

# PITWM VERSE BY VERSE

## EXODUS

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### INTRODUCTION:

<sup>1</sup>In the **first chapter of the Book of Exodus**, we learned of the cruel oppression of the Israelites by the Egyptians. God's blessings of the Israelites caused the Egyptians to fear them and to attempt to insure their control over them. This began with enslavement and harsh treatment. When this failed, Pharaoh ordered the Hebrew handmaids to kill all the Israelite boy babies at birth. This also failed to accomplish the goal of annihilating the Israelites as a race. The first chapter ends with the order of Pharaoh to the entire Egyptian population that they must throw the Hebrew boy babies into the Nile.

### SYNOPSIS:

**1:1-6** The names of the children of Israel, which came into Egypt (that is, Jacob), each with their family are listed— Reuben, Simeon, Levi, and Judah, Issachar, Zebulun, and Benjamin, Dan, and Naphtali, Gad, and Asher. There were 70 descendants from the loins of Jacob, including Joseph who was already in Egypt. In time, Joseph and all of his brothers died, ending that entire generation.

**1:7** **And the children of Israel were fruitful, and increased abundantly, and multiplied, and waxed exceeding mighty; and the land was filled with them.** God's providential blessings were upon Israel. The children of Israel were fruitful and increased abundantly. They multiplied so greatly that they became extremely powerful and filled the land. The seed of Abraham was no longer an extended family, but a nation.

**1:8** **Now there arose up a new king over Egypt, which knew not Joseph.** The term "arose" signifies "rose against," which accords well with a foreign seizure of the Egyptian throne. Therefore, the ruler came from outside Egypt (Acts 7:17-19). A new king arose over Egypt that didn't even know Joseph and felt no obligations to the descendants of Joseph. Some writers have concluded this to be the "Hyksos Dynasty" and the "new king." The Hyksos were a people of mixed Semitic and Asian descent who invaded Egypt and settled in the Nile Delta and ruled as Pharaohs and were listed as legitimate kings until driven out.

**1:9** **And he said unto his people, Behold, the people of the children of Israel are more and mightier than we:—** The new king realizes and tells his people that the people of the children of Israel were more mightier than they were.

**1:10** **Come on, let us deal wisely with them; lest they multiply, and it come to pass, that, when there falleth out any war, they join also unto our enemies, and fight against us, and so get them up out of the**

<sup>1</sup> <http://bible.org/seriespage/burning-bush-exodus-31-15>  
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**land.** Pharaoh had to deal wisely because of the multiplication of the people of the children of Israel because there might be consequences of a war in which Israel may side with the invaders.

**1:11** **Therefore they did set over them taskmasters to afflict them with their burdens.** This meant that they felt that there was need to enslave the Israelites. Therefore taskmasters were set over the Israelites to afflict them with burdens by Pharaoh. He made them slaves to kill their spirit and stop their growth. Slavery was an ancient practice used by almost all nations to employ conquered people and other captives. The name "**taskmaster**" means "**chief of burden**" or "**oppressor**" and their assignment was to keep the slaves working long hours and as fast as possible.

**1:11b** **...And they built for Pharaoh treasure cities, Pithom and Raamses.** There were levels of slavery in Egypt. Some slaves worked long hours in mud pits while others were skilled carpenters, jewelers, and craftsmen. And they built the treasure cities **Pithom and Raamses** for Pharaoh where he stored his supplies.

**1:12** **But the more they afflicted them, the more they multiplied and grew. And they were grieved because of the children of Israel.** The more the Egyptians mistreated and oppressed them, the more the Israelites seemed to multiply and the Egyptians became alarmed. Sometimes in our lives burdens make us stronger than what we thought we could handle, because of God's Word and His faith He has placed in us.

**1:13** **And the Egyptians made the children of Israel to serve with rigour:**— They were forced by the Egyptians to work harder with unusual strict and stiff hardship (rigour).

**1:14** **And they made their lives bitter with hard bondage, in mortar, and in brick, and in all manner of service in the field: all their service, wherein they made them serve, was with rigour.** And the Egyptians made the Israelites or Hebrews more bitter, forcing them to toil long and hard in the fields and to carry heavy loads of mortar and brick in all manner service in the field serving under strict hardship.

**1:15** **And the king of Egypt spake to the Hebrew midwives, of which the name of the one was Shiphrah, and the name of the other Puah:**— Then Pharaoh, the king of Egypt spoke to the Hebrew midwives named Shiphrah and Puah.

**1:16** **And he said, When ye do the office of a midwife to the Hebrew women, and see them upon the stools; if it be a son, then ye shall kill him: but if it be a daughter, then she shall live.** After Pharaoh, the king of Egypt had spoken to the Hebrew midwives named Shiphrah and Puah, he gave instructions to them, that when the Hebrew women are on the birthing stools (two stones on which the women sat on) to deliver; to give birth, they were to kill the boy/male babies and let the girls/female babies live.

**1:17** **But the midwives feared God, and did not as the king of Egypt commanded them, but saved the men children alive.** The boy babies were kept alive by the midwives. They feared God and didn't do as the king of Egypt had commanded them. These women showed great courage and love for God by risking their lives to disobey Pharaoh's command.

**1:18** **And the king of Egypt called for the midwives, and said unto them, Why have ye done this thing, and have saved the men children alive?**— When the actions of Shiphrah and Puah were discovered by the king of Egypt, he inquired **Why have ye done this thing, and have saved the men children alive?** It was because they

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feared God, and that gave them the courage to take a stand for what they knew was right in this situation.

**1:19 And the midwives said unto Pharaoh, Because the Hebrew women are not as the Egyptian women; for they are lively, and are delivered ere the midwives come in unto them.** The midwife's answer to Pharaoh was that the Hebrew women were not like the Egyptian women, for they were quick in their delivery before the midwives could get to the babies. They were not slow like the Egyptian women.

**1:20 Therefore God dealt well with the midwives: and the people multiplied, and waxed very mighty.** God blessed the midwives because they were God-fearing women; they took a stand, and the people (Israelites) increased and became very strong.

**1:21 And it came to pass, because the midwives feared God, that he made them houses.** And because the midwives feared God, He made them houses, i. e. gave them children, families, and descendants. God's Word for us in Genesis 12:3 is: And I will bless them that bless thee (Israel), and curse him that curseth thee: and in thee shall all families of the earth be blessed.

**1:22 And Pharaoh charged all his people, saying, Every son that is born ye shall cast into the river, and every daughter ye shall save alive.** Then Pharaoh called all his people together and commanded them to throw into the river every (Hebrew) boy/male son born into the river, but save the girl/female daughter alive.

## SUMMARY:

<sup>7</sup>The children of Israel were fruitful and increased abundantly. They multiplied so greatly that they became extremely powerful and filled the land making them a nation. <sup>8</sup>Now, there arose a new king over Egypt that didn't even know Joseph and felt no obligations to the descendants of Joseph. <sup>9</sup>The new king realizes that the people of the children of Israel were more mightier than they were. <sup>10</sup>Pharaoh had to deal wisely because of the multiplication of the Israelites because there might be consequences of a war in which Israel may side with the invaders. <sup>11</sup>This meant that there was a need to enslave the Israelites. Therefore taskmasters were set over the Israelites to afflict them with burdens by Pharaoh. The slaves built the treasure cities Pithom and Raamses for Pharaoh where he stored his supplies (1:7-11).

<sup>12</sup> The more the Egyptians mistreated and oppressed them, the more the Israelites seemed to multiply and the Egyptians became alarmed. <sup>13</sup>They were forced by the Egyptians to with unusual strict and stiff hardship.

<sup>14</sup>This made the Israelites or Hebrews more bitter, forcing them to toil long and hard in the fields and to carry heavy loads of mortar and brick. <sup>15</sup>Then Pharaoh spoke to the Hebrew midwives named Shiphrah and Puah, <sup>16</sup>and gave them instructions, that when the Hebrew women are on the birthing stools to deliver, kill the boy/male babies and let the girls/female babies live. <sup>17</sup>However, the midwives feared God and didn't do as the king of Egypt commanded them. Instead, they saved the boy/ male children and kept them alive showing great courage and love for God by risking their lives to disobey Pharaoh's command. <sup>18</sup>When their actions were discovered by the king of Egypt, he inquired Why have ye done this thing, and have saved the men children alive? <sup>19</sup> The midwife's answer to Pharaoh was that the Hebrew women were not like the Egyptian women, for they were quick in their delivery before the midwives could get to the babies. <sup>20</sup>God blessed the midwives because they were God-fearing women and the people (Israelites) increased and became very strong. <sup>21</sup>And because of this, God "made them houses:" i. e. gave them children, families, and descendants. <sup>22</sup>And Pharaoh called all his people together and commanded them to throw every (Hebrew) boy/male son born, into the river, but save the girl/female daughter alive (1:12-22). [TOP](#)

**INTRODUCTION:**

**Chapter 2** focuses on one Hebrew boy baby, Moses, who is destined to become the deliverer of the nation. The parents of this child hid him for three months, refusing to obey Pharaoh's order. Eventually they concede to partially obey, "casting Moses into the Nile" in a woven ark. What could well have been the death of Moses became his deliverance, as he was rescued by Pharaoh's daughter and eventually taken into the palace to be raised as her son. There came a time, however, when Moses decided to identify himself with his own people, and thus he refused to be known as the son of Pharaoh's daughter. He was raised as Egyptian royalty until he went out among his people, saw an Egyptian beating a Hebrew, and killed the oppressor (an Egyptian). When Pharaoh sought to kill him for this, he fled into the wilderness. It was in the wilderness that he met the seven daughters of the priest of Midian. The family invited Moses to eat bread. He ended up marrying Zipporah, and together they had a son named "Gehr-SHOHM", (meaning *foreigner*). For he said, "*I have been a stranger in a foreign land.*" It ends with the king of Egypt dying and the children of Israel crying to God because of their bondage. God heard their cry and remembered His Covenant with Abraham, Isaac, and Jacob; and He acknowledges them.

**2:1 And there went a man of the house of Levi, and took to wife a daughter of Levi.** We see that in these verses that there is a man from the house of Levi who took a wife of the house of Levi. Yet their names are not mentioned in this verse. <sup>2</sup>The man's name was Amram and his wife was Jochebed. (Exodus 6:18-20). They were the parents of a girl whose name was Miriam. Then they had a son whom they called Aaron. Three years later, they gave birth to another son whom we know as Moses. It seems that his parents were *ordinary* people. But from them Moses came, whom God chose to save his people, and he became an *extraordinary* man. The families of Levi became the Levites and the priests. The priests were the descendants of Aaron. None of these names are mentioned in this chapter until we get to verse 10.

**2:2 And the woman conceived, and bare a son: and when she saw him that he was a goodly child, she hid him three months.** Now the woman became pregnant and gave birth to a son. The mother saw that he was a goodly child, and for three months she kept him hidden away because of what the midwives were ordered to do by command of the Pharaoh.

**2:3 And when she could not longer hide him, she took for him an ark of bulrushes, and daubed it with slime and with pitch, and put the child therein; and she laid it in the flags by the river's brink.** There came the time when the mother could no longer hide her son, so she made a small basket (an ark of bulrushes) and papyrus reeds, smeared with slime and pitch (tar), waterproofing it so water couldn't get into the basket. These reeds often called bulrushes could be gathered in swampy areas along the Nile and grew as tall as sixteen feet which would hide him. She then placed the child into the basket, covering and tucking him in, and placing him into the water among the reeds by the edge of the Nile River.

**2:4 And his sister stood afar off, to wit what would be done to him.** While the mother was placing her child into the basket in the river, her daughter and his sister (Miriam) stood afar off watching as to what

<sup>2</sup> <https://www.easyenglish.bible/bible-commentary/exodus-1-13-im-lbw.htm>  
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would happen to him.

**2:5 And the daughter of Pharaoh came down to wash herself at the river; and her maidens walked along by the river's side; and when she saw the ark among the flags, she sent her maid to fetch it.** Now, God had a plan.

Although the child was placed in the river in the basket, there is also the divine destiny of God, allowing Pharaoh's daughter to come down to wash herself at the river, and as she and her maidens walked along the riverside at the approximate time, in the same spot, the tiny ark rested. They see the ark of bulrushes along the reeds, and Pharaoh's daughter sends her maidens to fetch the basket.

**2:6 And when she had opened it, she saw the child: and, behold, the babe wept. And she had compassion on him, and said, This is one of the Hebrews' children.** Behold, when they open it and gazed upon the child, they knew this was not an Egyptian child, but one of the Hebrew children crying, causing them to have compassion upon the baby.

**2:7 Then said his sister to Pharaoh's daughter, Shall I go and call to thee a nurse of the Hebrew women, that she may nurse the child for thee?—** The sister (Miriam) of the baby boy who had been following the basket to see where it would go, came forth to Pharaoh's daughter and asked if she should go and call a nurse of the Hebrew women to nurse the child for her. That was God's divine destiny!

**2:8 And Pharaoh's daughter said to her, Go. And the maid went and called the child's mother.** Of course, Pharaoh's daughter said yes, and behold she rushed home to get her mother, which was also the child's true mom.

**2:9 And Pharaoh's daughter said unto her, Take this child away, and nurse it for me, and I will give thee thy wages. And the woman took the child, and nursed it.** The mother is now before Pharaoh's daughter but, Pharaoh's daughter does not know she's the mother. She is told to take the child away to nurse him for Pharaoh's daughter, and that she would receive wages on top of that. What more can this mom (Jochebed) ask for, for she had hidden him from Pharaoh for 3 months and now he's still alive even to live in Pharaoh's palace later on. So, this took great courage for Jochebed as she took the child back and nursed him, for there were other mothers there whose child was killed and to see her with this boy child could cause conflict.

**2:10 And the child grew, and she brought him unto Pharaoh's daughter, and he became her son. And she called his name Moses: and she said, Because I drew him out of the water.** In this agreement between Pharaoh's daughter and the woman (the mother who nursed the child), she was to bring him back to her when he had grown, and was weaned from the nursing woman, the child would become Pharaoh's daughter's son. She called him Moses because she *"drew him out of the water."* *"Moses"* is an Egyptian word meaning son and derived from the verb meaning *"to draw forth"* (similar to the Hebrew meaning).

**2:11 And it came to pass in those days, when Moses was grown, that he went out unto his brethren, and looked on their burdens: and he spied an Egyptian smiting an Hebrew, one of his brethren.** Some years have passed and Moses has become a man, about 40yrs old according to Acts 7:23. He's still living in the palace, but he goes out and looks at the burdens laid upon his brethren, and sees an Egyptian striking and beating a Hebrew, one of Moses' brethren. Evidently Moses has known that he was a Hebrew and not an Egyptian. Perhaps his true mother told him or Pharaoh's daughter made it known.

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**2:12 And he looked this way and that way, and when he saw that there was no man, he slew the Egyptian, and hid him in the sand.** Moses began to look around both ways to see if anyone was looking at him, because he didn't want to be seen. Therefore, seeing no one, he killed the Egyptian and hid (buried) him in the sand. I just thought about the Egyptian killing all the boy babies and his mother hid him in the house for 3 months. But, that scenario was not the cause for Moses to kill the Egyptian. This was the impatience and anger that things had not changed for the better for his Hebrew brethren. Their lives were deplorable and sickening.

**2:13 And when he went out the second day, behold, two men of the Hebrews strove together: and he said to him that did the wrong, Wherefore smitest thou thy fellow?—** On the second day Moses comes out of palace again, and sees two Hebrew men struggling with each other, and he confronts the one that did the wrong, and asks why he's striking his fellowman.

**2:14 And he said, Who made thee a prince and a judge over us? Intendest thou to kill me, as thou killedst the Egyptian? And Moses feared, and said, Surely this thing is known.** The Hebrew's reply was with a question as to who made Moses a prince and judge over them, and does he intend to kill them as he did the day before when he killed the Egyptian. Moses' thoughts brought fear because his sin was known. Our sins may not be known to everyone, but they are known to God, and we will have to face the consequences.

**2:15 Now when Pharaoh heard this thing, he sought to slay Moses. But Moses fled from the face of Pharaoh, and dwelt in the land of Midian: and he sat down by a well.** The one person he didn't want this to be known to was Pharaoh, because Moses was a Hebrew killing an Egyptian, but Pharaoh heard about it and sought to kill Moses. But, Moses didn't stick around; he fled from the face of Pharaoh, and dwelt in the land of Midian. Midian is 285 miles from Egypt. The Midianites were nomadic people who lived as shepherds and often plundered off of other people. They must have lived near Mount Sinai when Moses went to the backside of the desert (3:1). But for now, Moses whines up sitting down at the "Well" in the land of Midian.

**2:16 Now the priest of Midian had seven daughters: and they came and drew water, and filled the troughs to water their father's flock.** Well, the seven daughters of the priest of Midian came to draw water at the "Well", to fill the troughs (trenches) to water their father's flock of either sheep or goats.

**2:17 And the shepherds came and drove them away: but Moses stood up and helped them, and watered their flock.** While the daughters were drawing the water, shepherds came and ran them away from the "Well." Moses will be the defender, but in the past instances in Egypt that caused him to run away, it did not seem to be helpful. But, this time he stood up and helped these daughters by driving them away which was helpful and right. They accepted his help and he watered their flock.

**2:18 And when they came to Reuel their father, he said, How is it that ye are come so soon to day?—** The daughters went back to their father Reuel, also called Jethro (3:1) after Moses had helped them. Reuel wondered how they had watered the flock so quickly that day.

**2:19 And they said, An Egyptian delivered us out of the hand of the shepherds, and also drew water enough for us, and watered the flock.** The reply was that an Egyptian delivered them out of the hand of the shepherds who ran them away from the "Well." And the Egyptian was the one who drew enough water for them and watered their flock.

**2:20 And he said unto his daughters, And where is he? why is it that ye have left the man? call him, that**  
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**he may eat bread.** Well, Reuel began to wonder where the Egyptian was, and why had he been left at the "Well?" Call him, that he may come to their home to eat some bread (supper) with them.

**2:21 And Moses was content to dwell with the man: and he gave Moses Zipporah his daughter.** Eventually, Moses became content as he dwelt there in their home. Reuel gave his daughter Zipporah to him as his wife. Nothing is said but, must be understood that Moses was a Hebrew.

**2:22 And she bare him a son, and he called his name Gershom: for he said, I have been a stranger in a strange land.** They had a son and he called his name "*Gershom*" meaning "*foreigner*", for he said, "*I have been a stranger in a strange land.*" This is what had truly occurred in his life when he ran away fearing the punishment of Pharaoh, king of Egypt, and being separated from friends and family. Moses was himself a stranger living at that time in a strange land. He was born in Egypt, a Hebrew but lived in the Egyptian palace, who was not his people.

**2:23 And it came to pass in process of time, that the king of Egypt died: and the children of Israel sighed by reason of the bondage, and they cried, and their cry came up unto God by reason of the bondage.** But it came to pass, some 40yrs, that that king of Egypt had died, and the children of Israel groaned under the weight of their burden and they cried out; praying; lamenting to God, and the appeal of their cry from slavery came up to God because of severe oppression. It was at the right time, for it troubled God.

**2:24 And God heard their groaning, and God remembered his covenant with Abraham, with Isaac, and with Jacob.** And when things trouble God, it's in His timing; always at the right time (in the process of time), that He heard their groaning and remembered His covenant with Abraham, Isaac, and Jacob—to bring their descendants back into the Land of Canaan.

**2:25 And God looked upon the children of Israel, and God had respect unto them.** Why at this time? They had been crying before. Well, God has a process: the people and the deliverer have to be ready together. He knew that the time of their rescue had come, respecting, taking notice, and regarding their request.

## SUMMARY:

This is the beginning story of the birth of Moses and the courage of Moses' mother in keeping him hidden for three months. Pharaoh had given the command to the Hebrew midwives Shiphrah and Puah to kill the boy babies at birth and to keep alive the girl babies. When the mother could no longer hide him, she made an ark (basket) of bulrushes and placed him in it to go down the river which is where Pharaoh's daughter came to wash herself, and as she and her maidens walked by, they saw a basket in the river and brought it out. Opening it they saw a baby crying and had compassion upon the child, for it was a Hebrew boy baby (2:1-6).

The sister, who had been following the basket, ran to Pharaoh's daughter asking if she should go and call for a nurse of the Hebrew women to nurse the child for her. Pharaoh's daughter said yes, and behold she rushed home to get her mother. The woman (the true mother of the baby) is told to take the child away, and that she would be paid wages to nurse him. In this agreement between Pharaoh's daughter and the woman (the true mother who nursed the child), she was to bring him back to her when he was weaned from the breast, and the child would become Pharaoh's daughter's son. She then called him Moses because she "*drew him out of the water*" (2:7-10).

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Some years have passed and Moses has become a man, and he's living in the palace, but he goes out and looks at the burdens laid upon his brethren, and sees an Egyptian striking and beating a Hebrew, one of Moses' brethren. Moses looks to the left and then the right to make sure no one is looking at him and he kills the Egyptian and buries him in the sand. So, the second day Moses goes out again, and two Hebrew men are struggling with each other, and he confronts the one in the wrong asking why he's striking his fellowman? The reply was with a question as to who made him a prince and judge over them and does he intend to kill them as he did the day before when he killed the Egyptian? Moses feared that the thing he had done has been made known. And Pharaoh heard about this, and sought to kill Moses, but Moses fled from the face of Pharaoh, and dwelt in the land of Midian, and he sat down by a "Well." (2 : 11-15).

The seven daughters of the priest of Midian came to draw water at the "Well", to fill the troughs (trenches) to water their father's flock, and shepherds came and drove them away, but Moses stood up for them by driving them away, and afterwards watered their flock himself. The daughters then went back to their father Reuel, also called Jethro (3:1) after Moses had helped them, and Reuel wondered how they had watered the flock so quickly that day. The reply was that an Egyptian delivered them out of the hands of the shepherds, and he was the one who drew the water from the "Well" enough for them and the flock. And Reuel asked his daughters where had they left him? He tells them to call him that he may come to their home to eat some bread (supper) with them. Eventually, Moses became content as he dwelt there with Reuel, and Reuel gave his daughter Zipporah to him as his wife. They had a son and he called his name "*Gershom*" meaning "*foreigner*", for he said, "*I have been a stranger in a strange land*". But, it came to pass, that the king of Egypt had died, and the children of Israel groaned under the weight of their burden and cried out to God, and the appeal of their cry from slavery came up to God because of severe oppression. It was at the right time, for it troubled God. He heard their groaning and remembered His covenant with Abraham, Isaac, and Jacob and looked upon the children of Israel respecting, taking notice, and regarding their request (2 : 16-25).

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**INTRODUCTION:**

Once in the palace of Pharaoh's, now Moses kept sheep. He is being prepared for God's use. It was while Moses was living in the land of Midian, that God commissioned him for the job of leading the Hebrew people out of Egypt.

**3:1 Now Moses kept the flock of Jethro his father in law, the priest of Midian: and he led the flock to the backside of the desert, and came to the mountain of God, even to Horeb.** Moses has become a shepherd, pasturing the flock of his father-in-law, Jethro. At this point his life was so humble that he didn't even have a flock of sheep to call his own - the sheep belonged to his father-in-law. He leads them to Horeb, another name for Mt. Sinai. "Horeb" means "desert" or "desolation," and the name gives an idea of the terrain. It is called the mountain of God. "Horeb", or "Mt. Sinai" interchangeable terms through the book of Exodus. <sup>3</sup>Being a shepherd on the \*backside of the desert was probably a better condition than being a slave under the regime of Pharaoh. Moses was destined to lead the nation of Israel out of captivity, but the timing was not his. It was in God's hands. Moses could not have known what was about to happen. It is in those forty years that he spent as a shepherd in the land of Midian, where many of us find ourselves today. When we look at the life of Moses, his life will be basically divided into three major sections.

1. His first forty years was spent in Egypt in the Pharaoh's court.
2. The next forty years he was a shepherd in the land of Midian.
3. His final forty years he would lead the people of Israel from Egypt into the Promised Land, although he was disallowed by God from entering in because of disobedience.

Now, God's Divine Introduction was about to change his life forever. It was a call to service after running away, and waiting forty years in a foreign place, now God's path leads him into his full circle of life. God wasn't through with him!

**NOTE:**

\*The backside of the desert: Many times we Christians go through a time of testing or time of tribulation, which does not end in a short time. Someone may have lost a job and can't find employment for over a year or someone might contract an illness which keeps them isolated or unable to function for a long period of time.

**POINT:**

*When you are on the backside of the desert, you will be surprised as how well you can live with less. Sometimes God may want us to just clean out our attic and have a garage sale and return to simplicity: physically and spiritually. Many times we have trouble distinguishing a need from a want, but God doesn't have that problem. If there is one thing that we can count on is that God does nothing in the believer's life that does not have a purpose attached to it.*

Look at Moses on the backside of the desert.

1. God supplied him with a wife who was part of a big family, so there was no chance for loneliness.
2. He was given a task as a shepherd, although it looked menial on the surface, it was a training program for him.
  - a. He was to tend sheep for forty years.

<sup>3</sup> <http://www.scionofzion.com/backside.htm>

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- b. He was to complete this task until called to lead Israel (God's sheep) out of Egypt.

Now, Moses had to be thoroughly familiar with the characteristics of sheep. Why?-Because humans tend to act like dumb sheep. By Moses tending, living with, and learning about sheep, he was being trained for the huge task which was to be placed upon him just about a time in life when most men are already retired. Age has no factor in the Lord's work. If He gives you the strength to perform what He has called you to do, then do it.

**3:2 And the angel of the Lord appeared unto him in a flame of fire out of the midst of a bush: and he looked, and, behold, the bush burned with fire, and the bush was not consumed.** The angel of the Lord appeared to Moses in the midst of a bush that was burning but not consumed. This is no mere created angel, but it was the messenger of Jehovah Christ Himself! The word "*angel*" means "messenger," and can apply not only to angelic messengers, but human men, and even Christ Himself. The "*angel of the Lord*" is the second Person of the Trinity. "*Fire*" is an emblem, in Scripture, of the Divine holiness and justice. It is also of the afflictions and trials with which God proves and purifies His people; and even of that baptism of the Holy Ghost, by which sinful affections are consumed, and the soul changed into the Divine nature and image of God.

**3:3 And Moses said, I will now turn aside, and see this great sight, why the bush is not burnt.** As Moses is caring for the sheep, he looks up and sees a spectacular scene. It was a bush on fire, but it was not burnt up. A bush on fire apparently wasn't a rare occurrence in the dessert. It has been known to occur when lightning strikes in the desert sun. It ignites dead plants in the Sinai wilderness. Instead of Moses running into the other direction, he says to himself "*I will turn aside to see this great sight.*"

**3:4 And when the Lord saw that he turned aside to see, God called unto him out of the midst of the bush, and said, Moses, Moses. And he said, Here am I. Four things happened:**

1. Moses said I will now turn aside and see...
2. The Lord saw that he turned aside to see...
3. God called unto him..."*Moses, Moses.*"
4. And Moses said, "*Here am I.*"

It's always good to turn aside and come to God. But it's even better when God turns aside and comes to you. The point is: we have to see that this is a God moment, and then take action to come to God. God didn't speak to Moses until He first got his attention.

When we come to Church each Sunday, we turn aside from the business and routine of our lives to seek God. And God speaks whether we're listening or not. Every time we come into God's house; every time we open our Bibles with a sincere heart; every time we lift up our spirits in prayer, we can draw near to the burning bush, to the Lord who dwells in the bush, as Moses saw it. At that moment everything depended upon Moses' willingness to interrupt his normal routine to find time for God.

Consider this: at this very moment God is using unexpected sources to communicate with us to get our attention. *If you hear an ambulance siren, do you pray?, see an accident, do you pray?; read the Amber Alerts, do you pray?* Do not let your busyness prevent you from hearing God and receiving His instructions for your life. Moses could have ignored the sign and kept on going as usual, but by so doing, he could have missed God and the great things that God had called him to do. He was no longer a young man, yet God's timing sometimes conflict with ours because our standards are way below God's. And God called him by name: Moses, Moses. God knew who he was. And when Moses returned an obedient answer, he was saying: "*Here*

<http://www.pitwm.net/pitwm-sundayschool.html>

# PITWM VERSE BY VERSE

*I am God, not only to hear what is said, but to do what I am bidden."*

**3:5 And he said, Draw not nigh hither: put off thy shoes from off thy feet, for the place whereon thou standest is holy ground.** God told Moses two things:

1. <sup>4</sup>Do not draw near this place (First, He told Moses to keep a distance). This was a holy place; and because God is holy, there will always be a distance between God and man. Cleanliness and holiness can only approach God. That's why we ask for forgiveness. It was the holy ground on which he found himself that made the encounter so memorable and so powerful. And it was the fact that the living God came down from heaven and called him by name.
2. Take your sandals off your feet (Second, to show a reverence for God's presence). This same thing happened to Joshua before the battle of Jericho (Josh. 5:15). Removing the sandals showed an appropriate humility, because the poorest and most needy have no shoes, and servants usually went barefoot. It also recognizes the immediate presence of God. In many cultures, you take off your shoes when you come into someone's house, and now Moses was in God's "house," so to speak, a place of His direct presence.

**3:6 Moreover he said, I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. And Moses hid his face; for he was afraid to look upon God.** God revealed Himself to Moses by declaring His relationship to the patriarchs. This reminded Moses that God is the God of the Covenant, and His Covenant with Israel was still valid and important. Moses understood precisely who this God was by his reaction to what he was told. Obviously he couldn't see God, but Moses didn't even want to look at the fire, the symbol of God's presence. <sup>5</sup>He hid his face, as one both ashamed and afraid to look upon God. God spoke: "*I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob.*"

**3:7 And the Lord said, I have surely seen the affliction of my people which are in Egypt, and have heard their cry by reason of their taskmasters; for I know their sorrows;**— God says three things:

1. "I HAVE SURELY SEEN THE AFFLICTION OF MY PEOPLE."
2. "I HAVE HEARD THEIR CRY."
3. "FOR I KNOW THEIR SORROWS."

God tells Moses of His intimate knowledge of Israel's affliction. The Israelites, had been praying and asking for deliverance for a long time, but God now let's Moses know that He knows of their cry from the harsh and cruel taskmasters of Egypt who brought them sorrow.

**3:8 And I am come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land unto a good land and a large, unto a land flowing with milk and honey; unto the place of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites.**  
God now gives an important promise.

- **"AND I AM COME DOWN TO DELIVER THEM."**

They were in the hands of the Egyptians. It's time to bring them out of that land into a good land; a land that's large, flowing with milk and honey. Many different tribes were living in Canaan already, but God had

<sup>4</sup> <http://www.enduringword.com/commentaries/0203.htm>

<sup>5</sup> <http://www.commandtheraven.com/?p=1745>

<http://www.pitwm.net/pitwm-sundayschool.html>

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promised very definitely to give Canaan to His people.<sup>6</sup> The land of Canaan belonged to Israel since the day God promised it to Abraham.

**3:9 Now therefore, behold, the cry of the children of Israel is come unto me: and I have also seen the oppression wherewith the Egyptians oppress them.** God notices and hears the cries of the afflictions of Israel; their sorrows; even the secret sorrows are known. Their cries have broken through the wall of bondage into the heavenly sphere, and God even sees the affliction and oppression they endured, however, the highest and greatest of their oppressors are not above Him. Even now, those whom God, by His grace delivers out of a spiritual Egypt, He is able to bring them to a heavenly Canaan. We are grateful that God knows and is well able to help in our time of need.

**3:10 Come now therefore, and I will send thee unto Pharaoh, that thou mayest bring forth my people the children of Israel out of Egypt.** God could do it all by Himself, but it is God's plan to work with and through people - we are workers together with Him (2 Corinthians 6:1). God let's Moses know that He was going to do it, but He still wanted to use Moses. God begins to tell Moses of His plan to send him to Pharaoh in Egypt, (yes, the place he had run from). This is Moses' true purpose; his true assignment. Instead of him trying to do it all by himself before; his inadequacies are God's possibilities. God says "*Come Now...*" Now is the Time! God don't always do it according to our time. It is when He says it!

**3:11 And Moses said unto God, Who am I, that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt?**— Moses' question and God's reply:

- Moses' Question*
1. "Who am I that I should go unto Pharaoh?" 40 years before, Moses thought he knew who he was—a prince of Egypt; a Hebrew; he was God's chosen instrument to deliver Israel. After forty years of chasing sheep around the desert, Moses didn't have the same self-assured confidence that he had before.

**3:12 And he said, Certainly I will be with thee; and this shall be a token unto thee, that I have sent thee: When thou hast brought forth the people out of Egypt, ye shall serve God upon this mountain.** This is a certainty!

- God's Reply*
1. "I will certainly be with you:" God's reply is intended to take Moses' focus off of himself and onto where it should be - on God. Therefore, God never answered the question "Who am I?" Instead, He reminds Moses and gives another promise: "*I will certainly be with you.*"

The issue here is not who Moses is, but whose he is. God, the "*I Am*" has sent him, and it is God who will be with him. In fact God doesn't want us to be free-lancing. God wants us to be depending upon Him to accomplish whatever He has called us to do. The task seemed impossible, humanly speaking, but with God, all things are possible (Gen.18:18). God assured Moses that when he brings the people out of Egypt, he will serve God upon that mountain. The sign given: "...and this shall be a token unto thee, that I have sent thee." The sign was the "mountain"; the same mountain Moses is encountering God at this very moment. This was to be the sign that God had sent Moses. They were to meet at the same mountain again when he bring the people out of Egypt.

**3:13 And Moses said unto God, Behold, when I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you; and they shall say to me, What is his name?**

<sup>6</sup> <http://www.enduringword.com/commentaries/0203.htm>  
<http://www.pitwm.net/pitwm-sundayschool.html>

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**what shall I say unto them?** Moses had several questions for God; he doubts his ability; he sensed he needed credentials before he came before the children of Israel. What name should he give when the people ask? What was God's Name? Why would the Israelites need to ask the name of the God who has sent Moses to deliver them? Two reasons:

1. **First**, due to their worship of other (Egyptian) gods (Josh. 24:14), they may wonder which of their gods is answering their prayers.
2. The **second** reason is that one's name is a description of one's character. If Moses' authority is wrapped up in the God who has called and commissioned him to lead Israel out of Egypt, then he may need to be able to describe the character of this God to assure them of God's willingness and ability to lead them into the land of blessings. The name by which God chooses to identify Himself would capture the essence of His character and being.

**3:14 And God said unto Moses, I Am That I Am: and he said, Thus shalt thou say unto the children of Israel, I Am hath sent me unto you.** God replied, "**I AM THAT I AM**" ..."**I AM hath sent me unto you.**" It means "**I AM The One Who is**" and is preferred over "**He Who causes to be.**" God expressed the unchanging, eternal, self-existence of His being. He is able to act at will, to keep promises, and to redeem Israel. Yet, He is unsearchable.

- <sup>7</sup>The "**I AM**" is the God who is, that is, the God who exists. There were many "**no gods**" in both Egypt and Canaan, which were worshipped, but in contrast to all of these "gods" there was the God of Abraham, Isaac, and Jacob. He is the God who is, the only true God.
- The "**I AM**" is the God who exists independently. Theologians speak of God as self-existent. God is the Creator, but has no creator. He exists apart from any dependence on anything or anyone. He is a God who does not need help, either to exist or to accomplish His will. Thus, there is nothing which can prevent God's will from being accomplished.
- The "**I AM**" is the God who exists independently and unchangeably. As the "**I AM**," God is not the God who was anything, in the sense that He changes. Whatever He was, He continues to be, and He will be forever. Therefore, whatever God has begun to do He will bring to completion, because there are no changes which necessitate any alterations in His original plans and purposes.

**3:15 And God said moreover unto Moses, Thus shalt thou say unto the children of Israel, the Lord God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you: this is my name for ever, and this is my memorial unto all generations.** There was no mistake about it, God mentions to Moses "*the children of Israel*" in all three verses (v13-15). That was Moses' Divine Committed assignment. After four hundred years in Egypt, Moses had the job of announcing that now was the time for the children of Israel to go back to Canaan, and take the land God promised to their fathers. The children of Israel probably had no desire to return to the Promised Land; all they wanted was to be made more comfortable in Egypt. Forty years before, when it seemed that Moses had everything going for him, and he tried in his own effort to help them, the people of Israel rejected him as a deliverer for the nation. Surely, he must be wondering why they would listen to him now, when it seemed he had nothing going for him. God makes it clear that His Name was to be remembered forever. This was to be a memorial for to all generations for He was committed to them.

**3:16 Go, and gather the elders of Israel together, and say unto them, The Lord God of your fathers,**

<sup>7</sup> <http://bible.org/seriespage/burning-bush-exodus-31-15>  
<http://www.pitwm.net/pitwm-sundayschool.html>

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**the God of Abraham, of Isaac, and of Jacob, appeared unto me, saying, I have surely visited you, and seen that which is done to you in Egypt:**— This is a direct command unto Moses: *"Go, and gather the elders of Israel together."* The elders were known as *"the bearded ones"* which indicated the age and wisdom needed to lead. <sup>8</sup>When Abraham, Isaac, and Jacob were mentioned to these elders, they were being reminded that God had made a covenant with them. They would be reminded that the prophecy was being fulfilled that God had spoken to Abraham (Gen.15:13-14) and Joseph had spoken of to his brothers before he died (Gen.50:24). God had been silent to them over 400yrs., but He was aware that terrible things were happening to His people. He had watched and hovered over them, but now He has come down to keep His covenant; He appears to Moses, their soon to be deliverer.

**3:17 And I have said, I will bring you up out of the affliction of Egypt unto the land of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites, unto a land flowing with milk and honey.** God is yet reminding Moses again of His promise to bring them out of the affliction of Egypt, and bring them into the land of milk and honey, Canaan, where all these other tribes of people are already living. He's letting Moses know that He is not slack on His promise. It will happen.

## SUMMARY:

Moses spent 40 years on the backside of the desert with the Midianites. It was there God worked on him without him knowing; and taught him what he would need to know to be a leader; a leader to free the Israelites from slavery in Egypt. He is tending the flock of Jethro his father-in-law on the backside of the desert, coming to the mountain of God, Horeb. The angel of the Lord appeared to him and Moses sees a blazing fire in the midst of a bush, but it's not being consumed. He turns to see this spectacular site a little closer and God calls to him by name out of the midst of this bush, thus revealing to Moses that He is "Yahweh!—I Am!" And Moses answers, "Here I am!" However, he was not to come close and he was to take off his shoes, for he was standing on holy ground.

<sup>9</sup>There are four lessons Moses needs to learn about God.

### 1. God is holy.

What makes the ground holy? God! God's presence! Where God chooses to dwell becomes holy because God is holy. Being in God's presence meant standing in the presence of holiness. This is a God moment for Moses. 40 years earlier - when he killed the Egyptian - trying to be the deliverer of the Hebrews - Moses looked this way and that way - but not to God. Now - in desolation - for the first time in the whole account of Moses' life - Moses looks to God. God chooses to be in the midst of Moses' life without destroying Moses. And Moses is afraid because he realized it was God speaking to him.

### 2. God is faithful.

God made a promise to Abraham, Isaac, and Jacob - now God is at work honoring the promise. God shows up in our lives to help us - to fulfill His promises to us, not to destroy us.

### 3. God is compassionate.

God says, *"I have seen and heard their cry."* He's deeply interested in what's going on with them. Our

<sup>8</sup> <http://www.lovetheLord.com/books/Exodus/06.html>

<sup>9</sup> <http://www.muncherian.com/s-ex3v1.html>

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suffering moves God deeply; and He moves in His timing.

## 4. God has a plan.

God says, "I have come down to deliver them ..., and to bring them up from..., to a land flowing with milk and honey, to the place... God through Jesus enters into our suffering - our bondage - our desolation giving us a life with Him now and forever. God's got a plan that included Moses and the people back then and even to us today.

Now after taking off his shoes, now it was time to put his shoes back on because now God is calling and commissioning Moses to go back to Egypt, go back to Pharaoh, and back to the children of Israel—to deliver the children of Israel from their oppression and bondage. God was calling him to service. Moses was to be the leader of the Israelites; taking them away from being slaves in Egypt to serving God in the Promised Land.

As an effort to make an excuse, Moses says, "*Who am I?*" He's saying that he is not important enough for God to appear (3:11). The Lord tells Moses that He will be with him (3:12). Secondly, Moses asked God what's His name, so he could tell the children of Israel who it was that called him. Moses is saying that he holds no authority! It's hard for Moses to imagine this being possible for him: knowing there is no way to live up to the expectations of others; knowing failure is not an option but the only probable outcome. It may be a conversation you know you need to have - the restoring of a relationship - or the confronting of someone you love. It may mean taking on a new ministry or a new role or employment - opening yourself to vulnerability -dealing with sin in your life. Name it! It's a place you fear to go.

However, this thinking does not cut it for Moses because God has The Answer for him. God answered with a word we now call Jehovah (from YAHWEH), which means **I AM THAT I AM**. This name means that God has lived forever; He is God because he has always been. Jesus is the great I AM that spoke to Moses at the burning bush. When God revealed Himself and He answered Moses, God's reputation, His Character, and Nature were at stake and therefore, no more excuses were acceptable!

## APPLICATION:

As Christians we are called to serve God also. We can make excuses and disappoint God, or we can do all we can to serve Him. Every Christian is called by God to serve where He places them. God wants to take us where we cannot go without Him. Therefore, the thing you have been praying for is about to happen. Are you ready for it? Are you in expectancy about it happening? If God had spoken it, it will come to pass. Now get in position to receive it!

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**INTRODUCTION:****CHAPTER 4 OUTLINE:**<sup>10</sup>Exo. 4:1-5 Moses's rod is turned into a serpent.

Exo. 4:6-9 His hand is leprous.

Exo. 4:10-12 He is reluctant to be sent.

Exo. 4:13-17 Aaron is appointed to assist him.

Exo. 4:18-20 Moses departs from Jethro.

Exo. 4:21-23 God's message to Pharaoh.

Exo. 4:24-26 Zipporah circumcises her son.

Exo. 4:27-28 Aaron is sent to meet Moses.

Exo. 4:29-31 The people believe them.

**5:1 And afterward Moses and Aaron went in, and told Pharaoh, Thus saith the Lord God of Israel, Let my people go, that they may hold a feast unto me in the wilderness.** "Afterward" meant the things that had happened in Chapter 4:27-31: It was the meeting of Moses and his brother Aaron in the wilderness at Mt Horeb, the mountain of God for the first time since leaving Egypt. They then met with the elders of the people of Israel in a council meeting, and Aaron began telling them what God had said to Moses. And Moses performed the miracles in their sight as they watched, and the elders believed that God had sent them, and heard that Jehovah had visited them and seen their sorrows, and decided to rescue them. They all rejoiced and bowed their heads and worshiped.

Now, after that, Moses and Aaron goes to Pharaoh and began to tell him what thus said the LORD GOD OF ISRAEL—(JEHOVAH) "Let my people go", just as the Lord instructed; that they may hold a feast unto me in the wilderness. God had already gone through this scenario with Moses before he left Midian to come to Egypt, and even what would happen in 4:21-23.

**5:2 And Pharaoh said, Who is the Lord, that I should obey his voice to let Israel go? I know not the Lord, neither will I let Israel go.** So, Pharaoh said sarcastically "Who is the Lord, that I should obey his voice to let Israel go?" Pharaoh knew many gods, but he claimed to not know the God of the Israelites whom he's kept as slaves. Well, Pharaoh is right, he does not know Jehovah. The Pharaoh before his coming had died and Jehovah had been silent for years. He had not encountered Jehovah, and evidently had not seen any evidence of His power, so he's not letting the Israelites go.

**5:3 And they said, The God of the Hebrews hath met with us: let us go, we pray thee, three days' journey into the desert, and sacrifice unto the Lord our God; lest he fall upon us with pestilence, or with the sword.** The reply to Pharaoh was that "*The God of the Hebrews*" was the One who met with Moses and Aaron to let him know to let God's people go. Their desire was to go on a three day journey into the desert and sacrifice unto the Lord God. Moses and Aaron also told Pharaoh what would happen if this petition was not met—*pestilence or the sword would fall upon them*. It was all very plain and simple.

**5:4 And the king of Egypt said unto them, Wherefore do ye, Moses and Aaron, let the people from their works?**

<sup>10</sup> <https://www.biblestudystart.com/outlines/exodus.html>  
<http://www.pitwm.net/pitwm-sundayschool.html>



# PITWM VERSE BY VERSE

**get you unto your burdens.** But the king of Egypt was literally saying *"Who do you think you are"* to dismiss and distract and let the people go from their works? He then told the people to *"Get back to work; attend to your loads; mind your own business."* Pharaoh had spoken. He wasn't putting up with it.

**5:5 And Pharaoh said, Behold, the people of the land now are many, and ye make them rest from their burdens.** Pharaoh began to say that the people had grown in the land, and that this was not the time for them to rest from their burdens.

**5:6 And Pharaoh commanded the same day the taskmasters of the people, and their officers, saying,—** So, Pharaoh didn't waste any time. The same day He gives a command to the taskmasters (slave masters) and their officers (Israelite officers).

**5:7 Ye shall no more give the people straw to make brick, as heretofore: let them go and gather straw for themselves.** The command was as of that day the taskmasters would not supply the straw to the slaves to make the brick. They were to go gather their own straw themselves. Making bricks was a slow and tedious job, and going to get their straw now would take even longer and make the work harder.

**5:8 And the tale of the bricks, which they did make heretofore, ye shall lay upon them; ye shall not diminish ought thereof: for they be idle; therefore they cry, saying, Let us go and sacrifice to our God.** The number of the bricks they were to make daily would not change; their quota would not change because Pharaoh was not giving them a chance to have time on their hands to be lazy, nor say let's go and sacrifice to our God.

**5:9 Let there more work be laid upon the men, that they may labour therein; and let them not regard vain words.** Pharaoh continues to command the taskmasters and their officers to weigh them down heavily with work and make them sweat, so they won't regard the vain words of Moses and Aaron, but will keep their minds on work.

## SUMMARY:

Moses and Aaron go to Pharaoh and began to tell him what thus said the LORD GOD OF ISRAEL— (JEHOVAH), just as He instructed Moses, *"Let my people go that they may go and hold a feast unto me in the wilderness."* Pharaoh said, *"Who is the Lord, that I should obey his voice?"* They said, *"The God of the Hebrews. It will only take three days into the desert, and sacrifice unto the Lord our God; or else pestilence or the sword would fall upon them."* But the king of Egypt was literally saying *"Who do you think you are"* to dismiss and distract and let the people go from their works? Then he told the people to *"Get back to work!"* He continues and tells them that the people of the land have grown, and this is not the time to make them rest from their work. Pharaoh commanded the same day to the taskmasters and their officers (Israelite officers) not to give them anymore straw to make the brick with, but they are to gather the straw for themselves to make the bricks and have the same quota of bricks as before, less they think they would have time to be lazy or go worship their God. Then they were loaded down with more work, so they wouldn't regard the vain words of Moses and Aaron (5:1-9).

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**INTRODUCTION / SYNOPSIS:**

**7:1-13** The Lord told Moses that He has made him a god; an ambassador to Pharaoh and Aaron, his brother shall be his prophet. Moses will speak all that God commands, and Aaron his brother will be the spokesman to Pharaoh, so that the children of Israel are allowed to leave out of his land. God will harden Pharaoh's heart, and multiply the miracles in the land of Egypt. But Pharaoh still won't listen to Moses, and God will crush Egypt, and deliver His people, the children of Israel, out of the land of Egypt by great judgments. And all the Egyptians shall come to know indeed that He is God when He shows them His power, and bring the children of Israel out from among them. Moses and Aaron did what the Lord commanded them to do. At this point Moses was 80 years old, and Aaron was 83 years old, when they spoke to Pharaoh. The Lord continued to speak to Moses and Aaron He tells them that when Pharaoh speaks to them, and he wants to see a miracle, Aaron is to take his rod, and cast it before Pharaoh, and it will become a serpent. The time has come for Moses and Aaron to go see Pharaoh, and they did as the Lord commanded. Aaron cast down his rod before Pharaoh, and before his servants, and it became a serpent. Pharaoh then called his wise men and sorcerers—the magicians of Egypt, and they also did in the same manner with their enchantments. Their rods became serpents too, but Aaron's rod swallowed up their rods. Just as the Lord predicted, Pharaoh hardened his heart, and would not listen to them.

**7:14** **And the Lord said unto Moses, Pharaoh's heart is hardened, he refuseth to let the people go.** Pharaoh still wouldn't listen because his heart is hardened by God, and he refuses to let the people go.

**7:15** **Get thee unto Pharaoh in the morning; lo, he goeth out unto the water; and thou shalt stand by the river's brink against he come; and the rod which was turned to a serpent shalt thou take in thine hand.** Well, God tells them to go try this again; go to Pharaoh in the morning by the water because that's where he'll be, and stand by the river's brink to meet him, holding the same rod that's in his hand that turned into a serpent. This is like getting ready for round two of signs and wonders.

**7:16** **And thou shalt say unto him, The Lord God of the Hebrews hath sent me unto thee, saying, Let my people go, that they may serve me in the wilderness: and, behold, hitherto thou wouldest not hear.** God tells Moses and Aaron what to say and do.

1. Tell Pharaoh who sent you: *"The Lord God of the Hebrews."*
2. Tell Pharaoh why you were sent: *"Let my people go, that they may serve me in the wilderness."*

But, the result is that when Pharaoh is told this: *"thou wouldest not hear"*; Just as previously, he would not hear or believe. The Lord identifies Himself with the people of Israel although they are slaves (*the God of the Hebrews; my people*). Pharaoh thinks *the God of the Hebrews* has no power or authority to make such a request because He identifies Himself with (*my people*); slaves.

**7:17** **Thus saith the Lord, In this thou shalt know that I am the Lord: behold, I will smite with the rod that is in mine hand upon the waters which are in the river, and they shall be turned to blood.** God is saying that in this miracle, Pharaoh will now know who the Lord is, for God will smite with the rod that's in Aaron's hand upon the waters; the River Nile, and the water will turn to blood.

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**7:18 And the fish that is in the river shall die, and the river shall stink; and the Egyptians shall lothe to drink of the water of the river.** This will cause the death of the fish in the river, plus the river will begin to stink, and the Egyptians will be disgusted and find it impossible to drink the water from the river.

**7:19 And the Lord spake unto Moses, Say unto Aaron, Take thy rod, and stretch out thine hand upon the waters of Egypt, upon their streams, upon their rivers, and upon their ponds, and upon all their pools of water, that they may become blood; and that there may be blood throughout all the land of Egypt, both in vessels of wood, and in vessels of stone.** All the while God had been talking to Moses, now God tells Moses to say to Aaron; instruct Aaron to do what He had just said. If most people had seen the movie *The Ten Commandments*, you would think that Moses had struck the water, but we see that Aaron is the one who takes the rod and stretches out his hand upon the waters of Egypt, streams, rivers, ponds, even their pools of water for them to become blood; blood throughout all the land of Egypt, even the water stored in vessels of wood, and in vessels of stone in the homes to turn to blood.

**7:20 And Moses and Aaron did so, as the Lord commanded; and he lifted up the rod, and smote the waters that were in the river, in the sight of Pharaoh, and in the sight of his servants; and all the waters that were in the river were turned to blood.** Moses and Aaron did what the Lord had commanded of them. In the sight of Pharaoh and his officials, Aaron lifts up the rod and hits the water in the River Nile and all the water became blood.

**7:21 And the fish that was in the river died; and the river stank, and the Egyptians could not drink of the water of the river; and there was blood throughout all the land of Egypt.** The fish in the river died, and the smell from the river was so bad that the Egyptians could not even drink its water. There was blood everywhere in Egypt, just as the Lord had said.

**7:22 And the magicians of Egypt did so with their enchantments: and Pharaoh's heart was hardened, neither did he hearken unto them; as the Lord had said.** Well, the Egyptians thought this was a chance to see who could out-do who. And the magicians of Egypt did likewise where they seemed to perform what appeared to be the same miracle with their magic, that it caused Pharaoh's heart to remain hard and stubborn, so that he could not listen to Moses again as the Lord had said he would do.

**7:23 And Pharaoh turned and went into his house, neither did he set his heart to this also.** Pharaoh just turned and went into his palace unimpressed. He didn't even take it to heart; didn't even think about the sign that was displayed to him. He probably thought Moses and Aaron were no more than just clever magicians.

**7:24 And all the Egyptians digged round about the river for water to drink; for they could not drink of the water of the river.** This should have alerted Pharaoh of the hand of Moses and Aaron's God in striking the water where they couldn't even drink the water. This was so far off the edge that it took to digging holes to even get water to drink. Why couldn't the Egyptian magicians bring it to normal after turning the river to blood also? They could not even drink the bad water in the river. Therefore they all had to resort to digging holes near the River Nile to see if they could get to the clean water. This should have seemed strange to them!

**7:25 And seven days were fulfilled, after that the Lord had smitten the river.** However, a week had to pass by after the Lord had smote the river, before the water was cleansed or free from the plague of blood.

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## SUMMARY:

Pharaoh still wouldn't listen because his heart is hardened by God, and he refuses to let the people go. Well, God tells them to go try this again. He tells Moses and Aaron what to do and say: go to Pharaoh in the morning by the water and stand by the river's brink to meet him, and hold the same rod that turned into a serpent in his hand, and tell Pharaoh who sent them and why they were sent. But, behold, he won't hear. And in doing this Pharaoh will know who the Lord is, for God will smite with the rod that's in Aaron's hand upon the waters, and the water will turn to blood. This will cause the death of the fish in the river, the river will stink, and the Egyptians will be disgusted and find it impossible to drink the water from the river (7:14-18).

The Lord speaks to Moses and tells him to instruct Aaron to take the rod, and stretch out his hand upon the waters of Egypt, the streams, rivers, ponds, and their pools of water, so that they may become blood; and that there may be blood throughout all the land of Egypt, both in vessels of wood, and in vessels of stone. Moses and Aaron did what the Lord had commanded of them. In the sight of Pharaoh and his officials, Aaron lifts up the rod and hits the water in the River Nile and all the water became blood. The fish in the river died and the smell from the river was so bad that the Egyptians could not even drink its water. There was blood everywhere in Egypt. The magicians of Egypt did likewise where they seemed to perform what appeared to be the same miracle with their magic, that it caused Pharaoh's heart to remain hard and stubborn, so that he could not listen to Moses again as the Lord had said he would do. And Pharaoh just turned and went into his palace unimpressed. He didn't even take it to heart; didn't even think about the sign that was displayed in the front of him. He probably thought Moses and Aaron were no more than just clever magicians. The Egyptians could not even drink the bad water in the river, therefore they all had to resort to digging holes near the River Nile to see if they could get to the clean water. However, a week had to pass by after the Lord had smote the river, before the water was cleansed or free from the plague of blood (7:19-25).

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**INTRODUCTION:**

There were ten plagues released upon the Egyptians by God. **The first Plague of water turned to blood** was introduced in Chapter 7:15-25. And in Chapter 8: 5-32, **The second Plague were frogs** (8:5-15). **The third Plague were lice** (8:16-19). **The fourth Plague were flies** (8:20-32). And in Chapter 9: 1-35 more plagues were introduced.

**SYNOPSIS:**

**9:1-16** <sup>1</sup>The Lord tells Moses to go to Pharaoh and tell him what *"Thus saith the Lord God of the Hebrews, Let my people go, that they may serve me."* <sup>2</sup>If he still refuses let him know that <sup>3</sup>the hand of the Lord is upon his cattle in the field, his horses, asses, camels, oxen, sheep: there shall be a very grievous murrain (severe plague). **This will be the fifth plague—death of the livestock.** <sup>4</sup>The Lord will separate the cattle of Israel and the cattle of Egypt: and only the children's of Israel shall live. <sup>5</sup>He appointed a set time, "Tomorrow" and that was the next day that's He would do this in the land. <sup>6</sup>And all came to pass as the Lord had spoken and all came to pass. <sup>7</sup>And the heart of Pharaoh was hardened, and he still didn't let the people go. <sup>8</sup>Now, the Lord tells Moses and Aaron to take a handful of ashes from the furnace, and Moses was to sprinkle it toward the heaven in the sight of Pharaoh. <sup>9-10</sup>And they did as the Lord had spoken. <sup>11</sup>And the magicians could not stand before Moses because of the boils; for the boils covered the magicians, and upon all the Egyptians and beasts. **This will be the sixth plague—boils.** <sup>12</sup>The Lord made Pharaoh's heart hard and he did not listen to anything the Lord had spoken. <sup>13</sup>And the Lord told Moses to rise up early in the morning, and stand before Pharaoh and tell him to Let His people go again, that they may come and serve Him. <sup>14</sup>And at this time He would send a force of all His plagues upon his heart, his servants, and people; and Pharaoh will know that there is none like the Lord in all the earth. <sup>15-16</sup>For the Lord says now He will stretch out His hand and strike Pharaoh and his people with pestilence; and cut them from off the earth; because He's raised Moses up to show God's power and God's name will be declared throughout the earth.

**9:17-26** <sup>17</sup>Pharaoh was still exalting himself against the expense of God's people's, for he wouldn't let them go. <sup>18-19</sup>But, the next day about the same time, God said He will cause a hailstorm across the nation, never seen before that will kill the cattle and the beast. **This will be the seventh plague—hail.** <sup>20</sup>And those that feared the Word of the Lord brought their cattle and servants in from the fields, <sup>21</sup>but those who had no regard for the Word of the Lord left their servants and cattle in the field. <sup>22</sup>And the Lord said unto Moses, *"Stretch forth your hand toward heaven, and cause the hail to fall throughout the land of Egypt... ..man, beast, herb..."* <sup>23</sup>And Moses stretched forth his rod toward heaven: and the Lord sent thunder and hail, and the fire (lightening) upon the ground; and hail rained upon the land of Egypt. <sup>24</sup>It fell so grievously, that none like it before has ever been seen in all the land. <sup>25</sup>And the hail hit hard throughout all the land of Egypt, in the field, upon both man and beast, and every herb of the field, even the trees were shattering. <sup>26</sup>Only in the land of Goshen was there no hail, where the children of Israel were.

**9:27** **And Pharaoh sent, and called for Moses and Aaron, and said unto them, I have sinned this time: the Lord is righteous, and I and my people are wicked.** Pharaoh summoned Moses and Aaron, and he says that he

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had sinned, and this time confesses that the Lord *is* righteous, and he and his people had been wrong. What a turnaround!

**9:28 Intreat the Lord (for it is enough) that there be no more mighty thunderings and hail; and I will let you go, and ye shall stay no longer.** So, Pharaoh tells Moses and Aaron to beg the Lord to end this and let there be no *more* mighty thundering and hail. That meant no more miracles of signs and wonders; no more plagues upon the people, and Pharaoh would let God's people go, and not keep them any longer.

**9:29 And Moses said unto him, As soon as I am gone out of the city, I will spread abroad my hands unto the Lord; and the thunder shall cease, neither shall there be any more hail; that thou mayest know how that the earth is the Lord's.** And Moses tells Pharaoh that as soon as he's gone out of the city, he will stretch out his hands to the Lord, then there will be no more thunder and hail. This was to let Pharaoh know that the earth *is* the Lord's.

**9:30 But as for thee and thy servants, I know that ye will not yet fear the Lord God.** But, Moses lets Pharaoh know that he knows that he and his servants had not yet come to the conclusion to fear the Lord God.

**9:31 And the flax and the barley was smitten: for the barley was in the ear, and the flax was bolled.** And God knows the seasons of their barley and flax. So, the flax and the barley were beaten and knocked down by the hail. This was not a good time for either to be struck by the hail. <sup>11</sup>The flax is "**bolled**"—i.e., forms its seed-vessel—towards the end of January or beginning of February, and the barley comes into ear about the same time. Flax and barley are generally ripe in March while wheat and rye are in April. The barley *was* in the ear, and the flax *was* in bud (bolled), neither were ripe. Flax was grown largely in Egypt, since linen garments were very generally worn by the people, and were the necessary attire of the priests (Herod. ii. 37). Mummies also were swathed in linen bandages (Herod. ii. 86); and soldiers wore linen corselets (Herod. ii. 182, 3:47). Barley was grown as food for horses, as an element in the manufacture of beer, and as a material for an inferior kind of bread.

**9:32 But the wheat and the rye were not smitten: for they were not grown up.** But the wheat and the rye were not struck, for they *were* not grown up out of the ground, probably hidden under ground. Barley and flax always came before the wheat and rye. In Egypt the wheat harvest is at least a month later than the barley harvest.

**9:33 And Moses went out of the city from Pharaoh, and spread abroad his hands unto the Lord: and the thunders and hail ceased, and the rain was not poured upon the earth.** So, Moses did as he said he would do when he left Pharaoh. He went out of the city. He stretched out his hands unto the Lord: and the thunder, hail, and rain ceased pouring down upon the earth.

**9:34 And when Pharaoh saw that the rain and the hail and the thunders were ceased, he sinned yet more, and hardened his heart, he and his servants.** But, when Pharaoh saw that all the rain, and hail and thunders had ceased, he and his servants sinned yet more, still hardening his heart.

**9:35 And the heart of Pharaoh was hardened, neither would he let the children of Israel go; as the Lord had spoken by Moses.** And Pharaoh still would not let the children of Israel go, just as the Lord had spoken through Moses because the heart of Pharaoh was still hard.

<sup>11</sup> <https://biblehub.com/commentaries/exodus/9-31.htm>  
<http://www.pitwm.net/pitwm-sundayschool.html>

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## SUMMARY:

<sup>27</sup> Pharaoh summoned Moses and Aaron, and says that he and his people had sinned, and this time he confesses that the Lord is righteous. <sup>28</sup> Pharaoh does not want any more mighty thunderings and hail. So, he says to Moses and Aaron that he will let the Israelites go, just beg the Lord to end this. <sup>29</sup> So, Moses tells Pharaoh that as soon as he's gone out of the city, he will stretch out his hands to the Lord, and the thunder and hail will cease, so that Pharaoh will know how that the earth *is* the Lord's. <sup>30</sup> But, Moses lets them know that he knows that they had not yet come to the conclusion to fear the Lord God. <sup>31</sup> And the flax and the barley were beaten and knocked down by the hail. The barley *was* in the ear, and the flax *was* in bud (bolloed), neither were ripe. This was not a good time to be struck down by the hail. <sup>32</sup> But the wheat and the rye were not struck, for they *were* not grown up out of the ground, probably hidden under ground. <sup>33</sup> So, Moses did as he said he would do when he left Pharaoh. He went out of the city. He stretched out his hands unto the Lord: and the thunder, hail, and rain ceased pouring down upon the earth. <sup>34</sup> Pharaoh saw that the thunder, hail, and rain ceased, yet he and his servants sinned more, still hardening his heart. <sup>35</sup> And Pharaoh still would not let the children of Israel go, just as the Lord had spoken through Moses, because the heart of Pharaoh was still hard (**9:27-35**).

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In Chapter 10, two more plagues are released by God: **Swarm of locust** and **Three days of darkness**.

**10:1 And the Lord said unto Moses, Go in unto Pharaoh: for I have hardened his heart, and the heart of his servants, that I might shew these my signs before him:—** God commands His spokesman Moses to go in to see Pharaoh, but He has told Moses that He has hardened Pharaoh's heart, and the heart of his servants. Why? – Because God wants to make a point when He shows His signs/miracles before Pharaoh.

**10:2 And that thou mayest tell in the ears of thy son, and of thy son's son, what things I have wrought in Egypt, and my signs which I have done among them; that ye may know how that I am the Lord.** God wants generations to know what He has done; the things He has brought against Egypt, and the signs/miracles He displayed before their eyes. They will know that He is their Lord.

**10:3 And Moses and Aaron came in unto Pharaoh, and said unto him, Thus saith the Lord God of the Hebrews, How long wilt thou refuse to humble thyself before me? let my people go, that they may serve me.** So, now Moses and Aaron come before Pharaoh to tell him what thus says the Lord God of the Hebrews! The question is "*how long will you refuse to humble yourself before me? Now, let my people go that they may serve me!*"

**10:4 Else, if thou refuse to let my people go, behold, to morrow will I bring the locusts into thy coast:—** Or by refusing to let God's people go, tomorrow they will see a swarm of locust on their coast. **This will be the eighth plague—locusts** (10:4-20).

**10:5 And they shall cover the face of the earth, that one cannot be able to see the earth: and they shall eat the residue of that which is escaped, which remaineth unto you from the hail, and shall eat every tree which groweth for you out of the field:—** "*These locusts will cover the face of the earth to where the earth cannot be seen, and they will devour all the remaining product of the land, that survived from the plague of the hail. And they will strip and eat every tree that grows for you in your country out of your fields.*" Locust invasions were feared in Egypt, to the point that the farmers often prayed to the locust god to ensure the safety of their crops. They will find out that the locust gods are no match against God's wrath!

**10:6 And they shall fill thy houses, and the houses of all thy servants, and the houses of all the Egyptians; which neither thy fathers, nor thy fathers' fathers have seen, since the day that they were upon the earth unto this day. And he turned himself, and went out from Pharaoh.** The locusts are not just going to be in the field on the face of the earth, but they will also fill their houses and the houses of all their servants, and the houses of all the Egyptians which none of their forefathers or their ancestors had ever seen. And it was like Moses "*dropped the mike*" after giving this proclamation. He just turned and walked out, not even giving Pharaoh a chance to say anything. There was no small talk of anything.

**10:7 And Pharaoh's servants said unto him, How long shall this man be a snare unto us? let the men go, that they may serve the Lord their God: knowest thou not yet that Egypt is destroyed?—** Pharaoh's servants (staff and advisers) were looking at what had happened already in these plagues God has brought upon them through Moses and turned to Pharaoh with an important question. "*How long? How long is this man to be a*

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*trap; a threat; an endanger; a menace to us? Let the people go to offer sacrifices and worship their God. Do you not know that Egypt is in ruins?"* This is the second "how long", the first was from Moses (10:3).

**10:8 And Moses and Aaron were brought again unto Pharaoh: and he said unto them, Go, serve the Lord your God: but who are they that shall go?—** So, Pharaoh did listen to his advisers and had Moses and Aaron brought in before him. When Moses said let my people go, that didn't mean some of the people, but Pharaoh acts like only some of the people can go. He makes the statement before he asks the question: "*Go, serve the Lord your God, but who are they that will be going?*" meaning how many are going, for his intention is not to let everyone go.

**10:9 And Moses said, We will go with our young and with our old, with our sons and with our daughters, with our flocks and with our herds will we go; for we must hold a feast unto the Lord.** Moses is saying you can't have a family reunion with some missing. Everybody has to go including the animals!

**10:10 And he said unto them, Let the Lord be so with you, as I will let you go, and your little ones: look to it; for evil is before you.** Pharaoh begins to make sarcastic threats. He's really saying sarcastically: "*Let the Lord be with you, as if I will let you go with your little ones. Just look for it, because evil will be before you for I see your plot.*"

**10:11 Not so: go now ye that are men, and serve the Lord; for that ye did desire. And they were driven out from Pharaoh's presence.** Pharaoh continues: "*I tell you what, that's not going to happen. Just take the men and serve the Lord as you desire*" Pharaoh's ulterior motive is to let the men go and keep the women and children as hostages till the men come back. Then Pharaoh ended the session with Moses and Aaron, having them driven and cast out of his sight.

## SUMMARY:

<sup>1</sup>God commands Moses to go in to see Pharaoh, but He has told him that He has hardened Pharaoh's heart, and the heart of his servants because God will show miracles when He demonstrate His power before Pharaoh. <sup>2</sup>God wants generations to know what He has done; the things He has brought against Egypt, and the signs He displayed before their eyes. They will know that He is their Lord. <sup>3</sup>So, now Moses and Aaron comes before Pharaoh to tell him what thus says the Lord God of the Hebrews! The question is "*how long will you refuse to humble yourself before me? Now, let my people go that they may serve me!*" <sup>4</sup>Or by refusing to let God's people go, tomorrow they will see a swarm of locust on their coast. <sup>5</sup>"*These locusts will cover the face of the earth to where the earth cannot be seen, and they will devour all the remaining product of the land, that survived from the plague of the hail. And they will strip and eat every tree that grows for you in your country out of your fields.*" <sup>6</sup>The locusts are not just going to be in the field on the face of the earth, but they will also fill their houses and the houses of all their servants, and the houses of all the Egyptians which none of their forefathers or their ancestors had ever seen. Moses then just turned and walked out (**10:1-6**).

<sup>7</sup>Pharaoh's servants (staff and advisers) were looking at what had happened already in these plagues God has brought upon them through Moses and turned to Pharaoh with an important question. "*How long? How long will this man be a trap; a threat; an endanger; a menace to us?" Let the people go to offer sacrifices and worship their God. Do you not know that Egypt is in ruins?"* <sup>8</sup>So, Pharaoh did listen to his advisers and had Moses and Aaron brought in before him. When Moses said let my people go, that didn't mean some of the people, but Pharaoh acts as if he meant only some of the people can go. He makes the statement before he asks the question: "*Go, serve the Lord your God, but who are they that will be going?*" meaning how many

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are going, for his intention is not to let everyone go. <sup>9</sup>Moses says everybody has to go including the animals! <sup>10</sup>Pharaoh begins to make sarcastic threats. *"Let the Lord be with you, as if I will let you go with your little ones. Just look for it, because evil will be before you for I see your plot."* <sup>11</sup>Then he says: *"I tell you what, that's not going to happen. Just take the men and serve the Lord as you desire"* Pharaoh's ulterior motive was to let the men go and keep the women and children as hostages till the men come back. Pharaoh ended the session with Moses and Aaron, having them driven and cast out of his sight (**10:7-11**).

## SYNOPSIS:

**10:12-20** Moses is instructed once again by the Lord to stretch out his hand so that the locusts would come up over the land of Egypt and eat up all the grasses, that is, every herb of the land, and even all that was untouched by the hail. So, Moses lifted up the rod over the land of Egypt, and an east wind came from the Lord upon the land all day and all night. And when the morning came, the east wind brought the locusts. The locust flew up invading all over the land of Egypt, resting in all their coasts. An incredibly numerous mass of locusts that had never been seen before in all of Egyptian history came out of this east wind in which the Lord sent. The locust covered the land's surface everywhere that there was no possible vision before their eyes; nothing but darkness upon the face of the whole earth. And the locust began to eat up every herb, every fruit tree in which the hail had left. And there was no greenery covering the land of Egypt. Here we see Pharaoh urgently calling for Moses and Aaron; telling them that he had sinned against the Lord God, and had been wrong against Moses and Aaron. Pharaoh is asking and praying for forgiveness of his sin this once, and he wants Moses and Aaron to beg the Lord God to take away this deadly plague. And Moses, the one that talks to God, leaves Pharaoh to intercede upon Pharaoh's behalf. So, the Lord made the wind veer til it blew so strongly from the west and lifted away all the locusts, blowing them into the Red sea. And not a single locust was left in all the coasts of Egypt. But, again the Lord made Pharaoh's heart hard, so that he wouldn't let the children of Israel go.

**10:21** **And the Lord said unto Moses, Stretch out thine hand toward heaven, that there may be darkness over the land of Egypt, even darkness which may be felt.** In verse 15 the locust covered the land's surface everywhere covering the face of the whole earth so that the land was darkened, but here is a different kind of darkness. The Lord again instructs Moses to stretch out his hand toward heaven, so that there would be darkness to come over the land of Egypt, but not from the locusts. This darkness would be so thick over the land that even the darkness would be felt. **This will be the ninth plague—darkness** (10:21-20).

**10:22** **And Moses stretched forth his hand toward heaven; and there was a thick darkness in all the land of Egypt three days:—**Moses did as the Lord instructed him. He stretched out his hand toward heaven and there was a thick darkness cast over all the land of Egypt for three days.

**10:23** **They saw not one another, neither rose any from his place for three days: but all the children of Israel had light in their dwellings.** It was so bad that they couldn't even see one another even near them. But, all the children of Israel had light and stayed in their dwellings.

**10:24** **And Pharaoh called unto Moses, and said, Go ye, serve the Lord; only let your flocks and your herds be stayed: let your little ones also go with you.** Well, Moses finally hears the words he's been wanting to hear from Pharaoh. Pharaoh calls Moses to let him know that they can go serve the Lord, but they would have to leave their flocks and herds behind, and their little ones will be able to travel with them.

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**10:25 And Moses said, Thou must give us also sacrifices and burnt offerings, that we may sacrifice unto the Lord our God.** But, Moses was not compromising on this deal. There was a need to take their animals to make sacrifices and burnt offerings when they go before the Lord their God.

**10:26 Our cattle also shall go with us; there shall not an hoof be left behind; for thereof must we take to serve the Lord our God; and we know not with what we must serve the Lord, until we come thither.** Moses claimed that the cattle also had to go with them, and none of them are to be left behind because they didn't know which animals they needed to take to sacrifice to the Lord God until they get to the place to serve Him.

**10:27 But the Lord hardened Pharaoh's heart, and he would not let them go.** The Lord made Pharaoh's heart hard again, and Pharaoh turned around and reneged and wouldn't let the Israelites go.

**10:28 And Pharaoh said unto him, Get thee from me, take heed to thyself, see my face no more; for in that day thou seest my face thou shalt die.** By this time Pharaoh was upset and told Moses to get out of his sight; don't try to see him again or come near him, and he didn't want to see his face, because the day Pharaoh sees his face again, Moses will die.

**10:29 And Moses said, Thou hast spoken well, I will see thy face again no more.** Well, Moses agreed with Pharaoh and told him that as he had spoken, he will not see his face anymore.

## SUMMARY:

The Lord again instructs Moses to stretch out his hand toward heaven, so that there would be darkness to come over the land of Egypt. However, this darkness would be so thick over the land that even the darkness would be felt. Moses did as the Lord instructed him. He stretched out his hand toward heaven and there was a thick darkness cast for three days in all the land of Egypt. They couldn't even see one another even near them. But all the children of Israel had light and stayed in their dwellings. Pharaoh calls Moses to let him know that they can go serve the Lord, but they would have to leave their flocks and herds behind, and their little ones will be able to travel with them. But, Moses was not compromising on this deal. There was a need to take their animals to make sacrifices and burnt offerings when they go before the Lord their God. The cattle also had to go with them and none of them were to be left behind because they didn't know which animals they needed to take to sacrifice to the Lord God until they get to the place to serve Him. However, the Lord made Pharaoh's heart hard again, and Pharaoh turned around and reneged and wouldn't let the Israelites go. By this time Pharaoh was upset and told Moses to get out of his sight; don't try to see him again or come near him, and he didn't want to see his face, because the day Pharaoh sees his face again, Moses will die. Well, Moses agreed with Pharaoh and told him that as he had spoken, he will not see his face anymore (**10:24-29**).

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# EXODUS 11:1-10

[NEXT](#) 12:1-42

## SYNOPSIS:

**11:1-3** — **This chapter introduces the tenth and last Plague** (11-12) for Egypt that would overwhelm Pharaoh and cause him to surrender to Moses, the man sent by God to free the Israelites. The Lord speaks and tells Moses that He will bring one last plague upon Egypt and Pharaoh will force them out. They are to ask their neighbors for silver and gold objects. At this point the Egyptians showed great favor toward the Israelites. Pharaoh's servants and his people respected Moses and thought him to be very great in the land of Egypt!

**11:4-7** Moses speaks to Pharaoh once more and proceeds to tell him *"Thus saith the Lord, About midnight will I go out into the midst of Egypt: And all the first-born in the land of Egypt will die, from the first-born of Pharaoh that sitteth upon his throne, even unto the first-born of the maidservant that is behind the mill: and all the first-born of beasts"* (11:4-5). This was Moses' last plea to Pharaoh to hear the Word of the Lord. Pharaoh's heart was so hard, but in the end he would hear the cries of his people throughout the land of Egypt at midnight when their first-born would die. However, God says that it would be quiet for the children of Israel; not even the tongue of a dog would bark at that time.

**11:8-10** God wants Pharaoh to know that He makes a difference, a distinction between the Egyptians and the Israelites! Moses explains that Pharaoh's servants will be running and bowing, and begging for all the Israelites to get out! Moses left from the sight of Pharaoh who was very angry, but God had caused Pharaoh's heart to be hard. God didn't force Pharaoh to reject Him rather He gave Him every opportunity to change his mind, but his pride got in the way. Moses and Aaron had done all these wonderful signs, but Pharaoh refused to listen or give in.

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EXODUS 12:1-42NEXT 13:1-22

**12:1 And the Lord spake unto Moses and Aaron in the land of Egypt saying,**—This might have been a devastating blow to both Moses and Aaron after seeing the hardness of Pharaoh's heart, but the Lord begins to speak to them in the land of Egypt to allow them to know what is about to happen, and what God will institute.

**12:2 This month shall be unto you the beginning of months: it shall be the first month of the year to you.** The events of the plagues and the exodus (mass departure), in this month are going to be so significant in the lives of the Israelites. It will set as a precedence identifying them as an emerging nation, commemorating the beginning of the Jewish year—the month they come out of Egypt. It will become the first month of the year or the new beginning of months in the lives of the Jews.

**12:3 Speak ye unto all the congregation of Israel, saying, In the tenth day of this month they shall take to them every man a lamb, according to the house of their fathers, a lamb for an house:**— God told Moses to speak this to all the congregation of Israel: that on the 10<sup>th</sup> day of this month every man was to take a lamb for his family; one lamb for a house. For the Israelites this would begin on the tenth day of the month, but it would be kept till the fourteenth day to observe it (v.6). This is preparation for the Passover and the beginning of a new life!

**12:4 And if the household be too little for the lamb, let him and his neighbour next unto his house take it according to the number of the souls; every man according to his eating shall make your count for the lamb.** Each leader of a family was to count how many people lived in his home. He had to decide how much each person would eat. <sup>12</sup>If there were just 3 or 4 people in a household, they would not be able to consume a whole lamb by themselves. Then 2 families would need to get together and pick a lamb that these 2 families could eat at one meal. Ordinarily, 10 people could eat a small lamb.

**12:5 Your lamb shall be without blemish, a male of the first year: ye shall take it out from the sheep, or from the goats:**— Three things stand out here as Moses is to instruct Israel. Everything was significant in the instructions given:

- (1) This lamb was to have no defects; no blemishes. This meant that they were not to offer the Lord the sick, lame, or blind animals, but to offer their very best to the Lord. This was the lamb they would eat.
- (2) It had to be a male of the first year. This meant the male was deemed superior, and a year old was pure and innocent, just as children.
- (3) And it's taken out of the sheep or from the goat.

Why did they have to sacrifice a lamb? The significance of the sacrifice was that innocent blood was shed for the Israelites to be spared from the plague of death. The plague will result in death for the first-born in the land in Egypt. However, the lamb will be the only sacrifice for the Israelites which will save them.

- (1) In Genesis the lamb was slain for the individual (Gen.4:4).
- (2) In Exodus the lamb was slain for the family (house) (Exo.12:3-4).
- (3) In Leviticus the lamb was slain for the nation (Lev.16).
- (4) In the New Testament the Lamb of God was slain for the sin of the world (Jh.1:29).

**12:6 And ye shall keep it up until the fourteenth day of the same month: and the whole assembly of the**

<sup>12</sup> <http://www.lovetheLord.com/books/Exodus/21.html>  
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**congregation of Israel shall kill it in the evening.** The lamb or goat was to be kept penned until the 14th day of the same month. Therefore, if it was not perfect, they had time to go and exchange it. After the 14<sup>th</sup> day, it would be killed in the evening (from twilight to dusk). The entire congregation of Israel would do this at dusk.

**12:7 And they shall take of the blood, and strike it on the two side posts and on the upper door post of the houses, wherein they shall eat it.** As they would kill the lamb, they were to take its blood and apply it to the doorpost— *"...strike it on the two side posts and on the upper door post of the houses."* In Leviticus 17:11 the animal's blood represents that it has given its life. In Hebrews 9:22 *"Without the shedding of blood there is no forgiveness of sins."*

*Christ has shed His precious blood for our redemption, but it is ineffective until each sinner makes the application personally to his own soul by believing Jesus died, was buried, and rose again for him.*

Likewise, the Israelites could not be saved from the death angel simply by them killing the lamb; the blood had to be shed and properly applied! This is being covered with the blood of the Lamb. Sin cannot penetrate through the blood. This is God's entrance; and sin is not allowed! Praise God! This also meant that they had to follow the Lord's instructions to be consecrated unto Him. As the shed blood gave them protection from the death angel, within the house, they were to eat of the lamb which gave them strength.

**12:8 And they shall eat the flesh in that night, roast with fire, and unleavened bread; and with bitter herbs they shall eat it.** The meat of the lamb was prepared to eat: roasted over a fire, served with unleavened bread (made without yeast; being thin and flat), and with bitter herbs.

- <sup>13</sup>*"Roasted with fire"* was symbolic of the suffering of the Lord, and the wrath of God as fire. This was a type of victory over their battles.
- *"Unleavened bread"* was to be eaten. It symbolized having no sin, reminding them to not allow sin to enter their lives, for leaven symbolized sin. It also meant that they didn't have time for the yeast to rise in the bread.
- The *"bitter herbs"* were to remind them of the bitterness of their hard stay in Egypt as slaves; that everything wasn't pleasant and nice. But, the meat would taste better with the bitter herbs.

**12:9 Eat not of it raw, nor sodden at all with water, but roast with fire; his head with his legs, and with the purtenance thereof.** It had to be cooked quickly; but not eaten raw, and not to be boiled in water, but the entirety (whole) of it was to be roasted over the fire including the head, its legs, and inner parts. <sup>14</sup>So much of this symbolizes the necessity of the body of Christ being kept intact with no broken bones.

**12:10 And ye shall let nothing of it remain until the morning; and that which remaineth of it until the morning ye shall burn with fire.** The Israelites were not to save any portion of the meal for the next morning. Any portion that was left and not eaten was to be consumed by fire. None of the sacrificial body of the lamb or any portion of the meal was to be left. This was abolishing any of the sacred meal the Israelites had made holy unto God, for the Egyptians could not take any and use it for themselves. Nothing was to be left as a remembrance of their lives there. Those who partook in this sacrifice would share in the New Covenant; however, the Egyptians could not. The Passover meal commemorated God's deliverance of Israel from Egypt. This was the beginning of their preparation for their dependence upon God.

**12:11 And thus shall ye eat it; with your loins girded, your shoes on your feet, and your staff in your hand; and ye shall eat it in haste: it is the Lord's passover.** The lamb should be eaten in haste with their loins

<sup>13</sup> <http://amazinggrace44.tripod.com/sermonlibrary/id46.html>

<sup>14</sup> <http://www.lovetheLord.com/books/Exodus/21.html>

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girded, their shoes on their feet, and staff in their hand in readiness! God was saying, *"Get Ready to Come Out! Get Ready to Cut Away from their past!"* Because they were to fill up and eat of the lamb all night long, the lamb would give them the strength needed. He will strengthen them to march with their loins girded (with their belt around their waist) dressed for the journey. God was saying, put some shoes on your feet! Put that staff in your hand, *"I'm going to lead you out of the land of Egypt through the power of the lamb that is within you!"* How awesome is this? This is the Lord's Passover! Everything will be done quickly and with haste. But they're coming out!

**12:12 For I will pass through the land of Egypt this night, and will smite all the firstborn in the land of Egypt, both man and beast; and against all the gods of Egypt I will execute judgment: I am the Lord.** The Israelites would be eating the meal at the time when the LORD 'passes through' Egypt. In the night time He will send the death angel through the whole land of Egypt as a Destroyer, executing judgment upon the firstborn in the land of both human and beast; and against all the (false) gods of Egypt. He is the Lord, meaning He is the only God to be revered!

**12:13 And the blood shall be to you for a token upon the houses where ye are: and when I see the blood, I will pass over you, and the plague shall not be upon you to destroy you, when I smite the land of Egypt.** The blood placed upon the doorposts of the houses will be a sign unto the Lord's people. God will see the blood and not destroy the Israelites when He passes over. The blood would be their protection; the blood would be their Savior; the blood would be the way out, and way through. When God sees the blood, He sees their obedience; He sees their need; and He sees their past, present, and future! This showed the separation of the Jews and the Egyptians. The Egyptians were not covered with the blood, therefore, their firstborn, God will destroy. He sees their disobedience, their destruction, and their demise! The Israelites' firstborn will be saved because of their obedience and the blood placed upon the doorposts of their houses.

**12:14 And this day shall be unto you for a memorial; and ye shall keep it a feast to the Lord throughout your generations; ye shall keep it a feast by an ordinance for ever.** What has happened to make this day a memorial? What was the reason for it to be celebrated in haste, and what did the shed blood signify? God gave detailed instructions to Moses and Aaron concerning the Passover for the people:

- What animal to select, when to slay it, • what to do with its blood, • how to cook the lamb,
- What to do with the leftovers, • how to dress for the meal.

All this steered to the Israelites coming out of the land of Egypt. It was to be a memorial and kept as a feast unto the Lord throughout their generations, because He passed over them, saving them because of the shed blood, at a time when death swept the land killing all of the Egyptian's firstborn (man and beast), but not one (man and beast) Israelite died. This Passover Feast was to be remembered forever and celebrated as long as there were Israelites keeping it as an ordinance (law) forever.

**12:15 Seven days shall ye eat unleavened bread; even the first day ye shall put away leaven out of your houses: for whosoever eateth leavened bread from the first day until the seventh day, that soul shall be cut off from Israel.** These stipulations are to be a memorial, keeping them as a feast throughout generations. Although this Passover was only a one-night occurrence, it will be part of a yearly one-week celebration. For 7 days they were to eat unleavened bread (bread made without yeast to make it rise). Anyone who disobeys this rule at any time during the 7 days of the celebration shall be excommunicated; banished from Israel. Unleavened bread was to be eaten because leaven is symbolic of sin.

**12:16 And in the first day there shall be an holy convocation, and in the seventh day there shall be an holy convocation to you; no manner of work shall be done in them, save that which every man must eat, that only**

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**may be done of you.** As we go through the days, the first day would be an holy convocation. A "holy convocation" is to be proclaimed the same day. That means a time in which all Jews were called together and refrain from any work. It shall be a ruling or stature forever in all their dwellings throughout their generations. An example was the Sabbath (Lev.23:1-3), Pentecost (Lev.23:15-21), and the Day of Atonement (Lev.23:24-28.) These times are set apart for calling together. All the yeast was to be cleansed from their homes. It reminded the people they were leaving the old life behind and entering a new way of living. The first and seventh days were to be Sabbaths of rest, which meant no manner of work should be done of them.

**12:17 And ye shall observe the feast of unleavened bread; for in this selfsame day have I brought your armies out of the land of Egypt: therefore shall ye observe this day in your generations by an ordinance for ever.** The seven-day feast period was called the "Feast of Unleavened Bread" (Lev.23:6-8) and included Passover and the Feast of First Fruits. This feast was to be observed in the same day the Lord God brought their armies; their families out of the land of Egypt. The feast begins the day with the Passover and continues for a week. It was to be observed as a feast throughout generations forever. Passover begins in the evening.

**12:18 In the first month, on the fourteenth day of the month at even, ye shall eat unleavened bread, until the one and twentieth day of the month at even.** The first day of the first month on the fourteenth day, they were to eat unleavened bread until the twenty-first day of the same month in the evening. This began the Passover.

**12:19 Seven days shall there be no leaven found in your houses: for whosoever eateth that which is leavened, even that soul shall be cut off from the congregation of Israel, whether he be a stranger, or born in the land.** The Lord had said for 7 days eat the unleavened bread (12:15), and now He tells Moses that for 7 days there shall be no leaven in their houses; meaning don't find any and eat it. Whoever eats any leaven, their soul shall be cut off from the congregation (excommunicated; banishment) of Israel, whether they be a stranger or born in the land.

**12:20 Ye shall eat nothing leavened; in all your habitations shall ye eat unleavened bread.** They are not to eat any leavened—out of sight is to be out of mind! But, in their dwellings they were to eat unleavened bread. Don't eat anything made with yeast. Serve the yeastless bread.

**12:21 Then Moses called for all the elders of Israel, and said unto them, Draw out and take you a lamb according to your families, and kill the passover.** All the elders of Israel were summoned by Moses and what God had told him in Exodus 12:3-20, he explains to them again. They were told to select and take a lamb according to the number in their families (enough for them to eat on), and slaughter it as the Passover.

**12:22 And ye shall take a bunch of hyssop, and dip it in the blood that is in the bason, and strike the lintel and the two side posts with the blood that is in the bason; and none of you shall go out at the door of his house until the morning.** <sup>15</sup>"Hyssop" was a small bush with a pleasant smell. It is a symbol of purification. As they drained the lamb's blood into a basin, they were to take a cluster of hyssop branches and dip them into the lamb's blood, and strike the hyssop against the lintel above the door and against the two side posts, so that there will be blood upon them. Also, they were to stay inside till morning; no one was to go outside while the death angel passed by.

**12:23 For the Lord will pass through to smite the Egyptians; and when he seeth the blood upon the lintel,**

<sup>15</sup> <https://www.easyenglish.bible/bible-commentary/exodus-1-18-lbw.htm>  
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**and on the two side posts, the Lord will pass over the door, and will not suffer the destroyer to come in unto your houses to smite you.** Moses is still talking with all the elders of Israel telling them that the Lord will pass through to strike the Egyptians. And because of the blood upon their lintel and door posts, He will see the blood, and pass over the door, and not permit the destroyer to enter into their houses to strike them.

**12:24 And ye shall observe this thing for an ordinance to thee and to thy sons for ever.** The Passover was to be observed as a permanent law for the Israelites and their sons forever.

**12:25 And it shall come to pass, when ye be come to the land which the Lord will give you, according as he hath promised, that ye shall keep this service.** For the day will come when all of them will come into the land the Lord promised, and they are not to look at it as just a departure from one land to enter another land, but to keep the religious service (the celebration of the Passover) which has more meaning.

**12:26 And it shall come to pass, when your children shall say unto you, What mean ye by this service?—** The day will come when the Hebrew children will ask an important question: what is the meaning of this service? - The Passover. Yes, generations who are not familiar with the family's traditions, would need to know of God's commandment and be reminded of their family's struggle and deliverance.

**12:27 That ye shall say, It is the sacrifice of the Lord's passover, who passed over the houses of the children of Israel in Egypt, when he smote the Egyptians, and delivered our houses. And the people bowed the head and worshipped.** Moses makes it known to the elders of Israel what they are to tell their children: *"This is the sacrifice of the Lord's Passover, that is, He is the one who passed over our houses in Egypt and did not kill any of our people, but He killed the Egyptian's"* (firstborn). At this time the people began to bow their heads and worship God. They will be able to tell their children when they ask what this ceremony is about. And by observing this service, they will begin to testify what had happened.

**12:28 And the children of Israel went away, and did as the Lord had commanded Moses and Aaron, so did they.** The orders of the Lord were carried out as He commanded Moses and Aaron to the children of Israel.

**12:29 And it came to pass, that at midnight the Lord smote all the firstborn in the land of Egypt, from the firstborn of Pharaoh that sat on his throne unto the firstborn of the captive that was in the dungeon; and all the firstborn of cattle.** It was official now, that at midnight all over the land of Egypt, the Lord killed the firstborn (the oldest) starting with Pharaoh's firstborn that sat on his throne, to the firstborn of the captive (prisoner) in the dungeon (prison), and all the firstborn of cattle. All were affected; no home or stable were immune from the wrath of a Holy God!

**12:30 And Pharaoh rose up in the night, he, and all his servants, and all the Egyptians; and there was a great cry in Egypt; for there was not a house where there was not one dead.** The Lord's Death Angel came to Pharaoh's firstborn, all his servants' firstborn, and all the Egyptians' firstborn, causing them to rise up in the night, for a mighty cry in Egypt awakened everyone. Every house was affected by death, and they began to witness their firstborn dead by the mighty hand of God.

**12:31 And he called for Moses and Aaron by night, and said, Rise up, and get you forth from among my people, both ye and the children of Israel; and go, serve the Lord, as ye have said.** A change of heart had come over Pharaoh which made him call Moses and Aaron by night. They were not to waste any time, just rise up and get out from among the Egyptian people. Moses and Aaron and the children of Israel are now able and are being released to go serve the Lord, as they had requested.

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**12:32 Also take your flocks and your herds, as ye have said, and be gone; and bless me also.** Now, Pharaoh understands because at first he didn't want them to take any of the flocks and herds anywhere, but now, he's saying take your flocks and your herds and be gone; and also don't forget to bless him.

**12:33 And the Egyptians were urgent upon the people, that they might send them out of the land in haste; for they said, We be all dead men.** And all the Egyptians joined in to help the Israelites leave quickly for they expressed – *'We be all dead men; or as good as dead.'*

**12:34 And the people took their dough before it was leavened, their kneadingtroughs being bound up in their clothes upon their shoulders.** The time had come that Moses had already talked about. The dough didn't have time to rise or ferment, which symbolized the unleavened—or the spiritual meaning purification or no sin. They snatched up the unleavened dough which was in their kneading troughs and wrapped them up in their spare clothes, placing them upon their shoulders. A *"kneading trough"* was a vessel made of wood, bronze, or pottery used for kneading their dough; working it in a well-mixed mass in preparation for baking. Bread was used by mixing water and flour in the trough with a small piece of leaven saved from bread dough made the day before. After the dough was mixed, the piece of leaven placed in the dough would ferment and make it rise, but they left before it was leavened. So, bread was basic to life, and it was vital for them to bring the trough along, for it was easily carried over their shoulders.

**12:35 And the children of Israel did according to the word of Moses; and they borrowed of the Egyptians jewels of silver, and jewels of gold, and raiment:—** The Israelites followed the instructions of Moses. It said that they borrowed of the Egyptians. <sup>16</sup>This word translated **"borrowed"**, here, has a number of meanings. One meaning is *"request"*; another is *"demand."* Some milder words it could be translated are ask, require, obtain, and wish. You can see from all these possibilities of translations that these Egyptians, probably, knew that these were not to be returned. This was, probably, like back pay these people had not received during their years of servant toil. So, the children of Israel asked for ornaments and vessels of silver and gold and for garments and clothing.

**12:36 And the Lord gave the people favour in the sight of the Egyptians, so that they lent unto them such things as they required. And they spoiled the Egyptians.** And it was the Lord who gave the people favor in the sight of the Egyptians. The Egyptians were happy to give them these things, to be rid of them. The Israelites took away the Egyptians' wealth. The Lord had told Moses that this would happen. (3:21-22).

**12:37 And the children of Israel journeyed from Rameses to Succoth, about six hundred thousand on foot that were men, beside children.** Rameses was a main city of Goshen, where the Israelites had lived, while they stayed in Egypt. So, 600,000 men of Israel on foot journeyed from Rameses to Succoth. This did not count or adjust for any of the children or women. So, there would be more than 600,000 to travel out. Succoth would be the first place of encampment the Israelites would reach after leaving Rameses in Egypt.

**12:38 And a mixed multitude went up also with them; and flocks, and herds, even very much cattle.** A crowd of mixed ancestry went: <sup>17</sup>The Pharaoh had opened his gates to let the Hebrews leave, and in so doing, probably released other nationalities with them, in fear that he might not let all the Israelites go. At any rate, they were people who were not the children of Israel (strangers). This was undoubtedly a vast amount of humanity and animals (sheep, goats and cows) leaving Egypt.

<sup>16</sup> <http://www.lovetheLord.com/books/Exodus/23.html>

<sup>17</sup> <http://www.lovetheLord.com/books/Exodus/23.html>

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**12:39 And they baked unleavened cakes of the dough which they brought forth out of Egypt, for it was not leavened; because they were thrust out of Egypt, and could not tarry, neither had they prepared for themselves any victual.** Seeing they had left Egypt in a hurry, they brought unleavened cakes of the dough in which they had baked, for there was no time to prepare any other food for themselves. The unleavened bread was flat because the dough had no time to rise.

**12:40 Now the sojourning of the children of Israel, who dwelt in Egypt, was four hundred and thirty years.** The period of the children of Israel's stay in Egypt was 430yrs.

**12:41 And it came to pass at the end of the four hundred and thirty years, even the selfsame day it came to pass, that all the hosts of the Lord went out from the land of Egypt.** At the end of 430yrs and to the day, that all the hosts of the Lord went out from the land of Egypt. God's prediction to Abraham was that his descendants (seed) would be a stranger in a foreign land, serve the foreigners, and be afflicted by them four hundred years (Gen.15:13).

**12:42 It is a night to be much observed unto the Lord for bringing them out from the land of Egypt: this is that night of the Lord to be observed of all the children of Israel in their generations.** This was their "Exodus" which meant "going out." The Israelite people were led out of Egypt by God using Moses as their leader. This night was selected by the Lord to bring His people out from the land of Egypt; so the same night was selected as the date of the annual celebration of God's deliverance (TLB) of His people.

## SUMMARY:

**12:12-14** <sup>18</sup>God commanded Moses to instruct every man in the Israelite community to take a lamb for his family on the tenth day of the first month. If it is a small household, they can share the lamb with the nearest neighbor. The Passover lamb must be a 1 year old sheep or goat with no defects. The lamb must be cared for until the 14th day of the first month, and then be killed by the whole assembly of the congregation of Israel. They would dip the hyssop branch into the blood of the Passover lamb and paint the blood on the tops and sides of the doorframes. The meat of the Passover lamb is to be roasted and not boiled or eaten raw. The roast meat of the Passover lamb should be eaten with unleavened bread made without yeast, and eaten with bitter herbs. None of the meat of the Passover lamb should be left until morning. Anything that remained from the Passover lamb should be burned with fire. The lamb should be eaten in haste with their loins girded, their shoes on their feet, and staff in their hand in readiness! The Lord says, when he sees the blood, He will pass over the houses of the Israelites, but He will execute judgment upon the Egyptian's firstborn throughout the land of Egypt, and all their gods. He is God alone! The blood placed upon the doorposts of the houses will be a sign unto the Lord's people. God will see the blood and not destroy the Israelites when He passes over. This would be a memorial, and kept as a feast, celebrated and observed continuously for generations to come.

## APPLICATION:

At last the Israelites were coming out of the land of Egypt. Longer than expected! Have you ever been in a situation longer than expected? First, it will take much prayer and patience to wait on God; then it will take following His sound instructions. He will lead you out like He led the Israelites.

<sup>18</sup> <http://biblestudyoutlines.org/bible-study-lessons/old-testament-bible-study/exodus-12-bible-study/>  
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**12:15-22** The instructions have been given to Moses for the Israelites to follow and they will come out of Egypt unscathed and unharmed. Seven days they were to eat unleavened bread; even the first day they shall put away leaven out of their houses: for whosoever eats leavened bread from the first day until the seventh day, their soul shall be cut off from Israel. A "holy convocation" is to be proclaimed the same day. That means a time in which all Jews were called together and refrain from any work. The seven-day feast period was called the "Feast of Unleavened Bread." This feast was to be observed in the same day the Lord God brought their armies; their families out of the land of Egypt. It was to be observed as a feast throughout generations forever. The first day of the first month on the fourteenth day, they were to eat unleavened bread until the twenty-first day of the same month in the evening. This began the Passover. The Lord had said for 7 days eat the unleavened bread (12:15), and now He tells Moses that for 7 days there shall be no leaven in their houses. Whoever eats any leaven, their soul shall be cut off from the congregation (excommunicated; banishment) of Israel, whether they be a stranger or born in the land. They are not to eat any leavened in their dwellings. All the elders of Israel were summoned by Moses and told to select and take a lamb according to the number in their families (enough for them to eat on), and slaughter it as the Passover. As they drained the lamb's blood into a basin, they were to take a cluster of hyssop branches and dip them into the lamb's blood, and strike the hyssop against the lintel above the door and against the two side posts, so that there will be blood upon them. Also, they were to stay inside till morning; no one was to go outside while the death angel passed by.

**12:23-28** Moses is still talking with all the elders of Israel telling them that the Lord will pass through to strike the Egyptians. And because of the blood upon their lintel and door posts, He will see the blood, and pass over the door, and not permit the destroyer to enter into their houses to strike them. The Passover was to be observed as a permanent law for the Israelites and their sons forever. For the day will come when all of them will come into the land the Lord promised, and they are not to look at it as just a departure from one land to enter another land, but to keep the religious service (the celebration of the Passover) which has more meaning. The day will come when the Hebrew children will ask an important question: *"what is the meaning of this service?"* —The Passover. Yes, generations who are not familiar with the family's traditions, would need to know of God's commandment and be reminded of their family's struggle and deliverance. Moses makes it known to the elders of Israel what they are to tell their children: *"This is the sacrifice of the Lord's Passover, that is, He is the one who passed over our houses in Egypt and did not kill any of our people, but He killed the Egyptian's"* (firstborn). At this time the people began to bow their heads and worship God. They will be able to tell their children when they ask what this ceremony is about. And by observing this service, they will begin to testify what had happened. The orders of the Lord were carried out as He commanded Moses and Aaron to the children of Israel.

**12:29-33** It was official, at midnight all over the land of Egypt, the Lord killed the firstborn (the oldest) starting with Pharaoh's firstborn that sat on his throne, to the firstborn of the captive (prisoner) in the dungeon (prison), and all the firstborn of cattle. The Lord's Death Angel came to Pharaoh's firstborn, all his servants' firstborn, and all the Egyptians' firstborn, causing them to rise up in the night, for a mighty cry in Egypt awakened everyone. Every house was affected by death, and they began to witness their firstborn dead by the mighty hand of God. A change of heart had come over Pharaoh which made him call Moses and Aaron by night. They were not to waste any time, just rise up and get out from among the Egyptian people. Now, Pharaoh understands because at first he didn't want them to take any of the flocks and herds anywhere, but now, he's saying take your flocks and your herds and be gone; and also don't forget to bless him. And all the Egyptians joined in to help the Israelites to leave quickly for they expressed — *"We be all dead men; or as good as dead."*

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**12:34-38** They snatched up the unleavened dough and their kneading troughs and wrapped them up in their spare clothes, placing them upon their shoulders. The Israelites followed the instructions of Moses, borrowing of the Egyptians jewels of silver, and jewels of gold, and raiment. The Lord gave the Israelites favor in the sight of the Egyptians, and they were happy to give them these things, to be rid of them. So, 600,000 men of Israel on foot journeyed from Rameses to Succoth. This did not count or adjust for any of the children or women; so there were more of a vast amount of humanity and animals (sheep, goats and cows) leaving Egypt.

**12:39-42** Seeing they had left Egypt in a hurry, they brought unleavened cakes of the dough in which they had baked, for there was no time to prepare any other food for themselves. The period of the children of Israel's stay in Egypt was 430yrs. At the end of 430yrs and to the day, that all the hosts of the Lord went out from the land of Egypt. This was their "**Exodus**" which meant "**going out.**" This night was selected by the Lord to bring His people out from the land of Egypt; so the same night was selected as the date of the annual celebration of God's deliverance of His people.

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**SYNOPSIS:**

**13:1-12** <sup>19</sup>In ancient Israel, as in many other ancient civilizations, the firstborn son held a privileged place in the family. The firstborn son usually had a legal right to his father's inheritance. According to Exodus, the firstborn son was also dedicated to God. God's saving act of delivering the Israelite's firstborn males from death in Egypt causes them to remember the destruction of the first-born male and beast of Egypt (Exodus 13:14–15). God now tells Moses to sanctify all the firstborn unto God. That would include both man and beast. The "*consecration*" or "*setting apart*" of the firstborn male, both human and animal are all of God's! Moses spoke to the people to remember the day they came out of Egypt; out of that bondage because it was the Lord's strong hand that brought them out. They were to observe and keep the feast seven days and no leaven bread was to be eaten; celebrate every year in the month of Abib. This was the basic law of the Passover. The festival prescribed was to be to Israel *"for a sign upon its hand, and for a memorial between their eyes."* Also remember in the time the Lord brings them into the land of the Canaanites, as He had sworn to them and their fathers, and gives it to them. Everything which opened the womb was to be given up to the Lord. Every firstborn animal male, was to be redeemed with a lamb.

**13:13** **And every firstling of an ass thou shalt redeem with a lamb; and if thou wilt not redeem it, then thou shalt break his neck: and all the firstborn of man among thy children shalt thou redeem.** A firstborn donkey may be bought back from the Lord by presenting a lamb or young goat in its place. But if they don't buy it back, they must break its neck. And they also must buy back every firstborn son because God saved their lives. He owned them and had a rightful claim to them. This ritual served three main purposes.

1. It was a reminder to the people of how God had spared their sons from the angel of death and freed them all from slavery.
2. It showed God's high respect for human life by distinguishing his people from the heathen religions which sacrificed human lives to make peace with their gods.
3. It looked forward to the day when Jesus Christ would buy us back by paying the price of sin once and for all.

**13:14** **And it shall be when thy son asketh thee in time to come, saying, What is this? that thou shalt say unto him, By strength of hand the Lord brought us out from Egypt, from the house of bondage:**— Therefore, when their son asks in future time, what is this all about, they are to tell them that it was by the strong hand of the Lord that brought them out from Egypt, from the house of bondage they were in.

**13:15** **And it came to pass, when Pharaoh would hardly let us go, that the Lord slew all the firstborn in the land of Egypt, both the firstborn of man, and the firstborn of beast: therefore I sacrifice to the Lord all that openeth the matrix, being males; but all the firstborn of my children I redeem.** It all came down to when Pharaoh with willful stubbornness did not want to let the Israelites go, that the Lord slew all the firstborn of man and beast in the land of Egypt. So, Israel's redemption was founded on the death of the firstborn of Egypt. The offering of a lamb foreshadowed the offering of the Son of God on the cross for our

<sup>19</sup> <http://glzbc.org/wpzion1/wp-content/uploads/Sunday-School-Lesson-20151220.pdf>  
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redemption. So the fathers would tell their sons, because of what the Lord has done, they immolate; sacrifice every firstborn male of the womb (the conditions of origination) to the Lord. The word "*matrix*" here means belly, womb. From *koilos* ("hollow"); a cavity, i.e. (especially) the abdomen; by implication, the **matrix**; figuratively, the heart — belly, womb. But all the firstborn of their children is bought back by paying five shekels apiece to the priest for them.

<sup>20</sup>As before observed; and this law continues to be observed with the Jews; the manner of which, as related by Leo Modena (i), is as follows, "*Thirty days being expired after the birth of the child, they call a priest to them; that is to say, one that is descended of the stock of Aaron, whom the father of the child pleaseth; and so, many people being gathered together at the time appointed, the father of the child bringeth before the priest, in a bowl or basin, a good quantity of gold and silver, and then they give him the child into his arms; the priest then calling the mother of it before him, saith unto her, mistress, is this your son? She answereth, yes; then, replies he, have you never had any child before, either male or female, or have miscarried anyone? she saith unto him, no; then doth the priest say, this child is mine, as being the firstborn; then turning himself toward the father, he asketh him, whether he will redeem it or not? Who answereth him, saying, see, here is gold and silver, take your own price; then saith the priest unto him, you will redeem it then? The father answereth, I will redeem it; it shall be so then, saith the priest, this child is mine as being the firstborn, as it is written, Numbers 18:16. I therefore take this in exchange, &c. and so he takes the sum of two French crowns, or thereabout, as he thinks good, and then delivers the child to his father and mother, and this day they make a feasting day.*" This custom was used in Christ's time, and was observed with respect to him, Luke 2:27.

**13:16 And it shall be a token upon thine hand, and for frontlets between thine eyes: for by strength of hand the lord brought us forth out of Egypt,—** The celebration will be like a token; a sign on their hand and a symbol on your forehead that the Lord brought them out of Egypt with His mighty hand and great power.

**13:17 And it came to pass, when Pharaoh had let the people go, that God led them not through the way of the land of the Phillistines, although that was near; for God said, Lest peradventure the people repent when they see war, and they return to Egypt:—** Pharaoh did let the Israelites go with Moses, but, God did not lead the Israelites through the land of the Philistines, for its direction was really the shorter route, but God felt the people might become discouraged, for they would encounter armed resistance (war) and might repent and return to Egypt.

**13:18 But God led the people about, through the way of the wilderness of the Red sea: and the children of Israel went up harnessed out of the land of Egypt.** So, God had re-routed the people toward the desert by way of the Red Sea. This is actually the second time the name Red Sea is mentioned in the Bible. The first time the Red Sea is mentioned is in Exodus 10:19. The short, quick route (the land of the Philistines) would be filled with danger and the possibility of war, for the Philistines were a powerful enemy. However, the children of Israel went up bound and armed when they marched out of the land of Egypt.

**13:19 And Moses took the bones of Joseph with him: for he had straitly sworn the children of Israel, saying, God will surely visit you; and ye shall carry up my bones away hence with you.** Joseph was dying but he repeated the true promise "...but God will surely visit you; come for them and bring them out of this land to the land he swore to Abraham, Isaac and Jacob" (Gen.50:24). Then Joseph made his brethren swear "God

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<sup>20</sup> <http://biblehub.com/commentaries/exodus/13-15.htm>  
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will surely visit you, and you shall carry up my bones from here" (Gen.50:25). The oath of deliverance was remembered, and 350yrs, almost four centuries later Moses willfully carried Joseph's bones out of Egypt because God kept his promise, and later Joshua buried them at Shechem (Josh.24:32).

**13:20 And they took their journey from Succoth, and encamped in Etham, in the edge of the wilderness.** Succoth is the place of the first encampment of the Israelites after leaving Rameses in Egypt (12:37). Now, they are encamped in Etham (Num.33:6) which is the edge of the wilderness (desert).

**13:21 And the Lord went before them by day in a pillar of a cloud, to lead them the way; and by night in a pillar of fire, to give them light; to go by day and night:—** God led them by day and by night, so they were never alone. He went before them giving them direction with a pillar of cloud by day. And He went before them to give the light by night with a pillar of fire. This was God appearing in physical form in a cloud or in fire lighting their path, protecting them from their enemies, providing reassurance, controlling their movements, and symbolizing the burning desire that Israel should have for God!

**13:22 He took not away the pillar of the cloud by day, nor the pillar of fire by night, from before the people.** The cloud nor the fire was never out of their sight. It was ever before the people.

## SUMMARY:

Every firstborn of a donkey shall be redeemed with a lamb. If it's not redeemed, its neck is broken. And every firstborn of man among their children shall be redeemed. And there will come a time when the son will ask the father, "*What does this mean?*" "*What is this all about?*" They were to tell their son that it was by the strong hand the Lord brought them out of Egypt, from the house of slavery. So, when Pharaoh stubbornly refused to let us go, the Lord killed all the firstborn in the land of Egypt, both the firstborn of man and the firstborn of animals. Therefore, this is why they sacrifice to the Lord all the males that first open the womb. And then the firstborn is bought back by the father by paying five shekels apiece to the priest for them. The celebration will be like a token; a sign on their hand and a symbol on your forehead that the Lord brought them out of Egypt with His mighty hand and great power. (13:13-16).

Pharaoh did let the Israelites go with Moses, but, God did not lead the Israelites through the land of the Philistines, although it was really the shorter route, but God felt the people might become discouraged when they encounter the armed resistance (war) of the Philistines, and repent and return to Egypt. So, God had re-routed the people toward the desert by way of the Red Sea. However, the children of Israel went up armed when they marched out of the land of Egypt. And Moses took the bones of Joseph with him: for Joseph had made the children of Israel a vow before God, that they would take his bones with them when God leads them out of Egypt, for he was sure God would. They journeyed from Succoth, and encamped in Etham, at the edge of the wilderness (desert). God led them day and night, going before them giving them direction with a pillar of cloud by day, and going before them to give the light by night with a pillar of fire. The cloud nor the fire was never out of their sight. It was ever before the people (13:17-22).

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**14:1 And the Lord spake unto Moses, saying,—** God was always speaking to His spokesperson, Moses.

**14:2 Speak unto the children of Israel, that they turn and encamp before Pihahiroth, between Migdol and the sea, over against Baalzephon: before it shall ye encamp by the sea.** God tells Moses to now speak to the children of Israel and instruct them to turn and encamp before Pihahiroth, between Migdol and the sea, across from Baalzephon, to pitch their tents close to the western shore of the sea.

**14:3 For Pharaoh will say of the children of Israel, They are entangled in the land, the wilderness hath shut them in.** And the Lord tells Moses that Pharaoh will assume that the children of Israel are confused and vulnerable, wandering aimlessly in the land, and the wilderness (desert) has shut them in, meaning trapped between the desert and the sea

**14:4 And I will harden Pharaoh's heart, that he shall follow after them; and I will be honoured upon Pharaoh, and upon all his host; that the Egyptians may know that I am the Lord. And they did so.** The Lord says that He will harden Pharaoh's heart again. God's plan is to make Pharaoh follow after the Israelites, for God will gain honor over Pharaoh and over all his host (armies). When this happens to Pharaoh and the Egyptians will know that He is the Lord! And the Israelites did as Moses instructed them to do, encamp by the sea (14:2).

**14:5 And it was told the king of Egypt that the people fled: and the heart of Pharaoh and of his servants was turned against the people, and they said, Why have we done this, that we have let Israel go from serving us?—** So, Pharaoh, king of Egypt thought the Israelites were coming back after three days, but word got back to him that the people had fled; had kept going. Well, just as the Lord said, Pharaoh's heart was hardened and so were the hearts of Pharaoh's servants (staff) against the Israelites to where they said what made them (the Egyptians) let the Israelite slaves go free from their service. That was not what they really wanted to do, but they didn't know that God had hardened their hearts.

**14:6 And he made ready his chariot, and took his people with him:—** Pharaoh had them to get his chariot ready, and he gathered his army to march after them. This was all part of God's plan.

**14:7 And he took six hundred chosen chariots, and all the chariots of Egypt, and captains over every one of them.** From all the chariots of Egypt, Pharaoh had chosen 600 of his best war chariots, manned with captains over every one of them. These war chariots carried two people: one to drive and one to fight. They were made of a wood or leather cab placed over two wheels and pulled by horses. These were the armored tanks of Bible times. But, even their power was no match for God!

**14:8 And the Lord hardened the heart of Pharaoh king of Egypt, and he pursued after the children of Israel: and the children of Israel went out with an high hand.** With a hardened heart by the Lord, Pharaoh, king of Egypt pursued the children of Israel quite confidently.

**14:9 But the Egyptians pursued after them, all the horses and chariots of Pharaoh, and his horsemen, and his army, and overtook them encamping by the sea, beside Pihahiroth, before Baalzephon.** So, the Egyptians gave chase with all the cavalry and chariots, horsemen and infantry and overtook them as they  
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encamped beside the sea near Pihahiroth, across from Baalzephon.

**14:10 And when Pharaoh drew nigh, the children of Israel lifted up their eyes, and, behold, the Egyptians marched after them; and they were sore afraid: and the children of Israel cried out unto the Lord.** Now, the children of Israel were pinned next to the sea, and a large force of Egyptian cavalry was approaching quickly. Israel fearfully cried out to the Lord.

**14:11 And they said unto Moses, Because there were no graves in Egypt, hast thou taken us away to die in the wilderness? wherefore hast thou dealt thus with us, to carry us forth out of Egypt?—** Their cry to Moses was that since there were no graves in Egypt, he has taken them to the wilderness to die, and why do this to them? This is the first of grumbling and complaining from the Israelites coming out of Egypt. Their lack of faith has always been to blame Moses. They are about to learn some tough lessons.

**14:12 Is not this the word that we did tell thee in Egypt, saying, Let us alone, that we may serve the Egyptians? For it had been better for us to serve the Egyptians, than that we should die in the wilderness.** They began to utter their complaint to Moses that this was what they told him while they were in Egypt, to leave them alone so they could serve the Egyptians. They said it was better to serve the Egyptians and be slaves than to die in the wilderness.

**14:13 And Moses said unto the people, Fear ye not, stand still, and see the salvation of the Lord, which he will shew to you to day: for the Egyptians whom ye have seen to day, ye shall see them again no more for ever.** Moses was unmoved and spoke powerful words to the Israelites, *"Fear ye not, stand still, and see the salvation of the LORD, which He will work for them today."* He told them: *"for the Egyptians whom ye have seen today, ye shall see them again no more forever. The LORD will fight for you, and ye shall hold your peace."* Praise God! We can't stay in the slave mentality, for the chains are broken!

**14:14 The Lord shall fight for you, and ye shall hold your peace.** Moses continued to try to encourage the people by telling them that the LORD shall fight for them and to hold their peace, meaning quit complaining.

**14:15 And the Lord said unto Moses, Wherefore criest thou unto me? speak unto the children of Israel, that they go forward:—** This must have been to no avail because the Lord intervenes and tells Moses that this was not the time to cry out to Him. This was the time to tell them to go forward. Sometimes we know what to do, but won't take action!

**14:16 But lift thou up thy rod, and stretch out thine hand over the sea, and divide it: and the children of Israel shall go on dry ground through the midst of the sea.** Now, God tells Moses to lift up the rod in his hand and stretch out his hand over the sea, and the sea will divide, so that the children of Israel will cross through the midst of the sea on dry ground. We know that the power was not in the rod, but in the Lord Himself!

**14:17 And I, behold, I will harden the hearts of the Egyptians, and they shall follow them: and I will get me honour upon Pharaoh, and upon all his host, upon his chariots, and upon his horsemen.** God continues to tell Moses the same thing he had told him in 14:4. The Lord will harden the hearts of the Egyptians again, which will cause him to follow after the Israelites. God says He will gain honor over Pharaoh and over all his host (armies) who ride upon his chariots, and upon his horsemen.

**14:18 And the Egyptians shall know that I am the Lord, when I have gotten me honour upon Pharaoh, upon his chariots, and upon his horsemen.** And when God has gotten His honor over Pharaoh and over all his host (armies) who ride upon his chariots, and upon his horsemen, Pharaoh and the Egyptians will know

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that He is the Lord!

**14:19 And the angel of God, which went before the camp of Israel, removed and went behind them; and the pillar of the cloud went from before their face, and stood behind them:—** In 13:21 "the Lord went before them by day in a pillar of a cloud, to lead them the way." Therefore, this surely denotes God's presence as "the Angel of God" who is the light in the pillar of the cloud leading them and going before them, but now, He moves and stands behind them. The angel shifted from Guide to Guardian becoming their rear-guard; their defense and protector. Also God is light and fire!

**14:20 And It came between the camp of the Egyptians and the camp of Israel; and It was a cloud and darkness to them, but it gave light by night to these: so that the one came not near the other all the night.** The pillar of the cloud came between the camp of the Israelites and the Egyptians which made a force-field preventing the Egyptians from entering. This was amazing for sure. The Israelites had light so they could see where they were going, but at the same time on the other side of the force field, it was darkness preventing the Egyptians from seeing anything. And all night long neither could come near the other because "the Angel of God" stood between them and their foe.

**14:21 And Moses stretched out his hand over the sea; and the Lord caused the sea to go back by a strong east wind all that night, and made the sea dry land, and the waters were divided.** Moses' confidence was not in vain. He lifted up his staff/rod, and stretched out his hand over the sea. The LORD then blew a strong east wind all night, causing the sea to recede back; pushing it back and making it dry land, and dividing its waters in half.

**14:22 And the children of Israel went into the midst of the sea upon the dry ground: and the waters were a wall unto them on their right hand, and on their left.** After the LORD divided the waters of the sea, the children of Israel walked and pass through the midst of the sea on dry ground, with the water as a wall on both sides.

**14:23 And the Egyptians pursued, and went in after them to the midst of the sea, even all Pharaoh's horses, his chariots, and his horsemen.** Meanwhile, when the Egyptian army saw that the water had receded into a wall on the right and the left, and the ground was dry, they pursued the Israelites with all Pharaoh's horses, and chariots, and brave horsemen.

**14:24 And it came to pass, that in the morning watch the Lord looked unto the host of the Egyptians through the pillar of fire and of the cloud, and troubled the host of the Egyptians,—** Just before dawn, the Lord looked at the host of the Egyptian army through the pillar of fire and the cloud, and caused confusion among them.

**14:25 And took off their chariot wheels, that they drave them heavily: so that the Egyptians said, Let us flee from the face of Israel; for the Lord fighteth for them against the Egyptians.** The confusion began when they had driven so furiously after the Israelites that God caused the chariot wheels to come off. And the Egyptians realized and began to say that they should flee, get away from the face of Israel. Why? – Because the Lord was fighting for them against the Egyptians. This was what the Lord wanted to hear.

**14:26 And the Lord said unto Moses, Stretch out thine hand over the sea, that the waters may come again upon the Egyptians, upon their chariots, and upon their horsemen.** The Lord then commanded Moses to stretch out his hand over the sea again, so that the waters in the sea return to its normal state upon the Egyptians, covering their chariots and their horsemen. The command was given when the Israelites were

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close to the end of crossing or safely across.

**14:27 And Moses stretched forth his hand over the sea, and the sea returned to his strength when the morning appeared; and the Egyptians fled against it; and the Lord overthrew the Egyptians in the midst of the sea.** Moses did as the Lord instructed and he stretched forth his hand over the sea, causing the sea to return to its normal strength. The Israelites had walked across all night (14:21), and now morning has appeared. Could you imagine over 600,000 people staying in order to cross all night? The Egyptians began to run; take flight from it, but they could not get away from the Lord's wrath, for He overthrew them in the midst of the sea.

**14:28 And the waters returned, and covered the chariots, and the horsemen, and all the host of Pharaoh that came into the sea after them; there remained not so much as one of them.** The chariots, and the horsemen, and all the host of Pharaoh were covered by the water that came into the sea. There was not a one that was left.

**14:29 But the children of Israel walked upon dry land in the midst of the sea; and the waters were a wall unto them on their right hand, and on their left.** God's protective power covered all the children of Israel all night as they walked upon the dry land in the midst of the sea, with the waters standing as a wall on the right and left of them.

**14:30 Thus the Lord saved Israel that day out of the hand of the Egyptians; and Israel saw the Egyptians dead upon the sea shore.** Israel was saved by the Lord Himself that day. The Egyptians could not get to the Israelites, for their dead bodies had washed upon the seashore.

**14:31 And Israel saw that great work which the Lord did upon the Egyptians: and the people feared the Lord, and believed the Lord, and his servant Moses.** Seeing the great work of the Lord, Israel feared the Lord and believed and trusted in Him and in Moses His servant. I can imagine that they talked about this for days.

## SUMMARY:

The Lord spoke to Moses again to tell the children of Israel to turn and encamp before Pihahiroth, between Migdol and the sea, across from Baalzephon to pitch their tents close to the western shore of the sea. And the Lord tells Moses that Pharaoh will think that the children of Israel are confounded and bewildered, wandering aimlessly in the land, and the wilderness (desert) has shut them in, meaning trapped between the desert and the sea. God's plan is to harden Pharaoh's heart again to make him follow after the Israelites, for God will gain honor over Pharaoh and over all his host (armies), because when this happens, Pharaoh and the Egyptians will know that He is the Lord God! And the Israelites did as Moses instructed them to do, encamp by the sea (14:2). And it was told to the king of Egypt that the people fled, then the heart of Pharaoh and his servants were turned against the people, to where they wondered, saying what made them (the Egyptians) let the Israelite slaves go free from their service? Pharaoh made them get his chariot ready and he gathered his army to march after them, with 600 of Pharaoh's best war chariots in all of Egypt, manned with captains over every one of them. Their hearts were hardened by the Lord as Pharaoh, king of Egypt pursued the children of Israel quite confidently. So, the Egyptians gave chase with all the cavalry and chariots, horsemen and infantry, and overtook them as they encamped beside the sea near Pihahiroth, across from Baalzephon (**14:1-9**).

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<sup>10</sup>Now Israel was pinned next to the sea, and the Egyptian cavalry was approaching quickly. Israel fearfully cried out to the Lord. <sup>11</sup>The Israelites began to grumble and complain against Moses about their dying in the wilderness. <sup>12</sup>They began to say to Moses that this was what they told him while they were in Egypt, to leave them alone so they could serve the Egyptians. They said it was better to serve them; be slaves than to die in the wilderness. <sup>13</sup>Moses was unmoved and spoke powerful words to the Israelite, "Fear ye not, stand still, and see the salvation of the LORD, which He will work for them today." He told them: "for the Egyptians whom ye have seen today, ye shall see them again no more forever. The LORD will fight for you, and ye shall hold your peace." <sup>14</sup>Moses continued to try to encourage the people by telling them that the LORD shall fight for them and for them to hold their peace, meaning quit complaining. <sup>15</sup>This must have been to no avail because the Lord intervenes and tells Moses that this was not the time to cry out to Him. This was the time to tell them to go forward. <sup>16</sup>God told Moses to lift up the rod in his hand and stretch out his hand over the sea, and the sea will divide, so that the children of Israel will cross through the midst of the sea on dry ground. We know that the power was not in the rod, but in the Lord Himself! <sup>17</sup>God continues to tell Moses the same thing he had told him in 14:4. The Lord will harden the hearts of the Egyptians again, which will cause him to follow after the Israelites, and God will gain honor over Pharaoh and over all his host (armies) who ride upon his chariots, and upon his horsemen. <sup>18</sup>And when God has gotten His honor over Pharaoh and over all his host (armies) who ride upon his chariots, and upon his horsemen, Pharaoh and the Egyptians will know that He is the Lord! (14:10-18).

<sup>19</sup>The angel of God, which went before the camp of Israel, removed and went behind them; and the pillar of the cloud went from before their face, and stood behind them. The angel shifted from Guide to Guardian becoming their rear-guard; their defense and protector. <sup>20</sup>The pillar of the cloud came between the camp of the Israelites and the Egyptians which made a force-field preventing the Egyptians from entering. It was darkness preventing the Egyptians from seeing anything, but the Israelites had light on their side. <sup>21</sup>Moses lifted up his rod, and stretched out his hand over the sea. The LORD then blew a strong east wind all night, causing the sea to recede back; pushing it back and making it dry land, and dividing its waters in half. <sup>22</sup>After the LORD divided the waters of the sea, the children of Israel walked and pass through the midst of the sea on dry ground, with the water as a wall on both sides. <sup>23</sup>When the Egyptian army saw that the water had receded into a wall on the right and the left, and the ground was dry, they pursued the Israelites with all Pharaoh's horses, and chariots, and brave horsemen. <sup>24</sup>Just before dawn, the Lord looked at the host of the Egyptian army through the pillar of fire and the cloud, and caused confusion among them. <sup>25</sup>The confusion began when they had driven so furiously after the Israelites that God caused the chariot wheels to come off. And the Egyptians realized and began to say that they should flee, get away from the face of Israel. Why? – Because the Lord was fighting for them against the Egyptians (14:19-25).

<sup>26</sup>The Lord then commanded Moses to again stretch out his hand over the sea, so that the waters in the sea return to its normal state, upon the Egyptians, covering their chariots and their horsemen. <sup>27</sup>Moses did as the Lord instructed and he stretched forth his hand over the sea, causing the sea to return to its normal strength when morning appeared. The Egyptians began to run; take flight from it, but they could not get away from the Lord's wrath, for He overthrew them in the midst of the sea. <sup>28</sup>The chariots, and the horsemen, and all the host of Pharaoh were covered by the water that came into the sea. There was not a one that was left. <sup>29</sup>However, God's protective power covered all the children of Israel as they walked upon the dry land in the midst of the sea with the waters standing as a wall on the right and left of them. <sup>30</sup>Israel was saved by the Lord Himself that day. The Egyptians could not get to the Israelites, for their dead bodies had washed upon the seashore. <sup>31</sup>Seeing the great work of the Lord, Israel feared the Lord and believed and trusted in Him, and in Moses His servant (14:26-31).

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**15:1** Then sang Moses and the children of Israel this song unto the LORD, and spake, saying, I will sing unto the LORD— Songs, like laughter, lifts the spirit of man to heavenly heights. The words of this song would be sung for many generations. After the triumphant escape and victory had been enjoyed, it was natural to sing a hymn of praise to God in thanksgiving. It is sung unto God not to man. Why? **...for he hath triumphed gloriously;—** God was the one who did it. He was the one who brought them through the Red Sea. **...the horse and his rider hath he thrown into the sea.** The drowning of Pharaoh's army and their horses at the hand of the Lord is the central event, celebrated by song. The floods covered them and they went down like a stone is thrown into the sea; like the earth would swallow one up.

**15:2** The LORD is my strength and song, — When we let God be our strength, He will also be our song. We will sing because of the victory won by the great strength of the Lord. His strength will not let us down. **...and he is become my salvation: he is my God —** God's great work becomes our salvation. It recognizes that we cannot save ourselves. **...and I will prepare him an habitation;—** This habitation, we prepare for God, is the temple of the Holy Spirit, which is the body of the Christian. **...my father's God,—** These words as Moses spoke refers to the God of Abraham, the God of Isaac, and the God of Jacob. **...and I will exalt him.**

**15: 3** The LORD is a man of war: the LORD is his name. This is showing that the Lord will fight for us and one of His names is "*Jehovah-Saboth*", which means Lord of hosts, Lord of armies, a title used 285 times in the Old Testament. Martin Luther wrote in his Reformation hymn "*A Might Fortress Is Our God.*" "*The Lord must march out like a mighty man; like a warrior he will stir up his zeal; with a shout he will raise the battle cry and will triumph over his enemies*" *Is.42:13 NIV.*

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**15:19** For the horse of Pharaoh went in with his chariots and with his horsemen into the sea, and the LORD brought again the waters of the sea upon them; but the children of Israel went on dry land in the midst of the sea. The events that led to this great ode of praise to God are recorded again, in this verse. The enemy's horse, chariot, and horsemen went down into the sea and the waters covered them up. But God allowed His children to walk on dry land even in the midst of the sea that was raging. How awesome was that? You can't help but go to **verses 20- 21** and see that Miriam the Prophetess and all the women were expressing praise by their singing and dancing that repeats from the first verse of the song in this chapter.

**15:22** So Moses brought Israel from the Red sea, and they went out into the wilderness of Shur; and they went three days in the wilderness, and found no water. Often after a great victory of faith, the Lord permits a trial to come to test us.

- When Abraham arrived in the Promised Land, he discovered a famine (Gen.12:10).
- After the glorious occasion of His baptism, our Lord was tempted by Satan in the wilderness (Matt.3:13-4:11).
- Elijah won a great victory on Mount Carmel, but after that faced a trial of faith (1 Kgs.18-19).

Here we see Moses after the Red Sea and now in the wilderness of Shur. "*Shur*" means wall fortification. A single day in the wilderness without water would be tolerable, two days would be difficult, but three days

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would be impossible especially for children and animals. Test time—God was testing His people, not because He didn't know their hearts, but because they didn't know their own hearts are sometimes not in the right place when tested. Our hearts tend to be selfish, instead of responding to God's Will! When we give over our hearts to Almighty God, we are humbly trusting Him!

**15:23 And when they came to Marah, they could not drink of the waters of Marah, for they were bitter: therefore the name of it was called Marah.** Ooooooh bitter water! They were truly disappointed when they came upon this. They named it "*Marah*" which means "*bitter*"; the same as when Naomi said "*call me Mara: for the Almighty has dealt very bitterly with me.*"

**15:24 And the people murmured against Moses, saying, What shall we drink?—** What you think? They just came through water and can't find water to drink. How funny! The people of Israel were experts at murmuring. The attitude that we take toward our difficulties determines which direction life will go, for what life does to us depends on what life finds in us. It wasn't the time to murmur but instead it was the time of just trusting God's leader. They did not yet trust that the Lord's presence was with them and their leader. He had thus far lead, protected and provided for them. Complaining doesn't solve problems it hinders them.

**15:25 And he cried unto the LORD; and the LORD shewed him a tree, which when he had cast into the waters, the waters were made sweet: there he made for them a statute and an ordinance, and there he proved them, —**Moses took the right approach, the way of faith, going to the Lord and crying unto Him. Moses follows God's orders— a tree the Lord will show, is to be cast into the waters without wondering if this will work. The Lord causes the bitter waters to become sweet. He showed Moses what to do. God was not only interested in getting the children of Israel out of Egypt, but He also wanted to get Egypt out of the children of Israel - both physically and spiritually. He made a statute (rule) and an ordinance (regulation) to test their commitment. The statute calls Israel to give heed to all that He has commanded, which further requires implicitly that the people follow Moses as the one through whom they will listen to the voice of the Lord.

**15:26 And said, If thou wilt diligently hearken to the voice of the LORD thy God, and wilt do that which is right in his sight, and wilt give ear to his commandments, and keep all his statutes, I will put none of these diseases upon thee, which I have brought upon the Egyptians: for I am the LORD that healeth thee.** In this statute and ordinance they were to diligently listen to the voice of the Lord their God; do what's right in His sight by giving ear to His commandments; keeping all the Lord's statutes. As a result of their commitment to the Lord, none of the diseases brought upon Egypt, would be placed upon the Israelites. He is the LORD that healeth thee—"*Jehovah Rapha!*"—"the Lord who heals." God promised Israel abundant physical blessings if they would obey Him; but physical afflictions if they disobeyed.

**15:27 And they came to Elim, where were twelve wells of water, and threescore and ten palm trees: and they encamped there by the waters.** Elim was an oasis in the desert where there were 12 wells of water, and 70 palm trees in which the Lord led the Israelites to, to receive the rest needed.

- "**Marah**" was their first encampment after crossing the Red Sea. "**Elim**" would be their second encampment. "**Marah**" meant murmuring; bitter, while "**Elim**" meant refreshment. God's blessings for His people which overrode any past circumstance.
- The number "**12**" signifies perfection of government or rule (Divine and Apostolic government); it signifies the 12 Tribes of Israel in the Old Testament and the 12 Apostles in the New Testament.

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- **"Wells of water"** signifies refreshment in the Old Testament while in the New Testament the water that Jesus offered to the Samaritan woman would be a *"well of water springing up into Everlasting Life"* meaning by accepting Jesus, Jesus is able to give the water of life, the Spirit of God.
- The number **"70"** signified the years of Israelite captivity by Babylon in the Old Testament and in the New Testament the 70 others (men) sent out by Jesus representing His Spirit anointed ministry.
- A **"palm tree"** signifies victory. Wherever palm trees are in the desert, they create shade and water is somewhere nearby where it's able to flourish and grow. *"Deborah, a prophetess...judged Israel under the palm tree of Deborah..."* *"The righteous shall flourish like the palm-tree..."* The palm branches from the palm tree were used to symbolize praise as Jesus entered Jerusalem.

## SUMMARY:

With their enemies drowned in the Red Sea and their freedom secure, the people of Israel burst into song and praise to the Lord. This is called the *"Song of Moses"*; it really is an inspired prophecy - given by God Himself. It tells the story of salvation; of how Israel would behave in the coming centuries and how Jehovah would save His chosen people because of His great love and mercy. It is - and ever will be - the greatest folk song ever written. This <sup>21</sup>song is sung by Moses and the people, which praise God for saving them from

the Egyptians. Another song was sung by Miriam and all of the women, unto the LORD. When you sing do you think about the words you are singing and whether they are exalting men or God? Are they words that bring change to freely connect to true worship, adoration, and glorification of God? Do they clearly advance God? <sup>22</sup>Just after God's special provision of escape and victory, the Israelites were tested. It might have seemed nice to linger at the seaside and praise the Lord but they needed to follow His leading. They marched for three days in the wilderness before finding water, but it was bitter and the people murmured against Moses. Moses had learned to go to God with every problem, so he prayed and asked God what to do. God told him to throw a certain tree into the water and when he did, it became sweet and good to drink. The Lord gave the people a law to live by and then He tested their loyalty. He told them if they obey His commandments He will not bring any of the diseases on them that he brought upon the Egyptians. They came to Elim, where were twelve wells of water, and threescore and ten palm trees: and they encamped there by the waters.

## APPLICATION:

We must accept the bitter with the sweet, knowing that God knows what is best for us. He knows our needs because He planned the way. The emphasis is on trusting God and obeying Him, knowing that the will of God will never lead us where the grace of God can't keep us. When we experience trials, our complaining is evidence of unbelief, but our obedience is evidence of faith.

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<sup>21</sup> <http://sernabibleblog.blogspot.com/2006/10/exodus-15.html>

<sup>22</sup> <http://www.family-times.net/commentary/exodus-1522/>

<http://www.pitwm.net/pitwm-sundayschool.html>



**16:1** And they took their journey from Elim, and all the congregation of the children of Israel came unto the wilderness of Sin, which is between Elim and Sinai, on the fifteenth day of the second month after their departing out of the land of Egypt. The children of Israel have left Egypt with 600,000 men on foot besides the women and children on their journey to the Promised Land. Their first camp was Marah (the water is bitter) then to Elim (refreshment—12 wells of water and 70 palm trees) their second camp. Now, they leave Elim and come into "*The Wilderness of Sin*" which is between Elim and Sinai. The 15th day of the second month was one month after the Israelites had left Egypt. A wilderness by itself is something we don't want to get stuck in for it is a symbol of the world without God or a place prepared of God for His own. "*The Wilderness of Sin*" was a vast and hostile environment of sand and stone. Its barren surroundings provided the perfect place for God to test and shape the character of His people. They've come from refreshing to dryness.

**16:2** And the whole congregation of the children of Israel murmured against Moses and Aaron in the wilderness:— It wasn't just a group, but it says the whole congregation of the children of Israel had murmured and complained against Moses and Aaron in the wilderness. They had water problems in Marah. And now they have another problem. This is going to be a process for them because they have been used to complaining. They have been used to murmuring about being in Egypt so long. So, it's just second nature for them to blame someone else, but they don't know that they are blaming God, for He has been the One who has led them through miraculous feats in this journey, not Moses and Aaron. So, God has to deliver them from old habits.

**16:3** And the children of Israel said unto them, Would to God we had died by the hand of the Lord in the land of Egypt, when we sat by the flesh pots, and when we did eat bread to the full; for ye have brought us forth into this wilderness, to kill this whole assembly with hunger. The children of Israel would have rather died in the land of Egypt at the hand of God, rather than be delivered to die of hunger out in the wilderness. They think Moses and Aaron has brought the whole assembly out to the desert to kill them by starving them. At least they were able to sit by the "*flesh pots*" (*cooking pot for preparing a meal*) in Egypt and eat bread till they were full (but at what price?). Didn't they know that Moses and Aaron were going through the same thing when their food ran out? They didn't blame the people or God. But God knew they would murmur again.

**16:4** Then said the Lord unto Moses, Behold, I will rain bread from heaven for you; and the people shall go out and gather a certain rate every day, that I may prove them, whether they will walk in my law, or no. The Lord readily tells Moses that He has the solution! He will rain bread from heaven for Moses. Then the people can go out and gather a certain amount every day. Well, this is test time! God says that He's about to prove them—test them to see how they will act—whether they will walk in God's law or not—if they will follow directions. Well, obedience is the key! A certain portion or quota of the "*bread from heaven*" was to be gathered every day; meaning partake every day, come every day, not hoard every day. They have to believe that the bread they gather daily is sufficient for that day.

**16:5** And it shall come to pass, that on the sixth day they shall prepare that which they bring in; and it shall be twice as much as they gather daily. God is still speaking to Moses. It is only on the 6<sup>th</sup> day that they were to bring in twice as much as they gathered daily (to honor the Sabbath).

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**16:6** And Moses and Aaron said unto all the children of Israel, At even, then ye shall know that the Lord hath brought you out from the land of Egypt:—Now, Moses and Aaron calls a meeting to tell the children of Israel what God has said: At evening time they will know that it was the Lord that has brought them out of land of Egypt. The experience of them seeing what will happen will cause them to know—This is the Lord's doing!

**16:7** And in the morning, then ye shall see the glory of the Lord; for that he heareth your murmurings against the Lord: and what are we, that ye murmur against us?— And when morning comes, they will see the glory of the Lord. He tells them that the Lord heard their murmurings against Him. So, Moses and Aaron were not the ones to murmur against. They ask the question, "*What are we?*" It's saying we are nothing, for it is the Lord who's leading! Or your murmuring against us if futile; useless!

**16:8** And Moses said, This shall be, when the Lord shall give you in the evening flesh to eat, and in the morning bread to the full; for that the Lord heareth your murmurings which ye murmur against him: and what are we? your murmurings are not against us, but against the Lord. Moses tells the people that this is what they are to acknowledge! "*What the Lord give you in the evening (flesh to eat), and what He gives you in the morning (bread), you will be full!*" They are getting a full course meal because the Lord has heard their murmuring against Him. Moses lets them know again that they (Moses and Aaron) are not the ones they were murmuring against, but it's against the Lord!

**16:9** And Moses spake unto Aaron, Say unto all the congregation of the children of Israel, Come near before the Lord: for he hath heard your murmurings. Now, Moses tells Aaron what to say to the congregation. Wow, this message is coming through triple times: "*Come children of Israel near before the Lord, for he has heard your murmurings.*"

**16:10** And it came to pass, as Aaron spake unto the whole congregation of the children of Israel, that they looked toward the wilderness, and, behold, the glory of the Lord appeared in the cloud. So, when Aaron does speak the words Moses told him to speak to the whole congregation of Israel, they turned their faces toward the wilderness, and there the glory of the Lord appeared in the cloud.

**16:11** And the Lord spake unto Moses, saying,— I don't think they were prepared for this, for the Lord began to speak to Moses... I don't know if it was audible to the people or in Moses where he could only hear.

**16:12** I have heard the murmurings of the children of Israel: speak unto them, saying, At even ye shall eat flesh, and in the morning ye shall be filled with bread; and ye shall know that I am the Lord your God. God is letting Moses know that He heard the murmurings of the children of Israel, and now Moses is to speak to them: Then they will know; will learn; will acknowledge that He is (I am) the Lord their God! There is no one else who at evening time shall cause them to eat the flesh, and in the morning will cause them to be filled with bread. Why does God have to keep telling us the same things that we are supposed to know? Because He knows us better than we know ourselves. We will go back to old mentality if we choose not to change.

**16:13** And it came to pass, that at even the quails came up, and covered the camp: and in the morning the dew lay round about the host. God does not lie, it came just as the Lord pronounced to Moses: in the evening, the quails came and covered the camp; in the morning the outpouring of the dew lay round about the camp.

**16:14** And when the dew that lay was gone up, behold, upon the face of the wilderness there lay a small round thing, as small as the hoar frost on the ground. So, when the fallen dew evaporated from

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the face; surface of the wilderness, there was a small round thing (a thin flake) laying, as small as the "hoar frost" on the ground. "Hoar frost" is the white frost that forms on grass or leaves in the morning when the dew freezes.

**16:15** And when the children of Israel saw it, they said one to another, **It is manna: for they wist not what it was. And Moses said unto them, This is the bread which the Lord hath given you to eat.** Well, the children of Israel saw it. They declared it to be "*manna*" meaning "*what is it*", for they didn't know what it was. And Moses said it was the bread the Lord had given them to eat.

## SYNOPSIS:

**16:23-36** **23**But, Moses said whatever the Lord has commanded for *Tomorrow is a solemn rest, a Holy Sabbath* unto Jehovah whereby they must refrain from doing daily tasks. So, they were to bake and boil as much as they needed for the day and what they saved, they will see that what's left over will remain for the next morning. **24**They did what Moses said and laid it up till the morning, and it did not stink, neither were there any worms in it. **25**Moses told them to "*Eat that to day; for to day is a sabbath unto the Lord: to day ye shall not find it in the field.*" **26**Six days gather it; but on the seventh day, it's the Sabbath, in it (field) there shall be none. **27**Would you believe it, there went out some of the people on the seventh day going out to gather, and found none. **28**The Lord said unto Moses, "*How long will they refuse to keep my commandments and my laws?*" <sup>23</sup>**29**They did not seem to know that He is the LORD. The Sabbath was a gift from Him to them. It was for their benefit. Jesus said, '*God made the Sabbath for people. He did not make people for the Sabbath*' (Mk. 2:27). "*On the sixth day the bread of two days; abide ye every man in his place, let no man go out of his place on the seventh day*"(NIV). **30**So the people rested on the seventh day. **31**And the house of Israel called the name thereof Manna: and it was like coriander seed, white; and the taste of it was like wafers made with honey. **32**And Moses tells the people: This is the thing which the Lord commanded, "*Keep an omer (about two litres or 3.5 pints) of manna for all the people to see in the future. Then people can see the bread that I gave to you. In that way you had food to eat in the desert. I gave it to you when I brought you away from Egypt.*" **33**"*And Moses said unto Aaron, Take a pot, and put an omer full of manna therein, and lay it up before the Lord, to be kept for your generations.*" **34**"*As the Lord commanded Moses, Aaron laid it up before the Testimony, to be kept.*" **35**"*And the children of Israel did eat manna forty years, until they came to an inhabited land; ate manna until they came to the borders of the land of Canaan.*" **36**"*Now an omer is the tenth part of an ephah.*"

## SUMMARY:

**1**Now, they leave Elim and come into "The Wilderness of Sin" which is between Elim and Sinai. The 15th day of the second month was one month after the Israelites had left Egypt. **2**The whole congregation of the children of Israel murmurs and complains against Moses and Aaron in the wilderness. **3**They would have rather died in the land of Egypt at the hand of God, rather than be delivered to die of hunger out in the wilderness. They think Moses and Aaron has brought the whole assembly out to the desert to kill them by starving them. At least the food prepared in Egypt made them full. **4**The Lord readily tells Moses that He has the solution! He will rain bread from heaven for Moses. Then the people can go out and gather a certain amount every day

<sup>23</sup> <https://www.easyenglish.bible/bible-commentary/exodus-14-18-im-lbw.htm>  
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that God may prove them, whether they will walk in my law, or no. **5**God is still speaking to Moses. It is only on the 6<sup>th</sup> day that they were to bring in twice as much as they gathered daily (to honor the Sabbath). **6**Now, Moses and Aaron calls a meeting to tell the children of Israel what God has said: At evening time they will know that it was the Lord that has brought them out of land of Egypt. **7**And when morning comes, they will see the glory of the Lord. He tells them that the Lord heard their murmurings against Him, for it is the Lord who's leading but you're murmuring against us! **8**Moses tells the people that this is what's going to happen: in the evening flesh to eat, and in the morning bread to the full. We are not the ones to murmur against, but it's against the Lord! **9**Now, Moses tells Aaron what to say to the congregation: *"Come children of Israel near before the Lord, for he has heard your murmurings."* **10**Aaron does speaks to the whole congregation of Israel, they turned their faces toward the wilderness, and there the glory of the Lord appeared in the cloud. **11***"And the Lord speaks to Moses, saying* **12** *I have heard the murmurings of the children of Israel: speak unto them, saying, in the evening you will eat flesh, and in the morning you will be filled with bread; and you will know that I am the Lord your God."* **13**God does not lie, it came just as He pronounced! **14**So, when the fallen dew evaporated from the face; surface of the wilderness, there was a small round thing (a thin flake) lying, as small as the "hoar frost" on the ground. **15**And the children of Israel saw it and declared it to be *"manna"* meaning *"what is it"*, for they didn't know what it was. And Moses said it was the bread the Lord had given them to eat (**16:1-15**).

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**17:1** And all the congregation of the children of Israel journeyed from the wilderness of Sin, after their journeys, according to the commandment of the Lord, and pitched in Rephidim: and there was no water for the people to drink. The Lord commands, all the children of Israel to leave the Wilderness of Sin and they journey to Rephidim and pitched their tents. "*Rephidim*" means rests or i.e. resting places. However, no water is found there.

**17:2** Wherefore the people did chide with Moses, and said, Give us water that we may drink. And Moses said unto them, Why chide ye with me? wherefore do ye tempt the Lord?— And the people quarreled and complained with Moses saying "*Give us water that we may drink.*" Moses asks "*why quarrel with me, and why do you test the Lord and try His patience?*"

**17:3** And the people thirsted there for water; and the people murmured against Moses, and said, Wherefore is this that thou hast brought us up out of Egypt, to kill us and our children and our cattle with thirst?— So, we are back to water. Didn't they understand the last time? They murmured against Moses because they were thirsty, asking why bring them out of Egypt to kill their children and cattle with thirst.

**17:4** And Moses cried unto the Lord, saying, What shall I do unto this people? they be almost ready to stone me. Moses knew only one thing to do and that was to cry unto the Lord for "*this*" people. He didn't even call them God's people, for he thought they were about to stone him. They seemed out of control.

**17:5** And the Lord said unto Moses, Go on before the people, and take with thee of the elders of Israel; and thy rod, wherewith thou smotest the river, take in thine hand, and go. God instructs Moses to go ahead of the people and positions him like the leader he should be, and take the elders of Israel, along with his rod; the same rod he had struck the (Nile) river with. Take it in his hand and go lead the people.

**17:6** Behold, I will stand before thee there upon the rock in Horeb; and thou shalt smite the rock, and there shall come water out of it, that the people may drink. And Moses did so in the sight of the elders of Israel. Since there is no water in Rephidim, God tells Moses that he will meet him in Horeb. Horeb was not a long way from Rephidim. The Lord said that He will stand before him and upon the rock in Horeb. There he is told to strike the rock and water shall come out of it so the people can drink. The "*Rock*" is a symbol or type of Jesus Christ that when He is smitten or struck, out of Him comes living water. 1Corinthians 10:4 says "*And all drank the same spiritual drink. For they drank from the spiritual Rock that followed them, and the Rock was Christ.*" Moses did as the Lord commanded in the sight of the elders.

**17:7** And he called the name of the place Massah, and Meribah, because of the chiding of the children of Israel, and because they tempted the Lord, saying, Is the Lord among us, or not?— The name of the place was call "*Massah*" (*testing*) and "*Meribah*" (*quarreling*), because of the quarreling of the children of Israel, and because of their testing of the Lord, saying, "*Is the Lord among us, or not?*" They want to know if God is with them. God is the one taking them from place to place for He leads them by "*the pillar of cloud by day*" and "*the pillar of fire by night.*" So, wherever the cloud stops, this is where God has taken them.

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**17:8 Then came Amalek, and fought with Israel in Rephidim.** The Amalekites are descendants of Esau. So, Amalek was the grandson of Esau. So they have come and are fighting against Israel in Rephidim. It's like—trial- then miraculous intervention- then trial- and then miraculous intervention continuously.

**17:9 And Moses said unto Joshua, Choose us out men, and go out, fight with Amalek: to morrow I will stand on the top of the hill with the rod of God in mine hand.** Moses, Israel's leader tells the commander of the Israelite army, Joshua the game plan. He tells him to choose some men and go fight with Amalek. Tomorrow Moses will stand at the top of the hill with the rod of God (the power of God) in his hand.

**17:10 So Joshua did as Moses had said to him, and fought with Amalek: and Moses, Aaron, and Hur went up to the top of the hill.** So, the next day Joshua did as Moses said, and fought against Amalek. In the meantime Moses, the leader, and Aaron the priest and Hur, a member of the Tribe of Judah went up to the top of the hill.

**17:11 And it came to pass, when Moses held up his hand, that Israel prevailed: and when he let down his hand, Amalek prevailed.** Moses begins to hold up his hand (with the rod), and Israel prevailed. Whenever we lift up our hands to God, it means surrendering to God. If we do anything apart from God, its flesh, but when God is apart of the plan, there's victory. These men chosen to fight were not warriors. They had just left Egypt. That's why God took them the long way around. Therefore, this victory had to come from God. Therefore, Moses totally surrendered to the plan of God. He was dependent upon the power of God. He had just seen what happened when hitting the rock. However, this was a long battle and he began to get weary to where his hand went down, and Amalek prevailed.

**17:12 But Moses hands were heavy; and they took a stone, and put it under him, and he sat thereon; and Aaron and Hur stayed up his hands, the one on the one side, and the other on the other side; and his hands were steady until the going down of the sun.** Since Moses' hands felt heavy, and he got weary, Aaron and Hur took a stone and put it under him, and he sat on it. It's so good to have responsible, faithful, anointed, fruit-bearing people come along side to lift you up and encourage you. That's what Aaron and Hur did for Moses. They lifted up his hands; kept them steady—one on one side and the other on the other side. How perfect is that? This battle was all day long, till the going down of the sun! Moses, Aaron, and Hur fought in the Spirit.

**17:13 And Joshua discomfited Amalek and his people with the edge of the sword.** And Joshua fought in the physical!!! Yes, Joshua weakened and defeated Amalek and his people with the sharpness of the sword. There was no way Amalek could have won.

**17:14 And the Lord said unto Moses, Write this for a memorial in a book, and rehearse it in the ears of Joshua: for I will utterly put out the remembrance of Amalek from under heaven.** This was their first battle after coming out of Egypt, and this was something to remember, for God gave them this victory. God told Moses to write it down as a remembrance; a memorial in a book and rehearse it; recite it; read it aloud in the ears of Joshua, for God will utterly blot out the remembrance of Amalek from under heaven; from the very memory of men; the very name from this earth! WOW!

**17:15 And Moses built an altar, and called the name of it Jehovahnissi:—** Moses built an altar, calling the name "*Jehovah Nissi*" which means "*The LORD my Banner!*" For Moses knew who was responsible for the victory!

**17:16 For he said, Because the Lord hath sworn that the Lord will have war with Amalek from**

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**generation to generation.** And the Lord swore that He will be at war with Amalek from generation to generation.

## SUMMARY:

**1**The Lord commands all the children of Israel to leave the Wilderness of Sin and journey to and pitch their tents in Rephidim. "*Rephidim*" means rests or i.e. resting places. However, no water is found there. **2**The people began to quarrel and complain with Moses saying "*Give us water that we may drink.*" Moses asks "*why quarrel with me, and why do you test the Lord and His patience?*" **3**They murmured against Moses because they were thirsty, asking "*why bring us out of Egypt to kill our children and cattle with thirst.*" **4**Moses knew only one thing to do and that was to cry out unto the Lord for "this" people. He didn't even call them God's people, for he thought they were about to stone him. **5**God instructs Moses to go ahead of the people and position himself like the leader he is, and take the elders of Israel, along with his rod; the same rod he had struck the (Nile) river with. Take it in his hand and go lead the people. **6**Since there was no water in Rephidim, God tells Moses that he will meet him in Horeb. Horeb was not a long ways from Rephidim, and there the Lord would stand before him and upon the rock in Horeb. There he is to strike the rock, and water will come out of it so the people can drink. Moses did as the Lord commanded in the sight of the elders. **7**The name of the place was called "*Massah*" (*testing*) and "*Meribah*" (*quarreling*), because of the quarreling of the children of Israel, and because of their testing of the Lord, saying, "*Is the Lord among us, or not?*" (**17:1-7**).

**8**Amalek, the grandson of Esau came to fight against Israel in Rephidim. **9**Moses tells Joshua to choose some men, and go out and fight Amalek and on tomorrow Moses will stand on the top of the hill with the rod of God in his hand. **10**Joshua did as Moses said, and fought against Amalek, while Moses, Aaron, and Hur, went up to the top of the hill. **11**And when Moses held up his hand, Israel prevailed: and when he let down his hand, Amalek prevailed. **12**Since Moses' hands felt heavy and he got weary, Aaron and Hur took a stone, and put it under him, and he sat on it. They lifted up his hands; kept them steady—one on one side and the other on the other side. This battle was all day long, till the going down of the sun! Moses, Aaron, and Hur fought in the Spirit. **13**And Joshua fought in the physical!!! Yes, Joshua weakened and defeated Amalek and his people with the sharpness of the sword. **14**The Lord told Moses to write this for a memorial in a book, and rehearse it in the ears of Joshua, for God will utterly put out the remembrance of Amalek from under heaven. **15**Moses built an altar, calling the name "*Jehovah Nissi*" which means "*The LORD my Banner!*" **16**And the Lord swore that He will be at war with Amalek from generation to generation (**17:8-16**).

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**SYNOPSIS:**

**Exodus 18:1-12** **1**When Jethro, the priest of Midian, Moses' father in law, heard of all the wonderful things God had done for Moses, and for Israel His people, and that God had brought Israel out of Egypt, **2**Jethro, took Zipporah, Moses' wife, back to him, **3**including her two sons named "*Gershom*"— *for he said, I have been an alien in a strange land*, **4**and the other named "*Eliezer*"— *for the God of my father, said he, was mine help, and delivered me from the sword of Pharaoh*. **5**Jethro came with the sons and his wife of Moses into the wilderness, where he encamped at the Mount of God (*Horeh or Sinai*), **6**and he said unto Moses, *I thy father in law Jethro am come unto thee, and thy wife, and her two sons with her*. **7**And Moses went out to meet his father in law, and did obeisance (*bowed in respect*), and kissed him; and they asked each other of their welfare; and they went into the tent. **8**Moses told his father in law all that the Lord had done unto Pharaoh and to the Egyptians for Israel's sake, and all the travail that had come upon them by the way, and how the Lord delivered them. **9**Jethro rejoiced for all the goodness which the Lord had done for Israel, whom He had delivered out of the hand of the Egyptians. **10**And he said, *Blessed be the Lord, who hath delivered you out of the hand of the Egyptians, and out of the hand of Pharaoh, who hath delivered the people from under the hand of the Egyptians.* **11**Now I know that the Lord is greater than all gods: for in the thing wherein they dealt proudly he was above them. **12**And Jethro, Moses' father in law, took a burnt offering and sacrifices for God: and Aaron came, and all the elders of Israel, to eat bread with Moses' father in law before God. We find that Jethro whose name was Reuel at first is changed in Exodus 3. They seem to have gotten along well.

**18:13** **And it came to pass on the morrow, that Moses sat to judge the people: and the people stood by Moses from the morning unto the evening.** Moses was the Israelite leader; God's spokesman, and also judge between right and wrong. This went on from morning to the evening. It was like a nine to five job plus overtime; really time consuming. The people were literally lined up to give their complaints and he would hear their arguments till he didn't have time to do anything else.

**18:14** **And when Moses' father in law saw all that he did to the people, he said, What is this thing that thou doest to the people? why sittest thou thyself alone, and all the people stand by thee from morning unto even?**—Now, Moses' father in law was a Mediate priest who had acknowledged that "*the LORD is greater than all gods*" (verse 11) and he sees what's going on with Moses and the people. So, he asks "*Why are you trying to do all this alone with people standing here all day long to get your help?*"

**18:15** **And Moses said unto his father in law, Because the people come unto me to enquire of God:**—Moses tells his father in law that the people came to him with their disputes to ask for God's decisions.

**18:16** **When they have a matter, they come unto me; and I judge between one and another, and I do make them know the statutes of God, and his laws.** Moses says "*When they have a matter they come to*



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*me. I am their judge deciding who is right and who is wrong and instructing them in the ways of God."* Moses judges between one another to teach the people God's statutes and His laws.

**18:17** **And Moses' father in law said unto him, The thing that thou doest is not good.** Now, Moses' father in law proceeds to give some sound advice, for he tells him that what he's doing is not good.

**18:18** **Thou wilt surely wear away, both thou, and this people that is with thee: for this thing is too heavy for thee; thou art not able to perform it thyself alone.** It might benefit the people for now, but it won't benefit either of them in the long run. He's going to get weary. Moses should have remembered the battle they just came out of when he had to hold up his hands against Amalek, but got weary and needed help. Jethro tells that this thing was too heavy for him and he shouldn't do it alone. He's gonna need help!

**18:19** **Hearken now unto my voice, I will give thee counsel, and God shall be with thee: Be thou for the people to God-ward, that thou mayest bring the causes unto God:**— Jethro says *"listen to my voice for I'm here to give counsel and God will be with you."* Now, that sounds very reassuring. He continues: *"It's for you to be the people's representative before God; become a teacher before God and bring their disputes; laying their cases before God."* Everything was God-ward; putting God first in the circumstance— God shall be with thee; be for the people and give the cause to God. God will be his strength because he goes to God first.

**18:20** **And thou shalt teach them ordinances and laws, and shalt shew them the way wherein they must walk, and the work that they must do.** Jethro tells Moses that he will become a teacher. He will begin to teach them God's decrees and instructions, and show them the way they are to live and how they are to behave.

**18:21** **Moreover thou shalt provide out of all the people able men, such as fear God, men of truth, hating covetousness; and place such over them, to be rulers of thousands, and rulers of hundreds, rulers of fifties, and rulers of tens:**— Jethro's suggests that Moses look out from among all the people, and find men of ability (capable); men that fear God (godly); men of truth (honest); men hating covetousness (hate the sin of wanting) and place and delegate them as rulers (to judge) of thousands, and rulers of hundreds, rulers of fifties, and rulers of tens. There would have to be a lot more rulers recruited for 600,000 plus people. In other words, there would have to be sub-judges under the head rulers who would report to Moses, who always reported to God: TLB—*one judge for each 1000 people; he in turn will have ten judges under him, each in charge of a hundred; and under each of them will be two judges, each responsible for the affairs of fifty people; and each of these will have five judges beneath him, each counseling ten persons.* Just for 600,000 people he would need 600 rulers per 1000 people. And that's not counting the judges under them.

**18:22** **And let them judge the people at all seasons: and it shall be, that every great matter they shall bring unto thee, but every small matter they shall judge: so shall it be easier for thyself, and they shall bear the burden with thee.** Jethro tells Moses to *"let these men be responsible to serve the people with justice at all times. Anything that is too hard or complicated can be brought to Moses. But the smaller matters they can take care of themselves. That way it will be easier for Moses because it will be shared and not done alone."*

**18:23** **If thou shalt do this thing, and God command thee so, then thou shalt be able to endure, and all this people shall also go to their place in peace.** Jethro continues to say that if Moses is able to do this; carry this out and God gives approval; agrees, then he will be able to endure the pressures, and all the people will go in peace and harmony in the camp; having their cases settled.

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**18:24** So Moses hearkened to the voice of his father in law, and did all that he had said. Moses listened and heard what Jethro, his father in law had to say, and we assume he went before God with this, and then carried out all the advice Jethro had suggested to him.

**18:25** And Moses chose able men out of all Israel, and made them heads over the people, rulers of thousands, rulers of hundreds, rulers of fifties, and rulers of tens. First, Moses chose capable men out of Israel, making them heads over the people; rulers of thousands, rulers of hundreds, rulers of fifties, and rulers of tens.

**18:26** And they judged the people at all seasons: the hard causes they brought unto Moses, but every small matter they judged themselves. They were constantly available to administer justice. They brought the hard cases to Moses, but judged the smaller matters themselves.

**18:27** And Moses let his father in law depart; and he went his way into his own land. The help was much needed and now it was time for Moses' father in law to depart. He left and went back to his own land of Midian.

## SUMMARY:

**13**Moses sat to judge the people while the people stood were in line from the morning unto the evening to see Moses. **14** Moses' father in law notices him with the people and asked what he was doing and why was he doing it by himself and the people are left standing so long. **15** Moses told his father in law that it was because the people came to him to seek God. **16** When they had a matter, they come and he would judge between one another, and let them know the statutes of God, and his laws. **17**Moses' father in law lets him know that what he's doing is not good. **18**He's going to get weary. This thing was too heavy for him and he shouldn't do it alone. **19**Jethro then says to listen to his voice, for he needs counsel, and God will be with him. And then he could lay their cases before God. **20**Jethro suggests that Moses teach them the ordinances and laws, and show them the way they must walk, and the work they must do. **21**Provide by looking out from among all the people, men of ability (capable); men that fear God (godly); men of truth (honest); men hating covetousness (hate the sin of wanting) and place them as rulers (to judge) of thousands, and rulers of hundreds, rulers of fifties, and rulers of tens. **22**In so doing let these men be responsible to serve the people with justice at all times. Anything that is too hard or complicated can be brought to him. But the smaller matters they can take care of themselves. That way it will be easier for Moses because it will be shared and not done alone. **23**Jethro continues to say that if Moses is able to do this; carry this out and God gives approval of it, then all the people will go in peace and harmony in the camp; having their cases settled. **24**Moses listened and heard what Jethro had to say, and carried out all the advice he had suggested to him. **25**Moses chose capable men out of Israel, making them heads over the people; rulers of thousands, rulers of hundreds, rulers of fifties, and rulers of tens. **26**They were constantly available to administer justice. They brought the hard cases to Moses, but judged the smaller matters themselves. **27**The help was much needed and now it was time for Moses' father in law to depart. He left and went back to his own land of Midian (18:13-27).

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**19:1** In the third month, when the children of Israel were gone forth out of the land of Egypt, the same day came they into the wilderness of Sinai. It has taken the children of Israel three months to get to the Wilderness of Sinai, led by Moses. This is a familiar place for Moses, for he had had his "*Burning Bush*" experience on the back side of the desert. But they finally arrived the third month and the first day of that month they have come to the wilderness of Sinai where God can now declare His great plan for the nation of Israel. The process of bringing the nation into the Promised Land can begin.

**19:2** For they were departed from Rephidim, and were come to the desert of Sinai, and had pitched in the wilderness; and there Israel camped before the mount. The stopping place the Israelites departed from was Rephidim. Rephidim is between the Wilderness of Sin and the Wilderness of Sinai. The Israelites coming from Rephidim pitched camp in the desert of Sinai. They are camped before the Mount of God.

**19:3** And Moses went up unto God, and the Lord called unto him out of the mountain, saying, Thus shalt thou say to the house of Jacob, and tell the children of Israel;— Moses goes up the mountain to God, and the Lord is speaking to him from out of the mountain... "*tell the children of Israel...*"

**19:4** Ye have seen what I did unto the Egyptians, and how I bare you on eagles' wings, and brought you unto myself. God wants Moses to recall or bring to the people's remembrance of what He has done, specifically saying "*You have seen*", meaning this is not anything made up. "You have seen" how I bore you on eagles' wings, and brought you to Myself." This meant that nobody else did this! We all have had been reminded from time to time of something about God's goodness. "*Bare*" and "*Brought*" in this instance mean to carry.

<sup>24</sup>God had protected the Israelites and he had guided them. He acted like the large, powerful bird called an eagle. Eagles live in high places and they protect their young birds. Deuteronomy 32:11 describes how an eagle teaches her young birds to fly. She causes them to fall out of the nest. If they do not fly, she catches them on her wings. And she carries them, so that they do not have any injury.

<sup>25</sup>Like the young eagle, the Israelites were in their nest while in Egypt. Though they suffered hardships, disappointments, despair and oppression, they were never out of the watchful, careful eye of God. Swiftly and safely God removed them from their place of hardship and limitation, distinguishing them from all other nations, having chosen them to be a special people to Himself.

He is also speaking to us now, saying, "*I bore you on eagle's wings.*" Every difficult situation is designed by God to teach us to soar, to excel. However, God didn't deliver Israel so they could "*do their own thing*," nor us, but it was so we all could be God's people at our best in Him. It all comes from and by God that he is able to carry us to the [lace of Himself. He leads and He guides!

**19:5** Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine:— There is a Covenant of condition,

<sup>24</sup> <https://www.easyenglish.bible/bible-commentary/exodus-19->

<sup>3</sup> <http://crossheart.org/hearttoheart.html>

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and it's stringent and is dependent upon what we do. Moses is hearing all this from the very voice and breathe of God. As God brings them unto Himself, He says: "therefore, **if** you will indeed (certainly) obey My voice and keep My covenant, **then** you shall be a peculiar treasure (My prized possession) among **all** the people, for **all** the earth is Mine." Nothing belongs to us except it comes from Him! Three things God does for Israel (vv.5-6).

1. A peculiar treasure—a precious possession to be esteemed highly and carefully guarded from all that might injure it. The stipulation is obeying God's voice and keeping His covenant!

**19:6** And ye shall be unto me a kingdom of priests, and an holy nation. These are the words which thou shalt speak unto the children of Israel. And these were the encouraging words that Moses was to speak to the children of Israel.

2. A kingdom of priests—Priests are like ambassadors, mediating between the one they represent (God) and the ones to whom they are representing (man).
3. An holy nation— separated and set-apart for God

**19:7** And Moses came and called for the elders of the people, and laid before their faces all these words which the Lord commanded him. ...Moses called the elders of the people...set before them all these words which the Lord commanded him.

**19:8** And all the people answered together, and said, All that the Lord hath spoken we will do. And Moses returned the words of the people unto the Lord. ...And all the people answered together and said, All that the Lord had spoken we will do! And Moses brought back the words of the people to the Lord (NAS).

Moses called the elders of the people; told them all the words that the Lord had commanded him to tell; and all the people answered and said that they would obey, and they meant it. The problem was that they forgot the weakness of their flesh. God gave them three titles: "My own possession", "a kingdom of priests" and "a holy nation", all on the contingency of, if they obeyed. As the priestly order in times past, was set apart from the common mass, so were the Israelites. They were to sustain the same near relation to God.

**19:9** And the Lord said unto Moses, Lo, I come unto thee in a thick cloud, that the people may hear when I speak with thee, and believe thee for ever. And Moses told the words of the people unto the Lord. God was specific with His instructions to Moses for the people. Moses was the only one God talked to and through. And Moses would in turn tell the people all the instructions in which God had spoken. Moses was the leader, the one God put in charge to deliver His people. God was about to come down to them in a thick cloud and when He spoke to Moses, the people would be able to hear Him and believe in Moses forever.

**19:10** And the Lord said unto Moses, Go unto the people, and sanctify them to day and to morrow, and let them wash their clothes,— Before they could come into God's presence, preparation had to take place, and boundaries set. They were to consecrate; sanctify themselves; and wash their garments for two days.

**19:11** And be ready against the third day: for the third day the Lord will come down in the sight of all the people upon mount Sinai. On the third day they were to be ready to meet God. They were to be totally and completely clean inside and out. There was an inward preparation for meeting with God where it would be mirrored in the outward actions of maintaining bodily cleanliness.

**19:12** And thou shalt set bounds unto the people round about, saying, Take heed to yourselves, that <http://www.pitwm.net/pitwm-sundayschool.html>

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**ye go not up into the mount, or touch the border of it: whosoever toucheth the mount shall be surely put to death:**— God was about to come down to meet them, however, boundaries had to be set, and they were to take heed to the instructions: don't go up the mountain nor touch it whatsoever, for it would be death!

**19:13 There shall not an hand touch it, but he shall surely be stoned, or shot through; whether it be beast or man, it shall not live: when the trumpet soundeth long, they shall come up to the mount.** They could not touch the mountain, for they would surely be stoned or shot; whether beast or man shall not live. When the ram's horn sounds a long blast, they shall come up to the mountain.

**19:14 And Moses went down from the mount unto the people, and sanctified the people; and they washed their clothes.** Moses went down the mountain to sanctify the people, as they washed their garments.

**19:15 And he said unto the people, Be ready against the third day: come not at your wives.** Lastly, *"He said to the people, "Be ready for the third day; do not go near a woman."* This meant keep your bodies pure. Readiness and purity for God's appearance was the key.

**19:16 And it came to pass on the third day in the morning, that there were thunders and lightnings, and a thick cloud upon the mount, and the voice of the trumpet exceeding loud; so that all the people that was in the camp trembled.** Three is the symbol of the Godhead, so, in the morning on the third day there the roar of thunder and lightning flashing and a thick cloud upon the mountain. This was where God was to meet His people and there was a great expectation of the people to see Him. The very loud blast of a trumpet sounded in the camp as told in verse 13. In the Old Testament the trumpet blast signified an alarm of war, a call to assemble, or a command to march. This was a call to assemble. What an awesome sight on the mountain, but the people didn't quite understand it, for it brought fear as they trembled at what was happening before them. The unusual was happening, for it was not the usual phenomena from volcanic activity. It was the presence of God!

**19:17 And Moses brought forth the people out of the camp to meet with God; and they stood at the nether part of the mount.** God was about to introduce Himself to His people. The people had prepared themselves and Moses led them out of the camp and they stood at the foot of the mountain to meet God.

**19:18 And mount Sinai was altogether on a smoke, because the Lord descended upon it in fire: and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly.** Now Mount Sinai was all enveloped in smoke because the Lord descended upon it in fire; and its smoke ascended like the smoke of a furnace, and the whole mountain quaked violently. His appearance was surely powerful.

**19:19 And when the voice of the trumpet sounded long, and waxed louder and louder, Moses spake, and God answered him by a voice.** When the sound or blast of the trumpet grew louder and louder, Moses spoke and God answered him with thunder.

**19:20 And the Lord came down upon mount Sinai, on the top of the mount: and the Lord called Moses up to the top of the mount; and Moses went up.** God showed up by coming down or descending upon Mount Sinai. He summons the leader Moses to come up the Mount so He can talk to him, and *"Moses went up."*

**19:21 And the Lord said unto Moses, Go down, charge the people, lest they break through unto the Lord to gaze, and many of them perish.** With such a mass of people, God reiterated again to Moses with

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a warning: go down and warn and charge the people to obey the instructions about the Mount of God, in case they tried to break through to come up to gaze upon Him for themselves, for many would perish. They were not even supposed to touch the Mountain.

**19:22 And let the priests also, which come near to the Lord, sanctify themselves, lest the Lord break forth upon them.** The charge was also given to the priests whose duty was to come near God. They were to sanctify themselves unto God in the same manner as the people were instructed and not to come up, lest the Lord break forth; vent His anger upon them. No one was excluded!

**19:23 And Moses said unto the Lord, The people cannot come up to mount Sinai: for thou chargedst us, saying, Set bounds about the mount, and sanctify it.** It seems as if Moses didn't really want to go back down to the people, for he tells God that the people can't climb; ascend up the Mount for You God has charged, and admonished them to set boundaries around the Mount, and render it sacred (19:12-13). This is really a test for Moses. God's message was that the people learn to respect Him and reverence Him; respect the holiness of His presence on Mount Sinai. So far Moses has gone up the mountain to see God three times (v3, 8, 20), then came back down to talk to the people and told them all the Lord commanded.

**19:24 And the Lord said unto him, Away, get thee down, and thou shalt come up, thou, and Aaron with thee: but let not the priests and the people break through to come up unto the Lord, lest he break forth upon them.** God did not want to hear anything else Moses had to say, so He tells Moses to hurry up and get down the mountain; just do what he's told to do. God being all seeing and all knowing knows what He's said, but we as human tend to forget. So, the Lord tells Moses to hasten down and bring his brother Aaron up with him, but not to let the priests and the people intrude or press through the bounds to climb up the Mount, lest He break forth upon them destroying them.

**19:25 So Moses went down unto the people, and spake unto them.** Moses went down and communicated these boundaries to the people again. So, when Moses descended this time, he was to return with Aaron after talking to the people. Their leadership was thereby confirmed.

## SUMMARY:

It has taken the children of Israel three months and on that first day they arrive at the Wilderness of Sinai. Coming from Rephidim they pitched camp in the desert of Sinai will before the mount (of God). Moses goes up the mountain to God, and the Lord is speaking to him from out of the mountain. Tell the children of Israel to recall or bring to their remembrance of what He has done. They have seen "how I bore them on eagles' wings, and brought them to Myself." This meant that nobody else did this. God didn't deliver Israel so they could "*do their own thing*," but it was so they all could be God's people at their best in Him. There is a Covenant involved. And it is stringent and is dependent upon what we do. "*Therefore, If you will indeed (certainly) obey My voice and keep My covenant, then you shall be a peculiar treasure (My prized possession) among all the people, for all the earth is Mine.*" "*And you shall be to Me a kingdom of priests and a holy nation.*" The stipulation is obeying God's voice and keeping His covenant. Moses then called for the elders of the people...set before them all these words which the Lord commanded him. And all the people answered together and said, "*All that the Lord had spoken we will do!*" And Moses returned the

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words of the people unto the Lord. God was about to come down to them in a thick cloud and was going to speak to them and tell them about His Ten Commandments. And Moses informed them of what the Lord was about to do (19:1-9).

Before they could come into God's presence, preparation had to take place, and boundaries set. They were to consecrate; sanctify themselves; and wash their garments for two days. On the third day they were to be ready to meet God. They were to be totally and completely clean inside and out. There was an inward preparation for meeting with God where it would be mirrored in the outward actions of maintaining bodily cleanliness. God was about to come down to meet them, however, they were to take heed to these boundaries that were set, and to the instructions: don't go up the mountain nor touch it whatsoever, for it would be death! They would surely be stoned or shot; whether beast or man, neither shall not live. When the ram's horn sounds a long blast, they shall come up to the mountain. Moses went down the mountain to sanctify the people, as they washed their garments. *"He said to the people, "Be ready for the third day; do not go near a woman."* This meant keep your bodies pure. Readiness and purity for God's appearance was the key (19:10-15).

In the morning on the third day there was an expectation of the people to see God, but they were met with the roar of thunder and lightning flashing, a thick cloud upon the mountain and a very loud blast of a trumpet sound in the camp. But all of that made the people tremble. Moses leads them out of the camp, and they stood at the foot of the mountain to meet God. Now Mount Sinai was all enveloped in smoke because the Lord descended upon it in fire; and its smoke ascended like the smoke of a furnace, and the whole mountain quaked violently, when the voice; the sound of the trumpet grew louder and louder. Moses then spoke, and God answered him by a voice (thunder) (19:16-19).

God's presence came down descending upon Mount Sinai as He summoned Moses to come up the Mount so He could talk with him. And *"Moses went up"* to God and was given a charge for the people. as well as the priests, whose duty was to come near God in case they tried to break through to come up to gaze upon Him for themselves, for many would perish. The priests were to sanctify themselves unto God lest the Lord break forth and vent His anger upon them. Moses tells the LORD that the people cannot come up to Mount Sinai, for they were warned to set boundaries around the mountain, and to declare it sacred (19:12-13). So, the Lord told Moses to hasten, away, get down and bring his brother Aaron up with him. But, don't let the priests and the people intrude or press through the bounds to climb up to the Lord, lest God break forth upon them destroying them. So Moses went down to the people and communicated their boundaries again (19:20-25).

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EXODUS 20:1-26NEXT (Outline of CHP.22)

God is about to put those laws on tablets of stone so that the people can see them and fear God. This was the holy God and one approached Him only to the degree that He told them to approach Him. There were boundaries around that mountain that had smoke and fire and thunder and flashes of lightening. Israel lived 400 years in Egypt, a nation which had many gods, and the Israelites continued to attempt to worship them. The first four commandments all deal with man's relationship with God. The last six commandments deal with man's relationship with man.

**20:1 And God spake all these words, saying,—**

Then God spoke:— The people couldn't come up to God, but God wants us to know, that these words came directly from Him. And God began to speak the following words.

**20:2 I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage.**

I am the Lord thy God— This verse shows us that God simply informs us who God is in His complete uniqueness. "**I am the LORD thy God.**" "**LORD**" meaning "Jehovah" (Self-Existing One). "**GOD**" meaning "**Elohim**" (Supreme One). This is a preface to the Ten Commandments. <sup>26</sup>This distinguishes the God of the Israelites from all of the gods they worshiped in Egypt. God's actions in history on Israel's behalf are the basis for all that He is about to command. He wants to let Israel know that He brought them out of the land of Egypt; out of the house of slavery! He is their God!

- God is *first*. **I am the Lord...** No other gods were in control of history.
- God *made* Israel His own people— **I AM...thy God.**
- God *delivered* Israel. He is the God who has acted in history, altering the course of world history in order to fulfill His promise to Abraham and the patriarchs. God delivered Israel from her bondage in Egypt.

**20:3 Thou shalt have no other gods before me.** This begins God's commands and the first four commandments stress man's duty and reverence to the One true God. This is God's Law to man.

- Thou shalt have no other gods before me— (1st Commandment). Honor God by Making Him First. There is no other God to worship; no false gods or images to take His place in our lives. This is WHO we are to worship. He is the SUBJECT of our worship. No other has the power to save. Talking to other gods would greatly offend the One true God!

**<sup>27</sup>WHO'S FIRST?**

We need to know who is in first place in our lives. This issue must be settled! If anyone, or anything, occupies first place in our lives ahead of God, then our lives are out of control and out of balance. This is the gist of the 1st Commandment. God wants to tell us who must be first if our lives are to be everything they can be for His glory.

**GOD'S REQUIREMENT**

1. God's requirement is very simple and that is, for God to be first place in every area of our lives. Man, by nature, is a religious creature. He will find someone, or something, to give his worship to. Often, things and people occupy first place in our lives. Notice some things we elevate to the status of god and it will top first in our lives. We call them false gods! Some don't see anything wrong with that, but *there is only*

<sup>26</sup> <http://bible.org/seriespage/israel's-worship-exodus-201-7>

<sup>27</sup> [http://www.sermonnotebook.org/old%20testament/ex20\\_1-3.htm](http://www.sermonnotebook.org/old%20testament/ex20_1-3.htm)

<http://www.pitwm.net/pitwm-sundayschool.html>



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*One true God! The point is:*

- a. When you have other gods you are forsaking the One True God.
- b. When you have other gods it's evidence of one's lack of faith in the One True God.

He knows that all men will at some point try to make something else god, but He demands that He be the One true God. (**Note:** *Ex. 34:14 – God is a Jealous God – God alone is worthy of our love and devotion. He will allow no interference*).

**20:4 Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth.** The first and second commandments are similar in that both deal with the matter of Israel's worship. They are distinct in that the first commandment has restrictions pertaining to the object of worship (God alone), while the second has restrictions regarding the means of worship. The second commandment prohibits worship by means of "visual aids," more commonly known as idols. The idols were carried by men, no idol carried a man.

2. **Do not make any graven images or likenesses. (2nd Commandment).** *Honor God by Lifting God Above all Else.* <sup>28</sup>People made carvings, statues, pictures, etc. to help them visualize who or what they were worshipping. It's sad that even today, a huge section of the church who claim to worship the true and living God, bow down to statues of Jesus, and His mother Mary.

1. Producing an image intended to receive worship is forbidden of in heaven above, or that is in the earth beneath, or that is in the water under the earth!

**(Note:** *When a person needs some image or representation of God to assist in worship, it is a sure indicator of a lack in the spiritual life of that individual*).

**(Note:** *Idolaters genuinely believe that their idols are truly god. This is proven by their bowing to it, praying to it, sacrificing to it, giving to it, etc.*).

- an idol is demeaning to God (Ps.115:5-8).
- an idol is contrary to the nature of faith (Jer.10:1-5).
- an idol is contrary to God's goal for worship (Jh.16:13).

## <sup>29</sup>THE REASON FOR THE COMMAND

- As hard as man might try, he can never properly depict God (with *graven images and likenesses*).
- God doesn't want us giving our devotion to a false god (that's *crafty and devious*).
- God would tolerate no interference in His relationship with His people. God is a jealous God.

## THE RESULTS OF DISOBEDIENCE:

- When we elevate any thing or anyone to the place of God, we will find out too late that neither it, or they, will be able to protect us from the awesome wrath of God – Psa. 59:8.
- Sin leaves its mark on our children! Children tend to resemble the environment they are exposed to. Often, it takes generations to break the cycle established by the parent.

**20.5 Thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me;**

- Consequences will be severe for violating the second commandment: There is no bowing down nor serving these graven images because God is a jealous God. This causes "...visiting the iniquity of the fathers upon the children, unto the third and the fourth generations of those who hate Me."
  - Isaac fell into the sin of his father Abraham.
  - King Ahaziah sinned in the way of his father King Ahab.

<sup>28</sup> [http://www.sermonnotebook.org/old%20testament/ex20\\_4-6.htm](http://www.sermonnotebook.org/old%20testament/ex20_4-6.htm)

<sup>29</sup> [http://www.sermonnotebook.org/old%20testament/exodus\\_20\\_1-17.htm](http://www.sermonnotebook.org/old%20testament/exodus_20_1-17.htm)

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- King Abijam sinned in the way of his father King Rehoboam.

Study after study shows that people are susceptible to fall into sinful addictions and behaviors that their parents committed. The son sins in the same manner as his father. Why is that? These *"sins of the father"* might be transferred in a spiritual way, as Adam's sinfulness was passed to all mankind. They might be also transferred in a biological way, through genetic tendencies. Or they're just transferred by example of the father's ways - the children simply watch and imitate). Therefore, God visits iniquity upon people that reject and hate God. The *"negatives"* is that He won't let the guilty go unpunished. God is a God-of-love, but He is also a God-of-justice. The reference to *"3rd and 4th generation"* does not mean God punishes children for the sins of their parents. (See Ezekiel 18:20). The reference is that sins of the fathers have effects upon the next generations.

**20:6 AND shewing mercy unto thousands of them that love me, and keep my commandments.** There is a difference between verse 5 and 6. In verse 5 don't be in the group that hate God. Be in the group of verse 6, that love and keep God's commandments! God is the One who *"...shews mercy unto thousands of them that love (Him)..."* That's the key! God's mercy is priceless!

**20:7 Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain.** We have to be careful how we use God's name; how you address His name; how you apply His name, and how you speak on behalf of His name!

3. **Do not take the Lord's name in vain. (3rd Commandment).** *Honor God with Your Lips.* The word **"vain"** is the Hebrew word **"shav."** It has a variety of translations including emptiness, vanity, falsehood, nothingness, emptiness of speech, lying, and worthlessness. We can say that this deals with God's reputation and respect and honor of the LORD's name. And to use it disrespectfully is saying God is empty and worthless.

<sup>30</sup>Sadly, too many seem to use God's name as no more than a curse word; a by-word they can throw around at will. It deals with something far more serious than just a filthy mouth. This Commandment discusses the misuse, or profane use of God's Holy Name. God's Name is a Holy Name! It isn't to be used unless it is used in connection with His praise or His proclamation. <sup>31</sup>The **warnings** in the Scriptures concerning oaths and swearing have to do with attaching God's holy name to false statements.

- People say, *"I swear to God this is the truth..." "As God is my witness..." "...So help me God..."* It wasn't swearing by God's name that was the problem...it was swearing falsely. We desecrate His name through profanity, through dishonesty, etc, and through insincerity.
- People *"say"* prayers instead of *"praying"* prayers. We desecrate His name when we sing *"O how I love Jesus"*, but we really don't; *"I surrender all"*, but we really won't.

God commands us not to use His name in vain. To misuse God's name means literally, "to lift it up to or attach it to emptiness." (*ill. They might say, "Oh G-d!" Or "J-sus!" or "J-sus Chri-st!" "GD-it." No one is to use the Lord's name in this manner*).

## **THEREFORE, COME WITH ADORATION OF GOD'S NAME:**

<sup>32</sup>God is the one who inhabits eternity. He is the eternal being. His name is the transcendent, the eternal, the continuously present, and the holy pronouncement of **"I AM."** The name of God is Holy because it is self given. He disclosed His own name, and His own name comes from His own mouth. Therefore, His name is holy.

The **warnings** have gone out and forth to the people about God's Name, so *"the Lord will not hold him guiltless"*(innocent), meaning they will be guilty and responsible for taking His name in vain.

<sup>30</sup> [http://www.sermonnotebook.org/old%20testament/exodus\\_20\\_7.htm](http://www.sermonnotebook.org/old%20testament/exodus_20_7.htm)

<sup>31</sup> <http://www.brandonweb.com/sermons/sermonpages/exodus11.htm>

<sup>32</sup> <http://www.carm.org/exodus-207-do-not-take-name-lord-vain>

<http://www.pitwm.net/pitwm-sundayschool.html>

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## 20:8 Remember the sabbath day, to keep it holy.

4. **Keep the Sabbath day, to keep it holy. (4th Commandment).** *Honor God with Your Time.* Israel was to "Remember" the Sabbath by keeping it holy. The term "*Sabbath*" is derived from "*to rest or cease from work.*" Keeping the Sabbath involves much more than abstinence from labor. It requires the acknowledgment of the sacredness; the sanctity of this day because of God's deeds and declaration. They were challenged to "bring to mind" the pattern God Himself set forth. <sup>33</sup>To set aside one day of the week for rest and worship is not just convenient, good for you, and expedient. It is God's Will and His commandment. Our reflection would be on who God is, what He's done, how He's done it so unconditionally, and even His promise to still be with us. It is rest for our minds and bodies.

**20: 9 Six days shalt thou labour, and do all thy work:—** This commandment was for them to work for six days, and finish. This is exactly what God did when He created the world and all in it. God finished His great work — Creation in six days. All that needed to be done. He labored, and then He rested on the seventh day.

1. **MAN'S LABOR IS CRUCIAL** – Contrary to popular belief, work is not a part of the curse! Before man sinned, he was given work to do (Gen. 2:15). Work and the ability to work is a privilege and is a blessing from the hand of the Heavenly Father!

**20:10 But the seventh day is the sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates:—** The Sabbath was a day of rest and no work was to be done.

2. **MAN'S LULL IS COMMANDED** –Just as man is expected to work; man is also expected to rest! Our bodies were never designed to work constantly, but we were made to have a season of rest. <sup>34</sup>The purpose in God's command is to allow man time to refresh his body for the six days of work that are ahead. God didn't give this Commandment to interfere with our pleasure, but to insure our health!

**20:11 For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the sabbath day, and hallowed it.** God created all in six days.

THE SIX DAYS OF CREATION	
Days of Forming (Habitats)	Days of Filling (Inhabitants)
<b>Day 1</b> The Earth in the Deep Light & Darkness Day & Night	<b>Day 4</b> The Lights of Heaven: Sun, Moon, Stars
<b>Day 2</b> The Expanse of Heaven: Sky, Air	<b>Day 5</b> Fish Birds
<b>Day 3</b> Dry Land Seas Vegetation	<b>Day 6</b> Insects Land Animals Man

**Day 1:** The heavens, the earth, light and darkness (Gen.1:1-5).

**Day 2:** Heaven (Gen.1:6-8).

**Day 3:** Dry land, the seas, and vegetation (Gen.1:9-13).

**Day 4:** The sun, the moon and the stars (Gen.1:14-19).

**Day 5:** Living creatures in the water, birds in the air (Gen.1:20-23).

**Day 6:** Land animals and people (Gen.1:24-31).

**Day 7:** God "rested".

God then paused to rest and reflect upon all that He had done, Gen. 2:2. We know He didn't need the rest, yet He knows we do! Therefore, He Himself set the pattern that we are to follow. He blessed all He had done, which meant He was pleased. In Genesis 1:31 "*And God saw every thing that he had made, and "behold it was very good..."*" Genesis 2:3 "*And God blessed the seventh day and sanctified it.*" His blessing is on all He had done!

**20:12 Honour thy father and thy mother : that thy days may be long upon the land upon the land which the LORD thy God giveth thee.** The next six commandments stress man's relationship and duties toward others (fellowman).

<sup>33</sup> [http://doulomen.tripod.com/sermons/Ex20\\_8-11.htm](http://doulomen.tripod.com/sermons/Ex20_8-11.htm)

<sup>34</sup> [http://www.sermonnotebook.org/old%20testament/exodus\\_20\\_8.htm](http://www.sermonnotebook.org/old%20testament/exodus_20_8.htm)

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5. **Honour thy father and thy mother. (5th Commandment).** *Honor Our Parents.* "**Honor**" means to give high respect; high regard to their position; their role that God used them to bring you into the world. They were the vehicle He used to give life to you, whether they were good or bad parents and whether you knew them or not. This is God's command, and honor is how we (children) are to regard the position held by the father and mother. To succeed in society, obedience will play a big part, but it will first start in our obedience to parents by first being obedient to the command of God. When saying bad things about either mom or dad, you're not honoring them; you're not looking at them as God sees them. Disobeying them, you're not honoring them or seeing them in the position of authority God has placed them in. What does that mean?

There is a promise and a consequence attached to this verse. The consequence concerns the number of days you live upon this earth. We want our days to be long upon the earth and not shortened. And the promise is that you may live a long time in the land which the Lord thy God giveth thee. Repent and listen, obey and do, that the days upon this earth would be long. Honor is a command and when you go against God whom you serve, it places you in jeopardy of long life. Honoring father and mother is honoring God. There is always a choice, but it will eventually lead to the Father who teaches us that in serving Him, we will make this command a priority to receive the promise. This verse is even carried over to the New Testament in Ephesians 6:1-3 *"Children, obey your parents in the Lord: for this is right. Honour thy father and mother; which is the first commandment with promise; that it may be well with thee, and thou mayest live long on the earth.* "God's command is clear—honor them!

## 20:13 Thou shalt not kill –

6. **Do not kill. (6th Commandment).** *Honor Our Fellowman.* For these last six verses, God uses one familiar word, and that is the word "**not**." Don't take a life of another unlawfully including your own life. Some scripture versions use the word "*murder*." <sup>35</sup>"**Murder**" is a killing of a human being that is planned and intentional. "**Killing**" indicates loss of life, whether it is an accident or a natural disaster. "*Loss of lives*" referred to the killing of people. Loss of lives because of natural disaster and epidemic is also killing. Soldiers kill. They do not murder in war. Murder is more serious than killing in the eyes of the law and, therefore, carries a harsher sentence in court. Human life is precious. We are not to willfully break or go against God's Word.

## 20:14 Thou shalt not commit adultery –

7. **Do not commit adultery. (7th Commandment).** *Honor Our Spouse.* The marriage is a blessing between husband and wife. It is not sex before marriage (fornication) neither outside of marriage (adultery). Keep the marriage relation sacred and free from infidelity. We have to remember that temptations will come, however, this is another choice we have to make, and will have to choose. Just because they flirt, doesn't mean we have to. God blesses the marriage bed. Hebrew 13:4 says, *"Marriage is honorable in all, and the bed undefiled (pure): but whoremongers (sexually immoral) and adulterers, God will judge."* They were serious and were not playing in the Old Testament. Leviticus 20:10 says *"And the man that committeth adultery with another man's wife, even he that committeth adultery with his neighbour's wife, the adulterer and the adulteress shall surely be put to death."* Adultery affects another generation without you knowing it, for it is (not was); it is a sin.

## 20:15 Thou shalt not steal

8. **Thou shalt not steal. (8th Commandment).** *Honor our Society.* "**Stealing**" is taking something

<sup>35</sup> <https://www.differencebetween.com/difference-between-killing-and-vs-murder/>  
<http://www.pitwm.net/pitwm-sundayschool.html>

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unlawfully that is not ours. And we see so much of it today. To stay within the confines of this scripture, just remember, don't take what does not rightfully belong to you. Stealing is a criminal offense and commandment of God. People usually work for what they need or it's given as a blessing or, it's inherited. Have you ever taken something that didn't belong to you? I pray that you asked for forgiveness and had a change of heart. God is our resource! And since He is our resource of getting a job or receiving a blessing or getting an inheritance, we should never steal from God, that is as the Word of God says, *"In what way have we robbed You? In tithes and offerings"* Mal.3:8c.

## 20:16 Thou shalt not bear false witness against thy neighbor.

9. **Do not lie.** (9th Commandment). *Honor Our Neighbor.* To "bear false witness" means to testify falsely— to shorten that, it means don't lie! — <sup>36</sup>lie about or misrepresent the truth about some event, person, or thing. In the Bible, from which the scripture is taken: *"Thou shalt not bear false witness against thy neighbor,"* lying is the key word, but God is showing us that it's not to be against our neighbor.

### Deuteronomy 19:16-21 (CEV).

**16** If you accuse someone of a crime, but seem to be lying, **17-18** then both you and the accused must be taken to the court at the place where the Lord is worshiped. There the priests and judges will find out if you are lying or telling the truth. If you are lying and the accused is innocent, **19-21** then you will be punished without mercy. You will receive the same punishment the accused would have received if found guilty, whether it means losing an eye, a tooth, a hand, a foot, or even your life. Israel, the crime of telling lies in court must be punished. And when people hear what happens to witnesses that lie, everyone else who testifies in court will tell the truth.

<sup>37</sup>The penalty for being a "false witness" was for you to take the punishment of what you accused the other person of doing. If you accused them of something worthy of a death sentence, then you would be put to death. Jesus is all about truth, as we should be also. Jesus' disciples said *"how can we know the way"* and He says *"He's the Way, the Truth, and the Life"* (Jh.14:6). Lying is not our commanded option, truth is!

## 20:17 Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor any thing that is thy neighbour's.

10. **Do not covet.** (10th Commandment). *Honor What Others Have.* "**Covet**" means to greedily want what belongs to someone else. A person can covet things, money, people, or relationships. Don't allow your heart to long for or crave for what others have. Coveting is like a bad ache; a power that keeps pulling at you. Envy comes when you resent the fact that others have what you don't. Resentment and envy go hand-in-hand.

**20:18 And all the people saw the thunderings, and the lightnings, and the noise of the trumpet, and the mountain smoking: and when the people saw it, they removed, and stood afar off.** The people were so afraid of the thunderings, lightnings, the noise of the trumpet, and the mountain smoking till they moved standing afar off from the mountain. The last time Israel had experienced a sign of thunder and lighting was in the context of the plague of hail on Egypt (9:23-26).

**20:19 And they said unto Moses, Speak thou with us, and we will hear: but let not God speak with us, lest we die.** The people began to request that Moses be their spokesman; their mediator, rather than having God speak directly. They rather get it secondhand from Moses. They said they would "hear" meaning obey Moses. They feared God's presence which led them to say, *"We will hear (obey Moses), but don't let God speak with us (directly), lest we die."*

<sup>36</sup> <https://idioms.thefreedictionary.com/bear+false+witness>

<sup>37</sup> <http://www.calvaryfullerton.org/Bstudy/02%20Exo/2007/02Exo%2020i.htm>

<http://www.pitwm.net/pitwm-sundayschool.html>

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"Fear" is an emotion that can stop a person from taking risks. The (basic) inner intrinsic (central; deep-down) apprehension, or fear of God was not taking the risk of allowing Him or themselves to come close for they thought they would die.

**20:20 And Moses said unto the people, Fear not: for God is come to prove you, and that his fear may be before your faces, that ye sin not.** They failed to understand the point because their expectation of meeting God had turned to fear. Moses had to calm the people down by assuring them that God did not come to kill them nor to scare them, but to prove them, test their genuineness of whether they would obey His Laws as they had promised (19:8). God showed them His mighty and awesome power, proving to see if their fear would be a reverence and an awe of Him, and of them wanting to depart from sin; not remain in it, but obey Him.

**20:21 And the people stood afar off, and Moses drew near unto the thick darkness where God was.** The people still remained at a distance as Moses began to draw near to God going into the thick darkness of the smoke where God was.

**20:22 And the Lord said unto Moses, Thus thou shalt say unto the children of Israel, Ye have seen that I have talked with you from heaven.** The Lord begins to speak to Moses to tell him what to say to the children of Israel. God wanted them to remember the times He had spoken to them from heaven; the times He had made His Will known to them from heaven.

**20:23 Ye shall not make with me gods of silver, neither shall ye make unto you gods of gold.** God speaks to Moses with the message of no other gods before Him. Knowing that they had just come from the pagan nation of Egypt, they were not to make or worship idols made of silver or gold or anything else. He wants to make sure that they know that there is only One Real God and they were not to fall into idolatry!

**20:24 An altar of earth thou shalt make unto me, and shalt sacrifice thereon thy burnt offerings, and thy peace offerings, thy sheep, and thine oxen: in all places where I record my name I will come unto thee, and I will bless thee.** An altar of earth was to be made unto God. The sacrifice of burnt offerings and of peace offerings—sheep and oxen placed upon stone (unhewn), constructed only in those places where God records His name, and only for the purpose of worship by the specified offerings will God come and bless them.

**20:25 And if thou wilt make me an altar of stone, thou shalt not build it of hewn stone: for if thou lift up thy tool upon it, thou hast polluted it.** The instructions for making an altar of earth is to be a simple structure made of stone, not of hewn stone; not using a tool that would chisel; or give the stone a surface of art. They were not to prepare the stones before they build the altar, for if a tool is used, then it would be polluted; profaned, and contaminated.

**20:26 Neither shalt thou go up by steps unto mine altar, that thy nakedness be not discovered thereon.** Also, the instruction for God's altar was not to go up steps that their nakedness of their body be exposed.

## SUMMARY:

<sup>38</sup>The Israelites left Egypt and on the third month they came to the wilderness of Mt. Sinai. There they set up

<sup>38</sup> <http://www.j-e-s-u-s.org/english/2002/e020602.htm>  
<http://www.pitwm.net/pitwm-sundayschool.html>

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their tents and made camp facing Mt Sinai. Before the Lord gave them His commandments, they had to consecrate themselves unto Him. They had to be prepared for what He was about to give them, for on the third day the Lord God would appear to them upon the mountain of the Lord. He would give through Moses His commandments, which the people were to honor, obey, and keep. These commandments are known as "The Ten Commandments. The people couldn't come up to God, but God wants us to know that these words came directly from Him. And God began to speak the following words **verse one**, the preface to the Ten Commandments. <sup>39</sup>This distinguishes the God of the Israelites from all of the gods they worshiped in Egypt. *"I [Am] The Lord Your God the God who led you from the land of Egypt, the house of slaves" (verse two).*

Now comes the **First Commandment: (verse three)** *"There shall not be to you any other gods beside me".* God is not half-hearted about His relationship with His people, [but] says "I am your God." And He takes the ones to whom He speaks that message to as totally His own. He is not willing to hand them over to the power of any other person [or thing].

**The Second Commandment, (verse four)** the Lord said, *"You shall not make (fashion) any graven (carved or sculpture) image or likeness (picture from wood or stone)..."* This image becomes an object of worship, *"they were not to bow down nor serve for He is a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate Him" (verse five).* When humans bow down before an image of a god as expressed according to human fancy, they are no longer in God's presence. They are bowing down to a godless thing. The Lord says not to build them or construct them. It is equivalent to an act that puts God under human ideals or puts God under human ownership and power in their eyes. However, there is a reversal, for, *"God shows mercy to those who love Him and keep His commandments" (verse six).*

In the **Third Commandment, (verse seven)** the Lord says, *"Never use the name of the Lord your God carelessly,"* meaning *"to recite recklessly, without authority, arbitrarily, indiscriminately, in vain"* in a perverse way meaning with careless consideration and without honor of the name of the Lord. To put it another way, God's name is holy and do not need empty or vain attachments added to it. Those that are careless in that capacity will be guilty and responsible for taking His name in vain.

The **Fourth Commandment: (verse eight)**. *"Remember the Sabbath and make it holy,"* What the Bible calls the Sabbath is the seventh day of the week. It is a set day. So, this command has to do with "time" which means that it directly concerns our specific every day lives. The three commandments that we've already looked at state that in worshipping God properly, we are to turn ourselves over into the hands of God and only into His hands and none other. The Lord said, *"Make this holy"* means make it God's; one day out of seven, for God alone. We are God's people. If we don't make one day of seven for God, then in using all the time of those seven days based on our own fleshly will and convenience, or in living our lives racking up such [selfish] hours like that can we really claim that *"I love God. I am His?"* I don't think we can. This matter of loving God and living a life of worshipping Him is quite specific, dealing with the very hours of time in which we live. The word "Sabbath" is derived from the word "stop." This is not a command to "move", but to "stop." It is not a command to "work", but to "rest." The reason we can stop is because God is working ahead of us. If we can rest, it is because God is already at work for us. The purpose of the law was to demonstrate God's complete holiness; and man's total inability to measure up, thus pointing to man's need for a Savior.

This commandment was for them to labor (work) for six days, that is, do all your regular tasks **(verse nine)**. *"But the seventh day is a day of rest in honor of the Lord your God. So, on that day no one should work—not you, your sons and daughters, or your men and women slaves. Even the animals and the foreigners living in*

<sup>39</sup> <http://bible.org/seriespage/israel's-worship-exodus-201-7>  
<http://www.pitwm.net/pitwm-sundayschool.html>

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*the cities must not work!"* (**verse ten**). The Lord God made the sky and the earth and the sea in 6 days. He made everything in them, but rested on the 7th day, and He blessed the Sabbath and made it holy because it belonged to Him (**verse eleven**).

The **Fifth Commandment: (verse twelve)** deals with honoring father and thy mother. This is God's command, and honor is how the children are to regard the position held by the father and mother. Why? - It comes with a promise— That we may live for a long time in the land the Lord God is giving you. The **Sixth Commandment (verse thirteen)** tells us not to kill; that is, we are not to take a life of another unlawfully including our own life. The **Seventh Commandment: (verse fourteen)** deals with adultery. Keep the marriage relation sacred and free from infidelity by not committing adultery. The **Eighth Commandment: (verse fifteen)** deals with stealing. Taking something unlawfully that is not ours is not the blessing God want to give, so, don't steal. The **Ninth Commandment: (verse sixteen)** deals with lying: don't lie. Don't testify falsely about one's neighbor. The **Tenth Commandment: (verse seventeen)** tells us not to covet. Don't be greedy in wanting what belongs to someone else—the neighbor's house, neighbor's wife, his manservant, his maidservant, his ox, his ass, nor any thing that is the neighbor's.

The people are at Mt. Sinai and there is thunderings, and lightnings, and the noise of the trumpet, and the smoking mountain. And when the people see all of this, they began to remove themselves by standing afar off. They then desired Moses whom they would hear (obey) to speak to them instead of God speaking directly to them. Their fear should have been reverence unto God, not a fear expecting God to kill them (**20:18-20**).

The people still remained at a distance as Moses began to draw near to God going into the thick darkness of the smoke where God was. The Lord begins to speak to Moses to tell him what to say to the children of Israel, for they seen Him talk to them from heaven. They were not to make or worship idols made of silver or gold or anything else (**20:21-23**).

An earthen altar made unto God where offerings are laid, is constructed only in those places where God records His name. He will come and bless it. The instructions for making an altar of earth is to be a simple structure made of stone, not of hewn stone, for if a tool is used, then it would be polluted; also they are not to go up steps to God's altar for the nakedness of their bodies would be exposed (**20:24-26**).

## APPLICATION:

Moses wanted the Israelites to understand that morality began with God. All things begin with God. The same reason applies to those of us in Christ, because Christ came to show us the Father. He came to show us how to live according to the moral precepts of the law. Our future hope of heaven was made possible because of what God did for the Israelites in Egypt. We must realize that our obedience is not without the promised blessings of God. Jesus promises blessing to the faithful. Putting God first is the basis of all morality and the very basis of all human relationships. How we behave is the only way we have of seeing ourselves in relationship to God. If we fail to exalt God in our lives, there will be no permanent change. Change begins with honoring God and then we can honor the Sabbath. Keep His day as a day holy unto the Lord.

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# EXODUS 22

NEXT 23:1-9, 20-33

## OUTLINE

<sup>40</sup>The laws of this chapter relate...

- I. To the eighth commandment, concerning theft (**22:1-4**); trespass by cattle (**22:5**); damage by fire (**22: 6**); trusts (**22:7-13**); borrowing cattle (**22:14, 15**), or money (**22:25-27**).
- II. To the seventh commandment; against fornication (**22:16, 17**), bestiality (**22:19**).
- III. To the first table, forbidding witchcraft (**22:18**), idolatry (**22:20**); commanding to offer the firstfruits (**22:29, 30**).
- IV. To the poor (**22:21-24**).
- V. To the civil government (**22:28**).
- VI. To the peculiarity of the Jewish nation (**22:31**).

<sup>41</sup>If a man steals, he should restore multiples of whatever he stole. If a person borrows and what he borrows is destroyed, he should restore it. If a man lies with a maid, he should marry her. He who sacrifices to another god shall be destroyed. Do not vex, oppress, or afflict others, for God will be angry if it happens. Do not lend money with interest to the poor. Do not delay in your offerings. You shall be holy men to me.

# EXODUS 23:1-9, 20-33

NEXT 24:1-18

## INTRODUCTION:

Chapter 23 states more laws, continuing the set of laws (Ten Commandments) that the Lord had handed down in Chapter 20. This deals with basic laws that deal especially with protection of human life and property—justice for all.

**23:1 Thou shalt not raise a false report: put not thine hand with the wicked to be an unrighteous witness.** A false report is something that's not true. So, by giving false reports is being a false witness: Don't go in partnership with, join hands with the wicked. Sometimes we cannot avoid hearing a false report, but we must not receive it, we must not hear it with pleasure, nor give credit to it.

**23:2 Thou shalt not follow a multitude to do evil; neither shalt thou speak in a cause to decline after many to wrest judgment:**— It doesn't matter what the crowd is doing, we are not to follow to do evil. Frequently, rich people bought their acquittal by bribing false witnesses; buying public's support. The Israelites were warned against buckling under such pressure. Don't give in to peer-pressure. "*Wrest*" means to turn, twist, or distort. Don't answer in a cause to pervert justice. We can withstand the pressure of the crowd by remembering that popularity and success are temporary, while the things God offers are everlasting.

<sup>40</sup>[http://www.blueletterbible.org/commentaries/comm\\_view.cfm?AuthorID=4&contentID=700&commInfo=5&topic=Exodus](http://www.blueletterbible.org/commentaries/comm_view.cfm?AuthorID=4&contentID=700&commInfo=5&topic=Exodus)

<sup>41</sup>[http://www.access-jesus.com/Exodus/Exodus\\_22.html](http://www.access-jesus.com/Exodus/Exodus_22.html)

<http://www.pitwm.net/pitwm-sundayschool.html>

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**23:3 Neither shalt thou countenance a poor man in his cause.** A poor man should not be misrepresented or be shown unfairness in judgment, nor suffer wrong because he didn't have resources to help himself. Justice is to be fair. There should not be any partiality by altering testimony; even pitying the poor must not sway one when judgment is to be given.

**23:4 If thou meet thine enemy's ox or his ass going astray, thou shalt surely bring it back to him again.** The thought of being kind to enemies was new and startling in a world where revenge was the common form of justice; even returning a lost animal owned by their enemy gone astray was to be returned at once, even if the enemy would use it to harm them.

**23:5 If thou see the ass of him that hateth thee lying under his burden, and wouldest forbear to help him, thou shalt surely help with him.** <sup>42</sup>This would be for the animal's benefit, as well as the enemy's. Probably, this would cause these enemies to forget their differences. Helping all who are in need is always the thing to do, whether they are friends, enemies, or strangers. To apply God's laws of fairness and kindness to our enemies was to show that we are truly different from the world.

**23:6 Thou shalt not wrest the judgment of thy poor in his cause.** This is the refusal to take advantage of the poor in a lawsuit; his rights should not be tampered with. <sup>43</sup>Comparing verse 6 with verse 3 was the part of the judge to defend the poor against the oppression of the rich, and the part of the witness to take care lest his feelings of natural pity should tempt him to falsify evidence. Verse 6—be fair and honest in judicial proceedings. Verse 3—treat with equality. <sup>44</sup>Do not deny justice to the poor, in their lawsuits. Don't have anything to do with false charges, and don't put innocent people to death.

**23:7 Keep thee far from a false matter; and the innocent and righteous slay thou not: for I will not justify the wicked.** Keep away from giving false judgment; be cautious of inflicting capital punishment on one whose guilt was not clearly proved. Don't bring death on an innocent man that has justice on their side, for a righteous God will not leave such wickedness unpunished. In His own time God will sooner or later inflict the deserved punishment on them.

**23:8 And thou shalt take no gift: for the gift blindeth the wise, and perverteth the words of the righteous.** There are no bribes to be taken. Being paid to lie is even worse than just lying to get something done. A bribe blinds those who see and twists the words of the righteous.

**23:9 Also thou shalt not oppress a stranger: for ye know the heart of a stranger, seeing ye were strangers in the land of Egypt.** The Israelites were not to oppress strangers, since they knew what it was like to be strangers in a foreign land. The warning against oppressing the foreigner refers to the oppression of a stranger in judicial matters by the refusal of justice, or by harsh and unjust treatment in court.

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## SYNOPSIS:

**23:20-23** God had already given the Ten Commandments, but there are other laws and rules of being fair and kind; the Sabbath day and year seven; and the three annual feasts God had to emphasize to Moses (20:21-22) for the people. We now come to God's promise as He gets them prepared to go into the Promise Land. He makes sure they understand the severity of what is going to take place. God sends an Angel before

<sup>42</sup> <http://www.lovethelord.com/books/Exodus/40.html>

<sup>43</sup> <http://www.bibletools.org/index.cfm/fuseaction/Bible.show/sVerseID/2151/eVerseID/2151/RTD/Barnes>

<sup>44</sup> <http://sernabibleblog.blogspot.com/2006/11/exodus-23.html>

<http://www.pitwm.net/pitwm-sundayschool.html>

# PITWM VERSE BY VERSE

them to keep them in the right path to bring them into the right place He's prepared for them. So, He says *"Beware of Him and obey His voice; don't provoke Him, for He's the One that will not pardon your transgressions!"* Why? - *"Because My Name is in Him."* This is a very powerful statement! So we see obedience is required of the Israelites, for the promises to be fulfilled at the prepared time. God says If you indeed obey His voice and do all that God speaks. He will be an enemy unto their enemies, and an adversary to their adversaries. That means God will keep their enemies from harming them by being an adversary against their enemies. The Angel will go before them to bring them in to cut off the enemies.

**23:24-33** 24The children of Israel were to reverence God alone, for they are not to bow down, serve, or follow (imitate) their evil example, but their enemy's images are to be utterly overthrow and torn down (destroyed). 25This is where they are to utterly serve and worship the Lord God. He will bless their bread and water and will take sickness away from the midst of them; 26no lost in childbirth and none barren in the land, for God will bring to completion the full number of their days. 27God gives assurance that He will even send fear before all the people who will come to destroy them, and all that will be seen will be their backs as they're turning away. 28God's plan is to send hornets to drive out the Hivite, Canaanite, and the Hittite from before them, 29but it won't happen right away; not in the first year. Why? -Because the land would become desolate; making it a wilderness, and multiplying the beast of the field. 30No, it will occur little by little until His people will increase and become numerous and strong, populating to inherit the land. 31Israel's borders are to extend clear to the Red Sea and from the eastern deserts to the Mediterranean Sea on the west. By doing so, God Himself will deliver the inhabitants of the land unto the Israelites hand, and the Israelites will drive them out! 32They are not to make any covenant with them, nor their gods. 33And lastly, they are not even to dwell in the land the Lord gives them (Israelites). Why? -Lest their enemy make (persuade) them to sin against the One True God. God is not playing for He says *"If they do serve their gods, it will surely be a snare (a stumblingblock; an endanger; an utter disaster) to them!"*

## SUMMARY:

This Chapter gives more general basic laws and instructions involving staying away from wrongdoing. Fairness and equality, and standing up for what is right in the legal system of justice. Here are, cautions concerning judicial proceedings; it was not enough that they had good laws, better than ever any nation had, but care must be considered for the due administration of justice according to those laws.

- a. <sup>45</sup>Be a true witness and not to side in with the unrighteous in legal cases (**23:1**).
- b. Do not pervert justice by being influenced by the crowd (**23:2**).
- c. Do not show favoritism to the poor (**23:3**).
- d. Be kind, even to the animals of a person you have a legal dispute with (**23:4, 5**).
- e. Never deny justice to the poor because of their social status (**23:6**).
- f. Do not give a false testimony in court that might result in their death (**23:7**).
- g. Accept no bribes for favoritism in court (**23:8**).
- h. Never take advantage of a stranger (**23:9**).

## APPLICATION:

Treat others how we would want to be treated. Our rules for just living come from God. He is a just God to the rich and to the poor.

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<sup>45</sup> <http://www.family-times.net/commentary/exodus-231/>  
<http://www.pitwm.net/pitwm-sundayschool.html>

**24:1** And he said unto Moses, Come up unto the Lord, thou, and Aaron, Nadab, and Abihu, and seventy of the elders of Israel; and worship ye afar off. God tells Moses to come up to the Lord, and bring others like Aaron (Moses' brother), Nadab and Abihu (Aaron's sons), and 70 elders of Israel. However those names called were to worship God (bow down before Him) from afar off. God teaches us that His presence is everywhere, whether on the mountain top or the valley low, in the church building or in your home. Worship prepares you to meet God.

**24:2** And Moses alone shall come near the Lord: but they shall not come nigh; neither shall the people go up with him. Moses was the only one to come near the Lord, while Aaron, Nadab, and Abihu, and seventy of the elders of Israel had to worship the LORD from a distance. The rest of the Israelite people were not permitted to go up the mountain at all.

**24:3** And Moses came and told the people all the words of the Lord, and all the judgments: and all the people answered with one voice, and said, All the words which the Lord hath said will we do. Now, Moses goes down from the mountain to the people and recites all the words the Lord had spoken to him to them; all the judgements (ordinances; legal instructions), and all the voices of the people unanimously became one voice in their reply: *"All the words which the Lord hath said will we do."* This becomes a binding agreement between God and the people. They unanimously agree with one voice of what Moses had brought from God to them! This is a Covenant which will later be spoken of and finalized with the sprinkling of blood in verse 8. Also, be careful of what you agree to when saying Amen! Make sure your Amen is the truth of God's Word; Amen means *"So be it"*; a declaration of affirmation!

**24:4** And Moses wrote all the words of the Lord, and rose up early in the morning, and builded an altar under the hill, and twelve pillars, according to the twelve tribes of Israel. Moses commits to record and write down everything the Lord had said. He rises early in the morning and builds an altar under the hill on behalf of the LORD. He builds 12 tall stones on behalf of the tribes: 1 stone for each of the 12 families (tribes) of Israel. The LORD and the tribes would be the two sides in the covenant.

**24:5** And he sent young men of the children of Israel, which offered burnt offerings, and sacrificed peace offerings of oxen unto the Lord. After building the altar unto the LORD, Moses sent some of the young men of the children of Israel to offer burnt offering and peace offerings of oxen unto the Lord. The *"burnt offering"* is where the entire animal is burned on the altar, symbolizing total commitment or surrender to God. The *"peace offering"* is the sacrificial offering made to assure communion with God; procuring peace or reconciliation.

**24:6** And Moses took half of the blood, and put it in basons; and half of the blood he sprinkled on the altar. From the burnt offering and peace offerings, Moses takes half the blood from the slain oxen and puts it in basons (bowls), and half the blood he sprinkled on the altar.

**24:7** And he took the book of the covenant, and read in the audience of the people: and they said,

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**All that the Lord hath said will we do, and be obedient.** Then Moses read from the Book of the Covenant in the audience of the people and they all agreed in covenant by doing and being obedient to what the Lord had said. Remember in verse 4 Moses wrote down all the words of the Lord. This begins his Book of the Covenant so the people could remember to be obedient to all that was spoken and of what they had agreed to.

**24:8 And Moses took the blood, and sprinkled it on the people, and said, Behold the blood of the covenant, which the Lord hath made with you concerning all these words.** No doubt about it, they were not going to forget this. After the reading of the covenant Moses takes another step to complete the covenant: *"Moses took the blood and sprinkled it upon the people saying Behold the blood of the covenant, which the Lord hath made with you concerning all these words."* <sup>46</sup>The blood on the altar and the blood on the people brought the covenant into effect. Sprinkling the blood on the people not only cleansed the people, it also consecrated them to keep the covenant. After this time, they must always obey everything that was in the covenant.

**24:9 Then went up Moses, and Aaron, Nadab, and Abihu, and seventy of the elders of Israel:—**Now, God had called for Moses Aaron, Nadab, and Abihu, and seventy of the elders of Israel to come up to the mountain of the Lord. In verse 1, they were to stay at a distance.

**24:10 And they saw the God of Israel: and there was under his feet as it were a paved work of a sapphire stone, and as it were the body of heaven in his clearness.** This time they had a spectacular view. It says they saw the God of Israel. But, not literally seeing God; it's seeing God's glory because there is nowhere in scripture anyone has seen God and lived, not even Moses. They even see this beauty of a sapphire stone under God's feet, a paved work, as if it was a clear view of the body of heaven. God allows them to see this of Him.

**24:11 And upon the nobles of the children of Israel he laid not his hand: also they saw God, and did eat and drink.** After God called them up and they saw the measure of what He wanted them to see, He still did not destroy them, but, I really don't know how anyone could eat and drink after seeing the God of Israel appear to them. But, they had to have come down from the mountain to eat and drink.

**24:12 And the Lord said unto Moses, Come up to me into the mount, and be there: and I will give thee tables of stone, and a law, and commandments which I have written; that thou mayest teach them.** After the Covenant ceremony. And them seeing God and live, and their eating and drinking had taken place, God summons Moses to come up into the mountain, and be there (stay, remain, wait). This is where God will meet with him and etch His Words; write His law, and commandments on tables of stone. God already knows, and Moses has to come to the realization that he will be the one to teach them.

**24:13 And Moses rose up, and his minister Joshua: and Moses went up into the mount of God.** Now, Moses rises up along with his minister Joshua. I assume that Joshua will be at a distance nearby, while Moses was the only one to go up into the mount of God at this time.

**24:14 And he said unto the elders, Tarry ye here for us, until we come again unto you: and, behold, Aaron and Hur are with you: if any man have any matters to do, let him come unto them.** So, before going up into the mountain, Moses made preparations for his time away from them. Moses tells the 70 elders

<sup>46</sup> <https://www.easyenglish.bible/bible-commentary/exodus-19-31-im-lbw.htm>  
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to tarry (meaning wait right there) until we (he and Joshua) return to you. If anyone has a matter that needs taken care of while Moses is gone, Aaron and Hur will be there for the people, and they shouldn't worry.

**24:15** **And Moses went up into the mount, and a cloud covered the mount.** As Moses goes up into the mount of God, he seems to disappear for a cloud covers the whole mount.

**24:16** **And the glory of the Lord abode upon mount Sinai, and the cloud covered it six days: and the seventh day he called unto Moses out of the midst of the cloud.** It was such a presence going on upon that mountain that they couldn't believe their eyes, let alone be at peace. All that could be seen was *"the glory of the Lord abiding there upon Mount Sinai."* He was in the cloud like He has always been, but much different! This time Moses had gone up into the cloud that covered that mountain. And *"for six days the cloud covering; the glory covering the mountain was really thick.* Just as Moses had prepared the elders for his time away from them, God was in the midst of the Shekinah glory teaching and preparing Moses; being intimate, and setting him apart for more as God's leader. And then *"on the seventh day God called to Moses out of the midst of the cloud."*

**24:17** **And the sight of the glory of the Lord was like devouring fire on the top of the mount in the eyes of the children of Israel.** This was similar to the burning bush of what Moses had seen on that very mountain and the bush was not consumed. It was holy ground where he had to pull off his shoes. A time for more stripping of self. So, the children of Israel could see something like a devouring fire on top of the mountain, but it was not consumed!

**24:18** **And Moses went into the midst of the cloud, and gat him up into the mount: and Moses was in the mount forty days and forty nights.** All the people could see was that Moses was going up; climbing up into the mountain and disappearing into the midst (depth) of the cloud. He remained there on the mountain 40 days and 40 nights. They could no longer see Moses.

## SUMMARY:

God tells Moses to come up to the Lord, and then bring others like Aaron (Moses' brother), Nadab and Abihu (Aaron's sons), and 70 elders of Israel. However those names called were to worship God (bow down before Him) from afar off. Moses was the only one to come near the Lord, and the rest of the Israelite people were not permitted to go up the mountain at all. Now, Moses goes down from the mountain to the people and recites all the words the Lord had spoken to him for them; all the judgments (ordinances; legal instructions). And all the voices of the people unanimously became one voice in their reply: *"All the words which the Lord hath said will we do."* This becomes a binding agreement between God and the people. Moses commits to record and write down everything the Lord had said. He rises early in the morning and builds an altar under the hill on behalf of the LORD. He builds 12 tall stones on behalf of the tribes: 1 stone for each of the 12 families (tribes) of Israel. The LORD and the tribes would be the two sides in the covenant (**24:1-4**).

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Moses sends some of the young men of the children of Israel to offer burnt offerings and peace offerings of oxen unto the Lord. From the burnt offering and peace offerings, Moses takes half the blood from the slain oxen and puts it in basins, and half the blood he sprinkled on the altar. Then he reads from the Book of the Covenant in the audience of the people and they all agreed to become a covenant people unto the LORD by doing and being obedient to what the Lord had said. Thus after the reading of the covenant, Moses takes another step to complete this covenant. He takes this blood and sprinkles it upon the people which cleansed and consecrated them to keep the covenant. God had called for Moses Aaron, Nadab, and Abihu, and the seventy elders of Israel to come up to the mountain of the Lord. In verse 1, they were to stay at a distance. This time they had a spectacular view. It says they saw the God of Israel. But, not literally seeing God; it's seeing God's glory because there is nowhere in scripture anyone has seen God and lived, not even Moses. They even see this beauty of a sapphire stone under God's feet, a paved work, as if it was a clear view of the body of heaven. After God called them up, and they saw the measure of what God wanted them to see, He still did not destroy them, but, I really don't know how anyone could eat and drink after seeing the God of Israel appear to them. They ate and drank (had to be when they came down the mountain) **(24:5-11)**.

The Lord summons Moses to come up into the mount of God, so He can give Moses the tables of stone in which God has written the law, and commandments. Moses will have to teach all that God had written down to the people. Now, Moses rises up along with his minister Joshua. I assume that Joshua will be at a distance nearby, while Moses was the only one to go up into the mount of God at this time. But, before going up into the mountain, Moses made preparations for his time away from them the people. Moses instructs the 70 elders to tarry (meaning wait right there) until he and Joshua return. If anyone has a matter that needs to be taken care of while they are gone, Aaron and Hur will be there for the people, and that they shouldn't worry **(24:12-14)**.

Moses now goes up into the mount of God and a cloud covers the whole mount. It was so thick as God's presence hovered upon that mountain, that all they could see was *"the glory of the Lord abiding there upon Mount Sinai."* And for six days *"the cloud covered; the glory covered the mountain, but on the seventh day God called to Moses out of the midst of the cloud."* What the eyes of the children of Israel could see was that it seemed like the mountain was on fire; a devouring fire on the top of the mount! All the people could see was that Moses was going up; climbing up into the mountain and disappearing into the midst (depth) of the cloud. He remained there on the mountain 40 days and 40 nights. They could no longer see Moses **(24:15-18)**.

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**INTRODUCTION:**

**God always set things in place for His people.** First, He chooses Moses as the leader, brought the people out of bondage supernaturally, gave them the commandments (Ten Commandments); and now we come to God's plan for the Priesthood (when it came time to worship and bring their offerings unto God), to stand in the gap, be the mediator between God and the Hebrew nation through the bringing of animal sacrifices (for they could not stand before a Holy God and live, nor go into the Holy of Holies). These same sacrifices were fulfilled in Christ, as He became our True Sacrifice, our Great High Priest, and our only Mediator between God and humanity (Heb.8-10).

**God is so meticulous about building and what goes in His Tabernacle.** It took but two chapters to portray the record of His work in creating this earth, fitting it for human habitation. By in comparison, some twelve chapters (Chapters 25-40, except 32 to 34) are needed to tell us about the Tabernacle. The Reason?, Everything about the Tabernacle pointed to Christ, and it was a "Type of Christ", a "copy and shadow" of heavenly things (Heb.8:5), a "pattern" of things to come (Heb.9-10).

Before the time of Moses, sacrifices were offered by heads of families. But now that the nation is organized, a place is set apart for sacrifice, a ritual is prescribed, and a hereditary priesthood is created in a solemn ceremony.

Aaron commanded by God to be the high priest, bringing his sons with him, and to be succeeded by his firstborn son. The priesthood was maintained by tithes (one tenth of a family's income, whether money, livestock, or produce) and parts of some sacrifices.

**SYNOPSIS:**

Every detail of the high priest garment had been specified by God (Exodus:28)

**1. 28:5-14 The Ephod.**

- a. The ephod was essentially an ornate **apron-like garment**, made of gold, blue, purple and scarlet thread, the same as the four colors in the Tabernacle curtains.
- b. On the shoulder straps, there was an onyx stone on each strap, with the inscription of six of the tribes on each stone, so the High Priest would **bear their names before the Lord on his two shoulders as a memorial**, also portraying strength, typifying Christ, who protected Israel at all times. In Revelation 21:19-20 speaks of the foundation of the wall of the city was garnished with all manners of precious stones which are known for their value, beauty, and enduring quality.
- c. It is dignity and majestic. This was designed to be a colorful and beautiful garment. It was made of fine linen into which were woven golden threads. **The linen represents our Lord's sinless humanity and the gold represents His deity.** He is the God-Man.

**The gold also symbolizes kingship, Deity of Christ, Devine kingdom glory, the power of Almighty God available to all Israel, and the indwelling of God's Holy Spirit in us! The blue stands for heaven and**

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authority. The **purple**, the universal color of royalty. The **scarlet** represents the blood of Christ as our **Passover Sacrifice**. The High Priest, by the very definition of his role, dealt in blood, in the sacrifices offered to atone for sin.

## POINT:

*While the first ministry of a priest is always unto God Himself, a priest also is constantly connected to the people, bearing them on his shoulders constantly. The shoulders are a place of work; in the priest's ministry unto the Lord, he also was working for and with the people.*

*It was not enough that the High Priest work for the people (having them on his shoulders); he must also love the people - that is, bear them on his heart.*

2. (8) The "**Curious Girdle**" was a **sash** tied around the waist made from the same material as the ephod. It speaks of preparation for service. ["He took a towel and girded Himself" Jn. 13:4] (Jesus).
  - a. It speaks to us of maturity.
  - b. It represents the feast of Tabernacles when He habitats and fills His temple.
3. **28:15-30 The Breastplate.**
  - a. The breastplate was about 10 inches square, set in four rows of three each, of **gold, blue, purple, scarlet**, and fine linen, double, open at the top fastened with gold chains to the Ephod, adorned with 12 precious stones, each stone bearing the name of the one of the 12 tribes signifying the love of God.
  - b. On the breastplate were four rows of three gemstones, with each stone having one of the names of the twelve tribes inscribed on it. Purpose in wearing the breastplate, so the High Priest would **bear the names of the sons of Israel . . . over his heart**.

### *Stones of the Breastplate:*

1.	Carbuncle	Topaz	Sardius	
2.	Zebulon	Issachar	Judah	
3.	Fire-red	Golden tinge	Blood-red	
4.	Diamond	Sapphire	Emerald	
5.	Gad	Simeon	Reuben	
6.		Sky-blue	Shining-green	
7.	Amethyst	Agate	Ligure	
8.	Benjamin	Manasseh	Ephraim	
9.	Violet-blue	Diverse colors		
10.	Jasper	Onyx	Beryl	
11.	Naphtali	Dan	Asher	
12.	Dark-red	Sea-green	Deep golden	

- c. Also attached to the breastplate of judgment contained the **Urim and Thummim**, (lights and reflections), which were used to learn the will of God, determining the judgment of God. Most think they were a pair of stones, one light and another dark, and each stone indicated a "yes" or "no" from God. The High Priest would ask God a question, reach into the breastplate, and pull out either a "yes" or a "no."
4. **28:31-35 The Robe.**
  - a. This was the basic covering of the priest, made of all blue, and **seamless** and untor for the head opening. John 19:23-24, Then the soldiers, when they had crucified Jesus, took his garments, and made four parts, to every soldier a part; and also his coat: now the coat was without seam, woven from the top throughout.
  - b. On its hem, between the ornate **pomegranates of blue and purple**, were bells, so the priest could be heard while ministering before God - if he were to die, the bells would stop ringing and he could be pulled out of the Most Holy Place.

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## 5. 28:36-38 The Mitre

- a. The **turban** was a simple wound linen headpiece; and its engraving on the head more important was its gold plate with the inscription **Holiness to the Lord** which speaks of the renewing of the mind and the sealing of the saints.
- b. **That they might be accepted before the Lord:** holiness - not as a legalistic list of rules, but in the power of a life separated to God - is essential for anyone who will appear before God: *Pursue peace with all people, and holiness, without which no one will see the Lord* (Hebrews 12:14).

### GARMENTS FOR THE SONS OF AARON.

1. Though the "regular" priests were to wear special garments, they are simple clothes of fine linen. They were special garments, but they were nothing compared to the glory and beauty of the High Priest's garments.
  - a. This is because the "regular" priests, though important, had a far lesser office than the High Priest - and were appropriately clothed.
  - b. Even so, the High Priest's clothing, in total, speaks more of Jesus' glory and beauty; we are content with simple linen robes.
2. **Linen trousers to cover their nakedness:** the priests - all the priests - were to wear undergarments, so it would be impossible for their nakedness to be exposed while ministering.
  - a. This was probably a reaction to the nakedness of many pagan priests while performing their rituals.
  - b. Also, the trousers were to be made of cool linen, instead of warm wool; God doesn't want His servants to sweat!

## Contrast between Jesus' clothing when He accomplished His great priestly work and the garments of the High Priest.

1. Jesus wore no beautiful ephod - only a scarlet robe for mocking.
2. Had no precious gems were on His shoulders, only a cross that we deserved.
3. Had no breastplate with "Israel on His heart", yet He died of a broken heart for Israel - and all of mankind.
4. As the High Priest, Jesus had a seamless robe that was not torn, but it was stripped away at the cross.
5. Jesus heard no delicate sound of bells proving that the High Priest was alive, only the sound of pounding nails insuring our High Priest's death.
6. Jesus wore no fine linen turban, rather a painful crown of thorns.
7. Jesus had no head-plate reading <i>HOLINESS TO THE Lord</i> , but a life and death showing nothing but holiness to the Lord!
8. Jesus had no linen trousers to hide His nakedness, rather He bore our sins on the cross in a naked shame.

So this means that we are to remember everything is secured by both the strength and love of Jesus' accomplishment, all anchored in the Cross (Jn3:16) (Ph.2:8).

Now that the tabernacle was built, it was time to perform the ceremony of consecration and dedication of the high Priest. This chapter takes up from the last part of Exodus where Moses finishes the tabernacle (see Exodus 40:33). It describes the anointing of Aaron as the first High Priest of Israel, to oversee the tabernacle. Exodus 29 records the commands God gave to Moses to carry out this consecration ceremony with Aaron and his sons.

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**SYNOPSIS:**

**31:1-6** Moses is now at the end of the forty days of being with God on Mount Sinai receiving detailed instructions of the Law, as well as being given instructions as to the construction of the Tabernacle. Remember Aaron and Hur holding up Moses' arms during the Israelites' battle with the Amalekites (Exo.17:12)? Well Hur's grandson is called by name and appointed to make the furniture, engravings, and other artistic necessities requiring great craftsmanship. His name is Bezaleel—the first man ever spoken of as being filled with the Spirit of God. His filling was for service—not speaking, but working with his hands. This divine empowering wasn't restricted only to Bezaleel.

God put wisdom in Aholiab, of the tribe of Dan, one of the least influential and honorable in Israel and others to carefully construct the tabernacle and its furniture, according to the precise instructions of God. God wanted every worker's labor to be blessed and be prompted by the Holy Spirit. God saw this work as just as spiritual, and just as dependent on the Holy Spirit's power, as the work Moses and Aaron did. It no doubt required long hours of exacting workmanship. God needs many dedicated Spirit-filled workers such as these, not just a few preachers. The "*power*" that we receive through the Holy Spirit is an "*enabling*", giving special abilities from the Lord for serving Him.<sup>47</sup> It is God's decision to gift a man, but it is man's decision to use those gifts to glorify God... Have you been blessed with talents and abilities? Do you use your gifts to glorify God? Maybe you play an instrument or sing. Maybe you have abilities as a carpenter or an architect or computer skills. Maybe you are blessed with a talent for cooking. Are you using these things only to benefit yourself? Or are you using them to bless God, His people, and His kingdom? This is something to pray about and commit to Him.

**BUILDING—FURNISHING—CLOTHING**

**31:7-11** The list of items to be built in the construction of the tabernacle and its furnishings was given by God because God wanted the work organized and He attended to each detail as he related them to Moses.

- **THE TABERNACLE OF THE CONGREGATION,**
  - the ark of the testimony,
  - the mercy seat that [is] thereupon,
- **ALL THE FURNITURE OF THE TABERNACLE,**
  - the table and his furniture,
  - the pure candlestick with all his furniture,
- **THE ALTAR OF INCENSE,**
  - the altar of burnt offering with all his furniture,
  - the laver and his foot,
- **THE CLOTHS OF SERVICE,**
  - the holy garments for Aaron the priest, and the garments of his sons, to minister in the priest's office,
- **THE ANOINTING OIL,**
  - sweet incense for the holy [place]: according to all that I have commanded thee shall they do."

<sup>47</sup> <http://rondaniel.com/library/02-Exodus/Exodus3101.html>  
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Nothing should be forgotten or neglected. This reminds us that God wanted the tabernacle and its furnishings built according to a specific pattern. It was a deliberate model of a heavenly reality.<sup>48</sup>The following lessons are suggested by *Vern Poythress* in his book, '*The Shadow of Christ in the Law of Moses*.'

1. The tabernacle reminds us that God is the heavenly King.
2. The tabernacle reminds us that God provides for us.
3. The tabernacle reminds us that God's people have unique privileges.
4. The tabernacle reminded Israel of both their fallen condition and their hope for restoration. The tabernacle symbolized God's people corporately.
5. The tabernacle symbolized God's people individually.
6. The tabernacle pointed forward to the New Jerusalem, the final dwelling of God with human beings.
7. The tabernacle symbolized God Himself.

**31:12** **And the Lord spake unto Moses, saying,**— God speaks further instructions to Moses.

**31:13** **Speak thou also unto the children of Israel, saying, Verily my sabbaths ye shall keep: for it is a sign between me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you.** Moses was to speak to the children of Israel concerning the Sabbaths. Though God gave Israel a work to do in building the tabernacle He did not want them to do that work on the Sabbaths; from one period of week to the next. They were to still keep the weekly Sabbaths by observing and respecting the Lord's Day.

*Six days shall work be done: but the seventh day is the sabbath of rest, an holy convocation; ye shall do no work therein: it is the sabbath of the LORD in all your dwellings. Leviticus 23:3.*

The Sabbath had two purposes: It was a time to rest and a time to remember what God had done. It was a sign about the special promise (the covenant) that God had made to Israel throughout their generations. This sign of keeping the Sabbath shows the world that the Jews belonged to God, for He had sanctified; set them apart, and separated them unto Himself as a holy nation from other nations; distinguishing them from all other people.

**31:14** **Ye shall keep the sabbath therefore; for it is holy unto you: every one that defileth it shall surely be put to death: for whosoever doeth any work therein, that soul shall be cut off from among his people.** The keeping of the Sabbath was meant for the children of Israel. It was "*holy unto the Lord*", set apart for God's use. This made them different from the rest of the world. Everyone that defiled the Sabbath was put to death. To "*defile the Sabbath*" meant that the Mosaic Law was broken, and servile work was done on the Sabbath which made it unclean, polluted, and unholy. Death could be inflicted by the civil magistrate. Anyone who worked on the Sabbath, their soul would be cut off from among God's people. The Sabbath was to be a rest, centered on drawing near to God. Therefore, by his own offense, he put himself out of terms of the covenant.

**31:15** **Six days may work be done; but in the seventh is the sabbath of rest, holy to the Lord: whosoever doeth any work in the sabbath day, he shall surely be put to death.** Work may be done for six days, but on that Sabbath Day they were to rest. This one day of rest a week is for man's benefit as well as it being a time set aside to worship God. The Jews, by observing one day in seven, after six days' labor, testified and declared that they worshipped the God who made the world in six days, and rested the seventh. Those who broke this Sabbath were put to death. It was important for them to keep the Sabbath for

<sup>48</sup> <http://www.deercreekchurch.com/pdf/ex-dt5.pdf>  
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this distinguished them from other nations.

**31:16** **Wherefore the children of Israel shall keep the sabbath, to observe the sabbath throughout their generations, for a perpetual covenant.** The Sabbath was to be kept by the children of Israel and observed throughout their generations, in every age, for an eternal covenant.

- God's example was from the very beginning Gen.2:1-3. It was on the seventh day God rested. Has anything changed concerning this? No, because God has said He will not alter what he has said (Psalm 89:34), so the Sabbath must still be His holy day. "*I know that whatsoever God doeth, it shall be for ever: nothing can be put to it, nor anything taken from it: and God doeth it, that men should fear before him*" (Ecclesiastes 3:14). God does not change.
- God gave the Sabbath day commandment to His chosen people Exo.31:12-17. It is a sign that He had distinguished them from all other people; and their religious observance of the Sabbath was a great example of their duty and obedience to Him.
- Isa. 56:2:
  - Blessed is the man who refuses to work during my Sabbath days of rest, but honors them.

Blessed is the man who keeps himself from doing wrong.

Another example is The Ten Commandments. God had spoken and written upon tablets upon Mount Sinai in the hearing of all the people were now written, in *perpetuam rei memoriam* —for a perpetual memorial, because that which is written remains. To keep God's Sabbath was to keep the covenant.

**31:17** **It is a sign between me and the children of Israel for ever: for in six days the Lord made heaven and earth, and on the seventh day he rested, and was refreshed.** This was to be one of the most lasting tokens of the covenant between God and Israel. The Sabbath was now a sign of the special relationship between God and Israel. To disregard God's Sabbath was to disregard God's purposes for creation through His redemption of Israel. The 7th day reminds them that it is God who provides as we rest. An implied benefit is to be "*refreshed.*" This point to the creation of man on the 6th day – and that God breathed into Adam and He became a living soul. To be refreshed in this context is to "*breathe in as God is breathing out.*" Deut 8:11-18: Remember, it is not our "*work*" that benefits us – it is His work.

**31:18** **And he gave unto Moses, when he had made an end of communing with him upon mount Sinai, two tables of testimony, tables of stone, written with the finger of God.** At the conclusion of the forty days and nights of communing with God upon Mt. Sinai, God gave Moses two tablets of testimony, tables of stone, written with the finger of God because this written Law testified the will of God concerning He and Israel, and would be a testimony against them if they were disobedient. Thus the law was given by Moses, but grace and truth came by Jesus Christ.

"40" occurs at almost every new stage in Israel's history; e.g.

- at the flood • the time of the spies in Canaan • Elijah's journey to Horeb
- Jesus' time in the wilderness • and the time between His resurrection and ascension.

## SUMMARY:

Though God gave Israel a work to do in building the tabernacle, He did not want them to do that work on the <http://www.pitwm.net/pitwm-sundayschool.html>

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**Sabbath.** This command was strategically placed toward the very end of all the commands to build the tabernacle. The "rest" of God still had to be respected (31:12-13).

God again repeats the law of the Sabbath. The keeping of the Sabbath was meant for the children of Israel. However, everyone who violated or deviled the Sabbath shall be put to death. And anyone who does any work on the Sabbath day shall be cut off from among His people. This sign of keeping the Sabbath showed that the Jews belonged to the Lord. This made them different from the rest of the world. How? It demonstrates trust in God. It was to be a rest centered on drawing near to God. It was "*holy to the Lord*", set apart for God's use. They must work for 6 days, but on the 7th day, they must rest because it is the Sabbath of rest; holy to God. The Sabbath was to be kept by the children of Israel and observed throughout their generations, in every age, for an eternal covenant (31:14-16).

The Sabbath was a sign between God and the children of Israel—Heaven and earth was made in six days, and the seventh day He rested. At the conclusion of the forty days and nights of communing with God upon Mt. Sinai, God gave Moses two tablets of testimony, tables of stone, written with the finger of God because this written Law testified the Will of God concerning He and them, and would be a testimony against them if they were disobedient (31:17-18).

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**32:1** And when the people saw that Moses delayed to come down out of the mount, the people gathered themselves together unto Aaron, and said unto him, Up, make us gods, which shall go before us; for as for this Moses, the man that brought us up out of the land of Egypt, we wot not what is become of him. Moses hasn't come down from the mount of God yet, and it has taken too long (forty days and forty nights (24:18)—over a month) that the people had not seen him. You know how we get when there is a delay in our lives; something we're looking for now—and we get antsy; anxious; and out of sorts. But what if the delay is from God—a divine delay from God? We could see this going on in the world today because God hasn't taken away this "Coronavirus." *"He's delaying the process. He's delaying the answer. It's taking too long for us to go through this. It's messing up everything we want to get back to."* Just remember, when you're anxious and impatient, you begin to doubt. So, in Moses' delay they're probably saying 'I think he's dead.' 'Will we ever see him again?' 'The Lord has forgotten us.' And now they've come up with their own answer. The people gathered themselves together and went to Aaron demanding: *"get up and make us gods to lead us."* Why? - Because their leader Moses who has brought them out of the land of Egypt has disappeared and they have no idea what has happened to him. Even though Israel had seen the invisible God in action, they still wanted the familiar gods they could see and shape into whatever image they desired.

**32:2** And Aaron said unto them, Break off the golden earrings, which are in the ears of your wives, of your sons, and of your daughters, and bring them unto me. Aaron didn't even put up a fight. He went into instructor or leadership mode: this is what you do— *"Break off the golden earrings which are in the ears of your wives, of your sons, and of your daughters, and bring them unto me."* The Lord had given the Israelites favor with the Egyptians, at their time to leaving. Silver, gold, and clothing and whatever they wanted (12:35) was given to them. God had plans to use gold in the construction of the tabernacle. This was not the Spirit-inspired craftsmanship of Bezaleel and Aholiab to build an idol.

**32:3** And all the people brake off the golden earrings which were in their ears, and brought them unto Aaron. The people complied to the instructions of Aaron. They broke off the golden earrings that were in the ears of their wives, sons, and daughters, and brought them to Aaron with no regret.

**32:4** And he received them at their hand, and fashioned it with a graving tool, after he had made it a molten calf: and they said, These be thy gods, O Israel, which brought thee up out of the land of Egypt. Aaron received from their hand all the gold and went right to work shaping a god with a carving tool making it into a molten calf. They then pronounced: *"These be thy gods, O Israel, which brought thee up out of the land of Egypt."* They changed gods just like that! It was something they could see. The cow or calf was one of the most popular idols in Egypt (*Hapi and Hathor are two of the most worshiped cow gods, symbolizing of power and fertility*). This was something Aaron made. This molten calf surely did not bring them out of Egypt! In verse 1 they said, *"for as for this Moses, the man that brought us up out of the land of Egypt."* They still didn't honor the Lord God!

**32:5** And when Aaron saw it, he built an altar before it; and Aaron made proclamation, and said, To

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**morrow is a feast to the Lord.** As Aaron looked at the calf, he also began to build an altar before it, proclaiming: *"To morrow is a feast to the Lord."* Well this has really gone too far!

**32:6 And they rose up early on the morrow, and offered burnt offerings, and brought peace offerings; and the people sat down to eat and to drink, and rose up to play.** After making the announcement on yesterday the people rose up early the next day to offer burnt offerings and to bring peace offerings. This became a feast to the Lord, so they thought. And all sat down to eat and drink, and rise and play. *"Sitting down to eat"* refers to the people eating the *"peace offerings"*, which were like a dinner with God. They served their idol with great energy and personal sacrifice. This is a tasteful way to speak of gross immorality among the people of Israel. They were no longer worshiping the true God.

**32:7 And the Lord said unto Moses, Go, get thee down; for thy people, which thou broughtest out of the land of Egypt, have corrupted themselves:**— God didn't tell Moses about the situation until it was too late to stop it. God knew that this was going on while they were on the mount and tells Moses to quickly get back down the mountain. They didn't wait long to sin; go against God! In speaking with Moses, the Lord identifies the Israelites as "your" people – disowning Israel and making them Moses' people—The people you have led up out of the land of Egypt have fallen to depravity.

**32:8 They have turned aside quickly out of the way which I commanded them: they have made them a molten calf, and have worshipped it, and have sacrificed thereunto, and said, These be thy gods, O Israel, which have brought thee up out of the land of Egypt.** The people have so quickly strayed from the path that God had commanded by making a molten image. There is a problem. The people have *"corrupted"* themselves and have *"quickly turned aside"* from the Lord. God already knew from all eternity what they would do.

**32:9 And the Lord said unto Moses, I have seen this people, and, behold, it is a stiffnecked people:**— The Lord said to Moses, *"I have seen this people, and indeed it is a stiff-necked people."* This is the example of a horse or ox that refuses to be turned by the reins. They want to go their own way; do their own thing, follow after their own rules.

**32:10 Now therefore let me alone, that my wrath may wax hot against them, and that I may consume them: and I will make of thee a great nation.** Then God announces judgment against these people; the people He had just delivered out of Egypt. *"Now do not hold me back. My anger is burning over against them. I will consume them and I will then make a great people out of you."* In other words, God was willing to wipe out all the Israelites, and just start over with Moses. Why does the Lord, the almighty God need to tell anyone to *"leave Him alone"* in order to bring this wrath down? Clearly, the Lord is inviting Moses' intervention.

**32:11 And Moses besought the Lord his God, and said, Lord, why doth thy wrath wax hot against thy people, which thou hast brought forth out of the land of Egypt with great power, and with a mighty hand?**— So, Moses requested and implored of the Lord with a question as to why He is provoked to wrath against His people in which He had rescued and brought out of Egypt by His awesome power and mighty hand; causing Him to think about it.

**32:12 Wherefore should the Egyptians speak, and say, For mischief did he bring them out, to slay them in the mountains, and to consume them from the face of the earth? Turn from thy fierce wrath, and repent of this evil against thy people.** Moses goes on to remind the Lord God as to what a bad

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time for the Egyptians to begin to speak with sarcasm and mockery about Him bringing the Israelites out of the mountains and consuming them from the face of the earth. His name, character, and power would be called into question by the heathen if they were consumed. Moses is concerned about God's reputation and begs God to turn back from the heat of His anger; turn away from His fierce wrath and repent; renounce the plan to punish this evil against His people. This is Moses' plea of intercession for the people.

**32:13 Remember Abraham, Isaac, and Israel, thy servants, to whom thou swarest by thine own self, and saidst unto them, I will multiply your seed as the stars of heaven, and all this land that I have spoken of will I give unto your seed, and they shall inherit it for ever.** Moses brings to God's remembrance of the promise made to Abraham, Isaac, and Israel, His servants where His own self swore and made this promise to them: *"He will multiply Abraham's seed as the stars of heaven; all the land God spoke of and promised, and Abraham's seed will inherit it forever."* God never forgets. He just wants us to bring up His Word before Him.

**32:14 And the Lord repented of the evil which he thought to do unto his people.** Numbers 23:19 says *"God is not a man, that He should lie; neither the son of man, that he should repent..."* He's *"Immutable"* (change not)! This expresses the pain of God's divine compassion. Being a compassionate God He thought to do... As He thought to do, God also says in Jeremiah 29:11 *"For I know the thoughts I think toward you... thoughts of peace and not of evil, to give you an expected end."* His previous announced plans shows us that there is judgement for our sin. He says He's seen this people, and behold He called them stiffnecked people (verse 9). It really gives others the opportunity to change their minds before He judges them. God is not a man that He should repent as a man repents in his ignorance of the future. That's why we can say that God knows all future circumstances and will never be caught off guard. However, in this case the intercession of Moses on Israel's behalf was needed as being a leader.

**32:15 And Moses turned, and went down from the mount, and the two tables of the testimony were in his hand: the tables were written on both their sides; on the one side and on the other were they written.** Moses did as the Lord instructed. He turned and went down from the mount to confront the people. He held in his hand the two tables of the testimony; the tables God had written His Laws on both sides; the engraved Words of God were on the front and back.

**32:16 And the tables were the work of God, and the writing was the writing of God, graven upon the tables.** This was God's workmanship. God's work and engraved writing was on these tables for His people.

**32:17 And when Joshua heard the noise of the people as they shouted, he said unto Moses, There is a noise of war in the camp.** Joshua and Moses have come down from the mount, and Joshua heard the noise (sound) of the people shouting. Joshua tells Moses that it sounds like a noise of war going on in the camp.

**32:18 And he said, It is not the voice of them that shout for mastery, neither is it the voice of them that cry for being overcome: but the noise of them that sing do I hear.** But Moses says *"That is not the sound when people win a battle; sound of victory. And neither is it the sound when people lose a battle; shouting defeat, but it's the voice and sound of singing he hears."* So, the thing they're probably asking themselves is: What are they singing about? I know the song says *"Don't Wait Till the Battle's Over, Shout*

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*Now.* But, they hadn't had any reason to go to war until Moses gets his orders from the Lord God. And that hadn't happened.

**32:19** And it came to pass, as soon as he came nigh unto the camp, that he saw the calf, and the dancing: and Moses' anger waxed hot, and he cast the tables out of his hands, and brake them beneath the mount. I can just imagine the look on Moses' face and the feeling inside when he came near and into the camp. This really wasn't what he wanted to see—a golden calf like in Egypt, and them dancing before this idol! Moses was so angry that his anger burned hot; became enraged, that he threw the tables out of his hands and broke them in pieces at the foot of the mountain.

**32:20** And he took the calf which they had made, and burnt it in the fire, and ground it to powder, and strawed it upon the water, and made the children of Israel drink of it. Note: Moses did four things to get the people's attention; to show them that what they had done had consequences:

1. So, Moses took the golden calf which they made and burned it in the fire.
2. He ground it so fine that it was powder.
3. And he sprinkled the powder over the surface of the water.
4. and he made the children of Israel drink it.

They were made to drink this because of their sin. Now, to see Moses again whom they thought was dead should have made them ashamed and full of guilt. But, to take it even farther is to drink and digest the depravity of the sin of their ungodliness for they had sinned against God who brought them out of Egypt!

**32:21** And Moses said unto Aaron, What did this people unto thee, that thou hast brought so great a sin upon them?—Moses now goes to the one who was left in charge, and that's Aaron. And he says to Aaron, "What harm did the people do to you that you brought this great sin upon them? Remember, Aaron was left in charge of the people, so the buck stops there. This was like treason; disloyalty from the people and his brother unto God.

**32:22** And Aaron said, Let not the anger of my lord wax hot: thou knowest the people, that they are set on mischief. Aaron already knows that he's messed up and pleads with Moses to not let the heat of the Lord's anger grow hot. That means go to God for us! Now, Aaron blames the people saying you know how bad; how wicked; how mischief; how impetuous these people are. There you are, blame is shifted!

**32:23** For they said unto me, Make us gods, which shall go before us: for as for this Moses, the man that brought us up out of the land of Egypt, we wot not what is become of him. Aaron continues to give his defense in blaming the people. He gives the words of the people verbatim from verse 32:1c back to Moses as his testimony of what the people said to him. They didn't beat him up and make him do this; he gave in.

**32:24** And I said unto them, Whosoever hath any gold, let them break it off. So they gave it me: then I cast it into the fire, and there came out this calf. Aaron continues to defend himself, but the truth finally comes out—I said...they gave it to me...I cast it...in fire... Did he keep back that he melted it all down, shaped and molded this calf with a carving tool? And that it didn't just come up by itself, and then he said *"These be thy gods, O Israel..."* (32:4). *"Tomorrow is a feast to the Lord"* (32:5). Now it's a cover-up!

**32:25** And when Moses saw that the people were naked; (for Aaron had made them naked unto their shame among their enemies:)— Being *"naked"* before God is not that they were without clothes, but

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Moses could see and perceive God's covering removed, their hearts uncovered; them being bare and vulnerable to who they really are without God. Aaron gave them permission when he built the idol calf and called it their god, and when he proclaimed a feast day... Aaron had exposed and let them cast off restraints; let them loose to become unruly, and because of their vulnerability in the midst of their enemies, they would be mocked, for they had left their true God who had led them out of Egypt, for an idol god they had left in Egypt.

**32:26 Then Moses stood in the gate of the camp, and said, Who is on the Lord's side? let him come unto me. And all the sons of Levi gathered themselves together unto him.** Moses went right to work to bring a halt to this sin. As he stands in the gate of the camp, he shouts out to everyone, *"Who is on the Lord's side? let him come unto me."* And I can just see immediately that all the sons of Levi (the priestly tribe) gathered themselves together unto Moses because they knew he meant business.

**32:27 And he said unto them, Thus saith the Lord God of Israel, Put every man his sword by his side, and go in and out from gate to gate throughout the camp, and slay every man his brother, and every man his companion, and every man his neighbour.** Moses being under the Lord God's leading of Israel are ordered to grid his sword to his hip, go throughout the camp from gate to gate; end to end and kill every man his brother (kinsfolk), and friend, and neighbor.

**32:28 And the children of Levi did according to the word of Moses: and there fell of the people that day about three thousand men.** The children of Levi did not mince with any words, but did as Moses instructed them. About 3000 men died that day—those that had persisted in idolatry and immorality. Before the Law could be given 3000 men died. But, at the Day of Pentecost; the beginning of Grace, 3000 men were saved.

**32:29 For Moses had said, Consecrate yourselves today to the Lord, even every man upon his son, and upon his brother; that he may bestow upon you a blessing this day.** So, Moses tells the Levites that today they had been consecrated; sanctified today for the service of the Lord, for each of them were against his own son and his own brother. Now, this day the Lord bestowed; gave them a great blessing.

**32:30 And it came to pass on the morrow, that Moses said unto the people, Ye have sinned a great sin: and now I will go up unto the Lord; peradventure I shall make an atonement for your sin.** Well, the next day comes and Moses tells the people he's going to leave them again. He's going back up the mountain because the people have sinned, and he needs to plead their case before God, and perhaps he will be able to obtain forgiveness for them from God. Did he forget that he also broke the tables that the Lord God had written?

**32:31 And Moses returned unto the Lord, and said, Oh, this people have sinned a great sin, and have made them gods of gold.** Moses goes back up the mountain and talks with God about the people. I can just hear him now: *"Oh, this people have sinned a great sin, and have made them gods of gold"*, as if God didn't know. <sup>49</sup>Moses could not wholly turn away the wrath of God, which shows that the law of Moses was not able to reconcile men to God, and to perfect our peace with Him. In Christ alone, God so pardons sin as to remember it no more.

**32:32 Yet now, if thou wilt forgive their sin—; and if not, blot me, I pray thee, out of thy book which**

<sup>49</sup> <https://biblehub.com/commentaries/exodus/32-31.htm>  
<http://www.pitwm.net/pitwm-sundayschool.html>

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**thou hast written.** Well, Moses have pulled out some big guns, for he has really placed himself in the middle as intercessor. *"If you will, forgive their sin, but if you won't, blot me out of your Book you have written, I pray."* Moses is truly standing in as intercessor for a people he didn't want to lead and for those who won't listen to him. It truly says a lot.

**32:33 And the Lord said unto Moses, Whosoever hath sinned against me, him will I blot out of my book.** The Lord God knows what He's doing. He does not give a yes or no answer to what Moses has asked. But, He does tell Moses a true statement that *"whosoever sins against Him will be blotted out of His Book."* (*Book of Life or Book of the Living*). This means you are beyond repair.

**32:34 Therefore now go, lead the people unto the place of which I have spoken unto thee: behold, mine Angel shall go before thee: nevertheless in the day when I visit I will visit their sin upon them.** At this point God tells Moses, *"consequently, go down and lead the people to the place we've spoken of."* What God is saying is don't worry about this! For now, God is going to send His Angel before him (33:2), but the day will come when He will visit them. And He will visit them with vengeance and punishment for their sin. God's timing is not our timing!

**32:35 And the Lord plagued the people, because they made the calf, which Aaron made.** Scripture tells us what the Lord did and why. He afflicted and struck down, making the people suffer because of the calf fashioned and made by Aaron.

## SUMMARY:

The Bible describes the Israelites becoming anxious after Moses had been delayed on Mount Sinai for forty days and forty nights. They demanded that Aaron make a god for them. Their thinking was, to look for new leadership and new gods; something is better than nothing. Aaron instructed the people to bring him their gold rings from the ears of their wives, sons, and daughters. The Bible then says that all the people broke off the gold rings from their ears and brought them to Aaron, who made a golden calf (an idol god). The idol became god to the Israelites in which they bowed down to the golden calf and made sacrifices to it. But the golden calf was a distraction from the real worship and from the lessons they were supposed to learn. God cannot be compared to a molten image. As Aaron looked at the calf, he built an altar before it, proclaiming: *"Tomorrow is a feast to the Lord."* After making the announcement on yesterday the people rose up early the next day to offer burnt offerings and to bring peace offerings (**32:1-6**).

God didn't tell Moses about the situation until it was too late to stop it. God knew that trouble was going on in the camp while He and Moses communed on the mount and tells Moses to quickly get back down the mountain. They didn't wait long to sin against God! In speaking with Moses, the Lord identifies the Israelites as "your" people – disowning Israel and making them Moses' people—The people you have led up out of the land of Egypt have fallen to depravity. Now, God condemned the people due to their lack of faithfulness. Enraged, God planned to destroy the Israelites, and make Moses a great nation instead of them. The people had so quickly strayed from the path that God have commanded by making a molten image. They had *"quickly turned aside"* <http://www.pitwm.net/pitwm-sundayschool.html>

## PITWM VERSE BY VERSE

from the Lord. The Lord said to Moses, *"I have seen this people, and indeed it is a stiff-necked people."* Then God announces judgment against these people. In other words, God was willing to wipe out all the Israelites, and just start over with Moses. Moses requested and implored of the Lord with a question as to why He is provoked to wrath against His people in which He had rescued and brought out of Egypt by His awesome power and mighty hand? He even says this was a bad time for the Egyptians to begin to speak with sarcasm and mockery about Him bringing the Israelites out of the mountains and then consuming them from the face of the earth. His name, character, and power would be called into question by the heathen if they were consumed. Moses is concerned about God's reputation and begs God to turn back from the heat of His anger; away from His fierce wrath and repent; renounce the plan to punish this evil against His people. Moses brings to God's remembrance of the promise made to Abraham, Isaac, and Israel, His servants where His own self swore and made this promise to them: *"He will multiply Abraham's seed as the stars of heaven; all the land God spoke of and promised, and Abraham's seed will inherit it forever."* God never forgets. He just wants us to bring up His Word before Him. And the Lord repented of the evil which He thought to do unto His people. God is not a man that He should repent as a man repents in his ignorance of the future. That's why we can say that God knows all future circumstances and will never be caught off guard **(32:7-14)**.

Moses did as the Lord instructed, he came down from the mount to confront the people as he held the two tables of the testimony in his hand. God's Words were on both sides of the tables as His Laws. This was God's workmanship; God's writing; His engraved inscription on these tables for His people. Joshua and Moses came down from the mount and Joshua heard the noise (sound) of the people shouting. Joshua tells Moses that it sounds like a noise of war going on in the camp. But Moses says that it's not the voice or sound of victory, neither is it the sound of them shouting defeat, but it's the voice and sound of singing he hears **(32:15-18)**.

Moses was so enraged with anger as he came near into the camp; seeing the calf, and them dancing before it that he threw the tables out of his hands and broke them into pieces at the foot of the mountain. Moses took the golden calf which they had made, burned it in the fire, ground it so fine that it became powder, and he sprinkled the powder over the surface of the water, and made the children of Israel drink it. Moses says to Aaron, "What harm did the people do to you that you brought this great sin upon them? This was like treason or disloyalty from the people and his brother unto God. Aaron already knows that he's messed up and pleads with Moses to not let the heat of the Lord's anger grow hot. That meant go to God for us! Now, Aaron blames the people saying you know how bad; how wicked; how mischief; how impetuous these people are. There you are, blame is shifted! He continues to give his defense in blaming the people. He gives the words of the people verbatim from verse 32:1c back to Moses as his testimony of what the people said to him. They didn't beat him up and make him do this; he gave in. He continues to defend himself, but he kept back some important details. Yes, he asked for their gold; they broke it off and gave it to him, but he left off the part that he shaped and molded this calf with a carving tool and said *"These be thy gods, O Israel..."* **(32:4)**. *"Tomorrow is a feast to the Lord"* **(32:5)**. Now it's a cover-up! **(32:19-24)**.

Moses could see and perceive God's covering removed, their hearts uncovered; their nakedness shows who they really are without God. Aaron had let them cast off restraints; let them loose to become unruly, for he gave them permission when he built the idol calf and called it their god, and when he proclaimed a feast day... in the midst of their enemies, they would be mocked for they had left their true God who led them out of Egypt, for an idol god they had left in Egypt. Moses stands in the gate of the camp shouting to everyone, <http://www.pitwm.net/pitwm-sundayschool.html>

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*"Who is on the Lord's side? let him come unto me."* All the sons of Levi (the priestly tribe) gathered themselves together unto Moses because they knew he meant business. Moses being under the Lord God's leading of Israel, orders the sons of Levi to grid his sword to his hip, go throughout the camp from gate to gate; end to end and kill every man his brother (kinsfolk), and friend, and neighbor. They did as Moses instructed them. About 3000 men died that day—those that had persisted in idolatry and immorality. So, Moses tells the Levites that today they had been consecrated and sanctified for the service of the Lord, for each of them were against his own son and his own brother. Now, this day the Lord bestowed; gave them a great blessing (**32:25-29**).

Well, the next day comes and Moses tells the people he's going to leave them again. He's going back up the mountain because the people have sinned and he needs to plead their case before God, and perhaps he will be able to obtain forgiveness for them from God. Moses goes back up the mountain and talks with God about the people. He says *"Oh, this people have sinned a great sin, and have made them gods of gold"*, as if God didn't know. *"If you will, forgive their sin, but if you won't, blot me out of your Book you have written, I pray."* Moses is truly standing in as intercessor for a people he didn't want to lead and for those who won't listen to him. It truly says a lot. The Lord God knows what He's doing. He does not give a yes or no answer to what Moses has asked. But, He does tell Moses that *"whosoever sins against Him will be blotted out of His Book."* (*Book of Life or Book of the Living*). At this point God tells Moses, *"consequently, go down and lead the people to the place we've spoken of."* God is going to send His Angel before him, but the day will come when He will visit them. And He will visit them with vengeance and punishment for their sin. Scripture tells us what the Lord did and why. He afflicted and struck down, making the people suffer because of the calf fashioned and made by Aaron (**32:30-35**).

## APPLICATION:

After receiving God's instructions, there will be a test to walk by faith. Keep your faith in what God has done, is doing, and is about to do. There is no god against the true living everlasting God.

[TOP](#)

## SYNOPSIS:

**33:1-6** The Lord still intends a future for Israel, and commands them to go up to the land promised them. <sup>50</sup>Sin always creates barriers between men and God. Some barriers are the result of man's withdrawal. The idol of the golden calf did precisely the opposite, for it threatened to cause their God to remove Himself from them and not have His full presence. The very thing Israel tried to promote, they nearly prevented. God's refusal to dwell among them is a concern for their well-being.

<sup>51</sup>It might be helpful to take another look at Israel's sin. Think of Yahweh in terms of lightening bolts. Incredibly powerful! Completely uncontrollable! Raw electricity! Pure voltage! Straight juice! Israel's sin was that they attempted to reduce Yahweh to a battery. Powerful but controllable! Manageable, diluted juice! Bottled electricity! Safe, usable, disposable voltage. Rather than serve Yahweh and submit to the "*Bolt of Bolts*," they wanted to harness Yahweh and place His power into their own service. But Yahweh cannot be wired. Yahweh blows all circuits, even when those circuits are put in place by Aaronic priests.

We find that there still was no forgiveness. Instead there was divorce. Yahweh told Moses to take the people and leave this place. Yahweh wanted them off of His holy mountain and out of His Presence. He determined to keep His promise of giving Israel the land of Canaan and He would even send an angel ahead of Israel to guide them. But Yahweh Himself would not go with Israel. Yahweh asserted that, "*I will not go with you, because you are a stiff-necked people and I might destroy you on the way.*" The Lord decided to keep His distance from them at that point, because they had chosen to become spiritually distant from Him. His anger burned so deeply that He knew the only way He could keep the promise was not to go near Israel, lest He exterminate them. Yahweh would stay at Sinai and send the people out of His Presence. Israel removed their festive clothing and began the work of grieving.

1. <sup>52</sup>Removing items of value.
2. Repentance is stripping naked before God.
  - a. You feel sorrow for your sin
  - b. You ask forgiveness.
  - c. When we get intimate we strip ourselves.
  - d. God does not want anything between Him and us.

**33:7-11** Moses still had a close relationship with Yahweh. He still had access to Yahweh's heart. And as we observe, Yahweh was still trying to decide what to finally do with Israel. Yahweh's heart was not finally made up. There was something yet to be done. Moses is still communicating with God and He takes the tent and set it up outside of the camp.

1. To hear from God you must get away and be alone with God.

<sup>50</sup> [http://bible.org/seriespage/"outside-camp"-exodus-331-11](http://bible.org/seriespage/)

<sup>51</sup> <http://www.crivoice.org/biblestudy/exodus/bbex42.html>

<sup>52</sup> <http://www.earnestandroline.com/Resource/Files/facetoface.pdf>

<http://www.pitwm.net/pitwm-sundayschool.html>

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2. Also, God does not dwell in the midst of sin.

It became "*the tent of meeting*" or in the KJV "*the tabernacle of the congregation*." It was often called, "*tent*" or "*tabernacle*" from its external appearance. Then it would be taken down and be carried a bit farther toward Canaan. The "*tent of meeting*" and "*the tabernacle*" differed in that:

- a. The tent of meeting was on the outside of the camp. The tabernacle was to be in the midst of the camp Numbers 2:2.
  - a. The ark was not yet made;
  - b. a priesthood was not yet appointed;
  - c. Joshua was the sole minister Exo.33:11
- b. The "*tent*" was not yet the tabernacle. It was a large tent set up in the wilderness region between Egypt and Canaan.
- c. The "*tent of meeting*" was temporary until the tabernacle could be built (Exodus chapters 35 to 40.
- d. The "*tent of meeting*" was served by Moses and Joshua, while the Tabernacle was to be served by the Levites.
- e. The cloud of God's presence came down to the "*tent of meeting*" only when Moses was there. The cloud would hover over the Tabernacle, except when Israel was to break camp and march.

The Tabernacle was not a tabernacle, or dwelling place, for the congregation of Israel. It was the dwelling place of God, a tabernacle for the Lord. The Tabernacle would remain in one place for a while. The function of the "*tent of meeting*" and the Tabernacle was **similar**, in that the Tabernacle was also a "*tent of meeting*." They both were used to symbolize God's ultimate plan of salvation now in progress - Christianity!

[The sacrifices represented the later ultimate Sacrifice of Jesus Christ, and the Most Holy Place represented God's throne in heaven where the high priest (a Levite descendant of Aaron on earth, Jesus Christ in heaven) entered to make Atonement for the people before God (Hebrews 9:1-28)].

Several things happened in this process:

1. Moses took the tent and pitched it outside the camp.
2. Whenever Moses went out to the tabernacle, all the people rose.  
The people watched and noticed when Moses worshipped. When Moses worshipped, they also worshipped. Moses prompted the people to draw close to God by his own example.
3. When Moses entered the tent, God's presence would meet him at the tent of meeting.  
All the people would watch when God's presence descended in the cloudy pillar. When the people would see this, they would all worship at the entrances of their tents.
  - a. God's presence brings an atmosphere of worship.
  - b. Worship means to bow down or be prostrate.
4. Moses talked with God face to face as a man speaks to his friend.  
A "*face-to-face*" meeting—this is an expression showing that Moses and God spoke intimately with each other, but it does not say Moses saw God's face; that the Lord's communication with Moses was direct and didn't come to him in dreams and visions; and that there was something different about this Moses. What a contrast with how God related to the people. Moses speaks as a friend to God. <sup>53</sup>Moses' communion is a tangible reminder to the people of God of what they lost, because God's purpose was to be right down in the midst of them, however, in their rebellion they lost that presence. Without the presence of God; without the favor of God; without communion with God, nothing else matters. If we choose the blessings apart from Him, or if we seek the blessings instead

<sup>53</sup> <http://www.fpcjackson.org/resources/sermons/exodus/Exodus%20Vol%205%20&%206/39bExo.htm>  
<http://www.pitwm.net/pitwm-sundayschool.html>



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of Him, or if we seek the blessings our way, outside of Him, we lose Him and eventually lose all the blessings.

5. Joshua the son of Nun, did not depart from the tabernacle. It is important as leaders to train others and have your next leaders near by.

**33:12 And Moses said unto the Lord, See, thou sayest unto me, Bring up this people: and thou hast not let me know whom thou wilt send with me. Yet thou hast said, I know thee by name, and thou hast also found grace in my sight.** Moses, taking note of the task the Lord has given him, knows that he cannot lead the nation entirely on his own. And that it will require God's help and guidance. He is going to God on the basis of his own relationship; he is going to God and quoting God's Word back to Him: "You say to me, bring up this people (meaning lead the people). Moreover, you have said, I know you by name (meaning—He knows him intimately)...I have also found grace in Your sight (meaning— favored by Him)." It wasn't enough to know that he and the Israelites would make it to the Promised Land, but he wanted to know who was God going to send with him?

**33:13 Now therefore, I pray thee, if I have found grace in thy sight, shew me now thy way, that I may know thee, that I may find grace in thy sight: and consider that this nation is thy people.** Moses continues to pray one on one in God's presence with such earnest freedom. <sup>54</sup>Moses believes that the Lord knows him intimately and favors him highly. Now, if we had been given the task of leading the people, how might we have prayed? Moses could have prayed that the Lord straighten out these rebellious people. He could have prayed that the Lord would destroy the people's enemies. He could have prayed for success. He could have prayed that he be made an effective leader. He could have prayed for personal strength. Yet he prays for none of these things. Instead, he prays, "... let me know your ways that I may know you, so that I may find favor in your sight: and consider that this nation is thy people." He's praying for intimacy with the Lord. As the Lord has known Moses, Moses wants to know the Lord.

**33:14 And he said, My presence shall go with thee, and I will give thee rest.** God makes it very clear by assuring Moses that His actual presence will go with him. It will not be an angel (v2) this time to go with them, but His presence is also able to give Moses rest! What a promise!

**33:15 And he said unto him, If thy presence go not with me, carry us not up hence.** Well, I know that God was quite clear about what He said, but now Moses is still referring to the same question. "If God doesn't go with him then don't let us move a step from this place; not a step farther.

**33:16 For wherein shall it be known here that I and thy people have found grace in thy sight? is it not in that thou goest with us? so shall we be separated, I and thy people, from all the people that are upon the face of the earth.** It seems strange, but Moses is asking how can it be known by anyone if His people have found grace in His sight? Would it be the fact that He will go with them? Then they would know that God's presence distinguishes them from all the other nations of the earth.

**33:17 And the Lord said unto Moses, I will do this thing also that thou hast spoken: for thou hast found grace in my sight, and I know thee by name.** Once again God tells Moses the same thing again. The Lord is still saying that He will do what Moses has asked. His answer hasn't changed. What He has spoken He will do. Why? Because Moses has found grace; favor in God's sight, and God knows Moses by name! Moses should have discovered this at the Burning Bush when God called his name and told him to

<sup>54</sup> <http://www.pbc.org/files/messages/10451/exo027.html>  
<http://www.pitwm.net/pitwm-sundayschool.html>

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take off his shoes, for he was standing on holy ground!

**33:18 And he said, I beseech thee, shew me thy glory.** Now, Moses gets down to what he really wants to ask. Moses wants to see God's glory; His essence; His core, His Spirit! <sup>55</sup>Moses had been so encouraged by God's answer to his prayer that he sought for the ultimate. The one desire that burned within Moses was to know God better. There is a tremendous need for each believer to have this same desire. Moses petitions God: "*shew me thy glory.*" Having only heard a voice out of a burning bush, a pillar of cloud or fire; he desired to see some representation of the divine glory of God; a full disclosure of the Lord's essential character.

**33:19 And he said, I will make all my goodness pass before thee, and I will proclaim the name of the Lord before thee; and will be gracious to whom I will be gracious, and will shew mercy on whom I will shew mercy.** God says, "*I will make all 'My goodness' pass before thee (which reveals who I am and what I do), and I will proclaim the name of the Lord before thee.*" God's response to Moses' petition included a third element, a declaration of His Sovereignty: "... *I will be gracious to whom I will be gracious, and I will show compassion on whom I will show compassion.*" In fact He's saying, "*You would never survive seeing all that you asked for, instead I'll show you the kind of God that I am—a God that is both gracious and merciful; a God that will proclaim His name, and still allow My goodness to pass before you.*" God was going to reveal Himself to Moses by showing His grace and mercy to him.

**33:20 And he said, Thou canst not see my face: for there shall no man see me, and live.** God values Moses' request, however, it also suggests that there are limits to what God will reveal to Moses—only His back parts, not His face because if he did, he would not live, for no one has seen God's face and lived.

**33:21 And the Lord said, Behold, there is a place by me, and thou shalt stand upon a rock:—** All this was about to happen in the next chapter. God gave specific instruction to Moses as to what was to happen. "*Stand on the rock, for behold there is a place, a spot by Me that you would be able to see Me.*"

**33:22 And it shall come to pass, while my glory passeth by, that I will put thee in a clift of the rock, and will cover thee with my hand while I pass by:—** As Moses stand in the cleft (crevice or narrow opening) of the rock, God's glory will pass by while God's hand would shield and cover Moses; providing protection over and around him, so he could live.

**33:23 And I will take away mine hand, and thou shalt see my back parts: but my face shall not be seen.** There on Mt. Sinai, God will pass by Him in all of His goodness. A portion of His glory—His back side will only be seen. As a believer walks in close communion with God, there is always the desire to know God better. If this is not the desire of the believer, something is seriously lacking in his spiritual life. Through Moses' sheer tenacity, he basically gets what he's after—assurance of God's commitment to both Moses and the nation of Israel, and a deeper knowledge of who God really is. All he had to do was ask! What if he hadn't been so persistent? What if he had considered that he was not worthy enough? The only restriction God placed on Moses' request was really for Moses' protection. <sup>56</sup>Thus, God covers him. It would be too much for Moses' eyes to handle. Oftentimes we want to know more of God's plan or more of God's glory than is good for us to know. There are things that would likely harm us were we to know them. Thus we must recognize that sometimes God closes our eyes to some of these truths for our own protection.

<sup>55</sup> [http://www.backtothebible.org/index.php/component?option=com\\_devotion/qid,4/task/show/resource\\_no,295/Itemid,75/](http://www.backtothebible.org/index.php/component?option=com_devotion/qid,4/task/show/resource_no,295/Itemid,75/)

<sup>56</sup> <http://preacherwin.wordpress.com/2008/03/22/show-me-your-glory-part-19-the-hand-of-god-and-the-cleft-of-the-rock/>  
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## SUMMARY:

Moses takes note of the task the Lord has given him and all he knows is that he is to bring up the people that is lead them , but he doesn't know whose going to send with him. And he knows that he's found favor in God's sight, but still questions that and wants to believe that the nation is His people. God reassures Moses by declaring that His presence will go with him and He will give him rest, but Moses is still referring to the same question. If God doesn't go with him then don't carry them any farther. It seems strange that Moses would pray to find favor in the Lord's sight when he has already recognized that he has found favor. The Lord said to Moses that He will do this, for he's found grace in His sight, and He knows him by name, again (**33:12-17**).

Now, Moses gets down to what he really wants to ask. Moses wants to see God's glory; His essence; His core, His Spirit—the full disclosure of God! God says, *"I will make all my goodness pass before thee, and I will proclaim the name of the Lord before thee; and will be gracious to whom I will be gracious, and will shew mercy on whom I will shew mercy."* God values Moses' request, however, it also suggests that there are limits to what God will reveal to Moses—only His back parts, not His face because if he did, he would not live, for no one has seen God's face and lived. God gave specific instruction as to what was to happen. Stand on the rock, for behold there was a place by Him Moses would be able to see God. Stand in the cleft (crevice or narrow opening) of the rock so God's glory could pass by while God's hand would shield and cover him providing protection because neither Moses nor any could see God's face and live. But, then God would remove His hand, and Moses would only see God's back parts: but His face shall not be seen (**33:18-23**).

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**SYNOPSIS:**

**34:1-4** Moses has to prepare himself for this awesome presence that he had never seen before. God says, "*Be ready in the morning to come up into Mount Sinai and present yourself to me.*" Do you know I wouldn't be able to sleep that night after hearing that! Moses was to hew (cut out) the two tables of stone like the first, so God could write on them. God had written The Ten Commandments on the stones before, however, Moses had broken these "*tablets of stone*" or "*the tablets of testimony*" after coming down from the mountain and seeing Israel's disobedience by making a golden calf as their god (Exo.31:18). Now, God is ready to make covenant with the people again after He gave judgment and sent a plague upon them because of the calf Aaron had made. And Moses was allowed to make atonement for this great sin of the people (Exo.33:26-35).

Moses is to meet God again on the mountain so with the finger of God, the Ten Commandments could be written again like the first. The people couldn't deal with God directly because of sin and rebellion, so Moses bridged the gap between the people and God. The people are told to keep their distance from the holy mountain; neither their flocks nor their herds are to feed close to the mountain. You know how disruptions come, well, God's plan will still flourish no matter how many disruptions and He will not alter His plans. Therefore, the tablets were to be written again for the people. Moses was to come alone and God is about to fulfill Moses request—to see God's glory! Moses did as the Lord commanded. God's promise is an awesome thing.

**34:5-7 After Moses had gotten to the top of the mount,**

**5**"*The Lord descended in the cloud and stood with him there, and proclaimed the name of the Lord. 6The Lord passed before him and proclaimed, "The Lord, the Lord, a God merciful and gracious, slow to anger, and abounding in steadfast love and faithfulness, 7keeping steadfast love for thousands, forgiving iniquity and transgression and sin, but who will by no means clear the guilty, visiting the iniquity of the fathers on the children and the children's children, to the third and the fourth generation"* **ESV.**

Moses learns something of God's attributes especially His mercy (compassion) and forgiveness, as well as His holiness, righteousness, and judgment. God points out that He is a loving God, but He will not tolerate sin.

- a. He is so compassionate that when we sin and ask for forgiveness, He forgives us.
- b. He is so compassionate that He heals our illnesses.
- c. He is so compassionate that He blesses us with food, shelter, and jobs.

As God passes by Moses, He describes Himself with seven attributes:

1. Compassionate: He is the God of mercy. Although the entire human race has broken His law, He does not punish us as we deserve. He knows we are frail (Psalms 103:14).
2. Gracious: He is the God of grace. We deserve nothing, have no redeeming qualities, but He generously gives us what we do not deserve. He bends down protectively, shows mercy, and cares for those in misery.
3. Slow To Anger: He holds back His wrath by the reigns of His love. Humans can love and hate alternately from instant to instant. God is not like us. He may grow angry, but He does not hate people. He hates evil. The reason God is slow to anger is not that He doesn't notice our sin but that

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He forgives it. He is long-suffering and He is extraordinarily patient.

4. Abounding in Steadfast Love: When God uses the word "*abounding*" He wants us to understand that the resources of His love are not limited in any way. When God says that He keeps steadfast love, the focus is on the durability of His love. It lasts, it perseveres, and it keeps on flowing!
5. Abounding in Faithfulness/Truth: God's love and faithfulness is unchanging, constant and overflowing. The surrender of His love is not only inexhaustible, but reliable and indestructible.
6. Maintaining Steadfast Love for Thousands: Thousands of generations, as long as the people do not violate the covenant and thus invoke the covenant penalties. Even then, the previous attributes delay and reduce the penalties.
7. Forgiving wickedness, rebellion, and sin: It is God's nature to forgive sin, and these three terms mean He forgives all kind of sin one can commit, except blasphemy against the Holy Ghost, as in Matt 12:31.

This was God's own declaration of who He is, which is why these words are quoted many times in Scripture (see Joel 2:12-14).

There are two kinds of people:

1. One who is blind to the magnificence of God's mercy;
2. The other who is blind to the magnitude of his own misery.

God used all three Hebrew words for sin here (v7) to show that all sorts and degrees of sin are forgivable. He forgives iniquity and transgression and sin. He piles them up to make plain what he means.

- **Iniquity** is the desire to sin; the tendency to do wrong while sin is the wrong itself. It's always there because of human imperfection.
- **Transgression** is the moment your will sins; deliberate revolt; defiant disobedience.
- **Sin** is walking out in the iniquity; the deed itself.

When we repent, <sup>57</sup>The Lord says He "*forgives iniquity, transgression and sin.*" However, He also says that He will "not clear the guilty." Yet all sinners are guilty. So which guilty ones will He forgive? And which guilty ones will He not forgive? The answer is clear He will forgive the guilty who turn from their sin and turn to God with their whole heart. And the guilty who reject His offer of mercy, He will by no means clear. There is a difference between punishment and suffering. When God visits the sins of the fathers on the children he doesn't punish sinless children for the sins of their fathers. He simply lets or allows the effects of the fathers' sins take their natural course, infecting and corrupting the hearts of the children. In other words, the children share in the father's punishment because they share in the father's sins. This means that the children and grandchildren will repeat many of the same sins. The more we let sin get the upper hand in our own lives, the more our children will suffer for it. Sin is like a contagious disease. My children don't suffer because I have it. They catch it from me and, then suffer because they have it. Any child that goes on sinning like his father will share the father's punishment. However, Ezekiel 18:19 says, "*When the son has done what is lawful and right, and has been careful to observe all my statutes, he shall surely live.*" In other words, he won't die for his father's sins because he is not following in his father's footsteps.

<sup>58</sup>But even though God is patient, and slow to anger, there are limits, and those who do not repent will be punished, and will perish. This brings us back to opportunities. If God calls you to repent today, then today is a good day to repent, for tomorrow may be too late. For it is one thing to bear our own sin. It is quite another to know that our sin may affect the lives of our children, grandchildren, and great grandchildren, and because of our sin, they also may lead miserable lives. It may not seem fair, but that's not the point. The point is: sin will keep us from telling our children about the way of salvation by grace through faith in Jesus Christ. And if we don't tell our children, then how can they, in turn, tell their children? And if we are

<sup>57</sup> <http://www.soundofgrace.com/piper84/100784m.htm>

<sup>58</sup> <http://www.richardajordan.com/Sermons/951119.htm>

<http://www.pitwm.net/pitwm-sundayschool.html>

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silent, who will reach out to the rest of the world?—And what of the generations yet to come? God's attributes can only be seen in a yielded life; can only be encountered in a repentant vessel; can only shine in a humble and teachable spirit for even later generations.

**34:8-10** Moses' natural response to God's revelation of His glory and attributes was to bow down and worship. And this humbling of himself and exalting of God in worship came before Moses' appeal for God to continue to take Israel as His own people. When we don't have a compelling drive to worship God, it is a clear evidence we don't really appreciate who He is. Moses is still bargaining with God. He asks for the goodness, grace, and mercy of God to be extended to himself and the nation. When we as a people have felt the goodness, grace, and mercy of God, we always want others to know about it or even feel it in some way. If we know God is good, we should ask Him to be good to others. If we know He is forgiving, we should ask Him to forgive others. That's what Moses did. He went a step further before the Lord, asking on behalf of the nation, for the Lord to go among them, although they were a stiff-necked people. By going among the people, it would mean forgiveness of their iniquity and sin; and that the Lord would accept them as His own—giving them an inheritance. Moses has worshipped and prayed and it is only by the grace of God that God honors this. Moses successfully intercedes for the people of Israel. God responds in 34:10, "*Behold, I make a covenant.*" A covenant is God's solemn promise that He will give the covenant people certain benefits if they will obey the terms of the covenant. So a covenant involves three things:

1. **Promises** which God will perform if the people keep the covenant;
2. **Commandments or terms** which the people must keep in order to receive the promises;
3. **Warnings** of what will happen if the covenant is broken.

God didn't leave anything out the second time that was in the first. Renewing the broken to its' original existence was the goal. Bringing His people to the original inheritance as promised was the commitment of the "*I Am God!*"

**34:11-26** **11** God tells Israel that all they would have to do is obey what He commanded. Then He will go before them and drive out the Amorites, the Canaanites, the Hittites, the Perizzites, the Hivites and the Jebusites. **12** He didn't want them compromising with the people in the land that they're going into, for if they do, they will soon be taught to follow their evil ways. **13** Instead they must destroy their altars and images and cut down their shameful idols (wooden symbols). **14** For they were not to worship any other god, for the Lord their God Jehovah is a jealous God who claims absolute loyalty and exclusive devotion. **15** they were not to make a treaty of any kind with the people living in the land, for the people lust after their heathen gods, offering sacrifices to them, and then would invite them (the Israelites) to join them in their sacrificial meals, and thereby entice them to go with them. **16** Then perhaps this will lead them to choose some of their daughters for your sons to marry. And these daughters would still worship their heathen gods, thereby teach Israel's sons to commit adultery against God, doing the same bad things. **17** They were not to make false gods from hot metal. **18** They were to keep the Feast of Unleavened Bread. Eat the bread (no yeast) for 7 days, as commanded them in the month of Abib because this is the month they came out of Egypt. **19** Every firstborn is the Lord's including cattle sheep and goats. **20** They must pay for every first donkey that is born, and give a lamb to God to pay for the donkey. If they don't pay for it, they must break its neck. And pay for every first son that is born. Nobody must come to God without a gift in his hand. **21** They must work for six days, but on the seventh day they must rest. Even when it is time to plough, they must rest on the seventh day. And when it's time to bring in their harvest, they must still rest on the seventh day. **22** Remember to celebrate

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these three annual religious festivals: the Festival of Weeks, the Festival of the First Wheat, and the Harvest Festival. **23** On each of these three occasions (three times in the year) all the men and boys of Israel shall appear before the Lord. **24** Three times in the year, when they go in front of the Lord, nobody will take their land from them, for the Lord will go in front of them and attack and conquer their enemies, and enlarge their boundaries. **25** They must not use leavened bread with their sacrifices to the Lord, and none of the meat of the Passover lamb may be kept over until the next morning. **26** They must bring the best of the first of each year's crop to the Tabernacle of the Lord their God, and not cook a young goat in its mother's milk.

**34:27 And the Lord said unto Moses, Write thou these words: for after the tenor of these words I have made a covenant with thee and with Israel.** The Lord told Moses to write down the laws that He's given him for they represent the terms of His Covenant with Moses and Israel.

**34:28 And he was there with the Lord forty days and forty nights; he did neither eat bread, nor drink water. And he wrote upon the tables the words of the covenant, the ten commandments.** Moses is on the mountain again with God for forty days and forty nights fasting. He ate no bread or drank any water. This time he is the one writing upon the tables the words of the covenant, the Ten Commandments.

**34:29 And it came to pass, when Moses came down from mount Sinai with the two tables of testimony in Moses' hand, when he came down from the mount, that Moses wist not that the skin of his face shone while he talked with him.** Some time has passed and Moses begins to descend from Mount Sinai with the two tables of testimony in hand. He didn't know it at the time, but as he came down the skin of his face glowed with brightness from being and talking in the presence of God.

**34:30 And when Aaron and all the children of Israel saw Moses, behold, the skin of his face shone; and they were afraid to come nigh him.** All of the children of Israel including Aaron could see this glow; this radiance upon Moses' face, that they became afraid to come near him. Moses had spent a great deal of time with the Lord and it affected him greatly.

**34:31 And Moses called unto them; and Aaron and all the rulers of the congregation returned unto him: and Moses talked with them.** Moses had something to say after spending time with God, so he called unto the people and all the rulers of the congregation returned unto him, and Moses talked with them.

**34:32 And afterward all the children of Israel came nigh: and he gave them in commandment all that the Lord had spoken with him in mount Sinai.** It only takes one to start the process to take away the fear. After the rulers of the congregation came over, then all the children came near, and Moses gave them the commandment the Lord had spoken and given to him upon Mount Sinai.

**34:33 And till Moses had done speaking with them, he put a vail on his face.** He chose to veil his face after he had spoken to them and not before. I don't know how close Moses was to the people.

**34:34 But when Moses went in before the Lord to speak with him, he took the vail off, until he came out. And he came out, and spake unto the children of Israel that which he was commanded.** But, whenever Moses went into the Tabernacle to speak with the Lord, he removed the vail until he came out again. Then he would pass on to the people whatever instructions God had given him.

**34:35 And the children of Israel saw the face of Moses, that the skin of Moses' face shone: and Moses put the vail upon his face again, until he went in to speak with him.** It was if they were looking at the <http://www.pitwm.net/pitwm-sundayschool.html>

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face of God. God would allow Moses' face to glow with radiance and be seen by the children of Israel, but Moses would always put the veil back on when he wasn't speaking to the people, and then pull it off when he went to speak with God in the mountain.

## SUMMARY:

**27**The Lord told Moses to write down the laws that He's given him for they represent the terms of His Covenant with Moses and Israel. **28** Moses is on the mountain again with God for forty days and forty nights fasting. He ate no bread or drank any water. This time he is the one writing upon the tables the words of the covenant, the Ten Commandments.

**29**Some time has passed and Moses begins to descend from Mount Sinai with the two tables of testimony in hand. He didn't know it at the time, but as he came down the skin of his face glowed with brightness from being and talking in the presence of God. **30**All of the children of Israel including Aaron could see this glow; this radiance upon Moses' face, that they became afraid to come near him. Moses had spent a great deal of time with the Lord and it affected him greatly.

**31** Moses had something to say after spending time with God, so he called unto the people. And all the rulers of the congregation returned unto him, and Moses talked with them. **32**After the rulers of the congregation came over, then all the children came near, and Moses gave them the commandment the Lord had spoken and given to him upon Mount Sinai.

**33**He chose to veil his face after he had spoken to them. **34**But, whenever Moses went into the Tabernacle to speak with the Lord, he removed the veil until he came out again. Then he would pass on to the people whatever instructions God had given him. **35**God would allow Moses' face to glow with radiance and be seen by the children of Israel, but Moses would always put the veil back on when he wasn't speaking to the people, and then pull it off when he went to speak with God in the mountain (**34:27-35**).

## APPLICATION:

The unwavering commitment of God's love should always lead us to bow and worship; to un-stiff our necks!

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EXODUS 35:1-29NEXT 40:1-38

## SYNOPSIS:

In **Chapter 35** Moses reveals God's words that had been said to him and commanded to the people. They were to work six days only, and on the seventh day a solemn rest, and that means don't even light the fires (**35:1-3**). All those who have a generous heart were to bring special offerings to God that was commanded by Him. And these things were named (**35:4-9**). Moses asked people with various skills and abilities to make the tabernacle. They must make everything that the LORD had shown to Moses (**35:10**)—(**35:11** <sup>59</sup>the tabernacle, its tent, its covering, its clasps, its boards, its bars, its pillars, and its sockets); (**35:12** the ark and its poles, with the mercy seat, and the veil of the covering); (**35:13** the table and its poles, all its utensils, and the showbread); (**35:14** also the lampstand for the light, its utensils, its lamps, and the oil for the light); (**35:15** the incense altar, its poles, the anointing oil, the sweet incense, and the screen for the door at the entrance of the tabernacle); (**35:16** the altar of burnt offering with its bronze grating, its poles, all its utensils, and the laver and its base); (**35:17** the hangings of the court, its pillars, their sockets, and the screen for the gate of the court); (**35:18** the pegs of the tabernacle, the pegs of the court, and their cords); (**35:19** the garments of ministry, for ministering in the holy place—the holy garments for Aaron the priest and the garments of his sons, to minister as priests.

**35:20** And all the congregation of the children of Israel departed from the presence of Moses. Upon hearing the initial list of things that were needed to make the tabernacle, the people then departed.

**35:21** And they came, every one whose heart stirred him up, and every one whom his spirit made willing, and they brought the Lord's offering to the work of the tabernacle of the congregation, and for all his service, and for the holy garments. Those whose hearts were stirred, and spirits were willing, returned with the Lord's offering of materials for the Tabernacle of the congregation, its equipment, and holy garments.

**35:22** And they came, both men and women, as many as were willing hearted, and brought bracelets, and earrings, and rings, and tablets, all jewels of gold: and every man that offered offered an offering of gold unto the Lord. Both men and women had willing hearts and therefore brought bracelets, and earrings, rings, tablets, and all jewels of gold. Every man offered an offering of gold jewelry and gold objects.

**35:23** And every man, with whom was found blue, and purple, and scarlet, and fine linen, and goats' hair, and red skins of rams, and badgers' skins, brought them. There were other men that brought blue, purple, scarlet, and fine linen; goat's hair, red skins of rams and badger's skins.

**35:24** Every one that did offer an offering of silver and brass brought the Lord's offering: and every man, with whom was found shittim wood for any work of the service, brought it. Others brought silver and bronze for their offering to the Lord; and some brought arcadia wood needed for the construction of the tabernacle.

<sup>59</sup> <https://www.biblegateway.com/passage/?search=Exodus+35%3A10-19&version=NKJV>  
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**35:25** And all the women that were wise hearted did spin with their hands, and brought that which they had spun, both of blue, and of purple, and of scarlet, and of fine linen. The women skilled in sewing and spinning brought what they spun with their hands, preparing blue, purple, scarlet, and fine linen.

**35:26** And all the women whose heart stirred them up in wisdom spun goats' hair. And then there were the women who had stirred hearts and used their wisdom to spin the goat hair.

**35:27** And the rulers brought onyx stones, and stones to be set, for the ephod, and for the breastplate;— Onyx stones, and stones that were to be set for the priest's ephod and for the priest's breastplate were brought by the leaders or rulers.

**35:28** And spice, and oil for the light, and for the anointing oil, and for the sweet incense. The rulers also brought spice and oil for the light and anointing oil for the sweet incense.

**35:29** The children of Israel brought a willing offering unto the Lord, every man and woman, whose heart made them willing to bring for all manner of work, which the Lord had commanded to be made by the hand of Moses. Every man and woman of the Israelites who wanted to freely bring an offering to the Lord gave these gifts because they wanted to. These gifts were used to make everything by the Lord's command to Moses.

## SUMMARY:

Upon hearing the initial list of things that were needed to make the tabernacle, the people departed. Those with generous hearts were stirred, and spirits were willing, returned with the Lord's offering of materials for the Tabernacle of the congregation, its equipment, and holy garments (**35:20-21**).

Both men and women had willing hearts and therefore brought generous offerings of bracelets, and earrings, rings, tablets, and all jewels of gold. Every man offered an offering of gold jewelry and gold objects. There were other men that brought blue, purple, scarlet, and fine linen; goat's hair, red skins of rams and badger's skins. Others brought silver and bronze for their offering to the Lord; and some brought arcadia wood needed for the construction. The women skilled in sewing and spinning brought what they had spun with their hands; preparing blue, purple, scarlet, and fine linen. And then there were the women who had stirred hearts used their wisdom to spin the goat hair. Onyx stones and stones that were to be set for the priest's ephod and for the priest's breastplate were brought by the leaders or rulers. The rulers also brought spice and oil for the light and anointing oil for the sweet incense. Every man and woman of the Israelites who wanted to freely bring an offering to the Lord gave these gifts because they wanted to. These gifts were used to make everything by the Lord's command to Moses (**35:22-29**).

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EXODUS 40:1-38

SYNOPSIS:

**Chapter 40:1-15** <sup>60</sup>A year had passed since the Passover night. On the night the Israelites had left Egypt. Now they called that night the first day. And they called the month Abib. It was the first month (**Exodus chapter 12**). Three months later the Israelites had arrived at Mount Sinai (**Exodus 19:1**). Moses received his instructions there, and they completed all the work during the next 9 months (**Exodus 40:1**). God told Moses how to place the tent. He told Moses where to place each different object in the tent. The special box (*the ark*) was the most important object. So Moses must place that first. And the curtain in front of the box hid the box (**Exodus 40:2-8**). Moses must mark the holy tent and everything in it with the special oil. This separated all those things to give honour to God (**Exodus 40:9-11**). Moses had to prepare Aaron and his sons to serve God as priests. They must wash before they put on the special clothes. Then Moses was to mark (*anoint*) them with the special oil. This showed that God had chosen them for his service. God chose only Aaron's family to be priests (**Exodus 40:12-15**).

**40:16 Thus did Moses: according to all that the Lord commanded him, so did he.** This emphasizes Moses' obedience to the Lord's instructions. God told Moses how to build and furnish the Tabernacle, and anoint for service.

**40:17 And it came to pass in the first month in the second year, on the first day of the month, that the tabernacle was reared up.** <sup>61</sup>Tabernacle means "tent," "place of dwelling" or "sanctuary." It was a sacred place where God chose to meet His people, the Israelites, during the 40 years they wandered in the desert under Moses' leadership. It was the place where the leaders and people came together to worship and offer sacrifices. The Tabernacle was completed almost one year after the Exodus journey from Egypt. This is now the first day of the first month of the second year, and in a sense it tells Israel that they now have a new beginning, and now Moses has the task of putting together the tabernacle. He was chief overseer.

Chronology Of The Exodus		
Date	Event	Reference
Fifteenth day, first month, first year	Exodus	Exodus 12
Fifteenth day, second month, first year	Arrival in Wilderness of Sin	Exodus 16:1
Third month, first year	Arrival in Wilderness of Sinai	Exodus 19:1
First day, first month, second year	Erection of Tabernacle	Exodus 40:1. 17
	Dedication of Altar	Numbers 7:1
	Consecration of Levites	Numbers 8:1-26

<sup>60</sup> <http://www.easyenglish.info/bible-commentary/exodus-19-40-lbw.htm>

<sup>61</sup> [http://the-tabernacle-place.com/articles/what\\_is\\_the\\_tabernacle](http://the-tabernacle-place.com/articles/what_is_the_tabernacle)

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Fourteenth day, first month, second year	Passover	Numbers 9:5
First day, second month, second year	Census	Numbers 1:1, 18
Fourteenth day, second month, second year	Supplemental Passover	Numbers 9:11
Twentieth day, second month, second year	Departure from Sinai	Numbers 10:11
First month, fortieth year	In Wilderness of Zin	Numbers 20:1, 22-29; 33:38
First day, fifth month, fortieth year	Death of Aaron	Numbers 20:22-29; 33:38
First day, eleventh month, fortieth year	Moses' Address	Deuteronomy 1:3

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Source: © 1993 by Thomas Nelson Inc.

**40:18** And Moses reared up the tabernacle, and fastened his sockets, and set up the boards thereof, and put in the bars thereof, and reared up his pillars. Moses began to put the tabernacle together by fastening the sockets (the shaped hole for connection); setting the frames into their bases, and attaching the crossbars; and putting together the columns or narrow poles. The Tabernacle was the portable worship center of the Israelites. It was the entire edifice. As they wandered through the desert, they would put up this structure wherever they camped. And whatever spot they chose became a holy place because this sacred tent was where God met His people.

**40:19** And he spread abroad the tent over the tabernacle, and put the covering of the tent above upon it; as the Lord commanded Moses. The "**tent**" was the covering that surrounded the Tabernacle. The "**tent**" was the goats' hair covering, over the framework of wood that supported it. Then there was the outer covering of rams' skins and seals' skins. Moses spread the first cover over the tent and then he put the outer covering over the framework of the tent as commanded by the Lord.

**40:20** And he took and put the testimony into the ark, and set the staves on the ark, and put the mercy seat above upon the ark:— God had written His Laws on two flat stones— "*The testimony*" or "*the Ten Commandments*" which were placed inside the ark. Moses inserted the poles through the rings of the ark and put the mercy seat on top of the ark.

**40:21** And he brought the ark into the tabernacle, and set up the veil of the covering, and covered the ark of the testimony; as the Lord commanded Moses. The "**ark**", sometimes described as "*the Ark of the Covenant*" or "*the Ark of the Testimony*." Moses brought the Ark into the Tabernacle (into the Holy of Holies/The Most Holy Place), partitioning off the veil or curtain covering by setting the ark of the Testimony from persons entering the dwelling or the Holy Place (separating the Holy of Holies from The Holy Place) as the Lord commanded. <sup>62</sup>The word "**veil**" in Hebrew means a screen, divider or separator that hides. Essentially, it was shielding a holy God from sinful men. Whoever entered into the Holy of Holies was entering the very presence of God. In fact, anyone except the high priest who entered the Holy of Holies would die.

**40:22** And he put the table in the tent of the congregation, upon the side of the tabernacle northward,

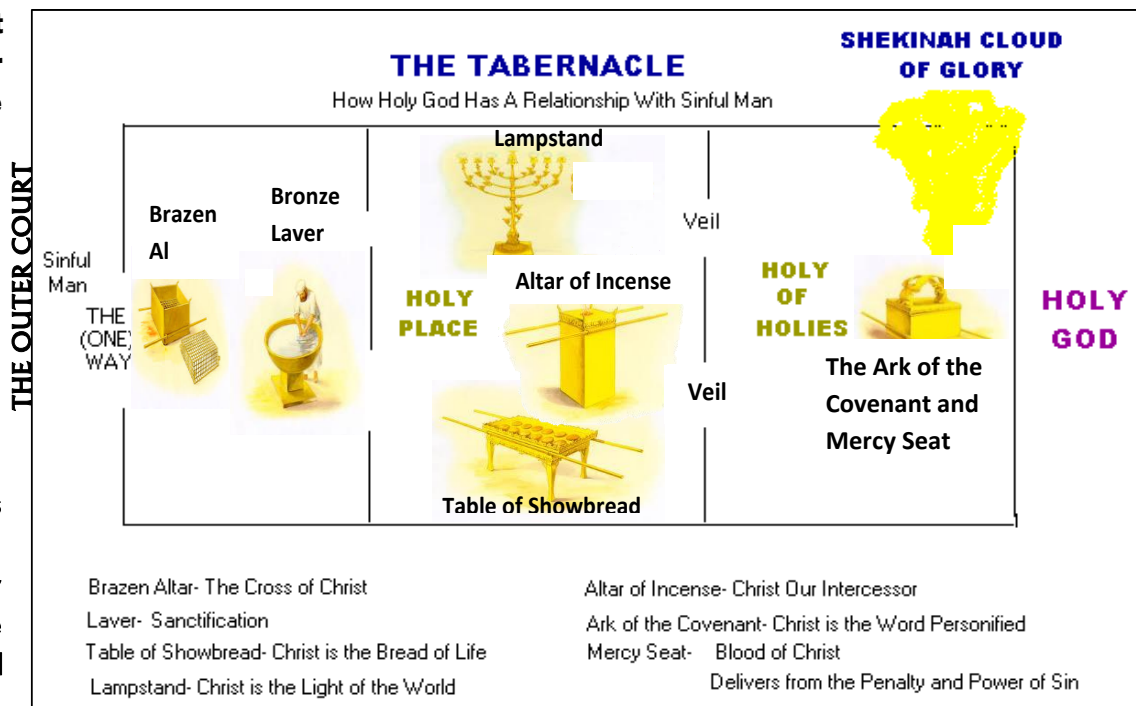
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<sup>62</sup> [http://the-tabernacle-place.com/articles/what\\_is\\_the\\_tabernacle/tabernacle\\_holy\\_of\\_holies](http://the-tabernacle-place.com/articles/what_is_the_tabernacle/tabernacle_holy_of_holies)  
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**without the veil.** The "table" is the **Table of the Shewbread (or Showbread).** Moses placed the table in "the tent of the congregation", also known as "the tent of meeting" or "the Tabernacle of the Congregation" at the north side of the room outside the veil.

**40:23 And he set the bread in order upon it before the Lord; as the Lord had commanded Moses.** <sup>63</sup>The table of showbread was a small table made of acacia wood and overlaid with pure gold. It measured 3 feet by 1.5 feet and was 2 feet, 3 inches high. It stood on the right side of the Holy Place across from the Lampstand and held 12 loaves of bread,



representing the 12 tribes of Israel. The priests baked the bread with fine flour and it remained on the table before the Lord for a week; every Sabbath day the priests would remove it and eat it in the Holy Place, then put fresh bread on the table. Only priests could eat the bread, and it could only be eaten in the Holy Place, because it was holy. At this time Moses set the bread in order upon the table before the Lord, as the Lord commanded.

**40:24 And he put the candlestick in the tent of the congregation, over against the table, on the side of the tabernacle southward.** Moses placed the candlestick in the tent of the congregation, also known as "The Lampstand." <sup>64</sup>It stood at the left side of the Holy Place and it was the only source of light in the Holy Place. "The candlestick or The Lampstand" had a central branch from which three branches extended from each side, forming a total of seven branches. Seven lamps holding olive oil and wicks stood on top of the branches. Each branch looked like that of an almond tree, containing buds, blossoms and flowers. The priests were instructed to keep the lamps burning continuously.

**40:25 And he lighted the lamps before the Lord; as the Lord commanded Moses.** Moses did as he was instructed and lit the lamps before the Lord. Once the light of the lamps were lit, it was never allowed to go out. This was one of the important jobs of the priest: to keep this light burning perpetually. This Light was to never go out.

**40:26 And he put the golden altar in the tent of the congregation before the veil:—** Moses placed the golden altar in the tent of the congregation before the veil. <sup>65</sup>The "golden altar of incense", which is not

<sup>63</sup> [http://the-tabernacle-place.com/articles/what\\_is\\_the\\_tabernacle/tabernacle\\_table\\_showbread](http://the-tabernacle-place.com/articles/what_is_the_tabernacle/tabernacle_table_showbread)

<sup>64</sup> [http://the-tabernacle-place.com/articles/what\\_is\\_the\\_tabernacle/tabernacle\\_menorah](http://the-tabernacle-place.com/articles/what_is_the_tabernacle/tabernacle_menorah)

<sup>65</sup> [http://the-tabernacle-place.com/articles/what\\_is\\_the\\_tabernacle/tabernacle\\_altar\\_of\\_incense](http://the-tabernacle-place.com/articles/what_is_the_tabernacle/tabernacle_altar_of_incense)

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to be confused with the brazen altar, sits in front of the curtain that separated the Holy Place from the Holy of Holies. This altar was smaller than the brazen altar. It was square with each side measuring 1.5 feet and was 3 feet high. It was made of acacia wood and overlaid with pure gold. Four horns protruded from the four corners of the altar.

**40:27 And he burnt sweet incense thereon; as the Lord commanded Moses.** Moses acted as priest in front of God. God commanded the priests to burn incense on the golden altar every morning and evening, the same time that the daily burnt offerings were made. The incense was to be left burning continually throughout the day and night as a pleasing aroma to the Lord. The incense was a symbol of the prayers and intercession of the people going up to God as a sweet fragrance. God wanted His dwelling to be a place where people could approach Him and pray to Him.

**40:28 And he set up the hanging at the door of the tabernacle.** The entrance to the tabernacle or the Holy Place is called the *"door of the tabernacle."* It was hung on 5 pillars made of acacia wood that stood in bronze sockets. This shows that this entrance is part of the court. The door separated the earthly from the heavenly. The front door covered by a curtain containing the same colors as the Veil immediately in front of the Holy of Holies.

**40:29 And he put the altar of burnt offering by the door of the tabernacle of the tent of the congregation, and offered upon it the burnt offering and the meat offering; as the Lord commanded Moses.** This *"altar of the burnt offering"*, also known as the bronze or brazen altar was situated right inside the courtyard upon entering the gate to the tabernacle in its enclosure. When the Israelites gave a whole animal to God, they burnt it on the altar. They called that a *"burnt offering"*. The fire that burnt upon the altar was to consume the offerings by fire. Moses was to offer burnt and meat (meal) offerings just as the Lord had commanded him to do.

**40:30 And he set the laver between the tent of the congregation and the altar, and put water there, to wash withal.** Moses set the laver in place. The *"laver"*, or *"basin"*, was a large bowl filled with water located halfway between the brazen altar and the Holy Place. <sup>66</sup>The priests were obliged to wash their hands and their feet before entering God's presence, to disobey would mean death (Ex.30:19-21). There was no floor (wood or tile) in the court or the tabernacle therefore the priest's feet would be defiled by the constant contact with the earth (dirt) and the hands by the work at the altar and other work. Therefore they had to wash before any ministry at the altar, to make them clean before communion with God and before service to man.

**40:31-33** Moses and Aaron and his sons washed their hands and their feet with water from the basin. This was what the priest had to do before offering any sacrifice before the Lord. This was their act of cleansing their bodies when coming before a holy God; coming into the Tabernacle or even near the altar. This was God's commandment to Moses. Moses was the priest until Aaron was able to serve God as the chief priest. In finishing he raised up the court all around the Tabernacle and the altar and set up the hanging of the court gate. So Moses finished the work.

**40:34 Then a cloud covered the tent of the congregation, and the glory of the Lord filled the**

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<sup>66</sup> <http://www.watton.org/studies%26stories/tab/bronzelaver.shtml>  
<http://www.pitwm.net/pitwm-sundayschool.html>

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commanded by God unto Moses was done. Therefore, as a visible testimony of God's acceptance of the work done, God's pillar of cloud covered the tent of the congregation, and the glory of the Lord filled the tabernacle. The glory was a bright dazzling of light difficult to look upon, indicating God's visible presence among His people.

**40:35-37** The cloud that covered the tent of congregation was so thick, and God's glory had filled it, that Moses couldn't even enter the Tabernacle. When the cloud lifted and moved the people of Israel moved and journeyed onward, following it. But if the cloud stayed, the people of Israel stayed until it moved.

**40:38** **For the cloud of the Lord was upon the tabernacle by day, and fire was on it by night, in the sight of all the house of Israel, throughout all their journeys.** Likewise, the cloud of the Lord by day and fire by night was a constant reminder to Israel of God's presence among them. This was the same cloud, known as a pillar of cloud by day and a pillar of fire by night that the children of Israel followed in their wilderness wanderings. The Lord will not enter a polluted temple (then or now). This presence of the Lord was over the mercy seat.

## SUMMARY:

Moses obeyed everything the Lord instructed him to do. On the first day of the first month, in the second year, Moses set up the tabernacle by setting its frames into their bases and attaching the bars. He spread the coverings over the framework and the outer covering, just as the Lord had commanded him. Inside the Ark, he placed the testimony (The Ten Commandments), attached the carrying poles to the Ark and installed the gold lid, the place of mercy. Then he brought the Ark into the Tabernacle hanging the veil of the covering and covered the Ark, just as the Lord had commanded. Next he placed the table at the north side of the room outside the curtain and set the Bread (showbread) in order upon the table before the Lord, just as the Lord had commanded. Moses places the lampstand next to the table, on the south side of the Tabernacle. He lit the lamps before the Lord, following all the Lord's instructions, and put the golden altar (of incense) in the Tabernacle next to the curtain, and burned sweet incense, just as the Lord had commanded. He hung up the curtain (door) at the entrance of the Tabernacle, and placed outside the altar for the burnt offerings near the entrance, and offered upon it a burnt offering and (meat) a grain offering, just as the Lord had commanded him. Next he set the laver (washbasin) between the tent and the altar, filled with water for washing (**40:16-30**).

The cloud then covered the Tent of Congregation and the Glory of the Lord filled the Tabernacle. The cloud represented God's presence over the Tabernacle and could be seen by all the Israelites by day and fire by night, continuing throughout all their journey while they traveled (**40:34, 38**).

## APPLICATION:

The need for survival is to have God's presence everywhere we go. God prepared the way through Jesus Christ and the Holy Spirit's leading for us, just as He has prepared the portable tabernacle for the children of Israel.

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