage of work was all the more a loss to the king.

Verse 6. *Taskmasters*. This is from NAGAS and defined "a primitive root; to drive (an animal, a workman, a debtor, an army); by implication to tax, harass, tyrannize." — Strong. *Officers*. This is from SHATAR and defined by Strong "active part of an otherwise unused root probably meaning to write; properly a scribe, i. e. (by analogy or implication) an official superintendent or magistrate." So here is the set-up. These last named men gave the official instructions and commands for the tasks and it was the duty of the taskmasters to see that they were done. And all of them were urged on by the threats of Pharaoh. See further comments at verses 10, 14, 19.

Verses 7, 8. Pharaoh had hitherto furnished the straw for the brick, but now they are required to furnish it themselves. Straw is used in brick making in countries where rainfall is very light. The brick or adobes are not burnt and the straw is put in as a binder and to resist erosion from what small amount of rain that did come. *Tale*. This is from a word that means "a fixed quantity." So that the stipulated number of bricks they had been required to make had to be kept up now the same as when the straw was furnished them.

Verse 9. *Vain* is from SHEQER and defined "an untruth; by implication a sham (often adverbially)." — Strong. The pronoun "them" means the task-

masters or officers placed over the people. The people are accused (though falsely) of making false complaints about their hardships. See verse 8 where they are accused of being idle. So in the verse at hand it means that the men over the people are to push the work onto the people and pay no attention to their pretended claim of hardship.

Verse 10. *Taskmasters of the people* * * * *officers*. See comments at verse 6, also at verses 19-21. All of these passages considered together show us that these taskmasters and officers were to work jointly to overwork the people. The taskmasters were Egyptian and the officers were Israelites. See the citation from the lexicon in verse 6 as to the comparative status of these two classes of overseers. The officers being men of the children of Israel, and being somewhat cultured men, would be thought of as being capable of more influential appeal to their own people. Then the taskmasters from the Egyptian people would be naturally prejudiced in favor of their own king and against the Israelites. And together, urged on by the threats of Pharaoh, they would harass the people.

Verses 11, 12. The king of Egypt could not have been ignorant of the fact that the grain had been gathered in and that nothing but the stubble was available to the people in the field. Notwithstanding, they are ordered to find it and still come up with the usual day's work. All of this in fulfillment of the prediction in Gen. 15 that they were to be evilly entreated.

Verse 13. Here the taskmasters are mentioned as the ones who were directly at the people to see that the demands of the officers and Pharaoh were carried out.

Verse 14. The language of this verse makes it plain that the officers were men of Israel while the taskmasters were Egyptian as shown at verses 6, 10.

Verses 15, 16. Here the officers think to appeal to Pharaoh in defense and show cause for objection to their treatment. They specify a just cause of their inability to produce the usual amount of bricks by the added task of finding their own straw. On this ground they venture the complaint that their failure is on account of his own people and not their own.

Verses 17, 18. But this did not bene-

fit them any. Instead, the king again makes the false accusation that they are idle. He accuses them of false motives of wishing to sacrifice to the Lord.

Verse 19. This verse is very clear that the officers mentioned before were men of Israel who were expected to form the demands to be made upon the laborers. *In evil case*. The last word is not in the original. The word evil is here in an expression that might aptly be expressed by the colloquialism "in bad."

Verse 20. The word "they" here refers to the officers in the previous verse. This fact, together with the conversation related in following verse confirms the conclusions expressed at verses 6, 10, 14, 19.

Verse 21. This is one of the murmurings that the children of Israel made against Moses and Aaron and which will be repeated several times. This murmuring is mentioned by Paul in 1 Cor. 10: 10. *Savour*. This is from *REYACH* and defined by Strong "odor (as if blown)" Young defines it "smell, savour, fragrance." It is rendered in the A. V. by savour 45 times, scent 2, smell 11. *Abhorred*. This is from *BAASH* and defined "a primitive root; to smell bad; figuratively, to be offensive morally."—Strong. So the whole expression could be rendered literally "hast made us smell bad (figuratively) to the Egyptians." This charge was not correct in strict sense. This bad smell was already there before the work of Moses and Aaron had begun. This bad odor was caused by the successful growth of the nation and the growing fear that the people might bring trouble on the Egyptians in case of war. And they were here trying to lay this unpleasant odor on their so-called idleness.

Verses 22, 23. Here Moses acts as mediator for the people. *Evil entreated*. The second word is not in the original but has been supplied by the King James translators. And we should not think of the word "evil" as always having a moral significance. It has been translated a number of times by the word "afflict." It is from *RAA* and the definition in the lexicon will justify this mentioned rendering. And the situation with the people would agree with such rendering for they were certainly being afflicted. And it could be said that the Lord was the one who had thus afflicted them since it was his prediction

and arrangement that it should be. And we notice here that Moses seems to be in a critical mood towards the Lord in the case. But our feeling of questioning will be less when we remember that Moses is to be a type of Christ in more than one sense. And a mediator is one of those senses. Of course a mediator must take the role of one who is interested in the wishes and comfort of the one or ones for whom he is mediator and must make his plea and complaint accordingly. This would call for a statement from Moses of the grievances of the people, and one of the main grievances just now is the fact that they have not yet been delivered.

EXODUS 6

Verse 1. *With a strong hand.* See comments on this thought at 3: 19. Of course the "strong hand" that will force Pharaoh to release the people is that of the Lord.

Verses 2, 3. In this paragraph we have four words in the A. V. applying to the Supreme Being which are *Lord, God, Almighty, Jehovah*. The first and fourth are from the same original which is *YEHOVAH* and defined by Strong "the self-existent or Eternal; Jehovah, Jewish national name of God." Let the reader specially note the last four words of this definition which will be mentioned again presently. The second word is from *ELOHYM* and its outstanding meaning is a Being worthy of worship. The third word is from *SHADAD* and defined "a primitive root; properly to be burly, i. e. (figuratively) powerful (passively impregnable); by implication to ravage." This definition is from Strong. With these critical definitions before us the passage as a whole is as follows. God imparts to Moses, the present lawgiver for God, this great meaning. That the entire proceeding is from the Being that has always been and who is of unquestioned authority. But the position of the fathers, Abraham, Isaac and Jacob in the grand scheme of the ages was such that they could not need nor fully appreciate this meaning. Instead, they were made acquainted with God as an object of divine worship and also a great powerful Being. But since the name *Jehovah* was to become specialized as the name of a national God, such name would mean little or nothing to these fathers since they had no nation-formation.

Verse 4. *Established.* The word for this is *qwm* and the simple definition that Strong gives in his lexicon for the word is "to rise." That is, to make or cause to come into existence. We generally think of the word "established" as meaning that the thing spoken of has been fulfilled, which we know is not the case here. However, the covenant was made with these fathers and God is telling Moses that the present mission on which he is sending him is to bring about the fulfillment of the covenant.

Verse 5. God has taken notice of the suffering of his people and also remembers his covenant. Therefore he is now about bringing the covenant into existence as fact.

Verse 6. As inducement for the children of Israel to listen to Moses they are to be told that God is going soon to bring them out from under their burdens imposed by the Egyptians. And that he will do so by the use of great judgments.

Verses 7, 8. *People.* This is from *AM* and defined "a people (as a congregated unit); specifically a tribe (as those of Israel); hence (collectively) troops or attendants; figuratively a flock."—Strong. This is significant. Since they are soon to become a people in this collective sense and thus form a nation, the new name *Jehovah* will be appropriate as noted at verses 2, 3. In the present paragraph the name *Lord* is used twice which is the same in the original as *Jehovah* and means a national God.

Verse 9. The awful condition of depression among the Israelites must have been extensive since it seemed to dull them against the subject of their own interest. They failed to heed the words of Moses on account of this condition. A similar situation is recorded in Luke 22: 45 where we have the apostles sleeping instead of watching. And the inspired writer tells us they were "sleeping for sorrow." So it was with the children of Israel. Their bondage was so cruel that it depressed them into ignoring the words of Moses. While they are not entirely to be excused for this attitude, yet it is not to be condemned as severely as if it came from pure indifference.

Verse 10. The form of expression seen in this verse occurs hundreds of times in the Old Testament and hence must be considered as very significant. It gives us the thought that Moses was directly connected with God in

the legislation for the children of Israel. No one doubts God's ability to speak directly to each of the people had he so wished. And, if such a thing were necessary in order to make the instructions to be binding, he certainly would have done so. All of this shows that when we read of a commandment uttered or written by Moses it is the same as if God had spoken it by his own mouth to the people. There are many people in the religious world who might be classed with the Judaizers of the days of the apostles. They teach that we should "keep the Sabbath" today. But these people do not even pretend to observe all the other requirements of the Old Testament. When confronted with this inconsistency they reply with the charge that Moses was not of such authority as to require that of us. That a distinction is to be made between the law of God and the law of Moses. That the law of Moses has indeed been nailed to the cross but that the law of God is perpetual and thus that the Sabbath commandment is still binding. If these false teachers were exposed on this point their whole fabric would be practically exposed. If the authority of Moses is the same as that of God in regard to the legislation found in the Old Testament, then this whole institution is shown to be wrong. And the fact of the multitude of instances in which the verse here considered is repeated proves beyond any doubt that no distinction can be made between God and Moses. And the Lord must have been looking forward to such false teaching when he caused this expression to be recorded in his Book so frequently. The conclusion then is that if Christians are bound to "keep the Sabbath" on the ground that God commanded it, then we are also commanded to keep all other items of the Jewish law since God also gave them to the people through the instrumentality of Moses.

Verse 11. It is to be noted that while Moses first appealed to the children of Israel in order to convert them to the idea of leaving, yet he did not attempt to lead them out by stealth. He did not wish to have them leave the country in the appearance of "escaped convicts" but to leave by the knowledge and consent of the king. So the king is to be approached and given opportunity for co-operation.

Verse 12. This verse does not contradict 4: 30, 31 because at that time the people really did believe. But at

present Moses is thinking of what is stated in verse 9 above. If the children of Israel would not be impressed by the words of Moses, when they were supposed to be already the ones to be benefited by him, then he did not think that Pharaoh would hear him. Especially when he is of "uncircumcised lips." When circumcision is used figuratively, which it certainly is here, then it has the meaning of being unfit or unconsecrated. See Lev. 19: 23 where the word is used in connection with trees and where we know it can have only a figurative meaning. Moses is still thinking of his unfitness from the standpoint of speaking ability. It was the same idea he expressed in 4: 10.

Verse 13. God does not take the complaint of Moses here seriously for he makes no reply to it. Instead, he repeats his orders by speaking to both brothers and "gave them charge unto the children of Israel." Here we see again the comments at verse 10. Also note here that the charge was unto Pharaoh. Now there is one who will question the complete authority of the demand upon Pharaoh to let Israel go, and that his refusal to do so was actual rebellion against God. And yet this demand was made through the same Moses as were the commandments of the laws of the Old Testament. This is thus another proof that the attempts to discredit the authority of Moses as distinct from that of God is an act of rebellion against God.

Verses 14, 15. *Heads of their fathers' houses.* Frequently this means the twelve sons of Jacob while in this case we have only the first two sons of Jacob. This is evidently in preparation for the history of the third son whose family line will take up the rest of this chapter. At present we are not told why the first two are passed by with brief mention of their names and those of their offspring. That will come out in a later part of the book.

Verse 16. Since Levi and his three sons will figure very prominently in the work of the nation of Israel all through their history it will be well for the reader to take note of the mention of the four names as they are in this verse.

Verses 17-20. The families of the three sons are outlined in this paragraph. But only the names to be connected with the work of the nation need be noted. And these are here restricted to the line of Levi through

his son Kohath. This is because the priesthood will be confined to this particular family, also the legislative department. That brings in the names of the brothers, Moses and Aaron.

Verses 21-27. The family members of Moses are recorded in an earlier chapter of this book and hence not given here. But the various members of the family of Aaron are what take up the present paragraph. Mention will be made of the four sons of Aaron given in 23rd verse because they will become familiar in after years.

Verses 28-30. Again Moses is reminded that it is the Lord who is speaking to him. We have learned this name means the same as Jehovah and that it means the self-existent One. He is again told to relay to Pharaoh all that is given to him. And once more Moses complains of his unfitness for the work. See verse 12 for comments on the idea of "uncircumcised lips."

EXODUS 7

Verse 1. *God*. This is from ELOHIYM and one part of the definition of Strong will explain the use of the word here. "Occasionally applied by way of deference to magistrates; and sometimes as a superlative." That is, Moses is to be superior to Pharaoh. *Prophet*. This is from NABY and defined "a prophet or (generally) inspired man."—Strong. This definition is confirmed by the text in chapter 4: 15. The verse means that Aaron will give inspired instructions and Moses will enforce them against Pharaoh as being in authority over him for the present crisis.

Verse 2. Here again note that when Moses speaks it is by the command of God and has the same force as if spoken directly by the Lord to the king.

Verse 3. *Harden*. The outstanding principle in this word is to "make obstinate." It is used frequently in connection with God's dealings with Pharaoh and occasionally with others. There is no doubt that God actually hardened the heart of the king for the statements are too direct to admit of denial. But the question of *how* he did it is still an open one. Some might think that God acted upon Pharaoh arbitrarily and that he had nothing to do with it himself. That is the theory that is unfounded. It states in some places that Pharaoh hardened his heart which shows that he had a part in it and was thus responsible. When God removed the

plagues then it was said that the heart of Pharaoh was hardened. So a short but true statement would be to say that God hardened the heart of Pharaoh by giving him the occasion and Pharaoh hardened his heart by grasping the occasion. It could be aptly, though roughly, illustrated by an old adage that if you "give an animal enough rope he will hang himself." The owner hanged the animal by giving him plenty of rope and he hanged himself by using the rope. And it was perfectly just for God to treat Pharaoh thus since he was brought to the seat of Egypt's power for the very purpose of carrying out the divine plan. (See 9: 16). Pharaoh was already a wicked man before this experience with God started (1: 8) and thus his moral character was not made any different by this use to which God put him.

Verse 4. *That I may lay, etc.* The explanations in foregoing paragraph will be applicable here. But the direct construction in this would be as if it said "Pharaoh shall not harken, and that will make occasion for God to lay his hand upon Egypt." And the fact that the king will continue to be obstinate will give God occasion to accomplish his deliverance of his people with great judgment.

Verse 5. The Egyptians are to be made to know that God is the Lord. That is, that he is the self-existent One which would make him superior to all gods they had ever known. And certainly they would have this great fact demonstrated by the signs that are to be brought about among them.

Verse 6. Again we see the authority of Moses and Aaron in that what they did was according to what the Lord commanded them.

Verse 7. This verse should be marked and noted as of specific information as it relates to other portions of their life's work.

Verses 8, 9. *Miracle*. There are three different words in the original for this word in the A. V. of the Old Testament but their meaning is practically the same. And the fundamental meaning is, a wonder, omen, sign or something out of the ordinary and not produced by established and simple causes. It was to be expected that Pharaoh would call for something in this line, hence God had qualified the brothers to perform such deeds. It was also to convince the Israelites of their authority. (4: 9, 30, 31). And thus

they are prepared to demonstrate for Pharaoh.

Verse 10. It is the inspired writer who tells us the rod became a serpent. So it must not be said that Pharaoh merely thought the rod became a serpent but that it actually did.

Verses 11, 12. The actions of Pharaoh here show that he did not think his eyes were deceiving him. He is certain that something miraculous has happened. However, he wants to believe that it arose from a power like that possessed by his own servants. *Wise men, sorcerers, magicians.* The meaning of these three words is practically the same and evidently should be considered in the same light. However, if there is any real difference and if all three kinds responded when Pharaoh called, yet only the last named performed as will be seen in this and the following instances. The names of these men are given in 2 Tim. 3: 8. The word is from CHARTOM and defined "a horoscopist (as drawing magical lines or circles)."—Strong. Doubtless the general practice of these men was that of deception. But in this case they actually accomplished what is attributed to them. But the explanation is in the fact that God sometimes either makes direct use of an evil character for his special purpose or suffers others so to use them for the present. This is seen in the cases of the serpent talking in the garden, the beast of Balaam talking to him and the woman of Endor bringing up the spirit of Samuel. But while God is suffering this miraculous work to be done, it is to be charged up to the motive of the wicked men and to be regarded as their work. The work of God never fails while this will as will be seen later on. And even with the success which the magicians appeared to possess, the superiority of Aaron over them is evident when their rods were swallowed up by his.

Verse 13. See comments at verse 3 on the matter of hardening Pharaoh's heart.

Verses 14, 15. *Against he come.* The last two words are not in the original but supplied in the A. V. as being implied by the word for "against." That word is from QARA and defined by Strong "to encounter, whether accidentally or in a hostile manner." And since the forepart of the verse stated that Pharaoh would come to that place the translators added the words

to the other. So the verse means to say that Pharaoh is coming out to the river which was one of their chief gods. And Moses was to be there to encounter and oppose him. And the rod in his hand was the instrument he was to use in this opposition.

Verses 16-18. Pharaoh is to be given another chance but is told what the consequences will be if he still refuses to let the people go. And let it be noticed that it is the water of the river mentioned here that is to be plagued. However, the following paragraph extends this to include all the water in open containers such as ponds and pools and all the streams.

Verses 19, 20. This paragraph records the plague of blood which is to be counted as number one of the plagues. It will be well for the reader to keep account of them and he may mark them as numbered in his Bible if he so desires. The previous works by Moses and Aaron are not to be considered among the plagues but only as miracles to convince Pharaoh. The water being turned to blood as mentioned in 4: 9 was never resorted to that we have any specific mention. If it was it was not a plague on the Egyptians but a miracle to convince the Israelites.

Verse 21. All the land of Egypt as having the blood must be understood to mean the main part of the land and not that part near the Israelites. There was a severance between the two parts as may be seen at chapter 8: 22. Of course this severance is not mentioned at the first three plagues because it would not be the nature of the articles used in them to spread of their own accord as it would with flies. But the Lord made severance in them in that he did not bring them upon the land of Goshen.

Verses 22-25. How could the magicians find water on which to perform when Moses had fouled all the water in Egypt? The answer is in the 24th verse. That is why special mention was made of this in verses 16-18. So by digging into the ground they could find water for drinking purposes as well as for this act of their magic. But even with all this demonstration, since his men could apparently keep up with Moses, Pharaoh hardened his heart which means that he continued to be obstinate. As long as there seems to be the least chance he is going to hold out. And he persists in this stubborn conduct for

at least seven days. That is, God gave him seven days to ponder over the situation and change his mind.

EXODUS 8

Verses 1, 2. The text does not say whether the Lord had removed the plague of blood from the rivers but the implication is that he did. The present paragraph has the threat of frogs and they are to come from the river. In the plague of blood it is stated that all the fish in the river died. While the frogs are not fish yet they live in water and certainly would have died when the fish did. And it will not admit of the theory that they were created as a special creature outside of the water. Besides, the following verses state that they are to be brought forth from the river, also are said to return to the river when the plague is removed.

Verses 3, 4. It is in accordance with God's dealing of justice to warn Pharaoh and give him another chance before bringing on the next plague.

Verses 5, 6. In this paragraph the actual fact of the frogs is stated. Therefore, those who are marking their books will make this number two.

Verse 7. Here note that it is the magicians who oppose Moses. Nothing said about the other actors of Pharaoh. See comments at 7: 11, 12. *Enchantments*. This English word occurs here and in 7: 11, 22. It is from different words in the original but both have practically the same meaning which is that it was some kind of secret performance that was supposed to produce the desired effect without exposing to the spectators the means used. And, while this was usually a case of deception and one in which the onlooker was misled into thinking the feat was real, yet in the present instances the feat was real because the Lord has seen fit to use the magicians for the purpose. Again, let the reader see the comments at 7:11, 12.

Verse 8. This is answer number two of Pharaoh. Note that it is a complete compliance with the demands of Moses and had he been sincere it would have solved the situation for the present.

Verse 9. The word "glory" is from *PAAR* and means to boast; either to boast one's self or to boast over another or "at his expense." Moses evidently has little or no confidence in Pharaoh's promise since he had

broken the one before. And he as good as tells him so in a later instance. (8: 29). In that place he warns Pharaoh not to deal deceitfully "any more" which is a reflection on his past conduct. In the event of the present paragraph he makes the same charge in a more direct speech. In view of the meaning of the word "glory" and under the circumstances of Pharaoh's lack of sincerity we could well paraphrase the verse thus: "I do not believe you are in earnest in this promise, but if you are I will be willing for you to boast yourself over me and taunt me with the idea that you were right and I was wrong." If I were to use a familiar expression I would say that Moses is so sure that Pharaoh will not do as he promises that he is willing to agree that the king "has the laugh on him" in case he does actually perform his promise. However, he asks the king to name the time the bargain is to be carried out.

Verses 10, 11. One object of clearing the land of the plague was that the king should be made to know there was none like the Lord God. This would be demonstrated by the removal of the frogs. For, even if it should be suggested that the plague came accidentally or naturally, yet the removal of them at a pre-set date would be proof of the power of God. Especially if they are so completely removed that not any of them would be present in the river from whence they had come. Another thought here; the fact that the frogs were to return to and remain in the river proves the river had been cleansed of the former plague as discussed in verses 1, 2. To be exact, the frogs then not in the river were to be disposed of in the land. But still, the statement that there were to be some in the river leaves our conclusion here correct.

Verses 12-14. In this paragraph which is plain without comment as to the facts, it is well to note that Moses again appeals to God which is just another instance of his work as a mediator between him and the people.

Verse 15. True to his character and also true to form for his past conduct, the king breaks his promise when the plague is removed. *He hardened his heart*. For comments on this see chapter 7: 3. Also Pharaoh failed to make any answer this time.

Verses 16, 17. This is to be marked as plague number three. The word "lice" is from *KEN* and defined by

Strong "from 3661 (a word meaning to set out or plant) in the sense of fastening; a gnat (from infixing its sting)." Young's first definition is also "gnat." I am sure this is the correct rendering. What we think of as lice do not have wings and thus make their appearance upon man or beast by bodily contact. It is true that God could bring them onto a body through the air unnaturally. But it is not necessary to suppose a miracle that the conditions described in the text do not require. The fact that the magicians tried to bring these insects indicates that they were in existence independent of the bodies of men and animals. Otherwise, had they succeeded in this plague there would have been no evidence of it since the lice were already on the men's bodies. But a gnat which is an insect with wings could be produced in the dust independent of all bodies, then fly to the bodies the Lord wished to be attacked. And then with their sting would produce great discomfort.

Verse 18. The magicians could procure dust that had not yet been infected upon which to perform their magic. This would have demonstrated their magical power to the same extent as the previous instances even though they might not have been able to add to the discomfort of the ones already tormented. See previous paragraph also on this.

Verse 19. Much of the meaning in this verse is around the word "this." It is from HAY and defined "a primitive word, the third personal pronoun singular, he (she or it); only expressed when emphatic or without a verb."—Strong. So the magicians account for their failure to bring the lice by using the expression "this is the finger of God." Since they used a word that is in the third person they must have reference to the being who has caused their failure and the success of Moses. And doing so they say that this (this failure of ours) is caused through the power of God. That is the same as acknowledging that they have been operating by some other power. Of course that would have to be a power coming from a being opposite of God which is the devil. See comments at 7:11, 12. Again Pharaoh makes no answer or proposition.

Verses 20, 21. *Swarms of flies*. The last two words are not in the original but the James' translators supplied

them because of the idea of swarming. The first word is from ABOB and defined by Strong "a mosquito (from its swarming)" Young defines the word "a beetle, dog fly." This is plague number four.

Verse 22. A severance is to be made between the part of the country where the children of Israel lived and the place of the Egyptians. This was not stated by Moses at the former three plagues since the nature of those plagues would not suggest the necessity of miraculous management of the pests. A mosquito, created independent of any other element, as were the gnats, would be free to travel where it willed unless prevented by miracle.

Verse 23. Any person might make a general prediction of presence of flies or other pests and trust to the future law of averages to bring its fulfillment. But the Lord specifies the day and also that it is tomorrow. This would preclude the idea that already signs of approaching swarms were visible and that the prediction of them here would be somewhat on the order of weather "forecasts."

Verse 24. Pharaoh's house was not the only victim of these swarms. They attacked his servants also. This would disable these servants for assisting Pharaoh now.

Verse 25. Here is answer number three of Pharaoh. But it is a compromise. He represents himself as thinking that privilege to sacrifice to God was all that the children of Israel were interested in. It is easy to see why he might be willing for them to perform religious services as long as they were in his land. He would still have perfect possession of them. In this he was like Satan. He has no objections to the religious professions of mankind as long as they do not enter the church of the Lord. In fact, the more religious a man is while in the world the more advantage he is to the cause of sin. This is because others will look to this self-righteous person as a good example of life without the Church and conclude it is just as good. Of course when such conclusion is formed the devil has won a victory. All the so-called good one does as a religious act, and outside of the Lord's Church which is his vineyard, will be without any reward from God.

Verse 26. Of course Moses rejects this proposition. He does not state

all of the reasons he would have for rejecting it. But he does bring before him one that would be unanswerable from the standpoint of the Egyptians. He states it would be offering a sacrifice that would be an abomination to the Egyptians and then they would stone them. This was because of the idolatrous practice and ideas of the people of Egypt. They worshiped almost all kinds of animals as well as other things in nature. One of their most venerated gods was the sacred bull which they called Apis. And of course the Israelites would sacrifice that kind of animal in their services. Now if the Egyptians should see the beast which they worshiped thus abused as they would consider it, they would be induced to resent it to the extent of stoning the Israelites. Hence the reasoning that Moses makes with Pharaoh.

Verse 27. As stated before, the three days journey from Egypt would take them to a safe distance, and thus make less danger of interference.

Verse 28. This is Pharaoh's answer number four. He ventures another compromise in connection with the proposal that they are not to go very far away. But Moses has already told him how "far" they will go if they are let out so it was not necessary to make any special response to that part of the answer. And the same reason why the king did not want them to go far away was one reason why Moses would insist that they go three days journey. Pharaoh here again reminds us of Satan. If a man is bound to go into the religious life the devil will not object so much provided the man does not go very far into such life. While one cannot really leave the devil's territory at all without completely doing so outwardly at least, yet in effect he can just barely make the move. He can go through the outward form only but in heart still be interested in the things he once practiced in the world. Paul said he forgot the things that were behind and reached forth for the things ahead. (Phil. 3: 13).

Verse 29. This is where Moses accuses Pharaoh of having dealt deceitfully in the previous instances. See comments on this at verse 9.

Verses 30, 31. In keeping with his office as mediator Moses entreats the Lord and also agreeable with his usual practice the Lord hears him and removes the plague from the Egyptians.

Verse 32. In this place it states that Pharaoh hardened his heart. This is to be considered in connection with the various places where it says that God hardened the heart of Pharaoh. See comments at 7: 3.

EXODUS 9

Verse 1. Attention is called to the fact that in the various demands upon Pharaoh to let the children of Israel go he is reminded that they are the Lord's people and he wants them to go free so as to serve him. This short declaration includes much fundamental thought. Since they are God's people he has right to demand their deliverance. Also, if they are to serve their master they must leave the territory of the usurper. They must come out. This is the same principle shown in the call of the Lord recorded in 2 Cor. 6: 17 and Rev. 18: 4. No one can serve the Lord acceptably while in the territory of the enemy of the Lord.

Verses 2, 3. Be sure to note that the cattle "which is in the field" is to be the extent of this plague which is to be number five. This will leave cattle still living for other plagues if necessary. This murrain is translated "pestilence" 47 times in the A. V. and is not definitely defined in the lexicon. It means some kind of disease put upon the animals that was fatal.

Verse 4. Since the Israelites were forced to work for Pharaoh it would be logical that some of their cattle or beasts of burden would be mixed up with those of Pharaoh. This would make it necessary for the Lord to make a distinction between them.

Verses 5, 6. Again the Lord sets the day when the plague is to come which shows the miraculous nature of it. The statement here that all the cattle of Egypt died is explained by the stipulation in verse two, which see.

Verse 7. As an instance of wishful thinking doubtless, Pharaoh investigates and finds that the cattle of the Israelites escaped the plague. But he is not yet brought to repentance so he hardens his heart again. We will not forget that God hardened the heart of Pharaoh by giving him the opportunity and then he used that opportunity.

Verses 8-10. This is plague number six. *Boil; blains*. The first of these words is from a word that means an ulcer while the second one is from

a word that means an eruption. The meaning of the verse is that ashes were made to cause ulcers on the bodies of the men and beasts and that these ulcers became running sores. Just why the Lord directed that ashes should be used in the bringing of this plague is not told. We are sure it was not as a material cause for the plague nor that the Lord needed any help from nature for the effect desired. He brought other plagues without the use of any visible means. But sometimes God sees fit to combine material and visible means with the miraculous. As instances of this fact see chapter 15: 25 and 2 Ki. 6: 6.

Verse 11. *Stand*. This is from AMAD and is rendered in the A. V. by abide 4 times, be present 1, continue 6, endure 8, withstand 2. *Before Moses*. This is from PANIM and rendered in A. V. as follows: Anger 3 times, countenance 30, face 356, looks 2, sight 40. The thought of the verse is that the magicians could not endure or withstand the countenance or sight of Moses because of the boils. This would be from a realization that their miserable condition was on them through the influence of Moses whom they had tried to withstand. And since this suffering of theirs was the worst that yet had been thrust on them their state of mind is a mixture of shame and despair, with an added feeling of guilt.

Verse 12. The Lord hardened Pharaoh's heart as explained in 7: 3.

Verses 13, 14. Much of this passage has already been commented upon. But again the reader's attention is called to the purpose the Lord here states for bringing all these plagues upon Pharaoh. It is to prove to him that there is no one in all the earth like the God of the Hebrews. *Upon thine heart*. While many of the plagues affected the body of Pharaoh, yet his heart or mind would also be afflicted to see his own power so much overcome by this very God whom he was despising.

Verse 15. This threat to cut him off from the earth was literally fulfilled. He was destroyed at the same time his armies were destroyed as will be seen later.

Verse 16. That God forsees conditions and then prepares to use characters that are evil for his service is here set forth and at other places in the Bible. See comments on 7: 11, 12 for this subject. A chief mo-

tive for using Pharaoh is here stated in that God's name was to be declared throughout all the earth. Had this same kind of miracles been performed upon some private or insignificant person the affair would not have been reported widely. But since it was upon the king of one of the most noted of nations, this conquest of the king would be the astonishment of the world.

Verse 17, 18. As he was accustomed to do, before God brings the next plague upon the land he warns the king and sets the time when the plague will come. Doubtless there were sometimes occurrences of hail that would be considered great, especially for that kind of country where rain, and other precipitation, was scant. Thus, in order that the impending one may be considered as miraculous it is stated that it is to be greater than any that had ever before been experienced in that land.

Verse 19. God furthermore gives the people a chance to escape the next plague if they have sufficient faith in the announcement of Moses. The plague about to come now is to affect both man and beast that is exposed.

Verses 20, 21. This paragraph indicates that the citizens of Egypt possessed servants. These citizens were given opportunity for preserving their servants and cattle. Some of them reacted favorably on the warning of the Lord while others did not.

Verse 22. This verse adds the items of the herbs to the previous warning. But as they could not have provided any shelter for the growing vegetation it was not necessary to mention them in the warning. But since they were warned about the cattle that gave them an opportunity to prepare for another crop by saving their cattle.

Verses 23, 24. This is plague number seven. *Hail; fire*. These words have no strained meaning but are defined in the lexicon simply by the word here used as their translations. Not only so, they are not translated otherwise in other places in the Bible. Thus we should take them here as literal. There is nothing miraculous in the nature of these elements. The thing that is miraculous is their great amount and that it was unusual for such to come in Egypt. Of course the fire was in the form of our lightning and most of us have seen displays of electricity in connection with other storms so that the condition here is

explainable. And the physical effect on the trees and other vegetation as seen in next paragraph also indicates hail or frozen moisture.

Verse 25. Here the exception was made according to the warning instruction given in verse 19, so that only the cattle in the field were killed. And the hail broke all the trees of the field which indicates it was made of material with weight.

Verse 26. Here we see the usual severance between the community occupied by the children of Israel and that of the Egyptians. This distinction was made besides that between the cattle and men in the field and those in the house.

Verse 27. *This time.* The first word is not in the original but the second one is from PAAM and rendered in the A. V. by such words as time, once, anvil, rank. A glance back over the other instances of the plagues will discover that not one of them brought an admission from Pharaoh. So that the verse means as if the king said "I will admit that I have sinned and that thy people are righteous." And if anyone had said "you have been sinning all the time," he could have replied in the negative, or at least have retorted that he had not admitted it and it would be up to them to prove it if the case were put to a test.

Verse 28. This is Pharaoh's answer number five. In it he admits that he has had enough. And makes no reservations in his promise. But Moses has no confidence in his sincerity. After his answer number two Moses intimates his lack of confidence. See comments at 8: 9. And after answer number three Moses accuses the king of breaking his promise at previous instances and prays him not to do it again. See comments at 8: 29. But this time he will expressly tell him that he expects the king to break his promise as we will see in the next paragraph.

Verses 29, 30. We should note that in promising the removal of the plague now on the Egyptians Moses connects it with appealing to the Lord. And this was to prove to Pharaoh that he was working through the Lord and not on his own power, not that he expected to break the stubbornness of the king as the verse 30 indicates.

Verses 31, 32. This paragraph explains why some plants were destroyed and others not. Some were farther along in their season than others. The

flax was "balled" which here means that it was in bloom and thus its destruction would be complete.

Verses 33-35. All happened as Moses said it would. The plague was removed at the plea of Moses, the mediator. This is another instance where the writer says that Pharaoh hardened his heart. It was because he saw that the plague was removed. In so doing he availed himself of the occasion for hardening his heart that God furnished him by removing the plague. See comments at 7: 3 on this subject. And when the king hardened his heart it was according to the prediction of the Lord.

EXODUS 10

Verse 1, 2. In this paragraph God says he hardened the heart of Pharaoh which is mentioned and explained in closing paragraph of preceding chapter. In all of these great demonstrations taking place the main purpose of God is to make known to Pharaoh the superiority of Israel's Lord, and for the information of following generations.

Verse 3. The two brothers again demanded release of the people of God. In his speech to the king the question is asked why he refuses to humble himself. This is a significant word here. It tells us the motive for Pharaoh's stubbornness which is pride. It is natural for man to resist any opposition to his pride. Only when he is ready to do right will his pride be thrust down by the influence of righteous humility.

Verses 4, 5. In 9: 31, 32 we are told why certain vegetation plants were destroyed, that they were grown enough for such destruction, while others had not yet come up. Now enough time had passed for the other crops to have come and they are to be ruined by the locusts. It says they shall also eat every tree. But we must understand this to mean the foliage and buds of the trees, not the body. This is indicated by the reference to the fruit of the trees in verse 15 below.

Verse 6. This verse is self-explanatory as to its meaning. But the reader should note how terrible is the next plague to be. And since all the previous plagues had been brought just as threatened, the Egyptians had no reason to doubt this one. And the servants did not doubt it as will be seen in the following paragraph.

Verse 7. *Snare.* Usually this means

something fixed to take a victim but which is hidden from him. But it is not so used in this case for the victim has been told each time about what to expect. So it is to be understood as used of a trap deliberately set to take the victim and yet warning first being given of the presence of the trap and what will make it "spring." Thus the Lord cannot be justly accused of taking an undue advantage. So the servants, who do not have so much pride of position as the king, are willing to admit their defeat and urge their king to yield to the demand of Moses and Aaron.

Verses 8-11. Here we have Pharaoh's answer number six. But it is divided and requires the first and fourth verses to give the entire answer. This is because he coupled his first agreement for their release with a question that implied a proviso. Then when Moses answered his question as to who were to go, the king recalled his unconditional agreement. Moses told him that their entire population was to go, also their flocks and herds. Verse 10 should really also be part of the sixth answer since he still makes it appear that he is willing for the people to go. But just before the verse is completed he suddenly reverses himself and denies their request for release. Much of this verse needs some critical explaining in order to the appreciation of it. The first instance of "let" is not in the original. The word "so" is from an original which has for its principal meaning the word "just." Next, the reader should read chapter 5:3 where Moses replies to the first answer of Pharaoh, that if they did not go and sacrifice to God he might fall upon them with pestilence. Thus with all these explanations I shall paraphrase the verse 10 of present paragraph as follows: "The Lord should deal justly with you and not fall upon you with pestilence as you feared in your first request. He will not have reason to do that for I am going to let you go to sacrifice to Him as you requested." He then suddenly changes his mind. He says "look" or "take notice" for evil or the pestilence you predicted is before you; is about to come upon you. "Not so" or "no, I will not let all of you go but only the men." And then as if to impress them with the finality of his decision he drove them from his presence.

Verses 12-15. This paragraph gives the eighth plague, that of locusts.

These insects are a form of grasshopper and the original word is sometimes so rendered. In verse 12 is the statement that locusts were to eat "all that the hail hath left" and the 15th verse states the fruit of the trees. These statements indicate that the bodies of the trees were not eaten by the locusts.

Verses 16-20. There is no proposition of promise in the speech of Pharaoh. But there is a pitiful plea for mercy. He again admits sin against the Lord and Moses and Aaron. It is true he implies that he will not sin again which could be construed to mean that he will let them go after this. But he does not say so and there is no indication that Moses has any more confidence in his plea for forgiveness than he had before. And the only thing that even indicates that he was forgiven as to his sin is the fact that the plague of locusts was removed. But, as before, this relief from the plague only gave him another occasion to harden his heart which was another act of God by giving him this opportunity.

Verses 21-23. The plague of darkness was the ninth one. The word "felt" is from MASHASH and Strong defines it "a primitive root; to feel of; by implication to grope." It is rendered in the A. V. as follows: By feel (verb) 2 times, grope 4, search 2. The thought is not that the darkness itself could be felt by the sense of touch. But it was so dark that moving would have to be done by relying on the act of feeling one's way or groping. That is why the people never rose from their place for three days. Rather than feeling their way around by the slow and unpleasant means of groping, they just remained in their places. This condition continued for three days. In this place the word for days is from an original that is defined in the lexicon as the period from sunset to sunset. That is, three periods of 24 hours each this dense darkness continued with the Egyptians.

Verse 24. This is Pharaoh's answer number seven. This time he removes the proviso concerning the children made in the preceding answer but requires them to leave their flocks and herds with him. It is easy to perceive his motive in this. With all their assets behind concerning the cattle they would naturally be so connected with their interest in them

to be tempted to return to Egypt. This is another instance where Pharaoh is like Satan. If one does not break loose from his love of the material things in the world he is not likely to be sufficiently interested in the Lord's work. But Paul gives us the proper attitude on such matters in Philip 3: 13. And Moses will give the king to understand that no part-way release will be accepted.

Verses 25, 26. The foolishness of the last proposition is seen in observing that the specific purpose that Moses had already given for their wish to go away from the land of Egypt was that they might sacrifice to God. And since the formal system of sacrificial worship had not yet been given to the nation they would not know entirely which of the cattle would be required. Therefore they must take all with them, not a hoof to be left behind.

Verses 27-29. Again the heart of Pharaoh is hardened and he spurns the demands of Moses and Aaron. He orders them to leave his presence and declared that if they come into the presence of his face again they will die. Moses "takes him up" on this threat and tells him that he will see his face no more. This statement of Moses has been thought to have proved false and that Moses did see his face afterward. They base this on statements in 11: 10 and 12: 31. But the first is only a summing up of the work Moses and Aaron had been doing since appearing to Pharaoh the first time and down to the time they were forbidden, under threat of death, to come before his face again. And since they are not to come before him again it means that no further miracle will be performed before him and thus it is an appropriate time to give a summary of the ones that were done before him. The second passage proves nothing to the point since there are many instances of calling a person without doing so face to face.

EXODUS 11

Verse 1. Note the difference in the statement of the Lord to Moses from the ones before. This time there is not to be an appeal first to Pharaoh before bringing this plague which is to be the last before releasing the people. And also, contrary to the other instances where God predicted that the king would not let them go, this time he will not only let the people go but will do so without any delay

or any reservations. On this point see Chapter 12: 31-33.

Verse 2. *Borrow.* See Ch. 3: 22.

Verse 3. Since we have learned that one meaning of the word for "borrow" is to demand, it would be reasonable that something should be done to make the demands avail. So the children of Israel were not to take the jewels by force but obtain them by demand; and to assist in the success of this demand, the Lord caused the people and the servants of Pharaoh to think kindly of Moses.

Verses 4-6. *And Moses said.* But we must remember that he was to say this to the Israelites, not to Pharaoh. See verse 2 above. *Firstborn* This is a term that is almost if not entirely used with reference to children of a family not yet in homes of their own. And the word "house" is from a word that means both house in the sense of a home building or a household in the sense of the people who make up a family. So that this last plague was to bring one death to every household or family.

Verses 7, 8. Students of the Bible can observe that in many instances the events recorded are not chronological. Thus it is in this paragraph. Chapter 12: 33 tells that the people of Egypt joined in the urgent demand that the Israelites be allowed to go. At this place it will be well to quote from Josephus in regard to the activities of the Egyptians on the night of the slaying of the firstborn. "For the destruction of the firstborn came upon the Egyptians that night, so that many of the Egyptians who lived near the king's palace, persuaded Pharaoh to let the Hebrews go. Accordingly he called for Moses, and bid them be gone." Josephus, Ant. 2-14-6. Since we have seen that Moses never saw the face of Pharaoh after last verse of previous chapter, and in view of citations above, the most obvious conclusion here is that the conversations recorded and implied took place after the tenth plague was brought. The use of the third personal pronoun should be understood by the observation that the king was not to be addressed face to face, but that did not hinder addressing him through his servants as was evidently done on the night of the plague of death of firstborn.

Verses 9, 10. For explanation of this paragraph see comments in latter half of paragraph on Chapter 10: 27-29.

EXODUS 12

Verses 1, 2. For a reason we are not here informed about, the Lord wished a change in the order of the months of the year for his people. This of course applies to the lunar months since the appearance of the new moon was to regulate the time of beginning of the new year. In this way the numerical position of the days of the week would always correspond with that of the month. This will account for the expression "on the morrow after the sabbath" in Lev. 23: 11 which will be explained further in that place.

Verses 3, 4. The lamb was selected on the tenth day although it was not to be used until the 14th day. This would give opportunity for more exact examination of the animal which was required to be without blemish. The number of lambs to be selected was based on the requirements for food for each family. Here we see that the word "house" and "household" mean the same, since both are used in same connection in this place. If it was thought that a lamb would be too much to be consumed by one man's family then he and his neighbor were to form one household and occupy the same building that night. This was done on the basis of economy.

Verse 5. It should not be overlooked that the animal must be a perfect one. But even if a man used his best judgment in selecting one from a flock, such short judgment would not be as reliable as the individual notice of it through the three or four days after being separated from the flock. And attention is called that the passover might be either a sheep or a goat.

Verse 6. *Whole assembly.* As each family was to observe this ordinance, this statement is to show that one ordinance and its regulation was to be for each family alike and that no discrimination was to be made. *In the evening.* The marginal here renders it "between the two evenings." This would mean the same as our 3 P. M. since the entire afternoon was considered in general as the evening and "between" would thus mean the midst of that period. On the meaning of "evening" in some places consult Webster's Collegiate Dictionary, article "evening."

Verse 7. What we call the jambs and lintel of doors were the places where this blood was to be applied. It was to be done to each house

(building) where people were eating the lamb. No blood was put on the threshold which indicates that it was not to be trodden upon. As this blood was a type of Christ it was fit that it should not be trodden upon. Neither should the blood of Christ be trodden upon. Heb. 6: 6; 10: 29).

Verses 8, 9. While they were instructed to eat this passover with unleavened bread, that did not prohibit them having or eating leavened bread otherwise. The restriction not to have any leaven in their homes was given later which will be explained in this chapter below. They were not to eat of the beast prepared in any manner except roasting. This would more aptly represent a burnt sacrifice and hence a proper type of Christ; whose sacrifice, while not literally burnt with fire, was the most complete one possible. *Bitter herbs.* Since this is a type of the sacrifice of Christ it was appropriate to use these bitter things at this time. (See Isa. 53: 10, 11; Luke 22: 44). *Purtenance.* This is from QEREB and defined by Strong "properly the nearest part, i. e. the center, whether literal, figurative, or adverbial especially with prep." Since the head and legs are mentioned just before the word now being considered, and since also this word means the center, the conclusion is that all the eatable part of the beast was to be prepared for eating.

Verse 10. No part of the lamb was to be preserved till the morning. This means that it was not to be preserved for eating purposes. This is evident from the next statement, that what did remain was to be destroyed. It was not to be used for food in the ordinary sense since it had been previously used in a religious way. And as this is a type of the body of Christ which is represented by the Lord's supper we should take a lesson. It should condemn the practice of some congregations of handing the remains of the bread after the service to children to make common food. It should be reverently destroyed, either by burning or burying. Of course this would also apply to the fruit of the vine although it is seldom that anyone has made a common use of that article after the service of the Lord's supper.

Verse 11. God knew that they would not have any spare time after the death of all the first born had been discovered, therefore he directs them to be prepared for travel. They were

to eat it in haste. This is not to be especially the speed with which they partook of the food but to the general idea of the situation now surrounding them. That it was to be a time of much unrest and stir and therefore they should not delay.

Verse 12. *Gods*. This is from *ELOHIYM* and defined "gods in the ordinary sense; but specifically used (in the plural thus, especially with the article) of the supreme God; occasionally applied by way of deference to magistrates; and sometimes as a superlative."—Strong. The marginal reading in the A. V. gives "princes." This is doubtless correct since one word in the definition of the lexicon is "magistrates" and the word is rendered "judges" three times in the A. V. The significance of the statement is in the fact that the rulers or judges or magistrates of Egypt, who had been foremost in advising the people against Moses and Aaron were now to feel the sting of humility in that the God whom they had so wickedly opposed is about to punish them.

Verse 13. Here is the origin of the word "Passover." Seeing the blood on the posts and lintel of the doors the destroying angel was to pass over that house. If we join these two words into one we have the famous word used with reference to this feast of the Jews in the Old Testament and to the sacrifice of Christ in the New.

Verse 14. *A memorial*. A thing by which to keep in memory, formally, the great deliverance from their bondage. *For ever*. This term means "age-lasting" according to Young and this definition agrees with the lexicons on the subject. Hence, whenever it is said that a thing is to be "forever" it means that it will last as long as the age does in which, or concerning which, the thing is said. That is true of any age regardless of the actual duration of that age. Thus a thing is predicted as being "for ever" that pertains to the age after the final judgment, it means that thing will last as long as that age, which we know is to be endless. While if it is a thing that pertains to an age that is to end at a certain date then that thing will last just that long. In the present verse the term is used of a thing that pertained to the Jews, which means it was to last through the Jewish age, as long as the Jews had a nation.

Verse 15. These seven days constitute what is known generally in the Bible as the feast of unleavened bread, or as the days of unleavened bread. But it finally came to include the day of the passover, making eight days of unleavened bread. In the beginning, we know that the Israelites did not keep the seven days deliberately, for they were thrust out in haste and had no opportunity for observing this feast in the manner as soon to be described. But it is well to explain now that some things given as law in this chapter had to do with the future conduct of the people and were not expected to be done this night. But since the Lord is giving for the first time the directions regarding this ordinance for the initial observance, while he is at it, he includes some things that could not be done now, but will become a fixed program for future generations.

Verses 16, 17. *Convocation*. This is from *MIQRA* and defined "something called out, i. e. a public meeting (the act, the persons, or the place); also a rehearsal." This definition is from Strong and agrees with the context here, except that by adding the word "holy" and further by specifying what may and what may not be done on such days, we have the conclusion that these convocations were sabbath days in which no manual work was to be done. See the words "no manner of work" etc., in the verse. And with this specific description of the day as used by the Lord concerning the day, we should consider the word to mean a sabbath day in all places, whether the word "work" is used or not. See remarks on meaning of term "for ever" at verse 14 above. Also see verse 15 on the matter of time when this ordinance was expected to be observed.

Verse 18. In this verse the passover day and the seven days to follow are combined to be considered as one unit as mentioned in verse 15 above. And this use of the term is found in the New Testament. (Mt. 26: 5, 17; Mk. 14: 1, 2; Lk. 22: 1).

Verses 19, 20. See comments at verse 15 above. Also see verses 34, 39 below, chapter 13: 7-9 and Deut. 16: 3.

Verses 21, 22. See 3: 16 on meaning of "elders." The blood was to be dashed or struck, as with a brush, by the hyssop, which was an aromatic plant and evidently with a bushy top. This would be indicated by the fact

that when those standing by the cross wished to administer to Jesus they put vinegar on hyssop and put it to the mouth for his use. This blood was to be put on the parts surrounding the doors of the houses in which the Israelites were that night. This would suggest that one would have to go through blood to enter the house which was the place of their safety from the angel of death. Therefore they were not to leave the house until the morning. Of course when the morning had come the danger would be past. Likewise, when the morning of the eternal age comes all danger from sin will be past.

Verse 23. It must not be overlooked that none but the Israelites were given the right to use the passover for the Egyptians have been condemned to the plague about to come and nothing can stop it now. But even the Israelites would not escape this plague unless they observed this ordinance. So that on the fatal night as the Lord is passing through the land he will take a general view of the same. And should there be one of the families that had neglected the ordinance, it too would feel the sting of death.

Verses 24-28. In this paragraph may be seen the significance of the ordinance and why it was to be observed "for ever." In years to come the rising generations would be interested in seeing it observed and would call for explanation. In this way the event of their release from bondage would be kept in memory.

Verses 29, 30. This records plague number ten. On meaning of word "house" see comments at chapter 11: 4-6. Also on the statements of verse 30 see remarks at 11: 7, 8.

Verse 31, 32. This is answer of Pharaoh, number eight. Notice that it is one of "Unconditional surrender" as to terms of release. But he had the audacity to ask a favor for himself in the form of a blessing. This could come from no other motive than pure selfishness. And that spirit would account for all his mistreatment of the children of Israel in the past.

Verse 33. On this see comments at 11: 7, 8. Also this verse should be placed just before verse 30 in this chapter.

Verse 34. See verse 39 blow.

Verses 35, 36. For meaning of the word "borrow" see comments at chapter 3: 22.

Verse 37. Rameses is a portion, either of the land of Goshen, or, was another name for it. And according to Num. 33: 3 the children of Israel did not leave there until the fifteenth which was the day after they ate the passover. But this is easy to understand when we recall that it was at midnight that the death of the first born was discovered. After that, occurred the call for Moses and the order for their departure. But even though they are said to have left in haste and that they were prepared for travel before eating, yet it would require some time for about 3,000,000 people (on the basis of five to each man of war) to get started. And let us note that they traveled on foot.

Verse 38. *Mixed multitude*. The first word is from two words of slightly varying definitions. One is *ERES* and Strong defines it "the web (or transverse threads of cloth); also a mixture, (or mongrel race)." The other is *ARAB* and is defined "a primitive root; to braid, i. e. intermix; technically, to traffic (as if by barter); also to give or be security (as a kind of exchange)." Let the reader be sure to study well these definitions for they will account for much of the trouble this mixed multitude caused the Israelites. Of course they should not have been permitted to go along with the people of God, but many times today there will be persons who attach themselves to the people of God and pretend to be His people. And their motive often is the same as that of these mixed races. Their motive is for personal gain at the expense, or through the means of, the true servants of the Lord. Much of the trouble in the church today is traceable to the unconverted "members" harbored therein.

Verse 39. *Leavened*. This is from *CHAMETS* and defined "a primitive root; to be pungent; i. e. in taste (sour, i. e. literally, fermented, or figuratively harsh), in color (dazzling)"—Strong. Thus we have the explanation. The people had never yet been given any instructions or orders concerning leavened bread, hence they had never ceased to put the yeast or any leavening agent in their bread mixture. But it takes some time for the yeast to "work" and until that is done the bread dough is sweet and thus unleavened. Thus, unleavened bread would not necessarily mean that no leaven had been put into the mixture. But on the occasion now being

considered the children of Israel were thrust out of the land in such haste that they did not have time for the bread mixture to work, or "raise," as the expression is used. For further comments on this subject see chapter 13: 7-9.

Verses 40, 41. Here the length of the time Israel was in Egypt is plainly said to have been 430 years. The word "sojourning" is from MOSHAB and Strong defines it "a seat; figuratively a site; abstractly, a session; by extension an abode (the place or the time)." While the word "sojourn" is understood to mean a short or temporary stay in a place, yet it does require that such stay be in the nature of a residence and not merely a visit or call on a place as was the case with Abraham. So that we are not authorized to include the visit of Abraham to Egypt in this 430 years. But for more comments on this subject see the ones at Gen. 15: 13-15.

Verse 42. This idea of being observed means more than a mere remembrance as an act of the mind, but means that some formal or outward conduct in the way of an ordinance was to be attended to. See comments on 1 Cor. 11: 24, 25.

Verses 43-45. Circumcision was the distinguishing mark of the people of God in this relationship. And while baptism did not come "in the room of circumcision," as is taught by certain people today, yet it is what introduces one from the world to the church of the Lord. And since the Lord's supper is intended for such people only, it follows that people not of the true Church have no right to this ordinance, even as uncircumcised persons were not permitted to eat of the passover.

Verse 46. That was the age of types and in many instances a material or secular thing was to be considered in the same light as spiritual things in this age. The material house was to contain the units of the families in Egypt and the passover of each unit was single and for all the ones in the building. That is why they must eat in one house. Also, they were forbidden to carry it forth out of the house. And since we are to consider this house, as used here, as a type of the church, we should take the lesson that the Lord's supper is not to be taken "abroad" from its proper place of observance. This would disallow the practice of some of taking the "emblems" around over the community or

"abroad" into the private situation in some private home. The Lord's supper was not intended to be peddled round and used privately just because some member of the church is sick and not able to leave his bed. If he is actually unable to go to the regular place of assembling, then he is not required to "commune." A further thought in this verse is that they were not to break a bone of the lamb. This was not because those bones were to be considered as sacred in the sense of preserving them. We know that was not the idea since they were to burn them in the morning. But the Lord knew that on the cross the bones of Jesus would not be broken, as was the common practice after crucifixion, but instead, his side was pierced, leaving his bones unbroken. This is mentioned in John 19: 36.

Verse 47. All the congregation were to keep the passover. That would mean that it was not an individual matter but one to be observed as a united institution. This is another idea confirming the statements in preceding paragraph.

Verses 48, 49. While circumcision did not come to be replaced by baptism as is sometimes taught, yet it was the sign chosen by the Lord to designate his people from those who were not. So that the teaching here is that none but the Lord's people had the right to the passover. Likewise, today, none but the Lord's people, (not only does this mean that they have been baptized, but also continue faithful, or in the favor of the Lord) have the right to the Lord's supper.

Verse 50. Here is the significant statement that the children of Israel did as the Lord had commanded—them? No. It was for them, of course. But it states that it was as the Lord had commanded Moses and Aaron. Thus, here is another instance where we see that God directed his people through these men and that whatever they commanded of the children of Israel was the same as if directly commanded them without the mediation of these men. And thus again we see the false basis of the sabbatarians who try to distinguish between the law of Moses and the law of God. Their purpose in this idea is to avoid the inconsistency in their practice wherein they do not even attempt to carry out all the requirements of the "law of Moses." In doing this they are self-condemned and are in rebellion against God.

Verse 51. *Selfsame*. This is from *ETSEM* and is used in many varieties of senses. But it is rendered in the A.V. in two places by "very." The thought would show that in the present verse, also in the other places in this chapter, it is as if it said, "in this very day," etc. That is, the statement means that the thing spoken of is to take place on the specific day and not just in the days near the event. That it is specific. And the direct application in the present instance is that the coming out of Egyptian bondage was to take place immediately in connection with the observance of the passover.

EXODUS 13

Verses 1, 2. *Sanctify*. This is from *QADASH* and defined "a primitive root; to be (causatively) make, pronounce or observe as) clean (ceremonially or morally)"—Strong. Be sure to observe every word in this definition so as to make the proper application to the various instances; not only here but in all others in the Bible, especially in the Old Testament. The word has been rendered in the A.V. as follows: Be hallowed 3 times, be holy 5, be sanctified 10, consecrate 2, hallow 14, prepare 6, proclaim 1, sanctify 51, appoint 1, dedicate, and many others. Thus, as there are so many shades of meaning in the word, it requires in each case that care must be taken not to apply it in a wrong manner. In the present case, since we know that many of the firstborn would be mere infants at the time the command was given it could not mean to make clean morally, since infants are already clean. So we must apply the words "pronounce or observe clean." Not only so, but while these firstborn were clean already morally, they were to be observed clean ceremonially also, since the Lord had a special use for them in the future. And so we should take the commandment here to mean that God directed them to consider and pronounce all the firstborn as consecrated to Him. The closing words of the verse are "is mine," which corresponds with the comments here offered. And in Num. 3: 12 we can find the intended exchange mentioned which is being planned in this present demand for the firstborn. And it was just that such demand be made, for their deliverance from Egyptian bondage was procured by the death of the firstborn of that nation. Thus, while not informing the Israelites as to the purpose in mind, God now directs that the

firstborn of all their tribes should be "ear marked" for his use.

Verses 3, 4. *Strength of hand*. This must be understood as meaning the Lord's hand. It took that to force the hand of Pharaoh. See comments at 3: 19. It is interesting to note that the command to put all leaven from their diet is "sandwiched" between two references to their coming out from their bondage. This will be considered more at length below.

Verse 5. The people mentioned here are among the leading groups that were then living in the land of Canaan and thus should be considered as usurpers since that land had been given to them through the promise made to Abraham. *Flowing with milk and honey*. The first word is from a word that means "abounding" or, that they exist in great measure. See comments at Chapter 3: 7, 8.

Verses 6-10. This is a passage of scripture that has been overlooked by many religious people for ages. Just because they read of the seven days of unleavened bread in the 12th chapter they conclude that the feast was observed on the night of the passover. But a little study of the subject will show that such could not have been. Turn back and read the comments at chapter 12: 15, 39. There the reader will learn that nothing had been explained as to why the Lord willed that they keep the feast of unleavened bread in their future years. The fact that they had the yeast or leaven in their bread mixture that night but had to get out in haste before it could work or rise, shows that it was not understood to be observed that night. But it was to be observed afterward as a memorial. This is made clear by the words "this is done *because*," etc. God wanted them always to have a set observance to commemorate their being forced to leave Egypt *in haste*. Their leaving was not an affliction for that was what they wished to do. But to be compelled to leave without the simple courtesy of "well wishing" from their hosts and that, too, in such haste that they could not even wait till their bread mixture had become ready for baking, this was something God wished to be observed yearly. The sign on the hand and memorial between the eyes were figurative. As proof of this statement observe that the pronoun "it" has for antecedent the observance of the seven day feast. And the object of these figurative badges is that they will be induced to

have the Lord's law in the mouth. And the object of having this law in their mouth is that they would "show thy son," etc. The children would not understand the meaning of the putting all leaven from the homes each year at this time. Thus the Lord directed that they explain to their sons that when they left Egypt they had to get out so hurriedly that he arranged that they would do the thing purposely each year.

Verses 11, 12. *Openeth the matrix.* The last word is from *RECHEM* and means the womb. Since the command of consecrating to the Lord all that openeth the matrix here is the same as the one to consecrate all the first-born, of course that calls for explanation of use of the word "openeth." This is from the fact that the womb is forced to open for the expulsion of the child and that this organ is, or has been, closed more firmly all the time before the birth of the first child, than it will ever be afterward. And, like a door that has been previously closed tight, so the womb has been thus closed until forced open by birth of the first child. It is true that every birth will, more or less, have to cause this opening. But the connection will make it plain that it means the son that opens the organ for the first time is the one that is meant for this particular occasion.

Verse 13. To redeem means to ransom. If an ass is born and the owner of its mother wishes to keep it, he must obtain privilege by giving to the Lord's service a lamb. If he wishes not to give up the possession of the lamb then he must kill the ass just born. The ransom for their firstborn of the children is to be given although they are still to be consecrated or "ear marked" for the Lord. The meaning of such a peculiar ordinance will become more apparent in later parts of the law of Moses.

Verses 14-16. These verses are in large part a repetition of what has already appeared in this chapter. It would be natural for the rising generation to wonder at seeing this feast of unleavened bread each year and they would ask about it. Then they are to be told of the enslavement of their forefathers and of the miraculous deliverance from it. Also, that at the time of their release the firstborn of the Egyptians were killed to bring about the consent of Pharaoh for their release. In view of this it is no more than fair that they give the firstborn

of their children in token of appreciation. And it is to be noted that the children are not to be killed as were the firstborn of the Egyptians but only to be devoted to the Lord's service.

Verses 17, 18. God always considers the strength or ability of his people in his dealing with them. Since they are now in the beginning of their experiences as a separate people they have many things to learn and endure, before they will have become strong. Hence they are led by a laborious, but less unpleasant route than in the direction that would have made a severe test on them, one they should not be expected to withstand. See the same thought in John 16: 12 and Heb. 5: 13. 14. *Harnessed.* This is from *CHAMUSH* and defined "Staunch, i. e. able-bodied soldiers."—Strong. It is the word for "armed" in Josh. 1: 14; 4: 12. The thought is that they went out prepared for war if they should be called upon for defense. We may see how well they were prepared for war in case it became necessary by consulting Num. 1: 45, 46.

Verse 19. This refers to the request that Joseph had made near his death and at which time they promised with an oath to comply with the request. And in making such a request he showed that he had faith in the promise of God, that they were to come out from bondage, as had been promised Abram. And this faith of Joseph is mentioned among the other instances of faith. See Heb. 11: 22.

Verses 20-22. In all the dealings of God with man he has had various means of letting them know what he wanted them to do or where to go. In this case it was the cloud. Not a rain cloud, for it was a pillar of fire by night. It is one of the many means used to "speak" to the people, as referred to in Heb. 1: 1.

EXODUS 14

Verses 1, 2. The cities mentioned in this passage are near the Red Sea at the place where the children of Israel will soon cross.

Verses 3, 4. The map of this section shows a wilderness country where the children of Israel were to be just before crossing the sea. And Pharaoh will conclude that as the people are between the sea and the wilderness he will have them, as in a cage. Of course he had seen many miracles as great as would now be required to make a way of escape for the people, but he

seems to be very forgetful. But the explanation of it is that stated at chapter 7: 3, which the reader should see. Attention is called to the statement that Pharaoh and all his host will be in this punishment from God. This is mentioned because sometimes a man is said to do a thing, when it means he did it through his agents, or servants. But since it mentions his servants and himself it indicates that he personally is included in the overthrow.

Verse 5. It came about just as God said. Pharaoh and his servants turned against the people which shows their hearts were hardened. *Serving us.* These words indicate the main reason the Egyptians wished to retain the people. It was pure selfishness.

Verse 6. *People with him.* Again a statement that shows Pharaoh was personally in the movement. This is stated also in Psa. 136: 15.

Verse 7. We would think that "all the chariots of Egypt" would include the chosen ones. Then why mention them separately? It is true that all chariots would include these. But the statement would not have told the reader that Pharaoh had any of this kind of chariots, chosen or selected, had they not been named in this way. And all the chariots had captains over them. Sometimes this word means a group of men on horseback. But when referring to the vehicle they usually were drawn by horses. And again, sometimes these war chariots would carry more than one man. So these captains would be the men who had command of whatever forces were used in connection with them.

Verses 8, 9. This passage indicates that about all the main military strength of Pharaoh went with him, whether footmen or horsemen, or whatever form their services. They were prepared to travel faster than the children of Israel with all this equipment. Besides, the Israelites were not aware that they were just now being hotly pursued.

Verse 10. But while they had been told that the Egyptians would come after them, yet when they actually saw them so near with all that military array they forgot all the demonstrations of power God had used before for their help and now they are affrighted.

Verses 11, 12. This is another one of the murmurings of Israel against God. In spite of their many instances

of favor and deliverance by miracle, they frequently complained and seemed to forget all the great favors they had received. This is what Paul referred to in 1 Cor. 10: 10. Sometimes Christians get discouraged soon after they start in the new life when they see the discomfort brought upon them because of the enemy of souls. Of course the present instance of murmuring is before they have become entirely free from their enemies and thus before a type of Christians. But my remarks here are made as a general reflection on the many complaints they made.

Verse 13. *Stand still.* These words are often cited by preachers when asked by a sinner what he must do to be saved. He will then be told that he cannot do anything for his salvation, but that he must stand still. But even if he should be fair enough to quote the entire sentence here, that he must stand still and see the salvation of the Lord, it is still a deceptive use of the words. The Israelites had not yet been shown what to do, therefore it was proper for Moses to make the statement. And likewise, if a sinner were to ask what to do to be saved but had never been taught anything about the first principles of salvation, it would be proper to tell him to do nothing until he had been told what the salvation of the Lord required. That need not take more than a few minutes. And thus Moses stated this to the Israelites and we will soon see the plan of their salvation pointed out. The last statement of the verse might appear to contradict the last part of verse 30. But this is another strong proof that the outward part of man is the less important part. That when the inner part is gone, which is the case when a person is dead, he is considered as gone. See this use of the idea in Acts 9: 39. Dorcas' body was right there in front of their faces, yet Peter was being told of the things she did while she was "with them." So, while the Israelites will see the dead bodies of the Egyptians, the inner man will have gone and thus in reality they will not be seen after the present day.

Verse 14. Note that it is constantly being kept before the children of Israel that in all their experiences under Moses it is the Lord who is doing the work. This should be further rebuke to the sabbatarians who try to distinguish between authority of

Moses and God so as to bolster their erroneous doctrine.

Verse 15. Even now the entire plan of their escape is not visible but they are told to "go forward." At least they are here given definite instructions about their required activity. Had they not obeyed this command they would not have received the benefit of the further means God was about to use. Their faith in God and Moses caused them to go forward whether they knew just what was coming next or not. But their ignorance of what was to be the next move of the Lord did not prevent them from being benefited by it when it was shown them.

Verse 16. *Dry ground.* This form of expression is used in various places and is from various original words. But they are all practically the same in meaning. The thought is that of a place where it is earth and not water, not that the place is necessarily without moisture. If such state of dryness is meant the connection must show it.

Verses 17, 18. Note again that in declaring the impending destruction upon the Egyptians, God says that His honor is to be demonstrated. This is the outstanding idea all through his dealings with the enemy. And all through the transactions of man's stay on this earth, he has been blessed in proportion as he recognized and conducted himself in view of the honor due the Lord.

Verse 19. God is present everywhere in spirit, yet in his dealings with mankind he uses the services of various agencies, especially angels. (Heb. 1: 14). In the present case the cloud is the visible instrument used since the Israelites would have to see it in order to be benefited by it. Yet the angel of God is the immediate supervisor. And, while the cloud had previously been in front to guide them, now they need its help to shield them from the enemy they know, by the fact that only one route is possible for them and it is made visible by the light of the cloud behind them. At the same time, being a miraculous cloud, it is like a lamp with an opaque reflector on one side. It would throw the light forward and around the ones in front of it but be a shade to darken the way of the ones in the rear.

Verse. 20. The same cloud that assisted the people of God was a hindrance to the enemies of God. It kept them far apart. Thus it is today. The plan of salvation as revealed in the

Gospel is so unlike anything in the world that it makes a wide gulf between the true servants of God and the enemy. And when we observe a nearness between the people of the world and those professing to be the people of God, we know that there is more profession than practice with the latter. There should be so much difference between the world and the people of Christ that no one would mistake the one for the other.

Verses 21, 22. *Dry land and dry ground.* These two expressions occur in this paragraph and are from the same original word. We would not ordinarily speak of a narrow strip of exposed earth as "land" because that would convey the idea of an extent greater than this. But it means a place where the water has been removed and left the earth visible. See also the comments at verse 16 above. The "wall" spoken of here will be explained at chapter 15: 8.

Verses 23-25. *Morning watch.* In the ancient times a vigilance committee was a very common means of protection. The night was divided into four watches beginning at six o'clock (as we count it) in the evening and going to six in the morning. Thus the four watches began respectively at 6, 9, 12, 3. The one beginning at 3 would be the morning watch. It was still dark at this time when the Lord looked through the cloud, for it is here referred to as the pillar of fire and that was its condition at this time. The Lord troubled the Egyptians by taking off their chariot wheels. Thus it is worded in the A. V. But the word "off" is not in the original. And the word "took" is from *suwa* and Strong defines it "to turn off (literally or figuratively)." So the expression means that the Lord did something to make the wheels turn with difficulty. It states that the chariots were driven heavily. But had the wheels been literally taken from the axles they could not have driven them at all. There being no natural reason for this condition of their chariots the Egyptians concluded it was the Lord causing it. Not only that, but it was in favor of the Israelites.

Verses 26, 27. God could have operated directly to bring the sea back but he did not see fit to do so. And by his using Moses, He gave another instance of the authority of Moses in the work. Mention of appearance of morning here agrees with statement

in preceding paragraph of the morning watch. The Egyptians were overthrown in the midst of the sea.

Verse 28. Sometimes a statement of general form concerning a group of individuals or things may have a general meaning only. But the last statement of this verse makes a definite assertion that not one of them remained. This would give us the information that Pharaoh was destroyed in this overthrow since we know he was there in person.

Verses 29, 30. As to the "dry land" see comments at verses 16, 21, 22 above. Since the Egyptians could be seen by the Israelites, dead, on the seashore we know that the journey through the sea was about over when the destruction came.

Verse 31. *Feared*. This is used in the sense of reverence for it immediately states that they believed the Lord. Also it says that they believed Moses. This is all in the same connection and in the same sense. This is another point against the theory of the sabbatarians who try to distinguish between authority of God and Moses.

EXODUS 15

Verse 1. The term "children of Israel" would have included Moses. But he is mentioned separately in this place. And it should be observed that the song was sung by Moses and them. Since Moses is an inspired man we are to conclude that the song recorded here was by inspiration and that the statements herein are to be accepted as being the teaching of God.

Verse 2. The word "song" is from a word that means "praise." As used here it is as if it said, "The Lord is the object of my praise." *Prepare him an habitation*. It means "I will make him be welcome with me as if it were his home."

Verse 3. *Man*. This is not used in the sense of man as human. But it is from a word meaning "an individual" with the added idea of "male." So it has the sense of "an individual of war." And there were unnumbered individuals who conducted war and liked it, yet not all were successful. But God is an individual who wins in his war against his enemies. And it is right that he should for he never makes war against any but evil characters.

Verses 4-7. These verses do not contain much additional information, yet

it is good to note the expressions of strong praise to God; and especially when contrasted with the complaints they have made against God and still will make.

Verse 8. *Blast, nostrils*. God has the abstract power to produce a wind of any desired volume or strength. But in using the figure of his nostrils, which pertains to his person, we should get an impression of the power and effectiveness of him who is the creator of all things. *Congealed*. This is from QAPHA and defined "a primitive root; to shrink, i. e. thicken (as uncracked wine, curdled milk, clouded sky, frozen water)."—Strong. So whether the word be rendered as frozen or some other of its meanings would depend upon the matter spoken of. If it were used in regard to milk, the word would mean curdled. While if about water, the word would mean frozen. Since it is here used in regard to water it means frozen. Now there is not one who will have any doubt of God's power to hold liquid (water) in suspense if he desired. In this instance he did not choose to do so.

Verse 9. From all appearances the Egyptians had the same opportunity of going into the bed of the sea as the Israelites. But it shows how short-sighted they were. A little reflection would have reminded them that the same Power that could open up the water, could surely reverse the condition to their destruction. But it is just another case of hardening their hearts.

Verse 10. The word "wind" is from the same original as "blast" in verse 8 above. See comments at that place.

Verse 11. *Gods*. This is from a word that means any being considered mighty, including objects of worship such as the idolatrous deities. And how true are the implied admissions of the true God here. Had they always acted in accordance with such idea they would not have committed the idolatry recorded in chapter 32. *Fearful in praises*. That is, worthy to be feared and praised.

Verse 12. The last word in this verse refers to the Egyptians.

Verse 13. Here we note the idea that the people were led forth after being redeemed. This is logical and historically correct. The redemption had been effected the night of the 14th while the people were still in Egypt. Likewise, our redemption was accomplished for us while we were still in sin. And

the Israelites would have had no benefit of the redemption made for them had they not been led forth, or had they not followed when told to go forth. And we would have no benefit from the redemption provided by Christ had we not followed up with our duty.

Verses 14-17. These verses name some of the peoples then occupying the country which God intends to turn over to his people. The present mighty circumstance of the deliverance of the Israelites by the miracle at the Red sea will be reported ahead of them and will produce panic. As an outstanding instance of this condition see the report of Rahab and her statements on this in Josh. 2: 9-11.

Verses 18, 19. What a wonderful tribute to the Lord! And how much happier the people would have been had they conducted themselves accordingly.

Verse 20. *Prophetess*. This is from a word that has indefinite meanings, including a woman who is inspired, as also one who is merely a poet. The context here could mean the latter since the wording of her speech was recent history and did not require inspiration to say it. But of course the recording of it in the Book was by inspiration, since Moses is the one who did the recording.

Verses 22-24. Almost immediately after their deliverance the people murmur again against Moses. All of this shows how human they were and how much they conducted themselves as people do today. When matters do not go as wanted the common practice is to complain without any logical reason for it. But all such murmurings are condemned and indicate a lack of faith. (See Heb. 3: 19 and 1 Cor. 10: 10.)

Verse 25. Moses cried unto the Lord. This was another action of his as mediator between God and man. Casting the tree into the waters was God's plan in this case to accomplish his purpose. Using this material object in sweetening the waters did not in the least lessen the miraculous nature of the deed. It would require as much supernatural power to sweeten them in this way as by direct edict for anyone would know that the tree possessed no such quality. The statute and ordinance mentioned here follows.

Verse 26. On condition that the Israelites obey the Lord in all things and do that which is right in his

sight, they will not be punished with the same afflictions as the Egyptians. But if not obedient they will be so punished.

Verse 27. *Elim*. This is described by Strong as a place in the desert, and such fact explains why the passage mentions the existence here of twelve wells of water. And the effect of these wells is to produce or nourish 70 palm trees. This would make an excellent place to spend some time. Thus the record tells us they encamped here.

EXODUS 16

Verse 1. The reader should not confuse this wilderness of Sin with that of Zin. The former is near the sea and not far from the start of their journey. The latter is up near the place where they will end their wanderings. Note the date now is the same day of the month on which they left Egypt, and one month later.

Verses 2, 3. Here is another of their murmurings referred to in 1 Cor. 10: 10 and which Paul condemns. When we reach Num. 21: 5 a complete list of these murmurings will be cited so that if the reader wishes to make a chain of the references he can do so. In the present instance the complaint shows the usual trait of mankind. They recall the fleshly pleasures they had while in the land of bondage. Today it often occurs that after people have come into the church they will repine for the "good things" they had while still in the world and will wish they had never started into the life of Christianity. God was displeased then and he still is at such murmurings.

Verses 4, 5. *Certain rate*. This means a day's ration. *That I may prove*, etc. The point here is that on the complaint made it is implied that if they were furnished the necessities of life they would be content and obedient. God proposed to give them this necessity to test their sincerity. The reason for the double amount on the sixth day will be considered later.

Verses 6-8. Reference to the evening applies to the quails which will be promised soon. But the most necessary observation for us to make in this paragraph is about the one against whom they were murmuring. Not really against Moses and Aaron but against the Lord. It should never be forgotten that when a complaint is

made against God's constituted leaders, it is against Him.

Verses 9, 10. The people were so inclined to disbelieve that some visible evidence was necessary. So the Lord caused a cloud of glory to appear in the direction of the wilderness, the territory where they had been journeying. This should have taught them the lesson that in that awful region the Lord was with them.

Verses 11, 12. No reason is given for bringing the flesh in the evening and bread in the morning. But the lesson of the whole thing is that it was not necessary to remain in Egypt to eat bread and meat. They will be fully supplied with these things out here, and that without the labor they had to do for them while in bondage.

Verses 13, 14. Here we are told what the flesh was, but at present nothing is said to identify the article accompanying the frost, except that it was small and granular.

Verse 15. *It is manna*. The words in this expression are constructed in reverse to the original meaning. They should read "what is it?" They had just asked the question of each other, and then the writer tells us why they asked the question, was because they did not know what it was. It would be very foolish to make a positive statement about it, and then immediately tell what it was, as the authorized version puts it. And this rendering is confirmed by the fact that Moses answers their question in the close of the verse. The word "manna" is from the Hebrew word *MAN* and defined "literally, a whatness (so to speak), i. e. manna (so called from the question about it):"—Strong.

Verses 16-18. Just enough to supply their needs was expected to be gathered. The stipulated amount was an omer for each person which was about one-half or three-fourths of a gallon, according to various authorities. There were some 600,000 families in the nation and of course they would not all be provided with exact measure vessels out there in the wilderness. Thus the Lord would expect them to use their best judgment and be conscientious in their gathering. If they did this it would be seen that no one would have any lack. This literal fact is cited by Paul in 2 Cor. 8:15 as an illustration of the moral equality recognized by the Lord of the financial responsibility of Christians.

Verse 19. This verse was a warning

against unnecessary hoarding. It was unnecessary since they had been promised a new supply each morning.

Verse 20. The spirit of hoarding seems to be universally prevalent with the children of men. There was not the least excuse for this case since they had been gathering the manna every morning. This brought forth a feeling of wrath in Moses.

Verse 21. This verse teaches the lesson of promptness. In order to obtain the food thus provided they must get up at a reasonable time. No chance for delay.

Verse 22, 23. On the sixth day there was a double amount of the manna gathered because there would be none falling on the seventh, which is here called the holy sabbath. Much has been made of this passage by the sabbatarians. They use this to show their theory of observing the day as a holy day, that, it was not a part of the law sent out from Sinai, exclusively. That the sabbath had been in force before Sinai since this instance here recorded occurred before reaching the mount. But some things set forth in the scriptures are overlooked on this point. See Jer. 34:13 which reads "Thus saith the Lord of Israel; I made a covenant with your fathers in the day that I brought them forth out of the land of Egypt, out of the house of bondmen, saying." And then follows the covenant or law about the required treatment of servants regarding the seventh year. And yet this statute was not given till they reached Sinai. Therefore, the words, "in the day" etc., are indefinite and refer to that day in general, in which Sinai was the point of interest. This indicates to us that since they were about to reach the holy mount where the national law was to be given, and since the sabbath law was there for the first time to be given to man, it was appropriate to give this much of the coming law to them now, inasmuch as their murmurings about food had called for this part of the law a few weeks ahead of the central date. Also let the reader see this same use of the expression "the day" in Heb. 8:9. Furthermore, let us consult the language in Neh. 9:14. This reads thus: "And madest known unto them thy holy sabbath, and commandest them precepts, statutes, and laws, by the hand of Moses thy servant." The connection here shows the writer is telling about the Israelites and their de-

liverance from Egypt and gathering at Sinai. Now it is plain to any sincere student, that if, at this time, God made known to the people his holy sabbath, then it had not been a stipulated ordinance before, as the sabbatarians teach. Another idea here seen is that God made these laws known through Moses. This is another exposure of the false teaching of the sabbatarians who try to distinguish between the authority of Moses and God.

Verses 24-26. Not much additional to be said here. But it should be observed that when the extra manna was kept over on this occasion no harm came to it because it was according to the direction of the Lord.

Verses 27-30. The greedy disposition of man is here manifested. There was not a single reason for looking for this food on this day since they had been sufficiently supplied, but the rebellious spirit of the people acted. In reproaching the people for their disobedience God does it through Moses. Another instance showing the position of authority that he had between God and the congregation.

Verse 31. Coriander seed is in the class of mints with a pleasant taste and fragrance. It is also inclined to allay disturbances in the digestive organs. Besides all this, the manna was sweet to the taste as if made with honey. Thus the bread food here provided for the people was very desirable and should have caused them to be more appreciative than they were.

Verse 32. In the centuries before the last Era the people were given many and various institutions and ordinances, for the purpose of keeping them reminded of God and their dependence on him. This specimen of the manna would not always be in view of the people since it was kept in the most holy place and no one but the High Priest went in there. But it was there in case the use of it became necessary. Its preservation through the 40 years would be by the same miraculous power that preserved it each week over the sabbath.

Verse 33. Here we see that Moses had superiority over Aaron in some things. And thus again we have a refutation of the theory that attempts to belittle his authority. The original word for "pot" does not occur in any other place in the scriptures. It is defined by Strong "a vase (probably a vial tapering at the top)." As to the

amount of manna stored up here, see comments at 16th verse.

Verse 34. *Before*. This is from PANIM and has been rendered by a great many words in the A. V., but the most outstanding one is "presence." This passage therefore means that the pot of manna was placed in the presence of "the testimony." And according to statements too numerous to name here, "the testimony" means the tables of the covenant. Another interesting thought here is that the tables of the covenant had not yet been given. So we have another example of the unchronological nature of the Biblical narratives. And we see also in this verse another indication that this whole period reaching from the Red Sea to Sinai is placed as one "day."

Verses 35, 36. The children of Israel are as yet only a few weeks out of Egypt. Yet the fact of eating manna 40 years is mentioned. The writers often go ahead in their recording and drop in a statement that will throw light on the subject that is under consideration. Attention is called to the words "land inhabited" here. This is said in the same sense as the word "wilderness" in chapter 3: 18. It shows that a wilderness does not always mean a dry or infertile waste. An area that is not settled with people in a fixed residence is often spoken of as a wilderness.

EXODUS 17

Verse 1. For comments on the wilderness of Sin see first verse of previous chapter. It was in that district they had the experience of food shortage, as they thought, and complained to the Lord about it. That need was fully supplied. Now they have reached another difficulty. There is no water to drink. We will see how much of a lesson they had learned from the former circumstance.

Verses 2, 3. Another of the murmurings. (See chapter 16: 2, 3 and remarks). The place they have reached now is in the same desert mentioned before. The absence of drinking water here does not affect the comments as to a desert in the least. In the most cultivated spots there might be particular sites where no well or other provision of the kind had been made. But such fact should not have discouraged them. And especially since all their needs had been abundantly supplied before this. But such is human nature. Also in this instance the

people complain against Moses as if he were to blame. But they were immediately told that all such complaints are against the Lord and that in so doing they were guilty of tempting him.

Verse 4. Although Moses was not responsible for their seeming misfortune yet they are so angered against him as to threaten his life. It is often so today. The men who are God's constituted rulers and leaders in the Church are blamed for unpleasant experiences when they insist on carrying out the requirements of God. This is seen especially in cases of corrective discipline. But it must not be forgotten that all opposition to scriptural church government is rebellion against God.

Verse 5. For explanation of "elders" see Chapter 3: 16-18 and comments. No officials had as yet been designated among the children of Israel.

Verse 6. Horeb and Sinai are used interchangeably in much of the scriptures. But when a distinction is made, the topmost peak is called Sinai. This is indicated by the language in chapter 19: 20. It is appropriate to have the event here recorded to happen at this place. They are destined to spend about a year at this place in which time the people will be nationalized by receiving the law that is to guide them in their religious and civil life. And here their need for water will be obtained by smiting a rock. At Jerusalem, the Rock of Ages will be smitten to give to mankind the water of life.

Verse 7. *Tempted*. This word comes from a variety of original words in both the Old and New Testaments and is used in many different senses. It is therefore necessary to be attentive in order not to come to wrong conclusions. The most common impression created at mention of the word is that of luring to sin. But since it is impossible for God to sin we cannot use this meaning of the word with reference to him. The original word in the passage under consideration is from NACH and defined by Strong "a primitive root; to test." It has been rendered in A. V. by adventure, assay, prove, tempt, try." In referring to this and kindred instances, Paul says these people tempted the Lord. (1 Cor. 10: 9). In that place the Greek word is ΕΚΤΕΙΒΑΖΟ and Strong defines it "to test thoroughly." With all these considerations in view the thought of tempting the Lord is to put

him "on the spot" so to speak. Try out his various attributes; his power, patience, mercy, etc. God is not unwilling to prove his power and other qualities when honest inquirers need the proof. But when it comes from those who have already had abundance of such evidence then their making the test is considered in the light of a challenge and is displeasing to him.

Verse 8. *Amalek*. See Gen. 36: 12 for the origin of this people. It will be found to be from Esau the elder brother of Jacob. The younger had been preferred to the elder and the latter's descendants had become enemies to God and His people. The Amalekites became a prominent group and had to be dealt with very severely before being finally destroyed. Notice this fight was in the same community where the miracle was performed for the water. It was near Horeb the birthplace of the nation formerly.

Verse 9. *Joshua*. This is the first mention of this righteous man, but he will be in favorable evidence many times after this. He was a leader under Moses, obeying his commands and carrying out his orders. In ordinary times he was a leader of men under the direction of the lawgiver and in times of war he was the commander of the armed forces. At present he is told to choose men to go against Amalek with the promise that Moses will oversee the movements.

Verse 10. As Moses went to the hill-top to oversee the battle against Amalek he took Aaron and Hur with him as aides.

Verse 11. Here is another instance where it appears that some literal or visible means had to be resorted to in order to accomplish the effect the Lord desired. However, we know such was not actually necessary. In that early age of God's dealings with man it was more necessary to connect the divine power with some visible evidence of it. Now then, if it is observed that Israel is successful in proportion with ability of Moses to hold his hands up, a condition that any one would know had no physical effect on the battle, then the conclusion would be plain that God was in the situation.

Verse 12. Many familiar sayings are based on some specific occurrence. Here we see the physical fact of holding up a man's hands resulted in success. Aaron and Hur were not in the battle at all, neither did they have any

moral or miraculous effect on Moses. But by holding up the hands of the man who did have such qualifications they became supporters of him. Thus we have the expression of "holding up the hands" of some one who is engaged in a good cause. We may not be personally able to accomplish the work some other is doing but by assisting him and supporting him in his work we become partners with him and will receive credit from the Lord for it.

Verse 13. *Discomfited*. This is from a word that means to overthrow completely.

Verse 14. While the army of Amalek was completely overthrown in this battle yet the Lord wishes to have the entire people destroyed and here declares it. And as a means of keeping the edict alive in the minds of generations he orders it to be written in a book and also rehearsed in the ears of Joshua, the military leader. This complete extermination of the Amalekites was accomplished as recorded in Esther 9: 24.

Verses 15, 16. So far the Patriarchal dispensation of religion prevails and that was centered round an altar. So it is according to form for Moses to erect one here. The people have just had a successful battle with a bitter enemy and it is fitting that a religious service be offered to God to whom they attribute their victory. And the special name given to this altar signifies the truths involved, that Amalek is to be regarded as a perpetual enemy of God's people and to be fought against from one generation to another until he is completely destroyed.

EXODUS 18

Verses 1, 2. In chapter 4 the wife of Moses was with him as he was journeying in the direction of Egypt. At that time occurred the event of Moses' close escape from death over the circumcision of his son. After that was settled Moses sent his wife back to her father's land as indicated in this paragraph now being considered. The father has heard of the success of his son-in-law over the Egyptians and decides to see him and offer congratulations.

Verses 3, 4. In ancient times most if not all proper names had some significance or special meaning. Here we may see the reason why the sons of Moses were given the names mentioned. The explanation in the margin is useful for this information.

Verse 5. This "mount of God" has already been explained to mean Horeb. This was a familiar spot to Jethro since it had been connected with his business of sheep and their care. (See chapter 3: 1).

Verses 6, 7. This paragraph pictures a friendly meeting between the members of this family. The conduct of each indicates that perfect harmony existed between Moses and his father-in-law. *Obedience*. This is from a word that means to bow down as a friendly gesture and indicating good will.

Verse 8. Since Jethro has shown so much interest in Moses and his work as to come to meet him here, bringing his loved ones to him, it was befitting that he relate to his father-in-law his great success under God, against the enemy, the Egyptians.

Verses 9, 10. The reaction was entirely favorable and Jethro gives credit where credit is due by praising God for the good fortune coming to his son-in-law.

Verse 11. The conclusion formed by Jethro as to God's superiority was just what was intended. The personal benefits that came to certain individuals or the punishment inflicted upon others did not constitute the primary motive that God had in mind. But in those times of almost universal idolatry it was needful to impress upon men that only one God was true and that he was creator and ruler of all.

Verse 12. The question that is natural to ask here is, what made it right for Jethro to offer a sacrifice to God when he was not one of God's people. But this last statement is too strong. True he was not one of the special group of God's people that was being formed with the lineal descendants of Abraham. But it must be remembered that God has had some form of religion among men from the beginning and that was the Patriarchal Dispensation. It is true that most men had departed from that law and were worshipping idols. (Josh. 24: 2). And at the time we have reached in our study, about all of the line of Patriarchs had become transgressors. This is about the same date that Job lived and he was practically the only one of the Patriarchs who had remained true to that Dispensation. (Job 1: 8). And because the transgressions against the Patriarchal laws had become so many God determined to strengthen the (desired) effect of the promise to Abraham by

adding the law. (Gal. 3: 19). This is what is about to be done and it will be less than two months until that event will be in the making. Thus, as Jethro has been under the immediate influence of his son-in-law he has been reclaimed to his duties and privileges under the Patriarchal Dispensation so that he here offers a sacrifice to God. But not being an Israelite he will not be expected to join in the national movement but will continue his life as a servant of God under the Patriarchal Dispensation. This is indicated by the last verse of this chapter. But having been reclaimed as here stated he would be interested in the same God that Moses served and would thus be perfectly in line when suggesting the idea soon to be set forth in this chapter.

Verse 13. Since Moses has been placed between the people and God they look to him for advice and instruction on all their matters of interest. This very naturally made him a very busy man and it kept him constantly engaged.

Verse 14. Of course there are yet some things that Jethro had not learned about the position and work of his son-in-law and he inquires what it is all about.

Verses 15, 16. In explaining it to his father-in-law Moses makes it plain that while he answers the inquiries of the people and decides their disputes, yet he does not do so on his own opinion alone. But he makes them "know the statutes of God."

Verses 17-22. These verses are grouped in one paragraph because they belong to one subject. It is that of sharing the burdens of the matters of judgment with others who are capable of assisting. Jethro is viewing the matter from the standpoint of the physical endurance of Moses and not in any way considering his authority. But he thinks of the many petty matters that would not involve questions of right and wrong and that could be solved by the common sense of good men. So his advice is to let such men take part of the burden off the shoulders of his son-in-law.

Verse 23. This verse shows the great reverence that Jethro had come to have for God. All of the advice he had given to Moses was to be subject to the approval and command of God. What a wonderful attitude to take. And how consistent it is with his

newly reclaimed position with God under the Patriarchal Dispensation.

He does not even show a disposition to dictate to his son-in-law. Instead, he puts his advice on two "ifs." If thou shalt do this thing. That is, if Moses himself sees fit to take the advice of his father-in-law. He does not presume to imply that Moses does not personally know what is best, so, if he sees fit himself. But also another "if." That is, if God command thee so. If all suggestions and advice that men feel disposed to make to others on religious questions were placed on such conditions, how different the religious world would be.

Verse 24. Since the advice of Jethro was expressly based on the provision that God approve it we must conclude that God did so, else Moses would not have hearkened to the voice of his father-in-law in all these things.

Verse 25. Moses chose able men to work under him. But even they were not given the entire burden of the secondary judgment. The mention of thousands, hundreds, etc., indicated that the work was spread out among various degrees of judging talent.

Verse 26. *All seasons.* This means that in the daily and ordinary times these under-judges attended to the questions arising among the people.

Verse 27. See comments at verse 12 above.

EXODUS 19

Verses 1-2. The date mentioned in this paragraph is to be reckoned from the time the children of Israel left Egypt and not what originally would have been the third month of their year. For we see in chapter 12: 2 that what had been another month in their calendar was now to be the first. Thus we observe the children of Israel arrived at Sinai about two months after leaving Egypt. They came to the desert of Sinai which means the uninhabited area in which the famous mount was located and from which mount they are destined to receive great revelations.

Verse 3. *Moses went up unto God.* This and such like expressions will be seen along in this part of the narrative and should not be misunderstood. Moses actually went up to the top of the mount only two times. (Deut. 9: 9, 18, 25). Thus we are to understand the many expressions about his coming up or going down, or going to the people, or going up to the Lord, etc., as relative and intending only

to refer to the near approach to God only far enough to converse with Him out of the hearing of the people.

Verse 4. *Eagles' wings*. Of course this is used figuratively here. An eagle is bold and fleet. Also it is able to soar far above all obstacles. Thus it is a fitting figure of God's success in carrying his people above and beyond all their enemies.

Verse 5. This proviso of obedience is always either specified or implied in the promises of God made to his people. And their failure to comply with the condition will explain why they so often failed of grace of God. *Peculiar treasure*. This is from words that mean a "special possession" and thus separate and apart from God's other things of ownership. All the earth belongs to God for that matter, but this people are offered the distinction of being his favorite, as a people.

Verse 6. *Kingdom of priests*. God had priests under the Patriarchal Dispensation all the while, but that system of religion was not an organized one nor one forming a kingdom. Now the nation of Israel is soon to be formed into a kingdom with priests to administer its religious activities. It is well to note here that in all of God's dealings with man there have been just two organized or systematic forms of religion. They are the Jewish, or Mosaic, and the Christian. That is why so much of the reasoning of Paul and other inspired writers seems to overlook the Patriarchal Dispensation.

Verses 7, 8. Here is another instance of Moses as "go-between" for the people and God. He takes the words of God to the people and then in turn takes theirs to God. But we are soon to see that an exception will be made at times.

Verse 9. Here is an exception mentioned above. It will not do for the people to see God directly, yet it is desired that they actually hear his voice as he speaks to Moses so as to have evidence that Moses is their authorized mediator. Hence the cloud. But we will see before the conclusion of this interesting subject that the people did not wish to hear the voice directly and hence some other plan was used by the Lord.

Verses 10, 11. They are about to be in a very important meeting, that with their God. *In the sight*. We have seen that no man is to see God directly; that is, to see his person. But it means

they are to actually see the conditions that are to demonstrate God's power and spiritual presence.

Verses 12, 13. That the people might be impressed with the importance of this mount, they are forbidden under threat of death to touch it. This is the circumstance that Paul referred to in Heb. 12: 18-21.

Verse 14. Here the word "sanctified" means they washed their clothes and made themselves "presentable."

Verse 15. *Come not at your wives*. They are about to be engaged in a transaction of momentous importance and that will not be repeated. It is no time to be concerned with the ordinary pleasures of home life with their wives in the marriage privileges. Just dismiss all such subjects for the time and give your undivided attention to God.

Verses 16-18. The demonstrations recorded here were in sight of the people and also in their hearing. This is what was meant by "sight" in verse 11 above.

Verse 19. Please bear in mind the book of Exodus, as well as some others, is not always chronological. This verse belongs just before the first verse of following chapter, for the ten commandments were first spoken orally in the hearing of the people. For information on this point see chapter 20: 18, 19; Deut. 4: 10, 11; 10: 4. Then when the people were frightened at the sound of the voice of God and did not want to hear it again, they were told they would not hear it. But the commandments were then written on the tables of stone by the finger of God and delivered to Moses to be kept as a testimony against them. Now, having explained the connection of the verse of this paragraph we come back to the activities still going on before Moses goes to the summit of the mount to receive the law.

Verse 20. The principal purpose of looking at this verse again is to note that the top of the mount is named "Sinai," as was indicated previously. The statement here that the Lord called Moses up to the top of this mount is again indefinite as to the time of his going up there. It seems that the people were so moved by curiosity and eagerness to see what was going on that they endangered themselves. Thus, while this verse reads as if Moses went at once to the top of the mount, yet God is still concerned about the conduct and safety

of the people and still has Moses going back and forth between the people and the partial ascent up the mount. This is seen as follows.

Verses 21-24. In this paragraph we see the back and forth movements referred to in preceding paragraph. Even Moses is somewhat uneasy it seems and speaks of the danger the people are in and of the restrictions God has made. But the Lord urges him to go on down once more and charge the people so that they will be at a safe distance and ready to listen to the voice of the Lord.

Verse 25. The speaking to the people mentioned in this verse is what has been mentioned in the several places in this chapter. After a sufficient amount of warning and instruction has been given the people, God is going to speak with audible voice and give them the ten commandments. That will come in next chapter and will be followed by the expressions of fear from the people which have already been spoken of in this chapter. Please reread comments on this chapter again before going further.

EXODUS 20

Verse 1. *Spake*. That is, he spake them orally as already explained. The tables of stone have not yet been delivered to Moses for he has not yet been at the top of the mount. As you read this chapter please be mindful that it is the voice of God now speaking to the people orally. *These words*. The number and order of the ten commandments are related by Josephus and it will be well to quote him here as confirming the account we have in our version of the Bible. "The first commandment teaches us, that there is but one God, and that we ought to worship him only; the second commands us not to make the image of any living creature to worship it; the third, that we must not swear by God in a false matter; the fourth, that we must keep the 7th day, by resting from all sorts of work; the fifth, that we must honor our parents; the sixth, that we must abstain from murder; the seventh, that we must not commit adultery; the eighth, that we must not be guilty of theft; the ninth, that we must not bear false witness; the tenth, that we must not admit of the desire of any thing that is another's." Josephus, *Antiquities* 3-5-5.

Verse 2. God intends that his people should never forget with whom they

are dealing and that it is not an idolatrous being who gave them their freedom.

Verse 3. This is commandment number one. It is a general statement pertaining to idolatry. There were three forms or classes of idolatry among the people which may be designated as artificial; (man-made such as those of gold or silver or wood); invisible or imaginary (such as Baal, or Ashtoreth, or Tammuz); and natural, (such as animals or trees or rivers or planets, "host of heaven"). These three are referred to in the book of Ezekiel chapter 8. (See the comments at that place). And the first commandment of the Decalogue refers to all the forms of idolatry in general.

Verses 4-6. This is a specification of one of the three forms of idolatry referred to in preceding paragraph. Since man wished to worship the things of nature he also fell to making likenesses of them out of wood or stone or gold, and he is commanded in this place not to do so. *Iniquity*. This is from AVON and has also been rendered in the A.V. by "punishment" 6 times, and "punishment of iniquity" 4 times. It can thus be seen that the word sometimes means the results or consequences, likewise the penalty of sin, as well as the sin itself. The word as used in this paragraph means the results. *Visiting*. This is from PAQAD and defined by Strong "to visit (with friendly or hostile intent); by analogy to oversee, muster, charge, care for, miss, deposit." It has been rendered in the A.V. by such words as appoint, bestow, call to remembrance, remember, reckon, and many others. This passage was given a wrong interpretation by ancient people and is also misunderstood in our day. The principle of individual responsibility as manifested in God's dealings with man on moral questions would forbid such interpretation. Since the human family lived under the Patriarchal Dispensation so long, in which the father was priest and chief; it was consistent to pass the results, or fruits, of the haters of God on down to following generations. This could be done without allowing it to affect the spiritual status of any of the children.

Verse 7. This is the third commandment. To take the name of the Lord in vain means to make a useless application of the holy name. The word "vain" is from SHAV and defined by Strong as "uselessness." To use the name of God in a way that is author-

ized would be effective and beneficial and that would be right. But to use the name in an unauthorized manner would bring no good result and thus would be in vain.

Verses 8-11. This is the fourth commandment and the one about which sabbatarians have been so inconsistent. The command to keep the day holy is explained by the following statements, that no labor was to be done on that day. But the people who pretend to observe this commandment are guilty of violating it themselves. This command not only forbids them to work themselves, but also they must not work their beasts. Yet these same pretenders can be seen driving their horses to their place of meeting on Saturdays, on the plea that they are keeping the sabbath under the fourth commandment. At the same time they are breaking the said commandment by working their beasts. This shows that their claim of keeping the "holy sabbath" is insincere. It puts them in the same class with the Pharisees of the time of the apostles who made such a fuss about circumcision, as pretending to keep the law. *Six days* and *seventh day*. These expressions are used in the same connection and thus with the same force as to the length of each period. Now there is no one who claims the seventh day to have ever been any different in duration from what it is now. Therefore, the six days mentioned in direct connection with the seventh must be understood to have been six periods of the same duration as the seventh. The seventh was a regular day, as we now use the term. And another thought is offered to us here. In the beginning of Genesis the simple statement is made that God created the heaven and the earth in the beginning. And as far as that statement goes we could not say at what date or time that took place. If that were the only place where anything could be found on the subject then it might be difficult to confute the claim of "scientists" that millions of years passed between the creation of "the heaven and the earth" and the formations related in the next verses. But in the paragraph now under consideration we have the writer using practically the same language, that the Lord "made heaven and earth," but he says he did this "in six days." Thus we must conclude the inspired writer meant to tell us that God created and formed and

ordered the universe in six days, which are here seen to mean regular days.

Verse 12. This is the 5th commandment and the first one of the ten that has a special man-ward bearing. The first four had a special God-ward bearing. The word "honor" is from KABED and defined "in a good sense (numerous, rich, honorable): causatively, to make weighty."—Strong. We can see in this definition that it meant the child must hold the parent in high esteem and as being weighty or important. Also that he was to impart money or material value to him. This explains the use of the commandment that Jesus made in Mark 7: 10-12.

Verse 13. This is the sixth commandment and one that advocates of non-resistance try to twist into a support of their error. No one will accuse God of contradicting himself. It is true here that it says not to kill. But in Gen. 9: 6 the killer is to be killed and that too, by man. Thus we must see that the killing forbidden here is that of an unauthorized individual. And when he does so, then he must be punished by having his life taken from him by man. See the comments at Genesis 9: 6 on capital punishment.

Verse 14. In Biblical times a man became one flesh with a woman by the sexual act, and it has been so considered ever since by the Lord. When that takes place then neither of them may become sexually intimate with another without the guilt of adultery.

Verse 15. This is the eighth commandment. Its meaning is not different from that in any age of the world. To take from another unlawfully, what he possesses, is to make one guilty of theft or stealing. The mere taking of it against his consent would not constitute the crime, but doing it unlawfully.

Verse 16. This is the ninth commandment. In this place the command relates to lying against another. But in the general teaching of the Bible; all lying, whether it be against another or only on a general occasion is forbidden. (See Rev. 21: 8).

Verse 17. This is the tenth commandment. The simple definition of the word "covet" is "to desire." But the connection shows it means to have an unlawful desire. For instance, no man would have a lawful right to another man's wife, hence he must not desire her. This would not mean he should not admire her and think about

her in a favorable frame of mind, but he must not desire to have her as his own.

Verses 18-20. This circumstance has already been commented upon. (See chapter 19: 19). The audible voice of God so frightened the people that they requested not to hear it again. Moses assures them that no harm is to come to them from this experience but that it was an instance of testing them. They agree that Moses may speak to them and they will hear, but they do not wish to hear the voice of God. And they are then informed that the whole matter is for the purpose of testing them.

Verse 21. While the audible voice heard by the children of Israel was frightening to them, we need not conclude that God, in bodily person, was there. Even when Moses was finally called to the top of the mount to receive the law God was represented by the angels. (Acts 7: 38, 53, Gal. 3: 19, Heb. 2: 2). Even an angel was often in such august form, that man was unfit or unable to be in the immediate presence. (See Chap. 3: 2-5). Thus, a thick darkness was brought here for the protection of Moses.

Verses 22, 23. In a general sense all that God does or says is from heaven since that is his dwelling place. But in a particular manner here he talked to the people from heaven. This was not said because Moses was inspired from Heaven to speak to the people, for that was always the case. But it means that the Lord sent his angel as his personal representative and talked with audible voice to the people. And this would be for the purpose of impressing them as to the importance of the great God of all. In direct connection with this impression the warning is repeated that they must not make "with me" gods of silver and gold. This term carries the idea that idolaters virtually put their idols in the same class with the true God, and that is something which will not be tolerated on account of the divine jealousy. (See verse 5).

Verses 24, 25. Let us not forget that the Bible is a closely-written narrative. Events that seem to be near in time may be separated by days or weeks. At the time of which we now are reading, we know that it will be at least 80 days before Moses will come to them with the law and the description of the

tabernacle and its instruments of service. Until that time they are practically still under the Patriarchal Dispensation. In that arrangement the family altar was the central place of worship and the instrument would be made by them as occasion suggested. And the significant statement is made about the various altars that are places where "I record my name." God has had some place that represented his presence in all ages and whatever and wherever that was, his people must respect it in order to have the blessing of the Lord. Just why the instructions are given here as to the kind of material they might use and what they might do in forming the altar, we are not told. It was the divine direction and we are certain that unless such directions were observed, the favor of God would not be extended to the people. They must therefore observe these restrictions and commandments for the time being. Before they will receive the fixed and permanent order of national service there are many days to pass as observed above.

Verse 26. The word "steps" is from a word that means "an elevation." A sort of ramp, as we would call it. They must not construct their altar in such a manner that to reach it they would need to make an ascent above the crowd looking on. And the purpose of this restriction was that they would not expose their nakedness by climbing to a place above the heads of the ones below. Men in those days wore loose flowing skirts, with no close-fitting undergarment. Thus the position that would be taken while going up over an elevation might expose their bodies, which would be displeasing to God. This instruction is in keeping with the general teaching which God gave to man after the sin in the garden. (See Gen. 3: 21). Ever since then it has been the will of God that men and women keep their bodies clothed in a modest way so that their shameful parts will not be exposed to others. This is especially required of both men and women when in the presence of the opposite sex. All commandments in the New Testament touching the subject of modesty are based on this principle. It has been the law of the Lord that men and women should make such use, and take such liberties with their bodies, as will contribute to modesty, and not coarseness in mind and manner of life.

EXODUS 21

Verse 1. The principal meaning of this verse rests largely on the definition of the word "judgments." It is from *MISHPAT* and defined "A verdict (favorable or unfavorable) pronounced judicially, especially a sentence or formal decree (human or divine law, individual or collective) including the act, the place, the suit, the crime, and the penalty; abstractly, justice, right or privilege (statutory or customary), or even a style."—Strong. It will be well for the reader to become very familiar with this definition for it will help to understand the various expressions to be found in the law of Moses as given to the children of Israel. And again, here is an instance of the importance of Moses, as lawgiver. The attempts of the sabbatarians to distinguish between the authority of God and that of Moses in the Old Testament writings are shown to be misleading. It is here stated that Moses was to set these laws before the people, which means that when he delivered a command or edict it was the same as if delivered by the Lord in person. Again, let it be remembered that the children of Israel did not have any other law to guide them either in their religious or their civil life. Hence, the system was a combination of the two. That is, while many of the laws were in the nature of directions for their treatment of each other in temporal or civil life only, others were to be observed as a religious obligation. This was in the same sense that Christians are to perform their duties to the government and fellow citizens, as a temporal or civil duty, yet, at the same time, not forgetting that God requires them to be done; and, hence, a Christian will perform these requirements with a conscientious or "religious" frame of mind.

Verses 2, 3. We do not know just why God permitted the practice of buying and using servants, especially from their own nation. However, that was the formative age of the world and people had not been very well trained in the responsibilities of independent life. They had been servants in Egypt for 400 years and naturally were somewhat accustomed to that life. But since all things are liable to abuse, God placed many restrictions and regulations around the subject. Thus in this passage we see a limitation of length of service. And when the time came to be discharged from the service then whatever was his social

status when he came in that was to continue.

Verse 4. Since the privilege given to the servant of taking a wife and producing children was given by the master it would be very reasonable for the master to make a claim of an interest in the enterprise. On that basis he could rightfully claim jurisdiction of the family of the servant that had been formed after entering the service and hence the law of equity would direct that when the servant went out of the employ of his master he should leave behind him that which had come to him from his master.

Verse 5. A very natural thought here would be that a man who really became attached to his family would be heart-broken in leaving them behind. Therefore, in justice to his sentiments as well as to the right of his master, a provision was made that both could be satisfied, and this provision will follow.

Verse 6. *Judges*. This is from the same word as "gods" in chapter 12: 12. See that place for the definition of the word. Even the possible attempt at shamming a love for his family, that he did not actually have, was to be forestalled. If the servant claimed that he wished to continue his servitude because of his love then a test was made. He was to have his ear pierced with an instrument as the ceremony that was to continue his relationship with his master. It is plain to understand that if his claim to love for his family were only a pretense used as means of continuing a life free from responsibility, then he would not be willing to undergo this pain; also the humiliation of having this mutilation placed on his body.

Verse 7. A difference was to be made in the treatment of female servants. The reason will be indicated in following verse.

Verse 8. *Betrothed*. This is from *YAAD* and defined "To fix upon (by agreement or appointment); by implication to meet (at a stated time), to summon (to trial), to direct (in a certain quarter or position), to engage (for marriage)"—Strong. This word is thus seen to be one of general meaning. It may mean to betroth in the ordinary sense of that word, but not necessarily. In the present verse it must take the more general meaning, that of fixing upon or appointing by agreement. And of course the agreement was with the father or owner of

the damsel. *Redeemed*. It might occur after having used the female servant a while that he would become dissatisfied with her. In that case he was privileged to dispose of her independent of her feelings. He might not be allowed to sell her to strangers. And if she were willing to leave his service, she could do so by buying herself, so to speak, thus avoiding the humiliation of being sold to others. This was done in consideration for her personal rights. And if she did not value her freedom enough to furnish her own redemption price, then she must face the unpleasantness of continuing in a service with a master whom she knew to be dissatisfied with her.

Verse 9. In this verse the word defined above would take the last meaning since it pertains to the owner's son. And when that was done then the maid would take on the relationship of a daughter (in-law) and must be treated as a daughter. She would then be out of the class of an ordinary servant. See verse 7 above.

Verses 10, 11. The fact that he has disposed of his servant by giving her to his son in marriage commits him to that use of the female servants taken in. So that, if, after giving the first servant to his son in marriage he decides to take another maid to himself, it is to be understood that he has taken her in the sense of the last part of the definition of the word for " betrothed " as seen in verse 8. In this case he is to deal with the maid as with a wife; namely, furnish her with food and raiment and the things needed by a wife. And if he becomes dissatisfied with this woman then he must let her go free. He shall not be permitted to sell her to a stranger nor may he require her to pay a ransom for her freedom.

Verse 12. This verse considers the case of a deliberate act resulting in the death of the victim. In that case the death penalty must be inflicted. See Genesis 9: 6 and comments on this subject.

Verse 13. This verse considers a case where death was not inflicted deliberately. The expression that God delivered the victim into the hand of the slayer means that in the ordinary accidents coming through the providence of God, a man might come in contact with another in a very surprising and suspicious manner, which would provoke the one to attack the other fatally. This would not be con-

sidered murder and the slayer would not incur the death penalty. Yet the avenger of blood (again see Gen. 9: 6 and the verse before it) would be disposed to inflict such penalty. And thus in view of justice to all concerned an arrangement was made, referred to in latter part of the verse. Here note the references. (Num. 35: 11; Deut. 4: 41; Josh. 20: 2.)

Verse 14. *Presumptuously*. This is from a word that means " insolently " and thus means that the slayer not only intended to attack the other but was insolent about it. Of course that would mean that the slaying would be deliberate and constitute murder as in verse 12. *Guile*. This is from a word that means " trickery. " So that not only did the slayer make the attack with insolence in his mind but used trickery in order to get access to the victim. Such a man is a vicious murderer and must be dealt the death penalty. Even if he flees to the altar, thinking that such a sacred place would provide him protection against the executioner, yet he must be taken therefrom and killed. See 1 Kings 2: 28-34 for an instance of this.

Verse 15. The relationship of parents to child is so sacred that if a parent is given the insult of a mere attack, even if it does not result in death, then the guilty one was to be put to death. The word " smite " usually conveys the idea of killing. But in this case it does not call for that meaning. The word is from NAKAH and defined " to strike (lightly or severely, literally or figuratively). " Of course we have already learned that smiting to the extent of causing death was to be punished with death. And that would be true regardless of whether the victim were a parent. Therefore, we are to understand the word here to come from this other original which takes the milder definition in general, and yet as calling for the death penalty when a parent is the victim.

Verse 16. The crime mentioned in this verse is otherwise called kidnapping. In our day this is a serious crime and in Biblical times was punishable with death. This is an indication that civil government might inflict the death penalty for crimes other than murder. This will be seen in other passages later on.

Verse 17. *Curseth*. This is from QALAL and defined by Strong " to be (causatively make) light. " Thus an-

other instance showing the great regard that was to be had for parents. Here the offence is merely that of making light of them. So grave was an insult to a parent that the death penalty was inflicted for it. Were there some such laws in the governments of today there might not be so much disrespect to parents.

Verses 18, 19. This passage describes a case where the parties are mutually taking part in the conflict. Yet since the damage is charged up to only one of them, we must conclude that one man attacked the other and the latter man was striving in self defence. But even so, should the fight not result in death, then the one making the attack was to be quit (acquitted) of any criminal charge. But he was to be held liable as in a damage case and make the victim whole for his loss.

Verses 20, 21. The act of smiting one's servant was considered as within the right of the owner. Yet he was supposed to use discretion and not go too far. And if a master allowed his anger to carry him past discretion to the extent of causing the death of his servant, then he was to be punished in some manner short of the death penalty. If the servant does not die on the spot but lives a day or two, that would indicate that the punishment inflicted on the servant was not entirely out of reason since the victim did not die instantly. And his living a couple of days indicated that he had not been treated with the severest kind of punishment, even though it was very severe. And these two days that he lived and yet was not able to be of service to his master would be considered as that much loss of service time to the master. So, the Lord considered that since the slave was the master's money (property) anyway, just let that loss of the two days' service be sufficient punishment for the master. This may seem as a strange kind of law, but we must always remember that God's ways are not man's ways and that He has reasons for his requirements which we cannot always understand.

Verse 22. Here again the connection shows that the striving was brought on by one man as against another. Also, the man being the victim is the husband of the woman with child since he is to be consulted about the amount of damage done. But note that he alone was not to determine the extent of damage. His natural inclination would render him somewhat biased

since the woman injured was his wife. This sets forth a good principle of dealing between man and man. All parties to any dispute should have something to say in the settlement.

Verses 23-25. If anything serious results from the circumstance then the man bringing on the strife resulting in the damage shall be punished. The punishment must be in accordance with the damage and it was to be in kind. But we must bear in mind that when the aggressor was thus punished it would be by the proper person at that time in charge of penalties. So then when the punishment was inflicted it would be a judicial one and not considered as a personal action. This is what Jesus referred to in Matt. 5: 38 and which has been so greatly misinterpreted. The case in the Old Testament applied to said punishment inflicted by the proper official or person otherwise designated lawfully to do so. But the thing Jesus meant should not be done, was for a person who had been damaged to "take the law into his own hands" and return evil for evil, according to his personal feelings.

Verses 26, 27. It will be remembered that in times of slavery or servitude a master was permitted to punish his servants. And because of this the possibility arose of a man's becoming too severe in his punishment without necessarily intending to be. And as a precautionary measure he was told that if he went too far or was too severe with his punishment and damaged the body of the servant, then he would be required to set his servant free and would receive no pay for him. This knowledge would serve as an influence to keep him within reasonable bounds in his discipline of the servant.

Verses 28, 29. This passage furnishes us with an example of the law in Gen. 9: 5. That is, if a beast killed a person then it was to be slain because it had caused the death of a being made in the image of God, and in which body was the blood of life. And as far as the act of the beast was concerned, the owner was "quit" which means that he was acquitted of any charge of murder. Yet, it might be that he, too, would have to pay with his own life. But that was in case he knew his animal was dangerous and yet had not kept him away from the public. In that case he must be slain under the law of capital punishment stated in Gen. 9: 6. This is a just law

and ought to be used today to the same extent as then.

Verses 30, 31. This passage reveals the only exception that could be made about inflicting the death penalty on the owner of the ox. He could pay the required fine and thus save his life. Doubtless the principle on which God permitted this exception to be made was that the owner was not deliberately guilty of the man's death. It was in the nature of what is now called second degree murder, or manslaughter. But even at that, the crime was considered great and called for severe punishment.

Verse 32. The mere fact of pushing or goring with the horns would not always mean that the victim was killed. That is why in verse 28 the stipulation is made that the ox had pushed or gored a man "that he die." In the verse now under consideration the simple fact is that the beast had gored a man's servant and not to the extent of killing him. Then it was to be considered as a damage case and the owner of the ox must pay.

Verses 33, 34. Here is a plain instance of laws required to be obeyed in the interest of public safety. We frequently see occasions today where such a law is needed and where it is in operation. In public works when an improvement is under construction and where the condition of safety is not possible as to the completion of the work, then a barricade or other device for public protection is put up. Of course this is specially true where the construction is being done on public property. But I understand that even if a man were doing improvements on his own property and where the spot is such that the public might have access to it (whether rightfully or otherwise), the owner is required to make the place safe. All such laws are based on the principle that we are "our brother's keeper" and that we cannot be isolationists.

Verse 35. This verse is considering only the case where two beasts get together through no fault of either owner and one ox kills the other. It is to be considered as a misfortune to be shared jointly by the two owners. This is evidently just.

Verse 36. This verse is different from the foregoing. This is a case where one ox was known by his owner to be a vicious one and yet he has not kept him in. If the other beast is killed then the owner of the vicious

beast must bear all the loss by repaying the other man in full.

EXODUS 22

Verse 1. I do not know why the numerical difference here in the restoration of the stolen animals. In each case the number required to be repaid was doubtless for the purpose of making a strong preventive against such theft.

Verses 2-4. Theft is a detestable crime. And if a man finds one in the act the degree of provocation is considered to be so great that the injured party is authorized to take the life of the thief. And if he does so then nobody is to be held responsible for the death of the thief. But should a man discover that a theft had been committed and finally the thief be found, then the provocation is not supposed to be as great or urgent. Hence he would not be given the permission to kill the thief. And if he did, then he would be liable for the killing. One reason for this is that if the thief were killed that would prevent opportunity for recovery of damage from him. But if the property that was stolen is gone then the thief must be sold into slavery as pay for the loss to the other man. And in case the stolen article or animal is still in the possession of the thief, then he is to restore double.

Verse 5. This verse does not differ in principle from others already considered. It is just another instance of right dealing between man and man. It is evidently a righteous principle for the injured party to be reimbursed by the other.

Verse 6. This speaks of fire "breaking out," which would sound as if the fire were accidental; but the words "he that kindled" indicate this ordinance concerns a case where the fire was not an accident (as to starting it), while the extent of the damage might be. Be it so, the one kindling the fire should be more thoughtful about starting fires, and if he is made to pay for the damage, he will be more careful.

Verses 7, 8. It is taken for granted that a man had confidence in the honesty as well as responsibility of the one into whose hands he placed his property. Then if the property is stolen from the house of the custodian it may be possible to recover in double amount from the thief when he is found. If the thief cannot be found then the charge or at least the suspi-

cion that the custodian had proved faithless might suggest itself. In such event the case must be brought to the attention of the judges. The nature of the action that would be taken will be indicated in verses below.

Verse 9. When a dispute such as here named, and also in preceding verse, comes up, then the judges are to hear "both" parties and their decision is to be final. To "condemn" here means to find guilty or responsible. The guilty man must pay double.

Verses 10, 11. The proviso that determines this case is that no man saw what had happened to the property delivered for keeping. When that is the situation then it becomes a matter of veracity. This was backed up by each making an oath and that would settle the case and both were to be content.

Verse 12. "Stolen from him" is the expression that decides the responsibility in this case. That would indicate that the custodian was present at the time of the theft and should have protected it. He might make the claim that he was not able to prevent the theft. Then he should not have accepted the responsibility of guarding the property. This law would have a tendency of causing men to be careful about taking into their care and keeping a charge that they were not sure of being able to keep.

Verse 13. In this case the beast was not known to be stolen, or if so the thief is not known. But after being separated from his owner the beast gets torn in pieces so that it is worthless. In such case, the custodian is not to be held. This is somewhat like the provision sometimes made by common carriers, regarding the property of patrons placed in their care for transportation. They will provide that they will not be responsible for loss that it caused by "an act of God" meaning, such as a storm, or some other occurrence, over which no man could have any control.

Verses 14, 15. The act of borrowing and lending is a commercial or financial transaction and to be entered into on the basis of mutual responsibility. However, if the property is damaged in the absence of the owner then the borrower is required to make it good. But if the damage comes to it while in the presence of the owner then he is expected to have sufficient interest in his own property to protect it. And if he does not, then he must bear the loss.

Verses 16, 17. This passage considers a maid who is not betrothed. In such case the man is to protect her reputation by making her his wife. That would be the honorable thing to do. And since she is not already engaged she is free and there would be nothing in the way of perfecting the arrangement. The proviso that the maid be one who is not betrothed is significant. In Biblical times an engagement was as binding morally as an actual marriage. In fact, it was considered so much that way that in many cases the engaged parties were spoken of as being married or as being husbands and wives. On this subject see comments at Gen. 19: 14. If the father is unwilling to give his daughter to the man for his wife (which was a possibility that the man should have thought of when making his advances to the maid), then he is required to settle the usual financial obligations toward an espoused maid. Such a law might have a tendency to restrain him when about to make his advances toward the maid.

Verse 18. *Witch*. This is from KASHAPH and defined "to whisper a spell, i. e., to enchant or practice magic."—Strong. The influence of such a character would be evil only because no one would wish to patronize such who was satisfied with the revealed Word of God. Any attempt to obtain information that called for resort to such characters as here described would be displeasing to God.

Verse 19. This kind of immorality is called bestiality today and is highly abominable in the sight of God. A specific reason for condemning the practice is given in Lev. 18: 23, where it says that it is confusion. Of course it would mean that it is confusion in the kingdom of nature to attempt to mix human and brute blood in this intimate manner.

Verse 20. In chapter 20: 5 they were told that God is jealous and because of that, no tolerance would be shown for those who provoked his jealousy. God is the great One who has made all things and given man his very being. Therefore no other being has any right to the attentions of the creatures of God.

Verse 21. The reader will see this kind of reminder to the children of Israel in many places as he passes on through the Old Testament. Consideration for the unfortunate condition of

others was intended by this frequent reminder.

Verses 22-24. It is sometimes known that men will take advantage of those not in position to resist the imposition. Such conduct is always condemned in the sight of God. Jesus had the same principle in mind when he pronounced a woe on the scribes and Pharisees for devouring widows' houses. (Matt. 23: 14.)

Verse 25. The sense of this verse is couched in the word "usury." It is from NESHEK and defined by Strong "interest on a debt." Thus the word does not allow the frequent twist of its application by saying that it means undue interest. The motive for such a definition is to justify the practice of taking interest from every person to whom money is loaned. But the word does not make any distinction as to the amount of interest charged at all. The distinction that the verse makes is between the kind of persons involved. Notice it says "poor" people. If a brother wants to borrow money because he is poor, which would mean that he wants the money to obtain necessities of life, then it was wrong to charge interest on the money. That would not be like lending money as a business proposition, where the borrower wanted to use the money as an investment. In such a case there would not be any wrong in the interest.

Verses 26, 27. Here is a proposition somewhat different and yet belonging in the same class as the one previous. It is well known that a poor man is not always honest. He might ask for money on the claim that he is needing it for the comforts of life. If he is being fair about it he will be willing to demonstrate his sincerity by offering to make some sacrifice himself. And it would be taking some chance to give up the possession of some of the things used for bodily comfort even though for only a few hours. If he is not willing to trust his friend a few hours he should go elsewhere for his favor. On the other hand, the fact that the borrower was willing to trust his raiment into the hands of his friend for a while should be all the guarantee the lender needed. Thus the law on the basis of "give and take."

Verse 28. The word "gods" is from ELOHEEM and means "magistrates" or "judges." They were forbidden to treat them with disrespect. It is the same kind of direction given in the New

Testament in Acts 23: 5. Christians are commanded to honor the rulers.

Verse 29. The law requiring that the first of their products be given to God had already been made for them and this verse comes under that rule. *Liquors*. Strong defines the original word here, as "juices." It is well known that all people in Bible times as now, made much use of the juice of grapes. And so, along with the other products they must give the first of the juice to the Lord. And it should be understood that such article would be for the use of the tribe engaged exclusively in the service of the tabernacle and for their personal needs.

Verse 30. We also have learned that it is the first of the animals that was to be given to God. This verse is based on that law. And the Lord was very considerate in the enforcement of this law. The milk of the mother would not be used anyway for several days and thus the owner would not be deprived of any benefit he would have had from the animal. So the young was permitted to remain with the mother a few days.

Verse 31. They have already been forbidden to eat blood. If an animal allowed for food is being prepared for food purposes then they must see that the blood was shed first. And of necessity they would have to learn how to bleed the beast so as to get the fluid to flow out of the body. But this might not have been done in the case of an animal torn by another beast. So much doubt would exist as to whether the blood had been permitted to flow out that such a piece of flesh was considered unclean.

EXODUS 23

Verse 1. It is wrong to start a rumor. It would be in the nature of a lie and thus violate Ex. 20: 16. Not all rumors are false, of course, but to "raise a false report" would be such, and that would do much harm; possibly more harm than the simple act of lying to a man direct. It could be that he alone would be harmed by it, but a rumor based on falsehood would harm the people in general. Also, this verse forbids becoming a witness in a case where a wicked person would use the witness in support of his cause.

Verse 2. A popular practice is to follow the crowd whether right or wrong. In matters resting purely on human judgment it would be right to consider the crowd for Solomon says

that "in a multitude of counselors there is safety." (Prov. 11:14.) But the doctrine that "might makes right" has always been a vicious one and often the only excuse offered for the part taken in disputes. The fact that in matters pertaining to right or wrong the majority has always been on the wrong side should be considered.

Verse 3. *Cause*. This is from RIB and defined by Strong: "A contest (personal or legal)." It is the same word in preceding verse and in verse 6 below. The thought is that a poor man has a dispute with some other person, and we should not favor the poor man in the dispute just because he is poor. A poor man is not always right and we should not be prejudiced in his favor on account of his poverty.

Verses 4, 5. Many of the laws pertaining to man with man, were made in view of the traits of the flesh. The impulsive thing would be to refuse to help a beast in distress or in danger of being lost in order to "spite" the owner who is an enemy. But the Lord never has sanctioned such attitude. We should remember that every one of us was an enemy of Christ yet he was willing to die for us. And here is another thing to be considered in connection with the present verses. If we show kindness to our enemy by saving his property, that act of kindness may be the very thing that will break down the enmity and make him a friend instead of an enemy. See Rom. 12: 20, 21.

Verse 6. This is explained in verse 3 above, except it is in reverse. In that other case the inclination would be to favor a man in a wrong cause because he is poor. In the present verse the idea is not to hold a man in contempt or ignore him because he is poor. There have been many instances where the claims of poor men were just and yet they could not interest others because of their lowly state. This attitude of the more fortunate against the poor constituted one of the common evils in the history of the nation of Israel. (2 Sam. 12: 1, 3, 4. Isa. 3: 14; 10: 2 and many others.)

Verse 7. This is largely a repetition of some verses already considered. If God will not justify the wicked as is stated here, then if a man sides in with the wicked by injuring those whom the wicked are oppressing that will cause him to be classed with the wicked and displease God.

Verse 8. *Gift*. This is from SHACHAD and defined by Strong "a donation (venal or redemptive)." The words in the definition mean a gift that is purely a money gift as a personal favor, or, something offered to "hush" the mouth of the judge. In other words, it means a bribe. And it is the judge who is here forbidden to accept this gift. The reason given is that it would pervert his honest judgment and turn him into a "policy" man. It is natural for a man to feel kindly toward another who has bestowed some material favor on him and this might corrupt his judgment when called upon to decide a case.

Verse 9. Being forbidden to oppress a stranger would not mean that strangers should be tolerated in all their doings. A stranger means a newcomer or one dwelling temporarily with them. Such should be treated with kindness for the Israelites were themselves strangers in a land not theirs. They were greatly oppressed in that land and should therefore realize what it is to be oppressed.

Verses 10, 11. This introduces what was afterward known as the Sabbathical Year. It became the occasion of grievous wrongdoing by the nation and finally caused them to be carried off into captivity. The law is evidently based on the same principle as that of "rotation" which all good agriculturists know to be a good thing for the soil. In the long run, if land is given a rest every seven years it will produce better than if "run" constantly. But the greed of mankind is so great that it was thought to be a loss to let the land rest. And there are always certain ones in a nation who are too poor to own land, and in these years of rest the natural products which would be there, regardless of cultivation, would furnish food for the poor.

Verse 12. See chapter 20: 7-11 for extensive comments on this. Especially note what is said about the rest for the beasts as well as the people.

Verse 13. To be circumspect means to "watch your step." Look where you are going and guard against evil influences or surroundings. Idolatry was so prevalent that the bare mention of gods might provoke an interest in them. Therefore they were to exclude their names from the conversations.

Verses 14-16. The three yearly feasts or national assemblies are referred to by various names. I shall here quote

the names as given at present passage and follow with corresponding name in parentheses. 1. unleavened bread (passover); 2. harvest of first-fruits (pentecost); 3. feast of ingathering (day of atonement). The reasons for the variations in the names will appear more clearly as we proceed in the study of the book.

Verse 17. The three times of assembling here are the same as in preceding paragraph. But the specification is added here that the males were the ones who were required to assemble. Of course no restrictions were made against any who wished to make the journey to Jerusalem to be at the feasts and generally a promiscuous multitude went. In the case of the family of Jesus it says his parents went every year to Jerusalem to the passover. This was one of the required feasts and we see that Mary went. Also, in Acts 2 we know that various classes were at Jerusalem. That was on Pentecost which was another of the three required gatherings. But since it would be frequently impossible for married women to travel the Lord graciously exempted them from the obligation.

Verse 18. Leaven was one of the things that were never to be burned on the altar. There were certain other restrictions as to what not to burn and what not to eat, and they will finally be pointed out in one statement. Also the "fat" mentioned here was to be regarded as belonging to the Lord exclusively. But this means that part of the animal that was exclusively so, and not what is sometimes called "fat meat." There is no such thing as fat meat in the sense that the word is used in the scriptures. This also will be noticed again.

Verse 19. The first half of this verse has been explained. The word "seethe" means to boil. To boil a kid in his mother's milk would indicate that it is a newly born kid or one not yet weaned. And a consideration on the basis of "being kind to animals" would suggest that the mother be left the company of her young for a while yet.

Verse 20. The word angel has a varied meaning. It could refer to celestial beings and in the absence of a context should be so considered. We know the scriptures teach that angels are ministering spirits for the assistance of heirs of salvation. In the days of special providence God made use of them, in a visible manner, frequently.

But the word also is defined as a prophet or teacher or guide. And while God used these angels as occasion called, yet the most constant guide and teacher was Moses. And they were to obey his voice. More of this in next paragraph.

Verse 21. The word "pardon" is from a word that means to accept or tolerate. We know that God does pardon in the sense of forgiving, when the guilty person makes the required amends. But he will not accept the sinful conduct of his people.

Verse 22. The main thought in this verse for us is that of association. If I claim to be a friend of God I dare not be a friend of God's enemies. That would make me also an enemy of God. This is the principle set forth in this passage. The example given by the Lord is that he considers the enemies of his people as being his also, and he will treat them as such. Sometimes today professed disciples of Christ will claim they do not endorse the unscriptural practices and teaching of certain people. Yet they will show friendliness toward them or take pleasure in them. To do so makes them equally guilty with them.

Verse 23. The tribes mentioned here were products of the inferior descendants of Noah. They are here regarded as intruders since this land had been given to Abram and his posterity many years before. Therefore, it will be necessary to cut them off. In this they will be assisted by the power of God.

Verse 24. This is treated in chapter 20: 4-6. It is the same as here, except that not only must they not make any of these images, but they must destroy the ones made by other people. This harmonizes with the teaching found in the New Testament. For instance, in Eph. 5: 11 we are not only not to have fellowship with works of darkness, but also we are commanded to reprove them. Many preachers and others will profess not to believe in, or advocate, unscriptural things, yet will not oppose them. We are only halfway loyal if we refrain from advocating humanisms but do not also oppose them.

Verse 25. This verse mentions some of the temporal blessings that were to be placed on them on condition that they obey God. That was an age of providential rewards and punishments and they were based on condition of obedience.

Verse 26. To cast the young means that they miscarry. God would prevent this and would also see that their animals would be able to conceive. The promise that the number of their days would be fulfilled had a general application but especially here it means that the number of days of gestation would be fulfilled so that none of their cattle would miscarry.

Verse 27. One notable instance of this fear that preceded the Israelites is that of Rahab. (Josh. 2: 9.)

Verse 28. The hornet as mentioned here is defined by Strong as stinging wasps. The hornet as we know them today is not as much inclined to migration as the wasp. So they would be a very effective instrument in God's hands for the purpose he had in driving out the enemy. This does not mean that the Lord had to depend on material, or any other visible, means to accomplish his purpose. But he saw fit to use them here.

Verses 29, 30. These wild beasts have been kept under control through the years. Now if the heathen tribes were expelled completely at once the wild beasts would have a chance of multiplying before the Israelites had time to get settled. For this reason God designed to accomplish the desired result gradually.

Verse 31. The full extent of this verse has been overlooked by a vast majority of Bible students. It is the almost universal thought that the "promised land" and Canaan are one and the same. Were that the case then the two and half tribes who requested to be settled east of the Jordan would have been subject to censure for their request. Canaan was restricted to the land west of Jordan and the tribes mentioned here would have been outside of the promised land. Yet no criticism was ever made of them for wanting to settle there after their real desire was understood. But the verse now under consideration describes the bounds of the "promised land" and they take in all the territory from the Red Sea; sea of the Philistines, (meaning the Mediterranean because the Philistines bordered on that sea); the desert (Arabian Desert); and the "river," meaning the Euphrates. It is true that the nation never but once occupied or ruled over this territory because of disobedience. But Solomon did do so. (1 Kings 4: 21.) Now a question that has been presented in connection with this sub-

ject is: Why do we say that Moses never was permitted to enter the promised land if he was already in that land when he died. All that is necessary to have this clear is to observe that all lands or countries have a central site upon which, and around which, the whole territory is concerned. In great wars the objective is always to reach to the heart of the land of the enemy before feeling free in the possession of the place. Now Moses never was permitted to enter that part of this territory. He was permitted only to see it from afar. This excluded him from being in the center of the territory toward which he had been leading the people. So that, if we will always remember that while Canaan was in the bounds of the promised land, and the most central and desirable part, yet we must always make a distinction between the terms "Canaan" and "the promised land."

Verses 32, 33. Again we have a prohibition against association with improper persons. The reason for this is based on a fundamental fact of influence. In 1 Cor. 15: 33 Paul says that evil communications (companionships) corrupt good manners (morals). That is why Christians are so constantly warned about the kind of associates they have.

EXODUS 24

Verses 1, 2. *Come up.* For an explanation of this expression let the reader be sure to consult chapter 19: 3 and comments. Otherwise he is apt to become confused as to the number of times Moses went up on the top of the mount. *Elders.* This word is explained at length at chapter 3: 16, which see.

Verse 3. The "judgments" mentioned here are the same explained at chapter 21: 1. Let us observe that in the assurance which the people made to Moses what they would do, they considered the words which Moses gave to them as words "which the Lord hath said." This was true and they did not attempt to make a distinction between the authority of God and that of Moses, as the sabbatarians today are doing.

Verse 4. *Moses wrote.* Since we know that God did the writing on the tables of stone we will know that in this place it refers to what Moses wrote. And this thought is confirmed by the mention of a "book" in verse 7, which will be considered later. But let it be observed that Moses wrote

words of the Lord. Now the author of this statement is the inspired writer of this book. Therefore, those who deny that the law of Moses was the law of God are rejecting part of God's law.

Verse 5. In the close of preceding verse and in this, mention is made of an altar and of sacrifices. This will not confuse us if we bear in mind that the institution of the Mosaic worship has not yet been installed. They are still under the Patriarchal Dispensation and thus an altar under a hill or any other place would be in order.

Verse 6. Mention is made of blood. It should be remembered that since the days of Abel, God has required that blood be used in connection with the services rendered to him. Doubtless this was partly for the purpose of educating the world as to the value and necessity of bloodshed in any system of religion used for spiritual benefits. As to why half of the blood was first put in basins will appear in verse 8.

Verse 7. Here the book is mentioned in which Moses had done the writing. This then could not have been the tables of stone for Moses did not write on them. Yet the book that is mentioned here is called "the covenant." The sabbatarians try to make it appear that the "covenant" is what was written on the tables. This is in order to avoid their inconsistency of not obeying all of the law which they pretend to be "keeping." Another thing that should be observed here is that the book of Exodus is not always in chronological order. Sometimes the narrative will jump ahead of the immediate connection and include an event or report of something related to the present line of thought but taking place at another time. This will explain the statement of the promise the people here made to Moses that they would obey all that was commanded them in the book. And yet, right at the time all these conversations were going on, Moses has not even been to the top of the mount, where he actually received the tables, or the book. But the matters being related are statements that are historical as to what happened, but not so as to date. Not until we reach the end of this chapter is Moses at the peak of the mount, which is the place where all the instructions were given. As further proof that such is the case, let the reader see chapter 32: 1 where he will see that all that

has been recorded previously was before Moses came down from the mount the first time, and had been there forty days and nights.

Verse 8. This explains why he divided the blood in verse 6. And by consulting Heb. 9: 19 we will see that not only did Moses sprinkle blood on the people at this time, but also on the book.

Verses 9, 10. See chapter 3: 16 for explanation of "elders." Since no one can see God directly and live (ch. 33: 20), we must conclude that the angel of God is meant. We have information that all the communications at this place were between Moses and the angel of God. This is shown in Acts 7: 53; Gal. 3: 19.

Verse 11. *Nobles*. This is from *ATSYL* and defined "(in secondary sense of separation): an extremity, also a noble."—Strong. These seem to be outstanding men but not necessarily the older men. The verse means that on this class God did not lay his hand at this time, in the way of calling them up at the same time and manner he called Moses and Aaron in verse nine.

Verse 12. We know what is meant by the tables of stone. Also in this particular place the "law" mentioned had to be the same for it says "I have written," which was true of the words written on the tables but not true as to the book, for we have already read that Moses did that writing. And so we have an additional proof that the ten commandments were relayed to the people through Moses and hence, whatever distinction we are to make in the authority of Moses and God as to the book or "ceremonial law," we should also make as to the decalogue.

Verse 13. *Minister*. This is from a word that means an attendant. We see Joshua in that relation to Moses in various places. He was always "in waiting" on Moses and was always faithful.

Verse 14. In this verse we can see that Joshua was allowed to be nearer to him than the elders or even than Aaron. The people were told to bring their inquiries to Aaron and Hur in his absence.

Verses 15-17. Here Moses goes farther up toward the peak of the mount. Then the glory of God in the form of a cloud settled on the mount. This condition continued for six days before Moses was addressed. Evidently this

near approach to the Lord was as a means of preparing Moses for the closer and more intimate approach which is soon to follow. On the 7th day the Lord called to Moses out of the midst of the cloud and he could have a sight of him, (or the angel of God). And this glory was so great that it could be seen in a general way by the Israelites.

Verse 18. This verse brings us to the time when Moses finally went to the top or extremity of the mount where he remained for forty days and forty nights, and where he actually received the instructions we have been reading about for several chapters, and also the ones to be found in following chapters, as far as chapter 31. Hence, let the reader bear in mind that all the things we will be reading about in the chapters to come, down to the end of chapter 31, were said to Moses while in the mount the first time.

EXODUS 25

Verse 1. The language of this verse is repeated so frequently that the force of it ought to be recognized. If the Lord spake to Moses and then commanded him to tell it to the people it indicates that whatever Moses commanded was equivalent to its having been spoken by the Lord to the people. Hence again, the sabbatarians are in contempt of God when they discount the authority of Moses.

Verse 2. A stipulation in the giving of these materials was that it must be done with a willing mind. God does not appreciate gifts or services offered to him that are forced or given grudgingly. The same principle is taught in 2 Cor. 9: 7.

Verses 3-7. All of these materials except the wood were brought with them from Egypt. See chapter 12: 35, 36. This wood which is the only kind used in the building of the tabernacle and its furniture is named in the Hebrew text *SHITTIM*. It is translated by Strong as "acacia." And in the Oxford Cyclopedic Concordance it is described as follows: "acacia wood, a very hard wood, used for the tabernacle and its fittings. It is one of the trees from which gum arabic is obtained." From here on when this wood is to be mentioned it will be called acacia.

Verse 8. *Sanctuary*. This is from a word that Strong defines "a consecrated thing or place." Now we know that God is everywhere and none can

get out of his sight. Yet in a special sense, he has always had some specified thing or place where he would meet with his people in a certain relationship. In the Patriarchal Dispensation it was at the family altar on which the animal sacrifices were offered. Now in the more public institution of the Mosaic Dispensation he wishes a building to be used for the purpose. And that means that in order to meet with God in the congregational services it is necessary to come to the building made for that purpose. In the Christian Dispensation that place is the church. (Eph. 3: 21.)

Verse 9. Had Moses not made the tabernacle according to the divine pattern, or seen to it that the workmen made it that way, he would have been condemned. But since no criticism was ever made against him on this score we must conclude that it was so made. And so again we have an instance of the authority of Moses.

Verses 10, 11. This ark was made of acacia wood and plated with gold. It was to be "pure" gold. The fundamental and universal meaning of this word is "unmixed." This would apply whether the word is used regarding moral or physical character. In this present case it would have the force of meaning gold without alloy. A cubit in the Old Testament times was about one and a half feet and will be so considered in this work. The "crown" mentioned is an ornamental moulding of gold around the ark.

Verses 12-15. The rings were of gold and placed at the four corners of the ark. But they must be so placed that their openings would serve the sides and not the ends of the ark. This was to let the staves be used as handle bars. These staves or handle bars were made of wood and plated with gold. They were used by slipping them through the rings at the corners of the ark. The purpose of all this is here stated to be that the ark might be borne with them. These staves were to be in the rings at all times. This provision for moving the ark explains the mistake that was made in 2 Sam. 6. The ark was being moved on a cart instead of being carried. Also, the reason Uzzah was slain was that he touched the ark at all, not because he was not a priest, as is popularly thought. Even a priest had no right to touch the ark, neither did they need to, since these staves, which were supposed to be placed in the rings con-

stantly, were there for the purpose of carrying the ark.

Verse 16. The words "testimony," "testament," "witnesses," "covenant"; have a generally similar meaning. The tables and also the book which Moses wrote were referred to usually as the testimony. And the ark was the repository of this testimony and hence is referred to in many places as the ark of the testimony.

Verse 17. *Mercy seat*. The second of these words is not in the original. The first one is from KAPPORETH and defined by Strong "a lid (used only of the cover of the sacred Ark)." Strong further says the word is derived from KAPHAR which he defines "a primitive root: to cover (specifically with bitumen); figuratively to expiate or condone, to placate or cancel." Thus we see the mercy seat literally means a covering, and served that purpose over the Ark. But since it was to be the place where God would meet the High Priest in the atonement service for the congregation, it came to be thought of as a figurative covering in the sense of cancelling the sins of the nation or covering them. So we have the interesting fact of the mercy seat serving two purposes. A literal lid or covering for the Ark, and a figurative covering for the sins of the nation.

Verses 18, 19. These cherubims are said by Strong to be imaginary figures of uncertain derivation. The Schaff-Herzog Encyclopedia describes them as being creatures somewhat like angels yet a distinct class of beings. They take on many of the glories of God and are representative of the divine presence. The figures considered at present were placed on the lid of the ark, one on each end.

Verse 20. As to the posture of these cherubims whether standing or kneeling, we have no information. All the pictures I have seen of them represent them as kneeling, but that is purely speculation. Other features of their posture are stated in the text. They were spreading their wings in a protective or shielding manner. They were facing each other and had their faces inclined downward toward the mercy seat as if in an inquiring attitude. This reminds us of the statement in 1 Peter 1: 12.

Verse 21. We will notice that the testimony was placed *in* the ark.

Verse 22. See comments at verse 8 as to the meeting place with God.

Verses 23-25. The table was made of acacia wood and overlaid with gold. Some of the details of the ornamentation are a little indefinite. But it is evident that this table was to have ornamentations that were not necessary for practical use. These borders and crowns were ornamental mouldings set off with a margin or apparent binding, and it was a hand breadth.

Verses 26, 27. These rings were for the same purpose as those in the corners of the ark. They furnished a place to receive the staves to be used when moving the table. The rings were fastened over against (near) the ornamental moulding.

Verse 28. These staves were made of acacia wood and plated with gold and used for the purpose of carrying the table.

Verse 29. The need for these vessels is not apparent here since nothing was done with these loaves during the seven days following their placement on the table. After they had been left on the table a week, in solemn religious memorial, they were taken from the table and put in a proper place of storage for the literal use as food for the priests. (Lev. 24: 5-9; 1 Sam. 21: 6). It is reasonable to conclude that in using this bread as food to be eaten in the holy place, they would have need of some vessels and utensils. And what better or more appropriate place to keep them than on the table where the bread had been kept? It would be furthermore unreasonable to suppose that the bread would be eaten alone, and not with the accompanying articles of diet which would call for such things as mentioned here.

Verse 31. Another rendering for candlestick is "lampstand." This is more accurate since in those days they did not have candles as we think of them. The only artificial means of lights was by the burning of olive oil. And this would call for a stand and some kind of containers to hold the oil. Of course since all the things about the tabernacle were to be made "for the glory and for beauty" which was typical of the spiritual building of the New Testament (the church, Eph. 5: 27), there was much more detail required that was not necessary for the practical use. These knobs and flowers were ornamental figures hammered into the candlestick. Also some ornamental bowls were made in likeness of the practical ones at the top of each stem and used to contain the oil. The

knops had a bodily existence as a whole and were beaten into ornamental form. The word for them indicates they were in appearance a circular band not only for ornamental purpose, but also as a sort of reinforcement and as a base on which another part of the instrument rested. The word candlestick is used in two senses. One is to take in the entire article of furniture, and another is in reference to the central shaft from which the six branches extended.

Verse 32. These are the branches referred to above. They were to come out of the "sides" of the main shaft. This means that they were to come out in a uniform direction so that all the six branches would be parallel somewhat in the form of a candelabrum, and on the top of these six branches as well as on the main shaft, there were bowls for containing the oil for the light.

Verse 33. The items mentioned in this verse refer to the ornamental forms beaten into the several branches.

Verse 34. This refers to the main shaft of the candlestick. Since it was to have four bowls, the three were for ornamental purposes and the one was for practical use at the top of the shaft.

Verse 35. Gold is heavy and soft, especially gold without alloy. So as a reinforcement for the branches coming out of the main shaft, then turning and going upward to support the oil bowl, there were other knops ornamented with flowers in the main shaft just under the place where two branches came out. That would call for three of these reinforcements and explains the peculiar repetition of the "knop under two branches of the same" in this verse.

Verse 36. *Of the same.* This means they must be alike and that they must be made of pure gold; and also, that they must be beaten, not cast nor carved.

Verse 37. *Against it.* This means the light was to shine over to the opposite side of the room of the tabernacle. We have already seen that the instrument was made in the form of a candelabrum and by placing it so as to face the opposite it would give full benefit to the area facing it.

Verse 38. *Snuffdishes.* This is from *MACHTAH* and defined "a pan for live coals." Olive oil, like other combustible material in liquid form, would

not readily burn in a way satisfactory for continuous light. Therefore some form of wicking would be used. By the coming of morning this wick would have become charred and need to be snuffed or pinched off. And this would be while it was still hot. Hence the tongs or snuffers for pinching off the charred parts, and the dishes for catching them.

Verse 39. *Talent of pure gold.* This is given in Oxford Cyclopedic Concordance as 6150 pounds, worth \$29,940. And by consulting chapter 37: 22, 24 we learn it was to be made of one piece which was hammered out into the required form.

Verse 40. God has always told his people what he wants done and how to do it. It is therefore without excuse for a mistake to be made in performing the Lord's work.

EXODUS 26

Verse 1. It should be understood that these "curtains" consist of separate strips of this fine goods to be fastened together as described in following verses. The first group of these strips contained ten, and were to form one great sheet as a covering for the tabernacle.

Verse 2. The size of these strips was 4x28 cubits, and they were to be uniform.

Verse 3. Of these ten strips there were to be made two separate groups and they were to be coupled or joined together in some way, doubtless with a needle. There would then be two large pieces, each 20x28 cubits. Now they must be fastened together so that only one grand piece, or curtain, or covering would be formed. This was done by forming loops in the long edges, that is the side 28 cubits long.

Verses 4-6. The edges or selva of these groups of five were to be formed into loops so as to make a place to join the two groups. After this was done there were to be fifty taches, or clasps of gold made, and used to connect these loops that had been formed from the selva. And by closing these clasps through the loops that would join the two groups of strips into one grand sheet or curtain, 28x40 cubits. The row of gold clasps would be through the center of the whole piece. That is, the fifty clasps would be distributed along the 28 cubit sides of the groups of five strips. In other words, there would be 20 cubits on each side of the row of clasps. Since this is the

first curtain it would be the first one to be spread over the tabernacle.

Verses 7-11. A second curtain was made similar to the first one, yet with some variations. There were eleven strips instead of ten. Five were joined in one group and six in another. The two groups were to be joined into one grand curtain with brass clasps instead of gold. Another difference was that the strips were 30 cubits long instead of 28. Now if this second grand curtain were spread over the top of the first one and in a way to correspond by matching them from the end where the five strips were joined together, then there would be an extra curtain or strip in the front. This was to be doubled in the forefront of the tabernacle. This word "forefront" shows that the two curtains or coverings thus formed are to be matched from the rear of the tabernacle. That would leave one curtain or strip, four cubits hanging over and down in front. That would be a benefit in stormy weather. But when not needed for such purpose it would be folded or doubled back over the top out of the way.

Verse 12. In this verse the word "curtain" is used with reference to the one group of five strips. This group we have seen would be 20 cubits. But it says here that half of it was to hang over the back of the tabernacle. That means that ten cubits would hang down over the back of the tabernacle. And that would also show that the tabernacle was ten cubits high, which corresponds with the length of the boards standing up as stated in verse 15 below.

Verse 13. This verse indicates that the first strips or curtains lacked a cubit on each side of covering the tabernacle, or of coming to the ground. Since we already know that this grand curtain was 28 cubits that direction we can understand that it was 30 cubits from the ground on one side to the ground on the other. Also, since we know the tabernacle was ten cubits high, from the length of the boards, we can find the width by subtracting 20 from 30. The words here, "remaineth in length," mean that the first grand curtain lacked a cubit on each side of covering the tabernacle. But the second one, being thirty cubits instead of 28 would completely cover the building.

Verse 14. We are not given the details for making these additional cur-

tains. We do not know the size nor manner of fastening. But being made of skins they would naturally be stronger and specially adapted for protection over the more delicate ones underneath.

Verse 15. These boards made of the acacia wood formed the solid or framework part of the tabernacle. They were to be standing up, which means they were the sides of the building and gave it the size and formed the structure of the institution.

Verse 16. Here is where we learn the height of the tabernacle since these boards formed the framework. Also we should observe the width of each board since that is the way we will learn the length of the building.

Verse 17. A tenon is a pin, or projection, formed at the end of a piece and made to fit into a mortise, to form a joint or connection. There were two of these made in the end of these boards. They were to set in "order" one against the other. This word is from *SHALAR* and defined by Strong "to space off; intensively (evenly), to make equidistant." By making the two tenons of each board equally distant from each other that would insure uniformity and the rigidity of the general framework. And thus the foot of the boards would be kept aligned. The top will be held in line by long bars to be described below.

Verse 18. This gives the number of boards in one side and since we have seen they are $1\frac{1}{2}$ cubits wide, that makes the length of the tabernacle thirty cubits.

Verse 19. These blocks of silver were to form the foundation of the tabernacle. Each block or socket had two mortises to receive the two tenons described in verse 17. Since there were twenty boards on the side, it would require forty of the sockets, or blocks.

Verses 20, 21. This is identical with the description of the south side, verses 18, 19.

Verses 22-25. I do not know why the word for the west end is in the plural. But at this place there were six of the regular sized boards which would enclose nine cubits of the end leaving one cubit to be divided between the two corners. While they are here called boards we would think of them more in the nature of corner posts. Taking them as a group there would be eight of the boards and each

must have the two tenons and two sockets. No details are given as to the form of the rings used. In some manner the corners of the sides and end were hooped together by the use of the rings.

Verses 26-29. Even the use of the tenons and mortises together with the rings at the corners was not sufficient to hold the work together as the Lord wished it. Thus the bars of the acacia wood were required. There were five of them altogether. Four were used by slipping them through rings of gold arranged somewhat in the manner of eyelets up and down on the sides of the boards. These rings were placed on the boards in equal spacing. In that way they formed a row of rings from one end of the tabernacle to the other and would serve as a general bracing for the framework. But still this was not sufficient. It must be made not only firm but rigid. For this purpose the fifth bar was used. This was called the "middle" bar. This word is from TAVEK and Strong defines it: "from an unused root meaning to sever a bisection; i. e. (by implication) the center." There was a mortise cut through the middle of each board in a way that would form one continuous opening through the boards of the side. The fifth bar then would be made in such a size and shape that it would fit into this continuous opening and act as a key to the whole formation and thus lock it and make it firm.

Verses 31, 32. This vail became a famous article, as part of the holy building in the literal temple later, and in the tabernacle here. It was to form the partition between the two rooms of the tabernacle known as the Holy and Most Holy places. The vail was suspended on four pillars of acacia wood overlaid with gold. And the pillars were to rest on four sockets or blocks of silver. Now we can sum up the number of silver blocks or sockets used in the tabernacle. There were forty on each side, sixteen at the end and four under the vail, one hundred in all.

Verse 33. We have learned that the tabernacle as a whole was thirty cubits long, that it was divided into two rooms, and that the partition was this vail. But thus far we have not ascertained just where this vail was placed so as to tell us the sizes of these rooms. The present verse will give us this information. As already learned in

verses 1-6, the gold taches of the first covering were used to join the two group of five strips and that twenty cubits of the grand curtain would be on each side of the taches. Also, the grand curtain was placed over the tabernacle in such a way that the whole of it started from the ground at the rear and reached up and to the "square" or end of the top in front. That would bring the row of clasps or taches at a place twenty cubits from the front and ten cubits from the top of the rear. Now the present verse says the vail was to be hung up under the taches. Therefore, the holy place or first room of the tabernacle was twenty cubits long and the second room or Most Holy place was ten cubits. And in a further summing up on this point, the first room was twenty by ten by ten cubits; the second room was ten cubits each way.

Verse 34. The mercy seat was described in chapter 25: 17. It was to form a cover for the ark as well as a place for the High Priest to meet with God to obtain mercy for the congregation.

Verse 35. Two of the articles of furniture for the first room or holy place are located here. The table on the north and the candlestick on the south.

Verses 36, 37. Thus far we have the tabernacle described as to its sides, top, west end, and partition between the two rooms. But the east end is still open and that is to be described now. There was to be a vail of the same material and workmanship as the one used for the partition, but this one was suspended on five pillars of acacia wood overlaid with gold. The foundation was of sockets of brass instead of silver.

EXODUS 27

Verse 1. The altar here was made of the same wood but overlaid with brass. Since it is to be used to hold fire for the sacrifices it would be necessary to make it of harder metal than gold. It was five cubits square and three cubits high.

Verse 2. Flesh does not burn as readily as other material so it would assist in the procedure to have these horns at the corners to help hold the carcass up from crowding down in a dense heap. The horns were to be "of the same," which means they were to be alike and to be made of brass.

Verse 3. These articles mentioned would be necessary where wood is be-

ing burned daily, and also, the flesh-hooks would be needed in handling the bodies of the animals. All these things were to be made of brass.

Verse 4. Imagine a large box with the top and bottom out. It is three cubits high and five cubits square. It is to be used as an altar. That requires a place on which to lay the animal and also a place to receive the ashes. This was arranged by making a brazen net just the size of the altar and suspended down inside the altar on four rings to connect with the inside walls of the box. Thus the animal would be on the grate and underneath would be the ash pit.

Verse 5. *Compass, midst.* The correct definition of these words will lead us to the meaning of the verse. The first one is from KARKOS and defined by Strong, "a rim or top margin." The second word is from CHESTY and defined, "the half or middle." So the verse means that this grate was allowed to go down under the top rim as far as to the middle of the altar.

Verse 6-8. Staves made of acacia wood and overlaid with brass were run through rings at the corner on the same principle as those on the table and ark. This arrangement provided a means of carrying the altar when it was necessary to journey.

Verses 9-11. The tabernacle proper has been described, now we will see the description of an enclosure for the building. This enclosure is called the court. This word is defined by Strong: "as a yard as enclosed by a fence." There were no boards used in it as was the case in the tabernacle. It is composed of pillars and curtains. The north and south sides were the same and here described. There were twenty pillars made of acacia wood and overlaid with brass. On these pillars was suspended a curtain made of fine twined linen. Twined means it was woven from threads that were twisted, which indicates a hard, firm fabric. The curtain to be suspended on each side was one hundred cubits long. The curtain was attached to the pillar with hooks on the pillars and with the fillets (fasteners) in the curtain.

Verse 12. The description of the yard enclosure for the west end was the same as for the sides except that it was fifty cubits instead of one hundred.

Verses 13-15. The east end of the enclosure was the same in extent as that of the west but was divided as to the curtains in order to provide a gate or opening for entrance. That calls for fifteen cubits on each side of the entrance, with their corresponding pillars and curtains.

Verses 16, 17. The gate of the court was made of fine twined linen and of the pieces of blue and purple and scarlet. It would require four pillars with their sockets.

Verse 18. Here we have in explicit language the dimensions of the court. It was one hundred by fifty by five cubits. A much larger place than the tabernacle proper. But there was more need for room here since the people in general were allowed to enter it while none but the priests could enter the tabernacle.

Verse 19. No mention has been previously made of these pins and no description is given here except that they were to be made of brass. Some items of a plan are so evidently necessary that specific mention is not necessary. Elsewhere in the Bible mention is made of cords. (Chapter 35: 18.) Of course, these cords and pins were used as further supports for the structure and would be used as needed.

Verse 20. Pure olive oil would mean unmixed or unadulterated oil. The word "beaten" is just another word of the same practical meaning as pure. This light is said here to burn "always." This is from a word that means "constantly," in the sense of the general practice. It does not mean that the light burned 24 hours of the day for the specific statement of it elsewhere (chapter 30: 7, 8; Lev. 24: 2, 3), shows that not to be the case. The expression is used in the same sense as Christians are commanded to pray always.

Verse 21. This verse corroborates the thoughts offered on preceding one. To order it means to put it in order; get it in readiness for use. And here also is an interesting statement as to what it meant by "before" the vail or testimony where the ark is located. It is in the first room or holy place since we know that is where the candlestick was located. Thus when anything is said to be before the vail we are to understand that to mean in the first room, or holy place.

EXODUS 28

Verse 1. Here is a place for the reader to have a clear knowledge as to the position of Aaron and his family in the system then in force. They were to be separate from all the rest of the congregation for the priesthood. No one who was not a member of Aaron's family had a right to that office or work. See 1 Chr. 23: 13 for even more specific statements on this subject. Throughout the entire existence of the nation of Israel no one could lawfully serve as priest but a lineal descendant of Aaron.

Verse 2. The priesthood of Aaron and his sons was a type of the priesthood of Christ and his disciples. (Heb. 3: 1; 1 Peter 2: 9.) Since we know that Christ and his followers were to have spiritual garments of spiritual glory and beauty, so the priests under the Jewish system had them. The words "glory" and "beauty" are defined by Strong as "splendor" and "ornament."

Verse 3. These "wise hearted" persons were not necessarily inspired in a miraculous way as we generally think of that word. It refers to the talents that God gives to people through the providence of nature. It is well also to note that God requires the people to do something. No one will doubt God's ability to compose the tabernacle, all the things pertaining to it, and the garments for the priests, by miracle. But it has always been the rule for him to require his creatures to cooperate with him. Had it been impossible for them to make these things, of course the Lord would have done so if he wished them to be used. But it was not impossible.

Verses 4, 5. The six articles of priestly garments are mentioned in this paragraph. Their several descriptions will follow in this chapter. They were composed of gold as the only metal; and of blue, scarlet and fine twined linen.

Verses 6, 7. The ephod was made of a piece large enough to be folded and reach from the waist to the shoulders. Since it was doubled it would have the "two shoulder pieces joined at the two edges." That is, since there are two shoulders and also since there were two thicknesses, there would be two loose ends or edges at the shoulders. So they were directed to join them.

Verse 8. The curious girdle is called "skilfully woven band," but since the

word has nothing in the original, I will pass this on as it is. But as there would be a tendency to be unsteady and loose at the waist, this girdle would serve as a thing to hold the ephod.

Verses 9-12. The onyx being a semi-precious stone and beautiful, would provide a very suitable surface on which to do this carving. The names here mean the sons of Jacob and wherever the starting place was, Reuben would be first engraved and then the others in the order of their birth. Six of the names would be carved on each stone and these stones were placed at the shoulders of the ephod. The engraving was like a signet. That is, the engraving was in the manner of that carved on a signature ring. These stones were put in "ouches," which means settings.

Verses 13, 14. These chains were wreathen or braided and had a gold setting at the ends and served as a fastener to the garment.

Verse 15. It is called the breastplate of judgment because one of the means that God has of delivering his judgments or decrees was connected with it and will be explained in verse 30 below.

Verse 16. This piece was square after being doubled and the size in length and breadth of a span. This means the spread of the fingers.

Verse 17-20. These were ornamental gems of a texture to be carved as were the ones for the shoulder pieces. The names of the twelve sons of Israel were engraved on these stones and they were fastened with gold settings. All this was to symbolize the idea that Aaron would be carrying the nation with him when he was about the service of the tabernacle. It was a material type of the function of Jesus who cares for us.

Verse 21. This was referred to above, the expression "children of Israel" again meaning the twelve sons of Jacob who represented the entire nation of Israel.

Verses 22-25. These chains were wreathen, which means they were braided or made by small wires of gold, twined and woven into a sort of tape. At the ends were gold rings, and the rings were fastened at the shoulder so that the combination of rings and chains would furnish a support for the piece. With the twelve stones attached it would have some

weight and these chains were for their support.

Verses 26-29. This breastplate was doubled, making it necessary to provide for its support underneath. Hence these chains and rings mentioned in this paragraph.

Verse 30. *Urim and Thummim*. Not much is known about these curious objects. The Schaff-Herzog Encyclopedia has this to say of them: "Mentioned first in Ex. 28: 30, in connection with the 'breastplate' of the high priest, and in a manner to imply that they were sensible objects, at least two in number, which were put into the 'breastplate,' which was, indeed, a sort of bag. This is all we know about them. They were used as a sort of divine oracle, probably with certain traditional ceremonies: sometimes no answer could be obtained from them (1 Sam 28: 6)." While we do not know just how these objects worked, we do know that they were one of the various means God used to communicate his word to his people. It should be borne in mind that these things were of no use unless in the hands of the rightful person. (Ezr. 2: 63.) In thinking about this strange means of divine communication it is well to refer to Heb. 1: 1. In the days of preparation for the final and complete revelation of God's will through Christ and his apostles he used various literal and material means to make known his will. If the reader wishes to know all that the Bible says about these objects he may read the following passages: Ex. 28: 30; Lev. 8: 8; Num. 27: 21; Deut. 33: 8; 1 Sam. 28: 6; Ezr. 2: 63. Since this breastplate was folded or doubled the inside furnished a place for these.

Verses 31, 32. This was a loose garment to be worn over the other pieces of the priest's wardrobe. A habergeon was a kind of stout coat of mail or protective garment. And it would be reinforced at the neck where the opening for the head was made by a twisted binding. The comparison here is only to this kind of binding that was made in both the priest's robe and the coat of mail used by others. Not a comparison between the garments themselves.

Verses 33, 34. These pomegranates were ornamental creations made of the fine materials like those used elsewhere in the service. They were fastened on the hem of the robe for ornament, also to form a protection for

the bells fastened there. As they would alternate round the hem of the garment the sound of the bells would be clear.

Verse 35. Of course we will not suppose the sound of the bells was to prevent death. But as long as the bells could be heard the watchful people on the outside would know that all was well, and that no irregularity had been committed by the priest to cause him to be smitten by the Lord while in the place.

Verses 36-38. The mitre was a head piece and this plate was made of gold on which was engraved "HOLINESS TO THE LORD." This kind of expression always means that holiness is to be attributed to the Lord. The plate was mounted on a lace of blue. It was then attached to the mitre. For Aaron to bear the iniquity of the congregation means that he was to be responsible for their conduct as a people. That is why he performed the services in the tabernacle. It was to atone for the sins of the congregation as a whole, not for the individual's sins. As for those, each man had his individual duty to perform.

Verse 39. This coat was a garment somewhat in the style of a cape and worn by the high priest in connection with the other articles of clothing.

Verse 40. We observe a great difference between the garments for the sons of Aaron from the ones described before. That is appropriate since they represent the common priests today (Christians), while the priesthood of Christ was typified by Aaron. The "bonnets" were a form of cap. And all these things were for glory and for beauty. These qualities were literal but represented the spiritual glory and beauty of Christians.

Verses 41-43. These verses include all the garments for Aaron and his sons to be worn according to directions.

EXODUS 29

Verses 1-3. All official or professional services for God must be prepared by some forms of consecration. That is true of both the Old Testament and the New Testament systems.

Verse 4. Since the tabernacle was the place where God met his people it would be the proper place to bring these men for consecration just as the church is the place where men must come today to be inducted into the service of Christ. Those men were to

be washed with water just as water of consecration is used in the system of Christ.

Verses 5, 6. These men were not allowed to enter into active service to God until they had put on the holy garments. Likewise, men are not permitted to enter the active service to Christ today until they have put off their garments of sin and put on Christ.

Verse 7. The oil used in Bible times was olive oil. It was used for various purposes. Among them was the practice of pouring it over the head of the person to be consecrated or to be acknowledged as to his service. As olive oil was the means of light in those days the pouring of it on the heads of men in a ceremonial manner would signify that light from above was bestowed on them. It came to be considered as a symbol of mental and spiritual bestowal on people, in the Christian Dispensation. (1 John 2: 20, 27.)

Verses 8, 9. After putting on the garments of the priests the significant statement is made that the priesthood was to be theirs perpetually.

Verses 10-12. It required the shedding of blood for the consecrating of these priests. So in the system of Christ. But the difference is that sacrifices were provided by others for the O.T. priests, while Christ had to furnish his own sacrifice for his consecration, and that was himself. The bulk of the blood was poured out at the bottom of the altar. And the blood of Christ was poured out at the foot of the cross.

Verse 13. We do not know just why the Lord wished these partitions of the animal since all was to be consumed with fire. But it was the divine command and was to be done or be rejected. When mention is made of "fat" in connection with the service it does not mean what the common speech of mankind calls by such name. It means the part that is like the suet in cattle. God always claimed that for himself, and the people were not permitted to eat it nor to make any other personal use thereof. The caul is the diaphragm, a sort of membrane that is between the liver and the upper part of the body. All the parts of the animal designated in the verse were to be burned on the altar.

Verse 14. The significant idea in this verse is that the body of the ani-

mal was to be taken on the outside of the camp and burned. This was a type of the fact that Jesus did not die in the city but was taken to the outside. (Heb. 13: 11-13.)

Verses 15-18. While we are not permitted to speculate as to why these details were required yet we may and should observe that God has always had his own plans for having things done and that man was always happy when he respected those plans. One object in requiring the performance of services that did not have any apparent reason, yet which brought a blessing on the ones faithful, was to teach people in that educational age of the world that we should have faith enough in God to do what he commands whether it looks reasonable or not.

Verses 19, 20. In putting the blood on the persons of the men to be consecrated to the Lord we note the significant portions to which it was applied. The ear, hand and foot. That would suggest that consecrating the ear would mean hearing the truth. The hand means doing the right things. The foot means going in righteous paths.

Verse 21. We see that much use was made of blood in those times. It was to get the world ready to appreciate the blood of Christ that was shed for the salvation of men and that represents the great cost of our redemption.

Verses 22-25. The parts of the animal mentioned in this passage were first waved before the Lord. That is, they were placed in the hands of the men and they would give a swinging motion from side to side before the Lord. This may seem to be a useless performance, but is just another instance where the faith of the performer is tested. After this waving was done, then the shoulder that had been waved was taken out and all the rest was burned on the altar.

Verses 26-28. The strange actions described in these verses have been already commented on to some extent. But let it be always borne in mind that it is the typical and educational age. God is teaching his people by object lessons. He is preparing the world for the perfect system some day to be brought in where his people shall "walk by faith." In those days God had people perform acts that could not have had any possible physical effect and yet which brought the blessing of the Lord. Then when the time came

when he would command other apparently useless acts of obedience, where the blessings would not be visible as they were back there, yet they would perform them by faith, being sure that the promised spiritual blessing would come even though invisible. The breast was waved or swung from side to side, and the shoulder was lifted up and down.

Verses 29, 30. This passage reveals to us that not only did the priesthood descend from Aaron to his son, but also his garments. Here is one contrast between Aaron and Christ. Aaron had a son while Christ did not. Again, Aaron died and would leave a vacancy to be filled by another. But Christ never died and thus does not need a successor.

Verses 31-33. The men to be consecrated to the priest's office ate of the food that was connected with the ceremony of consecration. But while Jesus ate of the old passover on the night of his betrayal, yet he did not eat of that which was to represent his own bodily sacrifice. This will be brought out in the study of Luke 22.

Verse 34. The remains of the flesh of consecration should not be eaten as food in the common manner but must be burned. Likewise, when the Lord's supper is observed and some of the bread is left it should not be given to children to be made ordinary food, but should be reverently destroyed.

Verses 35-37. Much repetition is seen in this period of the consecration occasion but the matter in hand is a serious one and nothing was left out that would impress them with the dignity of the office and work they were about to assume.

Verses 38-42. I have included all these verses in this paragraph because taken as a whole they describe one of the very prominent institutions of the Mosaic system. The title that might be aptly applied to the paragraph is "the daily sacrifice." It is also called the "continual" offering. Read carefully the items of description that are given here. There were two lambs offered each day. One in the forenoon and one in the afternoon. These were doubled on the sabbath day. It should be further remembered that this daily sacrifice was a national ordinance and the animals furnished out of the money of the public treasury. As corroboration of this I shall quote from Josephus the historian of that people. "The law re-

quires, that out of the public expenses a lamb of the first year be killed every day, at the beginning and at the ending of the day; but on the seventh day, which is called the Sabbath, they kill two, and sacrifice them in the same manner." Josephus 3-10-1.

Verses 43, 44. Again the outstanding idea is that God had a specified place where he would meet with the people. The tabernacle and the altar in connection therewith were the places or things where he would meet them. And this fact is what sanctified them. The church is the place today where God is to be met in a spiritual way.

Verses 45, 46. The good situation of the children of Israel was never to be lost from sight. They had been in bondage so long in Egypt that God wished them never to forget it. And as a signal indication of the great fact in their history the various animal sacrifices were ordered and were kept by the congregation. This was all the more necessary in view of the prevalence of idolatry being practiced by the heathen nations among whom the children of Israel were constantly to be thrown. The power of example is so great that some kind of preventive was necessary.

EXODUS 30

Verses 1-3. Unlike the other altar, this one was overlaid with gold. Also it was for the purpose of burning incense and not anything produced by animals. It was made of acacia wood and was a cubit square and two cubits high. The horns would be for ornamental purposes only, since no flesh or other solid matter was ever burned on it. The crown or top moulding would also be for ornament.

Verse 4. Since this article of furniture would not be as heavy as some of the others, there were but two rings made and they would be fastened at the corners diagonally opposite each other. These gold rings were fastened under the crown or moulding.

Verse 5. Staves of acacia wood were made and overlaid with gold and these were used as handle bars slipped through the rings to carry the altar.

Verse 6. It was to be placed "before" the vail. This was seen in chapter 27: 20, 21 to be in the same room as the candlestick, which was the holy place, or first room.

Verse 7. As the lamps had been burning all night they would be need-

ing dressing or having the charred wicking snuffed. So when Aaron went in there in the morning for that purpose he was to burn incense on this golden altar.

Verse 8. In this place we see that the lamps were not burning 24 hours of the day, but were burned from evening until morning. And when Aaron went in to light the lamps at evening he was to burn incense on the golden altar. "Perpetual incense" means that the practice of burning it as here described was to be observed continually.

Verse 9. This verse prohibits the burning of anything on this altar but incense. Not only so, but they must not burn any strange incense. That means incense obtained from outside of the congregation and the lawful source. (See verses 34, 35.)

Verse 10. On the tenth day of the seventh month the high priest always went into the most holy place with blood that had been taken from the sacrifice for sin offering. As he passed by this golden altar he put some of the blood on the horns of it. But it was not burned and hence did not contradict verse 9.

Verses 11, 12. This taking of the number of the people would be considered in the light of a poll tax. That is, the "ransom" required was to be seen in that light. And the Lord threatened that a plague would be placed upon them if they neglected it. In the case of David (2 Sam. 24:15), we necessarily will conclude that the king failed to take this money since a plague was sent on him and the people, and no other act of wrong doing is charged up against him in this instance.

Verse 13-15. The amount required was so small that it is not to be reckoned on the basis of financial ability. It is a type of the fact that mankind today in sin need to have a ransom for their souls. That ransom comes through the blood of Christ. And all classes, rich and poor, learned and unlearned, need the ransom that Christ gives.

Verse 16. This money was to be used in the public benefit and not for the personal use of anyone. Part of it would be used to provide the lambs for the daily sacrifice since those animals were to be furnished out of the public treasury. (Ch. 29: 38-42).

Verse 18. A laver is the same as a

lavatory and both have the idea of "lave," which means to wash. It was made of fine brass and located between the altar and the tabernacle of the congregation.

Verse 19. The use of this basin was the washing of the hands and feet of Aaron and his sons before going into the tabernacle. They should wash their feet so as not to take any uncleanness with them by their feet. They should wash their hands so as not to defile any of the holy things in the service they were to perform.

Verses 20, 21. All of their service at this place must be preceded with a washing in this laver. If they neglected this duty they would be punished with death. God was very strict in the administering of his law even under that Dispensation.

Verses 22-25. Again a number of verses will be found grouped here because they compose the official formula for anointing oil. There were five ingredients and olive oil was the "vehicle" to hold in solution the items for aromatic purposes. In after times when we read of some instance where the "holy anointing oil" was used it will mean this article.

Verses 26-31. In the setting up of the tabernacle service the articles of service as well as the men intended for the priesthood were anointed with this oil.

Verse 32. This oil was for the service of the tabernacle only and no man was permitted to make a personal use of it. Neither could he make any like it for his own personal use.

Verse 33. It was not permitted to put any of the oil on a stranger. That means one from the outside of the congregation, not merely one whom they did not know.

Verses 34, 35. This is the formula for the official incense. All of these ingredients belonged in the class of spices and will be found described in any good Bible dictionary.

Verse 36. After this collection of ingredients had been compounded it was to be kept for use of the service. Then some of it was to be crushed into a powder and put before the testimony. This means it was to be burned on the golden altar which was also just east of the ark in which were the tables of the testimony.

Verses 37, 38. Like the anointing oil, this incense was never to be used in

private application. Whoever did use it thus would be cut off from the people. It would be the same as profanity for that word means the making of a common use of something sacred.

EXODUS 31

Verses 1-6. A very significant fact was that God inspired these master workmen for the work of the tabernacle building. Also that men who were already endowed with a natural talent were given added ability in this work. This should be a suggestion to us that if we find instances where the description of the tabernacle seems to be obscure, there is no need to be alarmed and think there is something wrong with the direction or with our understanding of it. For instance, where we have the indistinct statement in chapter 26: 24, that the boards were fastened together at top and bottom with one ring, these men being inspired would know just how this was to be done. And we have a wonderful type here. As it required inspiration to understand how to form this building, so it required inspiration to form the church among men. But a difficulty may appear here. If it required inspiration to form this type, why must we not conclude that when men wish to start a church in a new locality they would have to be inspired? Not so. After the tabernacle had been first made, any ordinary man could see how to assemble it when necessary. And so with the church. After the apostles had formed the divine institution according to inspiration, then ordinary man can reproduce it by following the divine pattern laid down in the scriptures.

Verses 7-11. The mention of these items would be just another example of the preciseness with which the Lord gave his will to the people. There would be no reason for misunderstanding the duties of these inspired men nor the work for which they had been inspired. If they should be interested in some other work apparently similar, yet of their own personal business, they would have no more knowledge of it than they always had. And so with the apostles. Outside of their direct work of writing and speaking the Gospel they had only human or ordinary information. That is why we read in various places of things concerning which they said they did not know.

Verse 13. In this verse it is noted that sabbaths, plural, is used. This is a general statement and applies to any and all of the holy days; for the Israelites had a great many of them. And one was as binding as another even though there might be some items of observation required in one not required in another. The word sabbath in the Old Testament is defined by Strong: "Intermission; to repose, i. e., desist from exertion." Thus it does not necessarily carry with it the idea of relaxation from labor in the sense of resting from being weary or tired. See comments at Gen. 2: 2. Any day on which the people were required to desist from their ordinary temporal activities was a sabbath, and thus a holy day. Some of these days came on regular dates or at uniform intervals; especially was this true of the weekly sabbath which, on account of its very frequent and regular occurrence, was called "the" sabbath.

Verse 14. Much helpful information is found in this verse. The term "the sabbath," of course, here refers to the weekly one as stated in preceding paragraph. And the strictness of its requirement is also given. Another bit of information is in the use of two statements about the fate of those violating the law. One is "put to death," and the other is "be cut off from among the people." Such use of the terms tells us what is meant by being cut off from the people, an expression used very often.

Verse 15. No one has ever claimed that the sabbath day is anything more than one of the regular days of the week as to length. And here again the day is mentioned in connection with the six days of creation. Some have a fanciful idea of the length of these days as if they were equivalent to thousands of years. But their mention in the manner as seen here shows they were days of the same length as the sabbath day.

Verse 16. The children of Israel were to keep the sabbath perpetually, and that law or custom was never taken from them.

Verse 17. Notice it is stated that the sabbath was between the Lord and the children of Israel. This agrees with Chapter 9, verse 14, of Nehemiah. There it is stated that God made known to the Israelites his holy sabbath. This would prove that while the Lord observed the seventh day yet he never required anyone else to

do so until the Israelites came into being and then it was given to them. Neither has it ever been given to any other people, as the sabbatarians erroneously teach.

Verse 18. We have been studying so long on the description of the tabernacle and its service that we probably have forgotten that Moses has as yet not gone to the people with the commission from God. All this time he has still been in the mount and receiving the will of the Lord. Of course, the reason these stones were given to him is for something that had occurred before he ever came up to this place. (See chapter 20: 1.) He is about to end his first stay in the top of the mountain and be sent down to see after the congregation that has gone astray. See following chapter.

EXODUS 32

Verse 1. The impatience of the people is somewhat natural. And their long stay in Egypt had ingrained into their minds the habit of idolatry. But as Aaron was left among them they call upon him to grant their petition. Of course they might have told the truth when they said they did not know what had become of Moses. That is, we do not have any information as to what knowledge they had received as to this affair. But as they previously had the assistance of Aaron they should have borne in mind that God had not deserted them.

Verses 2, 3. These articles of jewelry had been procured in Egypt on the night they left that country. And as they had called for these "gods" to go before them it was consistent that they be required to furnish the material.

Verse 4. There were three ways of getting metal into the desired form. They were by casting, chiseling, and hammering. In this case the first two were used. Let the reader observe the inspired statement that he, Aaron, was the one who did this forming of the idol and that it did not just automatically come that way. Making the calf as the particular kind of idol thought of here, is explained by their long experience in Egypt. That nation worshipped about everything, but the sacred bull Apis was their principal idol. Hence the choice of the Israelites here.

Verse 5. *When Aaron saw it.* This does not mean "it", the calf, for he was the one who made it and thus

had already had full vision of the image. But the previous verse tells us the people called the image their god. And when Aaron saw or noticed it, then he joined in with their idolatrous conduct and furthered their iniquity by making an altar and announcing a feast to come tomorrow.

Verse 6. This whole performance is to be understood to be a sort of religious one for it says they offered burnt offerings. *Play.* This is from TSACHAQ and Strong defines it "to laugh outright (in merriment or scorn); by implication, to sport." By reference to verse 19 we will see what kind of play or sport they were indulging. This is the identical circumstance Paul had reference to in 1 Cor. 10: 7, where he is discussing idolatry. So we are to understand that dancing belongs to the class of idolatry. It is proper thus to class such iniquity. Idolatry is the worship or adoration of any thing or person but God. And dancing is the worship of the goddess of lust. If that element were removed from the practice of dancing it would cease to be practiced. This proves that people practice dancing because of the gratification to their lusts that they get from it.

Verse 7. Moses now is told to go down to the people. This will end his first stay of forty days and nights in the top of the mount.

Verse 8. The point to be noted here is that they are said to be worshipping "it," which is the calf. The church of Rome uses many images in their services, and bows down to them. But they deny that they worship the image; that they are worshipping what the image represents. God has never had himself represented or visualized by a dumb idol. Therefore the worship before an image is counted as worshipping "it." So the church of Rome is guilty of literal idolatry in all of their churches and also in their private lives. Most of them carry so-called images of the virgin Mary as well as other Biblical characters. And even if God was pleased to have these persons worshiped (which he is not), he would not permit the worship of any image.

Verse 9. To be stiffnecked as used in the scriptures means to be stubborn or obstinate or contrary. Inclined to have one's own way and to be disrespectful toward authority. This was charged against the Israelites in many instances.

Verse 10. Two proposals are in this verse. One is to destroy that nation and the other is to put a great honor on Moses. The purpose of this statement to Moses is discussed in following paragraph.

Verses 11-13. In many respects Moses was to be like Christ and one of the great items was that of intercessor. The idea of someone to come between man and God in the case of threatened danger needed to be established. This would prepare the world to appreciate the need and benefit of a perfect mediator. And this great principle must not be forgotten all the way through this history. At times it would seem almost as if Moses were being arrogant with God. That he argues with him and seems to be contending. But God wishes this to be the case in order to portray the office and rights of a mediator. Thus we should always keep this principle in mind in the various instances where Moses makes a plea to God. And of course God knows all things. He did not need to be informed of what the Egyptians would say if the Israelites failed. Nor did he need to be told anything. But it is his pleasure to have his creatures manifest great earnestness and to have them realize the outcome, were the ways of man not stonned. So the passage of this paragraph should be titled "Moses as mediator."

Verse 14. This verse will be understood in light of preceding paragraph. God was pleased to heed the plea of his servant Moses and change his decision. It states the Lord repented of the evil he had thought of doing. Again I shall state the short but complete principle common to all applications of the word "repent." The idea of change must always be present. But as to what or who is changed depends on the connection. Therefore, when man repents he *changes* his will. When God repents he wills a *change*. In this case God wills that the decree to destroy the people be *changed* so that the people will not be destroyed. And it was because of the mediation of Moses.

Verse 15. Tradition represents that the four commandments that were specially God-ward were on one of the stones while the other six were on the other stone. We do not know how much truth there is in that. But what the text does tell us is that both stones were used on each side.

Verse 16. It must always be remembered that God did the writing on these stones in both instances of making the tables. The part that Moses had will be seen later. And the writing is also shown here to have been done in the manner of an engraver and not a writing on a smooth surface as might be thought.

Verse 17. Just any kind of noise would not always mean the same thing. It was evidently a very strong noise here and led Joshua to come to a conclusion that it was the noise of war. It will be remembered that Joshua had been part way up on the side of the mountain all these days that Moses was in the top of the mount. He has been "standing by" and has been faithful. Now as Moses comes on down toward the congregation he joins Joshua, and together they proceed. When they got within hearing of the camp Joshua made this statement to Moses.

Verse 18. Moses does some reasoning. War will bring noise all right. And the ones on the losing side would make one kind of noise or sound while the sound of the victorious ones would be another kind. And Moses said that what they were hearing was not like either. Of course, we must not conclude that this "voice" or "noise" was merely something audible without any significance. The words "voice" and "noise" in this verse are both from *qot* and Strong defines it: "To call aloud; a voice or sound." The word has been rendered in the A. V. by noise 48 times, sound 39, and voice 383. What was heard was the sound of voices indicating the state of mind of the persons. Moses said he heard the noise of them that sing. This is from a word that indicates the use of the voice as expressive of the situation in which they considered themselves. They said they had been without their leader. That a state of depression had come upon them and they were treating the whole circumstance with a ceremony of religious activities.

Verse 19. Notice that Moses saw the calf and the dancing simultaneously. Which agrees with the idea that the dancing was on behalf of the calf and thus a part of their idolatrous performance. There is nothing to justify a conclusion that Moses meant to break the tables when he cast them down. His anger was righteous indignation. He was required to furnish the blank

stones that were to replace them, but he is in no place criticized for the act.

Verse 20. By burning it, the gold would become charred or crystallized, and in a condition to be pulverized. That would make it suitable for being held in solution so as to compel the people to drink of it. They were thus punished by making them take a bitter dose compounded from their own iniquity. Evil often works its own rebuke in moral instances and here it is accomplished literally.

Verse 21. Moses had already learned that Aaron had brought about this instrument of their sin and calls for an explanation.

Verses 22, 23. The human nature of Aaron is manifested here in that he passes the sin on to another and thus blames it on the people. Many times today the leaders will try to justify their misleading by referring to the demands of the people. But such a flourish is illogical to say the least. The very fact of being a leader should carry with it the idea that wrong doing suggested by the people should be held in check by the leader. And the inclination of the people in the wrong direction is all the more reason for firmness for the right on the part of the leader. This is what Paul taught Timothy in one epistle (2 Tim. 4: 3). Had the people really been so ignorant as to think they could be benefited by a dumb idol, yet no small pretense even could be made for Aaron. He had been with Moses when they made the intrusion into the country to demand the release of the Israelites. He had seen all the mighty evidences of God over all other gods. But this circumstance is a manifestation of the influence that can be had by the populace over a man wishing to please the people.

Verse 24. How foolish and unreasonable is the statement here. Not only so, but it is a plain falsehood. Verse 4 says that Aaron first cast this piece, then shaped it up with an engraver's tool. But he wishes to imply that all he had to do was toss this gold into a fire and the image crept out, making it appear that a miracle had brought it forth and therefore it was partly the work of God. This was not the first nor the last time that men in error have tried to lay their mistakes on Providence.

Verse 25. Aaron knew he had done wrong and finally felt chastised himself. So he indicates his attitude by

making them naked unto their shame. The word "naked" is from PABA and defined by Strong "to loosen; by implication, to expose, dismiss." In olden times it was customary to wear extra outer garments when in ordinary habits and then to have close fitting garments near the body. All this would tend to keep them covered and completely unexposed. But here it indicates that Aaron required them to get their garments in a condition of "undress" which would be considered shameful in the eyes of their enemies. That would suggest that they were in no condition to meet any foe that might be brought against them.

Verse 26. The events of this short verse will have far-reaching results and meanings. We have no information in any place of why the tribe of Levi responded to the call of Moses. And not only did Levites respond but *all* of them did. That includes the entire tribe. And it is noteworthy that when the call was made they did not know what was to be required of them. Also, since Aaron was of the tribe of Levi and since it says that "all" the sons of Levi responded we must conclude that he was now repentant and willing to make amends. Neither do we know how many, if any, of the tribe in general had been implicated in the demand for the calf. But the fact that Moses now called for all who would to indicate their willingness to be on the Lord's side to "come unto me" shows that the matter was to be settled by some test.

Verse 27. In this verse the words brother, and companion, and neighbor are used figuratively and mean the person nearest to the man with the sword. They were not told to ascertain first whether the person about to be attacked was guilty in the matter of the calf. The fact that such person had not responded when the call was made to be on the Lord's side made him guilty and subject to punishment. That principle holds good today. If a man refuses to take his stand outwardly in favor of a righteous cause he is considered as being on the wrong side. (See Matt. 12: 30.)

Verse 28. It will be interesting to make a comparison here. The congregation is at the place where they are to become a nation. The first occasion of their use of a sword resulted in the slaying of three thousand foes of righteousness. At Jerusalem, the place where the spiritual nation of Christ started, the first occasion of the

sword of the Spirit resulted in the conquering of three thousand foes (Acts 2: 41).

Verse 29. This is rather a lapping back over the previous verse. The word "consecrate" is from a word that means "open-handed" as opposed to a closed hand. And thus the whole passage and its connection means that when Moses told them to go against the man next to each he used this language. As if he had said "open your hand for action against your brother," etc.

Verses 30-32. This is another passage that must be explained in the light of the office of Moses as mediator. See remarks at verses 11-13. He is allowed to form his language in the frame of mind of a person who is deeply convinced of wrong doing and who is very anxious to be set right. The peculiar language in verse 32 is to be understood as a final plea for forgiveness and so earnest is he that he would as soon be entirely erased from all of God's group of servants as to live with the guilt of the nation still held against them. But again, please remember that such language is in perfect keeping with the supposed character and frame of mind of a conscientious mediator.

Verse 33. Moses is given to understand that he will not be rejected just because the people he represents are in the wrong. The man who is to be blotted out is the guilty one. And then he is told in next verse to go on with his work.

Verse 34. God repeats the assurance he had previously made of caring for the nation and allowing them to be brought into the land promised. And the whole connection indicates that the people were forgiven for the time, but that in the future when God saw fit to chastise them for sin he would do so. That is, the promise was to bring the nation as a whole into the desired termination, yet when sin reared its head the foregoing promise would not protect them from the vengeance of God.

Verse 35. This verse does not refer to anything additional in the way of punishment. It is in the nature of a summing up of what has just happened. And it is significant to note that "they" made the calf and also that "Aaron" made it. All this shows that whoever has something to do with any transaction, whether to ask for it or to perform it or to endorse

it, all are held guilty as having had fellowship therewith. Again we have a principle set forth that is also taught in the New Testament. (Rom. 1: 32.)

EXODUS 33

Verses 1, 2. These are general directions and a repetition of what has already been given. But the actual movement will not take place yet until Moses has been back to the top of the mount for another forty-day stay. Also until after the tabernacle has actually been made. We are to understand this as a signification to Moses that God had not changed his plan for the conduct of the nation.

Verse 3. "Flowing" means abounding with milk and honey. God will not go up with them in person, nor at all, unless they preserve themselves by penitent conduct. Otherwise they will be consumed in the way.

Verses 4-6. These words show the warning the people were given against their sins. Of course we know the three thousand that were slain did not comprehend all that were guilty. In fact, every member of the tribes, except those of Levi, were guilty. But enough had been slain to indicate to the rest how God feels about sin. And now the survivors are given this verbal chastisement and they are brought low by it.

Verses 7-10. So many times in order to avoid confusion we have to recall that the book of Exodus (as well as others) is not always chronological. So it is in this passage. After the tabernacle was finally constructed and assembled it was handled just in the manner described in this paragraph. But we will not forget that all of the things will take place first that require him to go back to the top, get the stones written on, come down, actually make the tabernacle, etc. Then the things described in this paragraph will take place.

Verse 11. "Face to face" means that Moses conversed with God directly, without the aid of a middle person. And the action of Joshua here is still in the future and to be understood in the light of explanation in verses 7-10 above.

Verse 12, 13. Just as Moses is permitted at times to converse with the Lord as mediator and thus seem to argue with him, so he is also conversing with him from the standpoint of an anxious disciple. God wishes his

children to be thus minded. Here is an appropriate place to compare the form of prayer Jesus submitted to his disciples and that is recorded in Matt. 6: 9-14. God would never forsake nor mislead his children, yet he wishes his children to be concerned about it and expects them to pray to him over it. The great responsibility that Moses feels over the work of leading the great people is cause for his concern at this time. The word "way" in verse 13 is from the same word as "way" in Isa. 28: 8, and means "a course of life or mode of action." So the plea of Moses in this place is that God would show him how to conduct himself in leading the people. Just as the disciples were to ask for guidance in their daily walk.

Verse 14. As assurance, God told Moses that his presence would go with him and give him rest.

Verse 15. Moses' dependence on God is so complete that he does not feel disposed to go on without it. That is the way we are supposed to feel toward our Lord. And our prayers should reflect that feeling.

Verse 16. They are soon to be among various heathen people and Moses wishes them to be regarded as a separate kind from all the nations that will be around them. If the presence of God is not in evidence then it would not be known but that they were only another nation like the rest. Even so today God wishes his people to be separate, and so different from the world that the identity is plain. And in order to assist us in leading that kind of life the example was set by Jesus. (1 Peter 2: 21.)

Verse 17. The reason the Lord gives here for his assurance to Moses is interesting and fundamental. It is because Moses had procured the grace or favor of Him. Unless we conduct ourselves in a manner that pleases God we need not expect him to be with us.

Verses 18-23. This remarkable passage should be carefully marked in your Bibles because of its many and far-reaching meanings. The word "glory" means "splendor." The Lord knows that Moses is wishing for more intimacy with him than he has yet enjoyed. It would include a glance at even the face of the Creator of all things. While the splendor of God's person as a whole would be without human description, his face would be unbearable by a man in the flesh. No

man can see that and live. An interesting circumstance to be considered in connection here is that of Saul on the road to Damascus. In order to be an apostle it was necessary to have seen Jesus after his resurrection. To do this it was necessary for him to show himself to Saul visibly. Ordinarily it would have resulted in his death. But a miracle was performed to make it possible for him to see and yet live. With all that, it came this near to being fatal, that it made him blind for three days and required another miracle to restore his sight. Now Moses would have been killed had he been granted the privilege he asked for. But by being hid in the cleft of the rock he was saved from physical death. This is the basis of one of the most familiar songs. There is a death coming that is more terrible than a physical one. But the great Rock has been cleft and from that side has come the means of shielding mankind from that endless death. Hence we sing "Rock of Ages cleft for me, Let me hide myself in Thee."

EXODUS 34

Verses 1-3. The first tables were given to Moses with the writing already and all this was done in the mount. But Moses broke them at the foot of the mount. And the stones to replace them must be furnished by Moses this time. But it should be carefully observed that God did the writing in this, as in the first instance. The exclusiveness of this occasion is the same as at the first. No one was to be with Moses. And this time he is to come up as far as at the first which is to the "top of the mount."

Verse 4. This verse gives us certain evidence that Sinai is that part of the great mount called "the top." Horeb, therefore, should be considered as the place in general.

Verses 5, 6. We must not overlook the fact that in all these connections where it says the Lord came down and appeared to Moses it means the angel of God. We have already seen (chapter 33: 18-23) that no man can see God personally and live. In all this experience of receiving the law it was through the agency of the angel acting for God.

Verse 7. Of course we will remember that God forgives when man complies with the terms of forgiveness that are laid down for him. And the

visiting of the iniquity is the same as explained at chapter 20: 4-6.

Verses 8, 9. This is another occasion of Moses acting as mediator. And in it he recognizes the necessity of the Lord's presence for their safe conduct.

Verse 10. *Terrible*. This word is from YARE and one of its meanings is that of a thing to be feared or revered or respected. The great works that God proposes to do are such that the people of the earth will be overawed by them.

Verse 11. The people mentioned here are of the inferior ones who have been occupying the land that has already been given to God's people. Therefore the aggression that seems to be taking place by the intrusion of the Israelites, is to be considered in the sense of a defensive action.

Verse 12. There was to be no fellowship with the idolatrous people among whom they will journey toward the promised land. It would be a snare to trap them and hold them in the bondage of a false mode of life.

Verses 13, 14. Many instances will be seen where God refers to the trees in connection with idolatry of the nations around the children of Israel. They had made such a fixed practice of seeking the trees as a place for their temples and altars that the very sight of a tree would suggest an idol. Hence God wished his people to avoid the presence of these groves of the heathen. Reference to this subject is made under various expressions such as groves, trees, oaks, etc.

Verse 15. It may help us to see the need for such special precaution against the practice of idolatry by recalling that the nation of Israel spent 400 years in Egypt and were saturated with the idea of that false religion. Therefore God wishes to have them fear him and no other god.

Verse 16. *Whoring*. This is from ZANAH and defined "to commit adultery (usually of the female, and less often of simple fornication, rarely of involuntary ravishment); figuratively to commit idolatry (the Jewish people being regarded as the spouse of Jehovah)"—Strong. This is a principle taught throughout the Bible. The divine plan as to intimate association is one man for one woman, and the intimacy of a man or woman with another who is not the rightful partner is considered adultery or fornication.

Since God is the only one with whom we have right to be intimate religiously, it means that if we are thus intimate with any other being or thing religiously, we are guilty of spiritual adultery. And in the verse now under consideration we see the danger of God's people marrying into those who are not his people. It always has and always will cause serious trouble.

Verse 17. *Molten* means melted or cast. Such as the golden calf which was first cast and then formed with the graver's tool (chapter 32: 4).

Verse 18. This feast was brought about by the fact that they were compelled to leave Egypt in such haste that their bread did not have time to ferment or become leavened (see chapter 12: 34).

Verse 19. The matrix is another name for womb. To "open" the womb would refer to the birth of the first born since that would be the first time the womb was opened. And as to why these first born ones were claimed, see comments at chapter 13: 1, 2.

Verse 20. Since the ass would be desired for service and yet belong to the Lord, the Israelite was permitted to retain it after paying for it with a lamb. But if he was not disposed to spare the price of the lamb then the ass colt must be killed and not used by its owner. The first born of the people would not be slain even though retained as a member of the family. But the redemption money must be given to the Lord. And none were to appear before the Lord empty. That is, when they came up to the place of national service they must bring some offering.

Verse 21. While certain emergencies allowed of working on the sabbath day, yet other occasions, even as important as raising and caring for the crop, were not to be allowed to interfere with the observance of the day.

Verse 22. "Feast of weeks" is the Old Testament name for what the N. T. calls Pentecost. This is because Pentecost is a Greek word, and the O. T. was written in Hebrew. It is called feast of weeks because it came a certain number of weeks (seven) after the feast of the passover. The last part of this verse refers to the third of the three annual feasts of the Jews, which centered around the day of atonement. This last named came

on the tenth day of the seventh month (Lev. 23: 27).

Verse 23. The three feasts just mentioned are meant here. And we note that it was the males who were required to be present at these feasts.

Verse 24. The Israelites were required to go to the place of national worship three times in the year. Of course, this part of the law was made with the understanding that after settling down in the promised land they would have their personal title to land. It would require some time to make the journey to and from the place of meeting. And the Lord assured them that no one would be allowed to even desire to take possession of their land while they were gone.

Verse 25. Leaven was never to be offered on the altar of animal sacrifices. The surplus of the passover must not be preserved till morning. There could be no lawful reason for preserving it because no common use was allowed to be made of it. Therefore, what was not needed for the service should be destroyed.

Verse 26. The same law as already seen is meant here by giving the Lord the first of everything. And the principle of being humane would suggest that a kid would not be seethed or boiled in its mother's milk. The kid would necessarily be young, and in consideration for the mother, it should not be taken away for a while yet.

Verse 27. *Write thou these words.* Language could not be more direct and positive than this. The "ceremonial law" has been the immediate subject under consideration. And now Moses is commanded to write them and God says that according to those words He had made a covenant with thee (Moses), and with Israel. The error of the sabbatarians of distinguishing between the authority of Moses and God is again seen to be glaring. In fact, there is so much said in the scriptures against that false doctrine that we cannot regard the advocates of it as anything other than rebels against God.

Verse 28. The use of the pronoun "he" is a little indistinct here. But by reading Deut. 10: 4 it will be clearly seen that the pronoun in "he wrote" means the Lord who did the writing. This agrees also with other places on the subject.

Verse 29. This brilliancy on the face of Moses is what is referred to by

Paul in 2 Cor. 3: 7 where he shows us that this shining represented the law that had been given him while in the mount. That law, even though intended for that people only and destined to be done away, was so important that its brilliance was reflected on the face of Moses unknown to him at the time.

Verse 30. That brilliance was so great that Aaron and the children of Israel were afraid to come near.

Verses 31, 32. Moses invites them to come near and, of course, assures them that no harm would come to them. But since it was unpleasant to them to face the brilliance of his face he will do something about it.

Verses 33-35. This veil is used here literally to shield the faces of the people from the brightness of that light which was a reflection of the law. But it is made a subject of illustration by Paul in his great argument in third chapter of 2 Corinthians, and no advocate of sabbatarianism can honestly face this argument and remain as he was.

EXODUS 35

Verse 1. Let us bear in mind at this part of our study that Moses has now come down from the mount after his second stay of forty days and nights. And he is about to deliver directly to the people the instructions he has received while in the mount. Again let it be noted that the statement is made that the following will be words which the Lord (not merely Moses) commanded them to do. About all of what is to follow in this book will be repetition of what we have already studied. For this reason it may be that not so much detail will be used in comments. And if the reader wishes a more extensive explanation than he finds in this part of the book it is suggested that he turn back to the chapters from 25 to 31 and read the comments.

Verse 2. Death was the penalty for working on the sabbath day. That law was never changed while it was in force.

Verse 3. This is merely a specification of what the Lord meant by working. If they needed fire for cooking they must arrange it the day before.

Verses 4-10. In bringing these articles to the work for the tabernacle we see the proviso for them was that they must give with a willing heart. That is the demand made of God's

people under the Christian Dispensation (2 Cor. 9: 7).

Verse 11. The tent means the structure as a whole, which was so conspicuous as to be visible at a distance, while the covering refers specifically to the curtains.

Verse 12. The word "covering" is from a Hebrew word meaning to screen or shield. It has been translated by the words covering, curtain, hanging. It refers to the vail that formed the partition between the Holy and Most Holy rooms in the tabernacle. It is spoken of as a covering or vail because it hid the ark from the view.

Verses 13-19. These paragraphs are a repetition of the names given previously for this part of the work of the people for the tabernacle.

Verses 20, 21. After being instructed what to do, the people of the congregation departed from Moses and proceeded to carry out his instructions. They came with their offerings. Their hearts were in the work and were stirred up to put forward the work of the tabernacle and the service connected with it.

Verse 22. Then as now, the Lord expected the women to have something to do in the work of the Lord. While the nature of their work would differ from that of the men, yet they had a work to do.

Verses 23, 24. *With whom was found.* This expression is used twice in this paragraph and is very significant. It is in agreement with all of God's dealings with man. In 2 Cor. 8: 12 it is stated that our contribution to the Lord is based on what we *have*. And not only may we emphasize the word "have" but as appropriately the word *we*. That would mean then that we are to be judged by what *we* have, and not by the ability of some one else.

Verses 25, 26. The more delicate handwork was performed by the women. Being wise-hearted would not mean their intelligence in general, but their knowledge of the particular kind of work that was needed. And these women did this work with a willing heart because it was stirred up in interest for the work of the Lord.

Verses 27, 28. These rulers were some of the outstanding men in the congregation and not men of authority as the word usually signifies. But the articles mentioned as being

brought by them were personal assets and of special value. So that it would be expected that these outstanding men would have such things in their possession.

Verse 29. In a more general and indefinite sense the people of the congregation are said to have contributed willingly to the work of the Lord.

Verses 30-35. The children of Israel are given the assurance that their work will be done right because the Lord has called two men to the special work. He has also inspired them to oversee the work. Not only to do this, but to teach others who will be helping with the work. It is the same as we have in the New Testament system. Christians need have no uneasiness as to the righteousness of the work they are asked to do because the Lord "called by name" certain men and gave them special power from on high to oversee the work. They were given the ability, through the Holy Spirit, to teach other men what to do.

EXODUS 36

Verse 1. The men went to work. In one verse the two men to oversee the work are named and also mention is made of others to work with them. So that the actual work of making the tabernacle is now under way.

Verses 2-4. The offerings of the materials were brought to Moses. Then he in turn called for the two master workmen and their fellow-workmen and turned over to them these materials. When any man needed more material he came to Moses for it. This is what is meant when it says in verse 4 that they "came every man," etc. Of course, we must not conclude that the materials were literally or bodily handled first by Moses from the hands of the people and then by him to the workmen. That would be unnecessary. But all materials were under the jurisdiction of Moses and as each man needed material Moses dispensed it to him.

Verses 5-7. As Moses was directing the workmen to appropriate the materials being brought he was informed finally that the supply coming from the people was more than the demand. They had even brought more than was needed. Then Moses gave announcement that they should cease collecting the materials. The liberality of the people in this case is wonderful and sets an example worthy of emulation.

Verses 8-13. For explanation of these verses see chapter 26: 1-6.

Verses 14-18. See chapter 26: 7-11.

Verse 19. These coverings of the skins would be rougher and stronger and would make a special protection for the finer curtains underneath.

Verses 20-30. These boards comprised the body or framework of the tabernacle. By them we may ascertain the height and length of the structure. For further information on this paragraph see chapter 26: 15-25.

Verses 31-34. These bars or rods were for the purpose of stabilizing the sides and west end of the tabernacle. See chapter 26: 26-30.

Verses 35, 36. This vail is what is referred to as the covering of the ark because it covered in the sense of screening the sacred vessel from the view of the first room. It was made of the finest materials and not only served as the vail already described, but formed the partition between the two rooms of the tabernacle.

Verses 37, 38. While the west end of the tabernacle was made of the same kind of boards as the sides, the east end was yet open. For the closing up of that part of the institution a hanging of fine material was made and suspended on five pillars of the acacia wood, and rested on a foundation of brass.

EXODUS 37

Verses 1-5. This ark was the most exclusive of all the articles of furniture because in it was the law on the stones and also other precious articles. Also because it was kept in the most holy place where no one but the High Priest dared to enter, and he only on one day of the year. Another thing that made this ark so special was that on it was the mercy seat with the cherubims where God communed with the High Priest on behalf of the congregation. So sacred was this piece of furniture that no hand was allowed to touch it. To avoid any necessity to touch it the provision was made that it should be borne with the staves run through the rings at the corners.

Verses 6-9. There was no wood in this article. It was made of pure gold which means that it was gold without alloy. It was called the mercy seat because the word is derived from the idea of covering literally when used in connection with a literal thing that needed a covering such as the ark.

And of covering in the sense of forgiving when used in connection with sins that needed to be covered or forgiven. And this was done before this mercy seat on the tenth day of the seventh month each year when the High Priest appeared here on behalf of the congregation.

Verses 10-16. See chapter 25: 23-30 for the previous explanation of this paragraph.

Verses 17-24. This is the other of the two articles that had no wood in them. And this is the account that tells us the amount of gold to be used in the article. For a detailed description of this subject see chapter 25: 31-40.

Verses 25-28. This altar was for the purpose of burning incense only and never to have anything else burned on it. Neither may they burn incense of private production but must use that prescribed by the Lord and under the administration of the priests.

Verse 29. While the work or compounding of the anointing oil and the incense was according to the apothecary or standard formula, yet it was under the exclusive use of the persons authorized to administer it.

EXODUS 38

Verses 1-7. This was made of the acacia wood and overlaid with brass. It was put at the entrance, or door hanging of the court, or yard of the tabernacle. To this place all burnt sacrifices must be brought except certain ones whose bodies were to be burned at a place outside of the camp. This matter is discussed in another place.

Verse 8. A laver is a vessel for the purpose of washing as the word "lave" means to wash. It was made of the "looking-glasses" of the women. The margin says "brass glasses." It means the plates of fine brass so polished that they could be used as mirrors. They would naturally be of the finest grain in order to take on the required polish. This vessel was placed near the door of the tabernacle and yet in the court, and the priests were required to wash their hands and feet therein each time they entered the tabernacle. If they neglected to do this they would be punished with death.

Verses 9-20. This is a description of the outside enclosure around the tab-

ernacle. It served about the same purpose as a yard fence around a residence. Its description is explained in chapter 27: 9-17.

Verse 21. A general summing up of the great work of the tabernacle. It is called the tabernacle of testimony because in it was deposited the law of God.

Verses 22, 23. *Bezaleel—made—Lord—commanded—Moses*. I have arranged these words in this manner in order to call attention to the position of Moses. In the first place, the instructions came from the Lord. Then he commanded Moses. Not that Moses was to do the work, Bezaleel did the work. But this setup again shows the authority of Moses in the whole matter and concludes that the authority he had was the same as that of God as far as its being binding on the people.

Verse 24. According to Oxford Cyclopedic Concordance the gold was worth over \$868,260 in present day estimation of value.

Verse 25. By the same estimate the silver was worth \$194,000. Thus the gold and silver used in making the tabernacle was over a million dollars' worth. We do not know what would be the value of all the brass and fabrics and other materials used in making the holy building. But we will bear in mind that all this was for a purpose. It was in the typical and educational age and was to symbolize the spiritual institution that was finally to be set up among men, the church. That building was to be costly, yea the value of the blood of Christ (Eph. 5: 25).

Verse 26. A shekel was worth 65c and the poll tax taken from the people was half a shekel or one bekah. The amount of this poll is stated here but official numbering of the people is not given until we reach the book of Numbers. (1: 46.)

Verses 27-31. These verses record the various uses made of this precious metal and the brass, and refer to the articles described in the previous chapters.

EXODUS 39

Verses 1-5. The fabrics and various kinds of needle work are here distributed in the account as to their uses. Mention of blue, and purple, and scarlet means that materials already of those colors were used. The pieces or garments were not first made and

then colored but the pieces had the color to begin with, hence the colors were "fast." This idea holds good in other parts of the Bible. When a thing is said to be made of many colors it means of many pieces already colored. (Gen. 37: 3; Judg. 5: 30; 2 Sam. 13: 18.) Here we see how they got the gold into the garments and other pieces. They did not have the art of spinning metal as we have it. But that metal is very malleable. They would beat it into thin plates and then cut it into wires or threads so that it could be worked into the fabrics designated.

Verses 6, 7. A signet is an engraving showing some signature. Thus these onyx stones were carved with the names of the sons of Israel who were the heads of the twelve tribes. Then these stones thus carved were put in ouches (settings) and arranged to be placed on the shoulder-pieces of the garment called the ephod.

Verse 8. *Cunning*. This is from CHASAB and defined "to plait or interpenetrate, i. e. (literally) to weave or fabricate."—Strong. This means that the piece was made of the mentioned materials by weaving them together in a beautiful manner.

Verse 9. It was square after being doubled. It was doubled in a way that would make it into a sort of bag.

Verses 10-13. On the outside surface of this piece were attached twelve stones on each of which was carved a name of one of the sons of Israel, or Jacob.

Verse 14. This was used for the same purpose as the ones on the shoulder piece in verse 7. It was a symbolic method of bearing the interests of the congregation by the priest when he was engaged in the service of the tabernacle.

Verses 15-21. For more detailed description of these pieces see chapter 28.

Verses 22, 23. A habergeon is a part of armor and the opening for the neck was reinforced with a band. This robe was also strengthened at that place with a binding.

Verses 24-26. These pomegranates were made of the fine fabrics and used as ornaments and also would alternate with the golden bells. That would leave each bell free to sound clearly while the priest was officiating.

Verses 27-29. These coats were in the form of a cape, and thus a loose

fitting garment. Both Aaron and his sons had these to use in their service. The bonnets were like caps and so rendered in some translations. And all of these articles were made by hand and done with the fine needle-craft of that age.

Verses 30, 31. A plate of gold was furnished and on it was engraved a signature of honor toward the Lord. This plate was attached to a lace of blue and it was then put on the mitre to be worn on the head.

Verse 32. The thought to be noted here is that the children of Israel had no way of knowing what the Lord wanted them to do except as they learned it from Moses. So we are to be impressed with the position of authority which he held and should never say anything that would lessen that authority. To do so would be to disrespect God.

Verses 33-43. *Brought.* Of course, they did not move all that building bodily to the presence of Moses. It means they brought the work to the attention of Moses. And this was for the purpose of having it inspected. Moses was their lawgiver. He was their leader. To him they had been listening for instructions and from him they received all their directions. If the work passes his inspection it means that it pleases God since he is the authorized spokesman between them and God. And when Moses had seen the work as thus made he gave it his blessing. It was done according to the word of the Lord.

EXODUS 40

Verses 1-16. All of the parts of the tabernacle institution now having been made and ready for service, the time has come to rear it up. Like the previous instances, the assembling of the parts is not mentioned in a chronological order as would be necessary in the physical transaction. The work would really be done according to the particular stage in the process of erection. A summing up of the order of the whole structure will be given near the close of this chapter.

Verse 17. This verse gives us the date the tabernacle was reared up. Since they left Egypt the 15th day of the first month and the tabernacle was reared up the first day of the first month in the second year, it has been about a year since they left the land of their bondage. But they were two months reaching Sinai. Thus, about

ten months were consumed in the work of receiving the law and the building of the tabernacle.

Verses 18, 19. This paragraph briefly states the rearing up of the tabernacle proper. It is logically stated as a building would be set up.

Verses 20, 21. The testimony here means the tables of the covenant. They were to be kept there and were so kept as long as the service was intact. They finally were taken away. That is, the whole article was finally separated from the building as will be seen in the later history of the nation. It might be suggested that Moses must have had occasion to touch the ark since some things were done before the staves were placed in the rings. But it must be borne in mind that the service has not yet been started and everything is in the preparatory state. Besides, Moses was even higher in authority than Aaron and had special authority here.

Verse 22. In this connection the "tent" has special reference to the first room of the tabernacle and is called the Holy Place, for it was without the vail.

Verse 23. This was the unleavened bread that had been ordered to be placed on the table and was to be renewed each sabbath.

Verses 24, 25. Here also the candlestick was put in the "tent" of the congregation. We know from other passages (chapter 26: 35) that the candlestick was in the same room as the table which all know was in the first room. So the conclusion is that the "tent" here is that first room.

Verses 26, 27. The golden altar was in the "tent" which we have already seen means here the first room of the tabernacle. Hence the altar of incense was not in the Most Holy place as some have thought.

Verses 28-33. Here will be the proper place to give a general description of the order or arrangement of the whole institution which will be done briefly. First, the foundation was composed of the silver and brass sockets which were placed in the ground at the proper place. Then the boards were stood up and the bars run through the places provided for them. Next the coverings or walls were spread over the framework. Now put up the four pillars and suspend the vail on them, twenty cubits from the east end and this will form the Most

Holy place. Next, set up the five pillars at the east end to form the enclosure for the first room or Holy Place. Now the tabernacle proper has been set up and is ready for the furniture. Then the ark with the mercyseat and cherubims will be brought into the Most Holy place, just inside the veil. Next bring in the table of shewbread and set it on the north side of the first room or Holy Place. Then bring in the golden candlestick and set it on the south side of this same room and so arrange it that the candelabrum will face the table, and then light the lamps. Now we are ready for the golden altar. It is brought into this same room or Holy Place and set near the veil that separates this room from the second or Most Holy place. Incense is now burned on this altar. With the tabernacle proper thus composed and set up it is in order to set up the court or outside enclosure. After doing so, bring in the altar of burnt sacrifices and set it just on the inside of the gate or closing curtain. One more article of furniture is to be brought. That is the laver which is placed between the altar of burnt sacrifices and the entrance to the tabernacle. This completes the entire structure and it is now ready for the Lord's personal or direct inspection.

Verse 34. Of course no one must see the actual face of the Lord, but some visible evidence will be given of his approval. Hence the cloud covered the tabernacle and the glory of the Lord filled it. All this signified that the divine approval was extended.

Verse 35. This verse might be thought to contradict the statement in chapter 33: 9. That place says he entered the tabernacle while the present one says he was not able to enter. But the explanation is in the various senses of the word "enter." One meaning of the word is "to abide," and is so rendered in Num. 31: 23. The two passages mean that while Moses went into the tabernacle, yet he could not remain in it because of the glory of the Lord. Not that it would have been impossible physically for him to do so, but it was too great a glory for him to abide therein.

Verses 36-38. This cloud was the only visible indication that the Lord wished the congregation to move. It was a cloud by day and appearance of fire by night. This was always in sight of the people so that they could observe its movements whether by day

or by night. No advance notice was given them of the intended move. Hence it was necessary for them to be always on the alert and to keep their attention on the cloud. If they did not, the cloud might move and the congregation as a whole leave the present location and the careless ones be left behind. The whole lesson is the same as one given by Jesus to his disciples and that lesson is couched in the word "watch."

LEVITICUS 1

General remarks. The third book of the Bible is so named from Levi, one of the tribes of the Israelites. When Moses called for the ones on the Lord's side to come to him after the affair of the golden calf the tribe of Levi responded. Now it was fitting that this tribe should be honored with the work and service of the congregation, and have charge of the law. And since this book is made up of the special directions for the religious activities of the congregation it is fitting that the book should have the name. Furthermore, while in this general statement, I will say that the first five chapters give us what should be regarded as the five major sacrifices of the law. They will be described in their respective chapter in these five.

Verses 1, 2. Once more we have the significant statement that the Lord gave Moses commandment to speak to the congregation and hence is authority over them.

Verse 3. This verse tells us the major sacrifice described in this chapter. It is the *burnt* sacrifice and should be scored for purpose of easy citation. One animal accepted in this sacrifice was of the herd or the cattle as we use that term. The Lord is specific in his requirements. It must be a male and without blemish. Also he must offer it willingly. Moreover he must bring it to the door of the tabernacle. Of course, that means to the door of the court, since the term "tabernacle" is often used as a general name for the whole institution.

Verses 4, 5. The one making the sacrifice must lay his hand on the head of the animal thereby signifying that it is offered to the Lord. Then he is the one who must kill the animal. After that is done then the priests shall take charge and use the blood as directed.

Verse 6. The one making the offer-