

## Chapter 1

Moses had 39 years to write this although the book covers 82 years: chapters 1-4 covers Moses' first 40 years and then it takes approximately 1 year to get out of Exodus while Exodus 12 through Exodus 40 takes about 1 year (can be seen by seeing the month/day counts).

We are going to find that we have a promising God who will keep His promises in delivering Israel because of His covenant with Abraham just as God has promised to save some because of His promises to Christ.

### 1:1-7

**Now these are the names of the children of Israel who came to Egypt; each man and his household came with Jacob:** Genesis 46:27 gives an extended version of the following genealogy.

**7 But the children of Israel were fruitful and increased abundantly, multiplied and grew exceedingly mighty;** This would have meant a great deal to Moses who also wrote Genesis 28:3, Genesis 35:11, and Genesis 48:4 for Jacob, Judah, and Joseph who were all dead, but God doesn't lie. Just as sure as God promised bondage, He also promised deliverance. God, because of His promises, was more concerned about their bondage than they were. **and the land was filled with them.**

### 1:8-14

**Now there arose a new king over Egypt, who did not know Joseph.** How didn't he know Joseph?<sup>1</sup> The *Hyksos*, Asiatic kingdom was ruling when **Joseph** was 2<sup>nd</sup> in command, and the natives took back over and **did not know Joseph.** **9 And he said to his people,** Maybe a public political speech? In any case, this is a xenophobic response from the native Egyptians who have already been turned out once by foreigners and are not about to let it happen again.

**10 come, let us deal shrewdly with them, lest they multiply,** a simple review of America's 240 year history shows that you can go from several million to a few hundred million. It should not be hard to conceive of 70 (Genesis 45-47; Exodus 1) becoming a couple million. **and it happen, in the event of war, that they also join our enemies and fight against us, and so go up out of the land."** This is an idea also seen in Genesis 2:6 which speaks of a mist coming out of the ground. **11 Therefore they set taskmasters over them to afflict them with their burdens. And they built for Pharaoh supply cities, Pithom and Raamses.** These are probably border outposts on the Nile delta—watching for possible enemies on the eastern border.

**14 And they made their lives bitter with hard bondage—in mortar, in brick, and in all manner of service in the field. All their service in which they made them serve was with**

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<sup>1</sup>Exodus 12:40 says they were in Egypt a total of 430 years. We say this begins in the 99<sup>th</sup> year of Abraham (Galatians 3). Isaac was born a year later (leaving 429 years). Isaac was 60 when his boys were born (leaving 369 years). Jacob was 147 years old when he died, coming to Egypt at 130 years old (Genesis 45-47). Joseph was 17 when sold into slavery (Genesis 37), being 30 when he stood before Pharaoh (Genesis 39). 7 years of plenty and two years of famine transpired when the brothers visited and he reveals himself to them, making him 39 years old...meaning that Jacob was 91 years old when Joseph was born (leaving 278 years). Joseph was 110 years old when he died (Genesis 50:26). This leaves 168 years between the death of Joseph and the Exodus. Moses, however, is 80 years old when the Exodus occurs (Exodus 7:7), and he is not yet born in Exodus 1:8 (his story begins in Exodus 2:2). This means we have 88 years at the most between the death of Joseph and the birth of Moses.

**rigor.** 1. We need to redefine those who are stagnants to our societal progression: we call them “foreigners” instead of citizens. 2. We need to re-order them: take them from being shepherds and make them masons. 3. We need to reduce them: kill them in a “partial birth abortion” sort of way. Today, it might be called “sterilization,” too.

### **1:15-18**

**15** These two are mentioned on purpose. They are significant in Hebrew History (much like the mentioning of Simon of Cyrene’s sons in the Gospel of Mark only; or the two mentioned for fussing in Philippians 4:3). The Messiah comes to us because of the work of these two women in Egypt. If they don’t stand, mankind is doomed. This sort of partial-birth abortion...people of God stood.

Incidentally, America is under God’s judgment. What diseases have had their cure-finders; what economic saviors; what revivalists who would’ve stayed God’s chastening hand...but they were killed in the wombs of their mothers.

**17 But the midwives feared God,** If God is Sovereign, then He deserves the Highest loyalty. This account resembles Esther’s resolve in Esther 4, and the Hebrew children’s resolve in Daniel 3.

### **1:19**

**And the midwives** represented by the two in verse 15.

### **1:20-21**

**Therefore God dealt well with the midwives,** God cannot reshape something He said. He is involved here because God has a promise He has made to Abraham in Genesis 15 on His mind regarding inheritance and bondage. We are nearing the end of 400 years here. It won’t be long now. It’s been 320 or so years (given that Moses brought them out at 80 years old),<sup>2</sup> and we are looking for God’s answer. God promised this captivity, and it makes one remember that one must be daily in the Scriptures. **and the people multiplied and grew very mighty. 21 And so it was, because the midwives feared God, that He provided households for them.** Apparently, infertile women were made to be **midwives**. Now He opens their wombs because of their allegiance to God. This rings well with Matthew 6:19-20. He is not interested in folks not getting reward. He wants us to have great blessing.

### **1:22**

**So Pharaoh commanded all his people, saying, “Every son who is born you shall cast into the river,** The Nile River—their god of life—is to supposedly drown the future fighting force of the Israelites, and in great irony the Egyptian fighting force dies in Red Sea (Exodus 14, a la Psalm 3).

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<sup>2</sup>This means that chapter 3 happens towards the end of Moses’ first 80 years.

## Chapters 2-3

Acts 7:27-38 shows us Stephen's expectation of Jesus as found in Exodus 2 and 3. Since Israel is called a "church" (7:38), it stands to reason that Moses was picturing Christ.<sup>3</sup> John 5:39-47 make it clear that Jesus believed that Moses was writing primarily of Jesus. Luke 24:27 makes it equally as clear that Moses, the first prophet, spoke of Christ.

Moses, at Sinai (Numbers 10:11-12), is said to have been the general author of this book by Jesus (Mark 12:26) while certain sections of Exodus are self-evidently not written by Moses (Exodus 16:35 compared with Joshua 5:12). On the other hand, some sections are self-evidently written by Moses (Exodus 17:14; 24:4).

### 2:23

**Now it happened in the process of time that the king of Egypt died. Then the children of Israel groaned because of the bondage, and they cried out; and their cry** different word here than **cried** and it is a "groan."

### 3:1

**Now Moses was tending the flock** a very splendid change of scenery in answer to the last verses of the previous chapter. He waited hundreds of years, and now—though we're decades away from it—the wheels are turning. Can you see these parallel lives taking place? Awful labor in Egypt, and shuffling through the sands of Midian both taking place.

### 3:8

**So I have come down** How did God do this? In the form of the angel of the Lord (verse 2). Otherwise, He is omnipresent.

### 3:16

**Go and gather the elders of Israel together, and say to them, 'The LORD God The Self-existent One. of your fathers, the God of Abraham, of Isaac, and of Jacob, appeared to me,** He was to cite His source that would have greatly impressed the listeners...or infuriated them.'

### 3:18-21

**Then they will heed your voice; and you shall come, you and the elders of Israel, to the king of Egypt; and you shall say to him, 'The LORD God of the Hebrews has met with us; and now, please, let us go three days' journey into the wilderness,** The intent is that they would not be back. This is a Hebraic understatement. After the fears of chapter 1 (siding with an invading army), this is understandable.

**19 But I am sure that the king of Egypt will not let you go,** Psalm 106:8 shows us that God took the time that He did, and waited as long as He did in Egypt for His Name's sake. Psalm 105:25, meanwhile, shows us that the bondage was God's idea. It was a fixed fight so that He could show off His power. God is self-absorbed.

**21 And I will give this people favor in the sight of the Egyptians; and it shall be, when you go, that you shall not go empty-handed.** This would mean they would not, after generations of enslavement, be without riches. Not only that, but God wanted a beautiful tabernacle.

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<sup>3</sup>He is also the preacher who tells us that Moses had two, 40-year sections in his life (Acts 7).



## Chapter 4

**4:13 But he said, “O my Lord, please send by the hand of whomever else You may send.”** What can be said about this from Moses’ perspective? God couldn’t find someone closer? God couldn’t find someone younger? God couldn’t find someone interested?

*An unwilling mind will take up with a sorry excuse rather than none, and is willing to devolve those services upon others that have anything of difficulty or danger in them.*<sup>4</sup>

Loving the obvious knowledge Jonah had about this drama (Jonah 4 seemingly reference of Exodus 33), I was thankful for this thought/chart:

In Jonah’s case the pattern is similar to that found here in Exod 4:

God calls prophet to preach in a foreign land	Exodus 3:4–10	Jonah 1:1–2
Prophet tries to refuse	Exodus 4:13	Jonah 1:3
Divine death penalty nearly imposed during travels	Exodus 4:24	Jonah 1:4–15
Prophet learns his lesson	Exodus 4:25	Jonah 2:1–10 [also 1:12]
God spares him	Exodus 4:26	Jonah 1:17
God renews the call	Exodus 4:27–28	Jonah 3:1
Prophet finally cooperates with calling	Exodus 4:29–30 et passim	Jonah 3:3–4
Call comes to successful fruition	Exodus 4:31 et passim	Jonah 3:5–10 <sup>5</sup>

### 4:21-23

**21 And the LORD said to Moses, “When you go back to Egypt, see that you do all those wonders before Pharaoh which I have put in your hand. But I will harden his heart,** This was un predicated (4:21; 7:13; 7:22; 8:19; 9:7; 9:12; 10:20; 10:27; 11:10, 14:4; 14:8) on the **hardening** that Pharaoh does to his own heart (as it occurs after God’s **hardening** in each case: 8:15; 8:32; 9:34-35).

**22 Then you shall say to Pharaoh, ‘Thus says the LORD: “Israel is My son, My firstborn. 23 So I say to you, let My son go that he may serve Me. But if you refuse to let him go, indeed I will kill your son, your firstborn.”’**” Christologically, then, we see that the “Son of the Sovereign” had to die before the people of God could go free. Is this why God hardened Pharaoh’s heart? To show us Jesus in the O.T.? No, but it’s a biblical reason (Luke 24:44) says even this passage speaks of Jesus.

### 4:25

We find Moses’ wife’s name.

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<sup>4</sup>Matthew Henry, [\*Matthew Henry’s Commentary on the Whole Bible: Complete and Unabridged in One Volume\*](#) (Peabody: Hendrickson, 1994), 101.

<sup>5</sup>Douglas K. Stuart, [\*Exodus\*](#), vol. 2, The New American Commentary (Nashville: Broadman & Holman Publishers, 2006), 136.

## Chapters 5-6

Everything that has happened up to this point has a specific purpose and we are going to see the stage is set for what God seeks to do through Pharaoh, what God seeks to do to Pharaoh and often we're going to find in Scripture that what appears to be chaotic is really just the hand of the Lord. Let us not forget that it is not chaotic in heaven.

*Job 9:13, the Lord stays the armies of heaven and who can say unto him, "What doest thou?"*

*Psalms 115:1 Not unto us, O LORD, not unto us, but unto thy name give glory. Wherefore should the heathen say, Where is now their God? But our God is in the heavens: he hath done whatsoever he hath pleased.*

*Psalms 2:1 Why do the heathen rage, and the people imagine a vain thing? ...the rulers of the earth take counsel together, against the LORD, and against his Christ, saying, Let us break their bands asunder, and cast away their cords from us. He that sitteth in the heavens shall laugh: the Lord shall have them in derision.*

*Proverbs 16:33 The lot is cast into the lap of the man but the will of God is what determines the outcome.*

In Nehemiah 9 where Nehemiah is rehearsing history with the people of Israel and he speaks to God, "Lord, you knew that Pharaoh and his servants dealt proudly against our people, against our fathers."

### 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.**” That word "feast" means "to march in sacred procession." It does not necessarily mean sitting down and eating together, although it can include that. It is actually translated "dancing" in 1 Samuel 30; it is translated "holy day" in Psalm 42:4. Basically, Moses and Aaron were telling Pharaoh, "God wants you to let us go so we can go and have a procession with the Lord."

### 5:2

**Pharaoh said, "Who is the LORD."** This is not *Adonai* in the Hebrew, this is capital L, capital O, capital R, capital D, which is the Hebrew word *Jehovah* and it is the only God of heaven, it is the only God and it is the one who is identifying himself to Moses from the burning bush.

*6:3 I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of El Shaddai but by my name JEHOVAH was I not known to them.*

So Pharaoh says, "I don't know your Jehovah. It sounds like an Israel thing. It sounds like a tribal god and the last time I checked, you're working for me. So, so much for your tribal god."

**that I should obey his voice to let Israel go?** "He's just your god and, after all, if we're talking about whose god is more mighty, it seems like my god is more mighty than yours because you're

working for me and I don't know Jehovah so I'm not letting you go." So why is this the perfect time? Why are we saying now is a great thing? Because we're going to discover that things are going to get really bad and in chapter 6, verse 1

*6:1 Then the LORD said unto Moses, "Now you will see what I will do to Pharaoh."*

Everything that happens in chapter 5 is the build-up so that God can show off because he is egocentric, because he's theocentric, that means he's God-centered. God has not suffered with his self-esteem ever and why should he? There is nothing that he lacks. He said in Hebrews 6, "Because I could swear by no greater, I swore by myself." That's confidence. That's the God of all the earth who does right.

I do think it's important for us to understand that this Exodus 6:1 turn is saying "Okay, I'm about to get on stage here and show you something," the reason it's the perfect time is really basic. It is the main point of chapter 5: Pharaoh's theology was all wrong. God said, "I'm going to straighten your theology out." Remember, it's all about the Lord. At the end of it all he says, "Now you're going to see what I'm going to do."

Please understand, everything that takes place in chapter 5 takes place for one reason: to fix Pharaoh's theology.

How you view God changes the way you think. We'll call that a "philosophy." Our theology dictates our philosophy, or how we view God determines the way we think. Our philosophy dictates our sociology, which is our behavior. So let's break it down, shall we? How we see God determines how we think, and how we think determines what we do. Let's give you a few examples.

1. Matthew 25 where you have three people, they are given talents, one of them is given 10, one of them is given 5, one of them is given 1, and it says they are given talents according to their several ability. So the Lord says, "I know what you can handle. Here's what you can handle. Go invest it." One of them buries it and says this, he says this, "I knew that you were an austere man." His theology was messed up. He said, "You reap where you don't sow and so I went and buried it because I knew that you are an austere man. My theology was messed up. I believed the wrong thing about God so I believed I had to take care of myself so I went and buried the talent."
2. Jonah, chapter 3. He goes and finally preaches to Nineveh. Nineveh repents. Jonah is angry they repent and God comes to him and says, "Are you doing the right thing by being angry?" And he doesn't even answer. He goes outside, gets on a hill outside Nineveh (present day Mosul), and God says, "Jonah, are you sure you have a right to be angry?"

"Oh, yes I have a right to be angry! I even want to die!" He was suicidal. A suicidal prophet.

And God says, "Why?" And here's what Jonah says, Jonah says, "Because I knew you were a merciful God." Jonah's theology was right so it affected the way he was thinking and he went and preached and he didn't like the theology he knew about God. So he knew he was faced with a dilemma, I either change the God I believe in or I submit to his will. And many of us are busy changing the God we believe in. "I don't

- like the kind of God that would do X, Y, Z," and so we reshape him and we do what Satan said, "You will be gods unto yourself. You will be like gods." And so we reshape God and that's what Jonah was trying to do, he was trying to decide out on the hill outside Nineveh, "Can I change God? I'm so aggravated. The whole reason I went to Tarshish, or tried to go to Tarshish to begin with was because I didn't like my own theology. I knew all about God and it made me angry that I knew he was going to forgive the Ninevites, and the truth is, I don't like the way that God is so gracious."
3. Why does Abraham keep asking when God says, "I'm going to crush Sodom," Abraham says, "How about if there are 50 people? How about 45? How about 40? 30? 20? God, don't be angry with me, please don't be angry, how about 10?" Why does he keep lowering the bar? Really he's raising the bar, "God, you're going to save a city for less and less people." Why was he doing that? Because he understood in Genesis 18:25, "the Judge of all the earth does right." His theology was correct. He kept his thinking in line so his behavior was affected and he kept asking for that which he believed God would do.

Theology is important and here's Pharaoh's theology all messed up and so it means that he did not believe that a non-Egyptian god had the right to tell him anything to do: "Since the Nile River is god and since it brings us life and the God of the Hebrews, Jehovah, whatever his name is, he hasn't brought them anything but bondage for 400 years, I think that I'll just thumb my nose at him and be on my merry little way."

### 5:3

**"The God of the Hebrews has 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."** Let me, first of all, point out that that is an idiom in the ancient world for "let us take a major trip with formal consequences." Three being a number of completion in the Hebrew language. "We're going to go out and take a trip for three days," doesn't mean, "We're going to take a trip for three days and then you can expect us back." That's not what they were saying and anyone speaking Hebrew, understanding Hebrew, would have understood that that was not what he was saying.<sup>6</sup> They were saying, "We are leaving for a perfect amount of time, three days. Don't expect us back." You might write that in the margin of your Bible. Some people think that God is having Moses and Aaron lie to Pharaoh and say, "We'll be back in three days." That is not it.

Pharaoh's theology affected his assessment of the people of God. Let me say that again: because he believed wrong about the Hebrew God, it affected the way he felt about the Hebrews. "He's an impotent God, yes? Otherwise his people would be in charge and since his people are not in charge, he is an impotent God and because he's an impotent God, that means that he is subordinate to our god, and since he's subordinate to our god, I have a right to rule them. I'm a god." So it affected the assessment of his people.

**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."** You're thinking, "Well, why would they think God would

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<sup>6</sup>This does not mean that Pharaoh understood the Hebrew idiom. It seems from Exodus 10:8 and 10:24 that he wasn't acting like he knew what Moses meant.



kill them?" You might remember that God met Moses and thought to kill him on the way back to Egypt because one of his sons wasn't circumcised (chapter 4). So it's not entirely out of the realm of possibility that God was going to squash the Hebrews for not sacrificing to him.

#### **5:4**

**And the king of Egypt said unto them, "Wherefore do ye, Moses and Aaron, let the people from their works? get you unto your burdens."** "Get back to work." In other words, Pharaoh's theology was wrong and so he mis-assessed both Moses and Aaron and the Hebrews. When your God is underestimated, you often are underestimated. Let me say that again. At the workplace, in your family, on the road, in your business, often in the military when you have all of your eggs in the basket of God usually what ends up happening is people have a low view of God, they end up having a low view of you.

#### **5:5**

**And Pharaoh said, "Behold, the people of the land now are many, and ye make them rest from their burdens."** So since your God is impotent, I'm going to assess that you people are impotent.

#### **5:6**

**And Pharaoh commanded the same day the taskmasters, you're going to find that the taskmasters were Egyptians, of the people, and their officers,** those officers were Israelites in verse 14. Look there: "the officers of the children of Israel, which Pharaoh's taskmasters had set over them." So the taskmasters are Egyptian, the officers are Hebrew. **saying, You shall no more give the people straw to make brick, as heretofore: let them go and gather straw for themselves. 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. Let there more work be laid upon the men, that they may labour therein; and let them not regard vain words.** In other words, "You people are so lazy! The reason you're sitting here talking about worshiping your God is because you need a crutch and you're lazy."

#### **5:10**

**And the taskmasters of the people went out, and their officers, and they spake to the people, saying, Thus saith Pharaoh, I will not give you straw. Go ye, get you straw where ye can find it: yet not ought of your work shall be diminished."** "You're still going to make bricks but I'm not giving you the straw to do it." **So the people were scattered abroad throughout all the land of Egypt to gather stubble instead of straw.** Who in their right mind would think that these folks could do what they needed to do with stubble? How do you take people that are fully employed making bricks and fully employ them some more?

#### **5:13**

**And the taskmasters hasted them, saying, "Fulfil your works, your daily tasks, as when there was straw. And the officers of the children of Israel, which Pharaoh's taskmasters had set over them, were beaten, and demanded, Wherefore have ye not fulfilled your task in making brick both yesterday and to day, as heretofore?"** "So we're going to require more from you than we've ever done. We're going to give you less to do it. We're going to make you

separate from your families. You've got to go anywhere you can and find stubble. And, oh yeah, by the way, you'll be beaten if you can't make it happen." It seems pretty hopeless. And so it made him hate the people of God. It also made him calloused towards the pleas of God's people.

### 5:20

**And they met Moses.** Now who is the "they"? Well, let's figure it out here. Verse 15, "the officers of the children of Israel who came and cried to Pharaoh." Verse 20, "And they," the officers of the children of Israel who were being beaten by the Egyptian taskmasters, **met Moses and Aaron, who stood in the way, as they came forth from Pharaoh.** Can you see that glad reunion? Coming barging out of Pharaoh's throne room or whatever it might have been and there's Moses and Aaron on their way in? It was a bad day for everyone.

### 5:21

**the elders said unto them, "The LORD look upon you, and judge; because ye have made our savour to be abhorred in the eyes of Pharaoh."** "Moses and Aaron, you said you were here because you heard from God in a bush? You should have left us alone. At least they gave us the straw and we found our place in society and existed. We were okay with being off-scouring. We were fine with that." Were they fine with that? Do I need to remind us of chapter 2 where they cried unto the Lord by reason of their bondage and it says God heard them and sent them a deliverer? They were not okay with that. There is nothing okay about what they were doing day after day. They hated their lives even to the point of hoping that it would be their last day every day. "Certainly God has forgotten us."

### 5:21

"Moses and Aaron, you haven't seen God. **You've made us stink in the eyes of Pharaoh and in the eyes of his servants. You've put a sword in their hand to slay us.**" **22 Moses returned unto the LORD, and said, Lord. Master, Adonai, wherefore hast thou so evil entreated this people? why is it that you have sent me?** You've just made life more difficult on us, God. You've just made it more difficult on us. We didn't ask for this." Who would ask for this?

### 5:23

**since I came to Pharaoh to speak in thy name,** "I was here for you, I was here for you." **and he hath done evil to this people; neither hast thou delivered thy people at all.** "You have absolutely, I think, failed. Lord, you're late. You are late." So what was happening is people were misidentifying the enemy. Pharaoh says that the children of Israel are the problem, the officers of the children of Israel say Moses is the problem, and Moses thinks God is the problem and what God wants is for everyone on the right team to know that Pharaoh is the problem and so the time was right for now. For hundreds of years... Things were bleak for the children of Israel. Every day was just a little bit worse than the one before.

Why? Because of chapter 6, verse 1:

### 6:1

**Then the LORD said unto Moses, "Now you're going to see what I will do to Pharaoh."** Up until that time, there was no time for "now." Now, remember, the children of Israel thought God was late. He wasn't late, he was waiting for "now." Do you think he's late in your life? A bad

marriage you're in, waiting for a loved one to get saved, someone you care for is sick, you're behind on bills and you think God's late maybe? Maybe? Now, I wouldn't dare question your faith. We don't do that in church. He's not late, he's just waiting for "now." I don't know when "now" is for you but I know that when "now" does come, you're going to see what God will do to that enemy. I'm not talking about an enemy of flesh and bones because we're told in Ephesians 6:12 "we wrestle not against flesh and blood." I'm talking about the one that hates your guts and would just as soon have you in hell with him for all of eternity named Satan. He hates you and would love to ruin you and if you're saved, he cannot bring you to hell and so he wants to make your life miserable. 1 Peter 5:8 is still in the Bible: he walks about seeking whom he may devour. And I know probably you're sometimes thinking, "Well, I wish that he would leave me alone." Do you really? Do you really? Do you really or don't you just wish that "now" would get here? Because when it's "now" time God says,

**"Now you're going to see what I'm going to do to the Pharaoh in your life. For with a strong hand shall he let them go, and with a strong hand shall he drive them out of his land."** The Pharaoh that was never going to let you go is not only going to let you go, he's going to drive you out like cattle. "Get out!"

**6:2**

**And God spake unto Moses, and said unto him, I am the LORD,"** I am Jehovah, **"And I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of, El Shaddai, but by my name JEHOVAH was I not known to them."**

**6:4**

**I have also established my covenant with them, to give them the land of Canaan."** Why did God even promise to bring them out? He feels bad for people being mistreated? No, he made a promise to Abraham, Isaac and Jacob. God keeps his promises. He's going to keep the promises he's made to you and your family when "now" gets here.

**6:5**

**"And I have also heard the groaning of the children of Israel,"** I'm not deaf, **"whom the Egyptians keep in bondage; and I have remembered my covenant. Wherefore say unto the children of Israel, I am the LORD,"** I am Jehovah, **"and I will bring you out from under the burdens"** It was too heavy for you. Remember, you called out to me and if I took the weight off too soon, then you might have thought maybe the king had a change of heart; you might have thought maybe it was Moses' charisma; you might have thought maybe the elders got in good with the taskmasters and I can't take the risk of you sharing my glory. So I'm going to wait until I'm the only one that could ever be thought of as the one who did this."

**of the Egyptians,"** look at all these "I wills," **"and I will rid you out of their bondage, and I will redeem you with a stretched out arm, and with great judgments: And I will take you to me for a people, and I will be to you a God: and you shall know that I am the LORD your God."** "You see, if I brought 'now' too soon, then you would think that you got you out of Egypt and we can't have that, can we? I want all the glory so I'm going to wait until it's so desperate that you give me the credit for 'now.' I need it."

## Chapters 12-14

### 12:1-10

We see instructions leading to the Israelites leaving on the **first month**, and the 14<sup>th</sup> day (seems like we should remind the reader that the morning occurs after the evening at this point so the evening of the 14<sup>th</sup> occurred after the morning of the 14<sup>th</sup>). 19:1 tells us that we are 45 days into the journey while 40:17 tells us that we have had just shy of one year elapsed since chapter 12. In other words, 81 or 82 years elapse between chapters 2 and 12 and 1 year between chapters 12 and 40. It could also be said that chapters 5-40 took 1 or 2 years.

### 12:26

We believers will leave with a quickness. **And it shall come to pass, when your children shall say unto you, What mean ye by this service? 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.** Now, what people bowed their head and worshipped? Verse 21, "Moses called for all the elders of Israel." Who do the elders represent? The people of Israel.

### 12:28

**And the children of Israel went away, and did as the LORD had commanded Moses and Aaron, so did they.** Talking about the Passover. They went and did what they were told. They were told to kill the Passover lamb and put its blood on the doorpost.

Is there any indication that any Hebrew boys were killed that night? There is no indication at all that anyone in the Hebrew nation died that night because they believed the deliverer and when you believe the Deliverer about the Passover Lamb in your life—I'm talking about when you put your faith in Jesus Christ, death will not be something you dread.

So the people of Israel left Egypt with their children. It's true you can't take much to heaven, but we can take our children.

*1 Corinthians 7 And the woman that has a husband that believes not and if he be pleased to dwell with her, let her not leave him. For the unbelieving husband is sanctified by the wife. And the unbelieving wife is sanctified by the husband. **Else were your children unclean but now are they holy.***

Because of the presence of the Lord in the home, it seems, there is a high likelihood that everyone in that family who is in that house will get saved. Ask God to save them and witness and trust God to do the work and at the end of the day believe that it is in God's will. It says in 1 Timothy 2:4 he "will have all men to be saved," so when I pray for grandpa Sturm, I know that I am praying in the will of God.

Don't let them leave your house without you giving them a boatload of the Gospel. Don't let them come to a family reunion without you living it in front of your brothers and sisters and aunts and uncles. Make sure that your children know, that your wife knows, that our husband knows, that the Gospel is what got you out of Egypt, what's going to get you out of Egypt.

### 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. 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.** Would that make the news? You get up and you hear a crying and moaning in your neighborhood and it's because in every house someone is dead. That would be a life-changer.

**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.** Now that is irony that Moses was good enough under inspiration of the Holy Spirit to give us: under bondage in chapter 1 and now here we are 11 chapters later and they can't get out fast enough.

**12:32-35**

**Also take your flocks and your herds, as ye have said, and be gone; and bless me also.** "Just sort of bless me. Do whatever you religious folks do on your way out."

**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.** We're as good as dead.

**And the people took their dough before it was leavened, their kneadingtroughs being bound up in their clothes.** A good book that you might get if you ever find it is "Manners and Customs of the Bible," by James Freeman. It shows that these kneadingtroughs were either small wooden bowls such as the Arabs now use for kneading dough into which their bread is put after it is baked. It's a round piece of leather having iron rings at a certain distance around it through which a chain is passed so that it may, when not in use, be drawn together like a purse and hung up. **It was bound in their clothes upon their shoulders, 35. And the children of Israel did according to the word of Moses; and they borrowed of the Egyptians.** That word "borrowed" there, it really means "to ask or to take."

**jewels of silver, and jewels of gold, and raiment: 35 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.** That's a military term and you're going to find out in a minute in like a verse why we are using military terms; you're going to see right here in verse 37.

So they left with the attention of their enemies. They left with the attention of their enemies.

*2 Thessalonians 1:6 Seeing it is a righteous thing with God to recompense tribulation to them that trouble you; And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; **When he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed ) in that day.***

*Revelation 1:7 Behold, he cometh with clouds; and **every eye shall see him, and***

*they also which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen.*

So we have Paul and John saying that when Christ comes and when his saints are glorified in him, yes, the earth will know. The world will know that they have missed out on the King of kings and Lord of lords. Now, they might say it's because of socio-economic evolution. They might say it's because the aliens came and grabbed us.

**And the children of Israel journeyed from Rameses to Succoth, about six hundred thousand on foot that were men, beside children.** So notice that when they're giving the number of the Jews, they give them in the number of fighting men. Clarke in his commentary says that if you were to put the number of children in the average Hebrew home along with wives and those who were not able to march into war like the senior citizens or those who were outside normal fighting age or those who were younger, two million is far too small to guesstimate as the number of Jews coming out of Egypt. It was probably, in his estimation, a very conservative estimate when you read it in his commentary, probably 3,200,000.

### **12:38-39**

**And a mixed multitude went up also with them; and flocks, and herds.** probably Egyptians who decided it was a good day to get into the Hebrew crowd.

**Went up also with them; and flocks, and herds, even very much cattle. And they baked unleavened cakes of the dough which they brought forth out of Egypt.** You might notice they brought forth unleavened cakes of the dough which they brought forth out of Egypt from those troughs that were hanging on their shoulders.

It was not leavened. Why? End of verse 39, because **they were thrust out of Egypt, and could not tarry.** When a Hebrew woman made dough, she made about 47 pounds of it at a time. Three measures. And as she so desired, she would open that trough and she would pull out a lump and she would put yeast in it and then go on with the process, and they would seal it up quickly so that it wouldn't spoil.

And so they leave with unleavened dough and that really is a picture of how quickly they had to leave Egypt.

*Revelation 3:3 Remember therefore how thou hast received and heard, and hold fast, and repent. If therefore thou shalt not watch, I will come on thee as a thief.*

*Revelation 16:15 Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame.*

God says, "You don't even have time to let the bread rise. Get your stuff together and get ready to go right now." Even in the night of the Passover, you've got deaths in every household in Egypt and the Bible says that Pharaoh got up about midnight, 12:31, "Get up and get out now." And now you know why in the book of Exodus 12 they were supposed to eat this with their loins girded and with a staff in their hand.

Now, they may not have thought they were leaving that soon but God knew. "When I'm ready for you to come out of that place, it's going to be really quick and you're not going to have

time to prepare."

*1 John 3:1 Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is. 3 And every man that hath this hope in him purifieth himself, even as he is pure.*

**neither had they prepared for themselves any**

**12:40**

**Now the sojourning of the children of Israel, who dwelt in Egypt, was four hundred and thirty years. 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. 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.** Did you know in Acts 7:22, the writer, Luke, of the book of Acts, says that the children of Israel were the "church in the wilderness?" That's a pretty good reason to think that they're a picture of us. Called out of Egypt unto God and here we are called out of the world unto God.

**13:18**

You'll leave with the bones of the loved ones. **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. 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, You shall carry up my bones away hence with you.** Now I want you to know that this is an incomplete picture but it is a picture nonetheless. And so I want to remind you of what Joseph said in

*Genesis 50:24 Joseph said unto his brethren, I die: and God will surely visit you, and bring you out of this land unto the land which he sware to Abraham, to Isaac, and to Jacob. And Joseph took an oath of the children of Israel, saying, God will surely visit you, and **ye shall carry up my bones from hence**. So Joseph died, being an hundred and ten years old: and they embalmed him, and he was put in a coffin in Egypt.*

*1 Thessalonians 4:13 I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him. 15 For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not precede **them which are asleep**.*

So there are those whose bodies are asleep, figuratively speaking. Their bodies are in the ground and God is going to bring them. How is that possible? Well, it's possible because God is going to do it. If God can make the first man out of dust, don't be frustrated if you can't figure out how

he's going to resurrect people out of the dust.

*4:16 For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and **the dead in Christ shall rise first.***

*Acts 26:8 [Paul said] Why is it an inconceivable thing to you, King Agrippa, that God, the Creator, should raise the dead?*

If he could breathe into a lump of dust to make Adam, he can breathe into a lump of dust and resurrect people that already existed. That's not a hard thing for him. You see, everything rises and falls in how literally you see Genesis 1 through 11. No wonder many who don't believe in the resurrection are also those who don't believe in creation the way the Bible spells it out.

Those bones of Joseph, they're coming out of Egypt. So you mark it down, friend, when we get yanked out of Egypt, the bones of those loved ones are going to meet us in the air in an incorruptible body. Here's what Paul said in 1 Corinthians 15.

*51 Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed. In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and **the dead shall be raised incorruptible**, and we shall be changed.*

So the dead, those who are dead already, they're going to be changed, and we who are not dead, we're going to be changed and we're going to meet in the air. I believe it because I believe Genesis 2:7. I have no trouble believing it. If I believe the original creation account, I have no trouble believing it at all. You say, "I wish I had your faith." Well, that's pretty simple, quit being an unbeliever. Yeah, don't tell the Creator what he can and can't do.

#### **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, And he made ready his chariot, and took his people with him: And he took six hundred chosen chariots, and all the chariots of Egypt, and captains over every one of them. 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.** It's the idea of a great army walking out with swords raised over hand, defiant against the people that they just fought. It's that the children of Israel left defiant victors. They left the world, they left their old lives, they left the world that they were so in bondage and impoverished and beaten down with them and they left with a **high hand**. They left winners and I want to tell you that you're struggling with sin, Paul says in Colossians 3:4

*When Christ, who is our life, shall appear, then shall ye also appear with him in glory. **Mortify, therefore, your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence and covetousness, which is idolatry: For which things' sake the wrath of God cometh on the children of disobedience.***



Paul said this, "You know the Lord is coming and because you know the Lord is coming, don't put down your sword. You keep killing the old man. You keep finding those things in your life that reek of sin and you kill it. The day will come when you'll put your sword down and at first when you're sailing up to the sky and the sin nature is a part of our distant past and you no longer have to worry with things like losing your temper or a lustful thought life, regret, abuse of the mind, and you can leave with a high hand as you leave this world, sword raised over hand saying "the days of self-mortification are complete."

## Chapter 17

### 17:1

**Then all the congregation** Psalm 22 and Hebrews 2:11 make the equivalence between this word and *ekklesia* translated 115 times in the NT to “church.” **of the children of Israel set out on their journey from the Wilderness of <sup>b</sup>Sin**, They have been there since 16:1. We know from there that we are about a month out of Egypt, but not yet 45 days (19:1).<sup>7</sup> **according to the commandment of the LORD, and camped in Rephidim**; God put them in this place of now water. Blame God. Thirst, here, was God’s idea. **but *there was no water for the people to drink***. Solved in Exodus 15 with a tree in the river. Solved in Numbers 20 through Moses’ sin.

### 17:2

**Therefore the people contended with Moses, and said, “Give us water, that we may drink.”** In addition to seeing bread from the sky, they already saw God provide water through the tossing in of a tree. That’s if we don’t look back to a deliverance from Egypt (Exodus 13) and deliverance from Egyptians (Exodus 14). **So Moses said to them, “Why do you contend with me? Why do you tempt the LORD?”**

### 17:3

**And the people thirsted there for water, and the people <sup>f</sup>complained against Moses, and said, “Why *is it you have brought us up out of Egypt*,** When God gave bread in Exodus 16, they gave glory to God. When they lacked things, they gave blame to Moses. Why is their theology so small that God only gets the credit for the good and not the bad? Job asked the very same question to his wife (Job 2). We, likewise, thank God for godly men in charge and get angry with the voters for giving us wicked leaders. **to kill us and our children and our <sup>g</sup>livestock with thirst?”**

### 17:4

**So Moses cried out to the LORD, saying, “What shall I do with this people? They are almost ready to stone me!”** A short prayer: “What do I do about this?” How should I handle this? Desperation spurred naturally from the urgency of an impending death by a mob in a merciless fashion springing from heartbreak: A man left his cushioned life to partake in a perilous deliverance with no promise of relief –not to mention family issues of his own (Zipporah, chapter 4) is now being undervalued and written off. “What am I supposed to do” (holding his slowly wagging head in his hands)?

After all, Moses appears a lot like Jesus: “I’ve done lots of good works. For which of them are you stoning me” (John 10:31-32)?

### 17:5-6

**And the LORD said to Moses, “Go on before the people, and take with you some of the elders of Israel. Also take in your hand your rod** 17:9 calls it “God’s rod” intensifying the work of God in Christ (or, rather, through Christ). If Paul is right, and the rock is Jesus (1 Corinthians 10:4) and the rod is “God’s rod” then God struck Christ to quench our thirst. **with**

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<sup>b</sup> Num. 33:11–12

<sup>7</sup>That is if this is the first day of the 3<sup>rd</sup> month.

<sup>f</sup> Ex. 16:2, 3

<sup>g</sup> Ex. 12:38

**which you struck the river, and go. 6 Behold, I will stand before you there on the rock in Horeb; and you shall strike the rock,** Isaiah 53:4 introduces the idea that Jesus would be “smitten” as does Matthew 26:31. **and water will come out of it,** John 6:35 speaks of life coming from “thirsting”/“believing” on Jesus.<sup>8</sup> **that the people may drink.”** 1 Corinthians 10:4 removes all the mystery and makes the Christ connection.

**And Moses did so in the sight of the elders of Israel.** Psalms 36 & 78:14ff. seems to say that this was a faith-building and memory-building event in Israel’s history.<sup>7</sup> If you say that there were 3 million Hebrews coming out of Egypt (as Adam Clarke does in his commentary). Let’s say he’s 33% wrong and the remaining 2 million each need 2 feet of “stream” to get water to drink. They cover both sides, and the still need 2 million feet of stream. Let’s say everybody gets water for 10 people, and we now only need 200,000 feet. What if they take turns 4 deep (for 40 folks’ water, each column taking two feet). They now need 50,000 feet of stream. What if we’re half right. We only need five miles of stream. Well, Psalm 78 and Psalm 105 says it “gushed out.” So we don’t need a stream when we have a “gushing” river. And that doesn’t even include their animals.

**So he called the name of the place** <sup>m</sup>**Massah** and <sup>3</sup>**Meribah**, **because of the contention of the children of Israel, and because they** <sup>4</sup>**tempted the LORD**, as you might expect, the Scripture tells us that these two proper nouns are defined in the very same Scripture. Furthermore, just as manna was named because of the actions of the Hebrews (who said “what is it?”), so also this water-yielding rock was named after what they did in this event. **saying, “Is the LORD among us or not?”** Are they that stupid? A flame in the night and a cloud in the day; bread in the morning and water from a bitter river...”Is Jehovah with us?”

### **17:14-16**

If Moses had a habit of writing things after they occurred as he did here, then he wrote the remainder of Exodus close to a year after the Exodus (40:17).

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<sup>8</sup>“You don’t need a Rock; just come to me.”

<sup>m</sup> Num. 20:13, 24; 27:14; Ps. 81:7

<sup>3</sup> Lit. *Contention*

<sup>4</sup> tested

## Chapter 21

### 21:28

**If an ox gore a man or a woman, that they die: then the ox shall be surely stoned, and his flesh shall not be eaten; but the owner of the ox shall be quit,** or stopped or released, if the ox died. **But if the ox were wont or accustomed, to push with his horn in time past, and it hath been testified to his owner, and he hath not kept him in, but that he hath killed a man or a woman; the ox shall be stoned, and his owner also shall be put to death.** That would be today called “negligent homicide.” Now, there are a myriad of, "Well, what if this happened? What if that happened? What if this happens? What if that happens?" As a matter fact, in verse 30, "If there be laid on him a sum of money." Well, if he's stoned because his ox gored someone, who cares if he is being charged. That means that he's not dead. There is another scenario here in verse 30, “if a sum of money be laid upon him...” I don't know how but maybe the judges of chapter 18 decided that there was something that wasn't exactly covered here. Jethro said to Moses, "You need judges because the principles are case law and you're going to have times when not every situation is going to be addressed and so you need judges to take the case law of chapters 21, 22, 23 of Exodus and apply it to particular situations."

For more on cities of refuge from other passages, [see appendix 1](#).

## Chapter 32

### 32:1-6

Adoration without obedience; bloodshed without covenant; celebration without authorization; fellowship without reverence: These are the tenants of man-made religion.

**1** Based on their fear in Exodus 20:19, they could have thought that God actually killed **Moses**.

### 32:7-10

**And the LORD said to Moses, “Go, get down! For your people whom you brought out of the land of Egypt 32:1 shows this is what the people wanted. They wanted no god. They said “Moses brought us out.” God adjusted to their language. They wanted a nation without God. They wanted a religion they could govern. God often gives people what they want. Proverbs 1:30-33 tells the wicked they get filled with what they want. Be careful what you ask for. **have corrupted themselves. 8 They have turned aside quickly out of the way** weeks after “all that the Lord has spoken we will do.” They wanted a god they could see now. **which <sup>m</sup>I commanded them.****

**10 Now therefore, let Me alone, that My wrath may burn hot against them and I may consume them. And <sup>t</sup>I will make of you a great nation.”** God was willing to renew the Abrahamic covenant through Moses.<sup>9</sup> If I were Moses, I would have thought, after 40 days of fasting, “I’m hungry, and...that’s not a bad idea, Lord.”

### 32:11-14

**12 <sup>t</sup>Why should the Egyptians speak, and say, ‘He brought them out to harm them, to kill them in the mountains, and to consume them from the face of the earth’?** “LORD, I want people to think well of you.” Or “But what are they going to think about you, God?” Can the God of the O.T. save folks from His Own wrath? The timeless character of God is really that which about Moses wishes to know. **Turn from Your fierce wrath, and relent** apparently “repent” doesn’t mean to “turn from sin,” otherwise God would have to turn from sinning. God doesn’t sin so **relent** or “repent” cannot mean to “turn from sin.” **from this harm to Your people.**

**14 So the LORD relented from the harm which He said He would do to His people.** Does God change His mind? Some would say “He knew He was going to turn.” Well, if He did, then did He really turn? If He did really know he was going to turn, then what part did Moses play? He had to be as foreordained as the turning of God. Well, without giving a complete answer which I wish I could do, here’s two thoughts:

1. Exodus 34:6 indicates that God is prone to show mercy. He already leans that way. So, although we don’t know how He got to that action or disposition here in chapter 32, we should say He has a “default” towards mercy. He is like the cop that walks towards our

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<sup>m</sup>Ex. 20:3, 4, 23

<sup>t</sup>Num. 14:12

<sup>9</sup>God could do this and it is first demonstrated in how He could have kept the Genesis 3:15 covenant through Noah and his family (and did). He destroyed everybody but a remnant of the seed.

<sup>t</sup>Num. 14:13–19

car intending to bring a ticket hoping that the first thing we do is apologize so that he can give us a warning only.

Don't forget, God is \_\_\_\_\_ (1 John 4:8): "love." God is a noun, and as much as I want to remind everybody that God has "wrath," may we never forget we have no other "thing" that God is. He is love. Jonah knew it, and it aggravated him to no end (Jonah 4:2).

2. God desires for people to intercede. Ezekiel 22:30 speaks of God hoping that somebody gets in the way of His destroying a city, and say "please don't do that." How sad that God couldn't find anybody. In the case of Genesis 18 we have a question between God and angels of what "Abraham would do" with certain news of Sodom's destruction. Abraham is party to this information and becomes an intercessor. It's almost as if God prepares people to turn Him. Amos 3:7, compared with 7:1-2 lead me to believe that the primary function of the prophet is intercessory prayer... intercessory prayer that God plans to use Himself to turn Himself.

### 32:32

**Yet now, if You will forgive their sin—but if not, I pray, blot me out of Your book which You have written.** "It was customary to have registers of citizenship in which were entered the names of citizens both natural and adopted, and in the case of Israel, they were citizens of a covenant community."<sup>10</sup> What was the purpose of the book of the living? To record people who were a part of a community. Here's how it went basically: when you were born, you were written in the registry of the city in which you were born. If you died, your name was blotted out.

Was Moses asking to be removed from a book of the living in the covenant community of Israel?<sup>11</sup> Because if culture of the time matters; if the history behind a passage matters, you find out that the book of the living was a cultural norm that when you were a part of a community, your name was written in the book of the living and when you died then your name was blotted out (Isaiah 4:3). It seems unfair to the text to superimpose a previously unmentioned book later introduced in Revelation which would include all who would be saved.

It seems Exodus 17:14 gives us the license to say that this "blotting" of Israel (32:14) would be the blotting of the Amalekites: removing of them from under Heaven. Moreover, it seems that Moses' response was one of "God, if you're going to kill all them...kill me too!"

Romans 9:1-3, therefore, is Paul's personal application of Moses' own practice. We know Exodus is on Paul's mind when you look later in Romans 9 and find Pharaoh as recorded in Exodus 9, having his heart hardened. "Being accursed," therefore, introduces the idea of being separated from the covenant of Christ as much as Moses was asking to be removed from the Old Covenant (introduced in Exodus 24).

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<sup>9</sup>Ps. 69:28

<sup>10</sup>James Freeman's "Manners and Customs of the Bible,"

<sup>11</sup>More to the debate about "literal books" and such in my commentary on Revelation (a complete appendix). There is also more in that appendix that helps us understand the Book of Life is a registry of the living in the New Jerusalem. Also, in that appendix is a discussion of a book of the new covenant of the living in Heaven (Hebrews 12) and how that rather "reads back into" Exodus 32 to a sort of earthly book of earthly participants of the old covenant.

### Chapter 33

**33** Then the LORD said to Moses, “Depart *and* go up from here, you <sup>a</sup>and the people whom you have brought out of the land of Egypt, to the land of which I swore to Abraham, Isaac, and Jacob, saying, <sup>b</sup>“To your descendants I will give it.” <sup>2c</sup>And I will send *My* Angel before you, <sup>d</sup>and I will drive out the Canaanite and the Amorite and the Hittite and the Perizzite and the Hivite and the Jebusite. <sup>3</sup>Go up <sup>e</sup>to a land flowing with milk and honey; for I will not go up in your midst, lest <sup>f</sup>I <sup>1</sup>consume you on the way, for you *are* a <sup>2</sup>stiff-necked people.”

<sup>4</sup>And when the people heard this bad news, <sup>h</sup>they mourned, <sup>i</sup>and no one put on his ornaments. <sup>5</sup>For the LORD had said to Moses, “Say to the children of Israel, ‘You *are* a stiff-necked people. I could come up into your midst in one moment and consume you. Now therefore, take off your <sup>3</sup>ornaments, that I may <sup>j</sup>know what to do to you.’ ” just a chapter ago He was apparently turned from destroying them, but He’s still not sure what to do with them (it appears). <sup>6</sup>So the children of Israel stripped themselves with a tone of finality in some of the versions; “they took them off for good.” They were in constant dread. I guess we see what life is like when we do what we wish to do. **of their ornaments by Mount Horeb.** (Mount Sinai; Mount of God).

<sup>7</sup>Moses took his tent and pitched it outside the camp, This is not what will be the Tabernacle. He hasn’t had time to build that yet (beginning in chapter 35). That one is also found in the middle of the camp. **far from the camp, and <sup>k</sup>called it the tabernacle of meeting. And it came to pass that everyone who <sup>l</sup>sought the LORD went out to the tabernacle of meeting which was outside the camp. <sup>8</sup>So it was, whenever Moses went out to the tabernacle, that all the people rose, and each man stood <sup>m</sup>at his tent door and watched Moses until he had gone into the tabernacle. <sup>9</sup>And it came to pass, when Moses entered the tabernacle, that the pillar of cloud descended and stood at the door of the tabernacle, and the LORD <sup>n</sup>talked with Moses. <sup>10</sup>All the people saw the pillar of cloud standing at the tabernacle door, and all the people rose and <sup>o</sup>worshiped, each man in his tent door. <sup>11</sup>So <sup>p</sup>the LORD spoke to Moses face to face, as a man speaks to his friend.** Also translated as “neighbor,” “fellow,” “another.” So God spoke to Moses like another person, but not in the sense of “friend” as in Abraham’s

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<sup>a</sup> Ex. 32:1, 7, 13; Josh. 3:17

<sup>b</sup> Gen. 12:7

<sup>c</sup> Ex. 32:34; Josh. 5:14

<sup>d</sup> Ex. 23:27–31; Josh. 24:11

<sup>e</sup> Ex. 3:8

<sup>f</sup> Num. 16:21, 45

<sup>1</sup> destroy

<sup>g</sup> Ex. 32:9; 33:5

<sup>2</sup> stubborn

<sup>h</sup> Num. 14:1, 39

<sup>i</sup> Ezra 9:3; Esth. 4:1, 4; Ezek. 24:17, 23

<sup>3</sup> jewelry

<sup>j</sup> [Ps. 139:23]

<sup>k</sup> Ex. 29:42, 43

<sup>l</sup> Deut. 4:29

<sup>m</sup> Num. 16:27

<sup>n</sup> Ex. 25:22; 31:18; Ps. 99:7

<sup>o</sup> Ex. 4:31

<sup>p</sup> Num. 12:8; Deut. 34:10

case. **And he would return to the camp, but <sup>q</sup>his servant Joshua the son of Nun, a young man, did not depart from the tabernacle.** Perhaps guarding people from the presence of God. Now, the new Joshua (Hebrew equivalent to Greek “Jesus”) bids us to enter this presence (Hebrews 4:13-16).

<sup>12</sup> **Then Moses said to the LORD, “See, <sup>r</sup>You say to me, ‘Bring up this people.’ But You have not let me know whom You will send with me.** God had shown him that the Angel would go “before” him, but Moses wanted to know who was **with** him. **Yet You have said, <sup>s</sup>‘I know you by name, and you have also found grace in My sight.’** <sup>13</sup> **Now therefore, I pray, <sup>t</sup>‘if I have found grace in Your sight,** that’s two times, then, verse 16, then verse 17, then 34:9...The fundamental way one is seen to have **grace in [His] sight,** is to have the presence of Jehovah. Incidentally, the only other person who is described as having “grace in the eyes of the Lord” is Noah in Genesis 6. In Genesis 4, we find a “fallen countenance,” or hung head, of Cain. There were no eyes meeting between men and God...until Noah: he found grace in God’s eyes. He looked up, and found a smiling set of eyes (so to speak). **<sup>u</sup>show me now Your way, that I may know You and that I may find grace in Your sight. And consider that this nation is <sup>v</sup>Your people.”**

<sup>14</sup> **And He said, <sup>w</sup>“My Presence will go *with you*, and I will give you <sup>x</sup>rest.”**

<sup>15</sup> **Then he said to Him, <sup>y</sup>“If Your Presence does not go *with us*, do not bring us up from here.** “I can be with millions, but if you don’t go with me, I’m alone, and I’m not going alone.”

<sup>16</sup> **For how then will it be known that Your people and I have found grace in Your sight, <sup>z</sup>except You go with us? So we <sup>a</sup>shall be separate, Your people and I, from all the people who *are* upon the face of the earth.”**

<sup>17</sup> **So the LORD said to Moses, <sup>b</sup>“I will also do this thing that you have spoken; for you have found grace in My sight, and I know you by name.”**

<sup>18</sup> **And he said, “Please, show me <sup>c</sup>Your glory.”** Taken with 33:13, we see that the reason Moses wanted to see God’s way was so that He could see His glory. Luke 19:1-10 shows us the God revealed in the N.T. will show us the “face of Christ” in the “way where He would pass” rather than in this passage where Jehovah walks by and shows Moses only His hinder parts. 2 Corinthians 4:1 shows us that the ministry we have is through the very first thing God says He is about in Exodus 34:6, while 2 Corinthians 4:6 shows us that the glory of God is found “in the face of Christ.” Only the Holy Spirit could make these connections.

The last time Moses saw God’s glory? On Mount Sinai receiving the covenant before smashing it before the people. Moses asks for a second show of glory to receive the covenant again. Apparently, God answered this prayer, because He gives it again in 34:1 during his sixth trip of Sinai.

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<sup>q</sup> Ex. 24:13

<sup>r</sup> Ex. 3:10; 32:34

<sup>s</sup> Ex. 33:17; John 10:14, 15; 2 Tim. 2:19

<sup>t</sup> Ex. 34:9

<sup>u</sup> Ps. 25:4; 27:11; 86:11; 119:33

<sup>v</sup> Ex. 3:7, 10; 5:1; 32:12, 14; Deut. 9:26, 29

<sup>w</sup> Ex. 3:12; Deut. 4:37; Is. 63:9

<sup>x</sup> Deut. 12:10; 25:19; Josh. 21:44; 22:4

<sup>y</sup> Ex. 33:3

<sup>z</sup> Num. 14:14

<sup>a</sup> Ex. 34:10; Deut. 4:7, 34

<sup>b</sup> [James 5:16]

<sup>c</sup> Ex. 24:16, 17; [1 Tim. 6:16]



<sup>19</sup> Then He said, “I will make all My <sup>d</sup>goodness apparently God defines His “glory” (33:18) as His **goodness**. Both Eliezer about his master’s riches (Genesis 24) and Joseph about his own riches (Genesis 45) describes his “goodness” **pass before you, and I will proclaim the name of the LORD before you. <sup>e</sup>I will be gracious to whom I will be <sup>f</sup>gracious, and I will have compassion on whom I will have compassion.”** <sup>20</sup> But He said, “You cannot see My face; for <sup>g</sup>no man shall see Me, and live.” Apparently the “face to face” meeting of chapter 33 is different than the one of which Jehovah speaks here. Revelation 1 speaks of John falling before the glory of the Son of Man so this shouldn’t surprise us. <sup>21</sup> And the LORD said, “Here is a place by Me, and you shall stand on the rock. <sup>22</sup> So it shall be, while My glory passes by, that I will put you <sup>h</sup>in the cleft of the rock, and will <sup>i</sup>cover you with My hand while I pass by. <sup>23</sup> Then I will take away My hand, and you shall see My back; recognition? Yes, but not from the face. but My face shall <sup>j</sup>not be seen.”

**34 And the LORD said to Moses, <sup>a</sup>“Cut two tablets of stone like the first *ones*, and <sup>b</sup>I will write on *these* tablets the words that were on the first tablets which you broke. <sup>2</sup> So be ready in the morning, and come up in the morning to Mount Sinai, and present yourself to Me there <sup>c</sup>on the top of the mountain. <sup>3</sup> And no man shall <sup>d</sup>come up with you, and let no man be seen throughout all the mountain; let neither flocks nor herds feed before that mountain.”**

<sup>4</sup> So he cut two tablets of stone like the first *ones*. Then Moses rose early in the morning and went up Mount Sinai, as the LORD had commanded him; and he took in his hand the two tablets of stone.

<sup>5</sup> Now the LORD descended in the <sup>e</sup>cloud and stood with him there, and <sup>f</sup>proclaimed the name of the LORD. <sup>6</sup> And the LORD passed before him and proclaimed, “The LORD, the LORD <sup>g</sup>God, merciful He is emotionally involved. God should have been angry, but that is not how He describes Himself. He is amazingly different than us: He is “holy” which means “other” or “away from us.” and **gracious, longsuffering, and abounding in <sup>h</sup>goodness and <sup>i</sup>truth**, Nehemiah 9:17, Psalm 86, Psalm 103:1-7,<sup>12</sup> Joel 2, and Jonah 4 all keep with this fine theme...as if these writers read Exodus 34:6. <sup>7</sup> <sup>j</sup>keeping mercy for thousands, <sup>k</sup>forgiving iniquity and transgression and sin, <sup>l</sup>by no means clearing *the guilty*, visiting the iniquity of the fathers

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<sup>d</sup> Ex. 34:6, 7

<sup>e</sup> [Rom. 9:15, 16, 18]

<sup>f</sup> [Rom. 4:4, 16]

<sup>g</sup> [Gen. 32:30]

<sup>h</sup> Song 2:14; Is. 2:21

<sup>i</sup> Ps. 91:1, 4; Is. 49:2; 51:16

<sup>j</sup> Ex. 33:20; [John 1:18]

<sup>a</sup> [Ex. 24:12; 31:18; 32:15, 16, 19; Deut. 4:13]

<sup>b</sup> Deut. 10:2, 4

<sup>c</sup> Ex. 19:11, 18, 20

<sup>d</sup> Ex. 19:12, 13; 24:9–11

<sup>e</sup> Ex. 19:9

<sup>f</sup> Ex. 33:19

<sup>g</sup> Num. 14:18; Deut. 4:31; Neh. 9:17; Joel 2:13

<sup>h</sup> Rom. 2:4

<sup>i</sup> Ps. 108:4

<sup>12</sup>Deuteronomy 17 does require kings to write the law. Maybe this is why David knew it so well.

<sup>j</sup> Ex. 20:6

<sup>k</sup> Ps. 103:3, 4; Dan. 9:9; Eph. 4:32; 1 John 1:9

<sup>l</sup> Josh. 24:19; Job 10:14; Mic. 6:11; Nah. 1:3

upon the children and the children's children to the third and the fourth generation.”

<sup>8</sup> So Moses made haste and <sup>m</sup>bowed his head toward the earth, and worshiped. <sup>9</sup> Then he said, “If now I have found grace in Your sight, O Lord, <sup>n</sup>let my Lord, I pray, go among us, even though we *are* a <sup>o</sup>stiff-necked <sup>1</sup>people; and pardon our iniquity and our sin, and take us as <sup>p</sup>Your inheritance.”

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<sup>m</sup> Ex. 4:31

<sup>n</sup> Ex. 33:12–16

<sup>o</sup> Ex. 33:3

<sup>1</sup> stubborn

<sup>p</sup> Ps. 33:12; 94:14