

EXODUS

Book note for Exodus

The Greek word “Exodus” can be traced to the *Old Latin Bible* of A.D. 150-250. The LXX only dates from AD 250 at which time it included both the Apocrypha and the New Testament! The *Old Latin* antedates and is not related to Jerome’s *Vulgate* Latin.

Chapter note for Exodus 1

1 The children of Israel, after Joseph’s death, do multiply. 8 The more they are oppressed by a new king, the more they multiply. 15 The godliness of the midwives, in saving the men children alive. 22 Pharaoh commandeth the male children to be cast into the river.

Exo 1:5

Gen. 46:26, which see for biological impact.

Exo 1:9

This verse implies that Pharaoh wasn’t an Egyptian. Is. 10:1-5 & 24 shows he was Assyrian. Also see Isa. 52:4 and Josephus, *Antiq.* ii, 9.

The critics of the number of Israelites ignore this passage and v. 7.

Exo 1:11

Raamses was a name already known before 1500 B.C. during the Hyksos period and so could not be named after Rameses the Great who ruled about 1300 B.C.

Exo 1:15

Shiphrah = goodly, garnish.

Puah = glitter, brilliant.

Exo 1:16

Parallels the killing of the children in Mt. 2:16.

Chapter note for Exodus 2

1 Moses is born, 3 and in an ark cast into the flags. 5 He is found, and brought up by Pharaoh's daughter. 11 He slayeth an Egyptian. He reproveth an Hebrew. 15 He feeth into Midian. 21 He marrieth Zipporah. 22 Gershom is born. 23 God respecteth the Israelites' cry.

Exo 2:1

6:20.

Levi = "joined."

Exo 2:2

A.M. 2433. Ac. 7:20; Heb. 11:23.

Since Aaron was 3 years older (7:7), the edict came between the two and was, if parallel to Mt. 2:16, probably in effect for 2 years.

Exo 2:3

Note, at the edge of the river, not near the banks.

Exo 2:10

Moses = "rescued," "to draw forth."

Parallels between Moses and Christ: (1) hid in Egypt, (2) rejected when "he came unto his own," (3) had a gentile bride (black, too, Song of Solomon 1:5), (4) sent to deliver from bondage, (5) preserved in infancy, (6) gave living water, (7) was a shepherd, (8) died before getting into the promised land, (9) converts "leave Egypt," (10) missing corpse, (11) prince (Ex. 2:18), (12) have seen and declared Christ/Jehovah, (13) Moses volunteers to bear the sin of his people, Christ does so, (14) skin shone.

Exo 2:11

A.M. 2473. Heb. 11:24 vf.

Exo 2:15

Midian = "brawling," "contentious," "middle." Nu. 31:7.

Exo 2:18

Reuel = "friend of God." He is called Reuel here, he is called Jethro in 4:18 and Hobab in Nu. 10:29 and Judg. 4:11. Jethro can be a title, like "reverend." Hobab means beloved and may have been a pet name given him by Zipporah or Moses during the wilderness journey. Raguel in Nu. 10:29 is Reuel's father. After Jethro disappears, the priestly tribe comes into existence.

Exo 2:21

Zipporah = "bird," "sparrow."

Nachmanides says Moses was 77 when he married Zipporah. He deduces this from the fact that his children were small when he was eighty (Ex. 7:7) and had to set them on the same ass as his wife (Ex. 4:20)

Exo 2:22

Gershom = "a stranger here." Ex. 18:2.

Exo 2:23

See note at Gen. 4:3. Next reference is Judg. 11:4.

Exo 2:25

Respect = literally, to look back at; in this case, to be concerned about. Modern versions mostly rob Israel of God's personal and persistent oversight by changing "had respect unto them" to "knew their plight." One might conclude from modern versions that someone told God about their plight, which was how he knew about it.

Chapter note for Exodus 3

1 Moses keepeth Jethro's flock. 2 God appeareth to him in a burning bush. 9 He sendeth him to deliver Israel. 14 The name of God. 15 His message to Israel.

Exo 3:1

Circa **A.M. 2512**. Ex. 18:1.

Jethro = "minister," "excellency." (See note to 2:18.)

Horeb = waster, destroyer. It is Mt. Sinai and symbolic of the law and its effect.

Exo 3:2

The burning bush is a symbol of Israel (Mal. 3:6). The three children of Dan. 3 are also a type of the remnant of Israel. Israel burned throughout history yet is she not consumed. For example, it is the only nation mentioned in the Bible which still speaks its original language.

Was the burning bush a thorn bush? If so, see Heb. 6:8 and 2 Sam. 23:6.

Ac. 7:30 says "an angel."

Exo 3:8

Compare Gen. 15:18-21. Has there been a shift of peoples since then? Or is this a partial fulfillment?

Exo 3:14

The "angel of the Lord" of verse 2 is JEHOVAH! Contrast 1 Cor. 15:10. For JEHOVAH see Ex. 6:3. This word, I AM, consists of Aleph, Heth, Yod, He

I AMs: Jn. 6:35, 48, 51 -- the bread of life

Jn. 8:12 -- light of the world

Jn. 8:58 -- Jesus claims to be the I AM.

NIV, NKJV say "I am who I am;"

Exo 3:16

The 70 of Ex. 24:1?

Exo 3:18

15:22. The implication is that the elders were to assist Moses before Pharaoh. There is no indication that they did so, and apparently Jethro fixed this in chapter 18.

Exo 3:19

Jer. 20:33. Foreknowledge of the hardening of Pharaoh's heart.

Exo 3:20

6:6. Compare 13:3 and 6:1.

Exo 3:22

"Borrow" is correct, see Deu. 28:68; Jer. 44:26; 2 Chr. 12:9 (where the gold is returned); Hos. 12:1; and 1 Ki. 14:26. As to the reason why, see Isa. 19:25.

Chapter note for Exodus 4

1 Moses' rod is turned into a serpent. 6 His hand is leprous. 10 He is loth to be sent. 14 Aaron is appointed to assist him. 18 Moses departeth from Jethro. 21 God's message to Pharaoh. 24 Zipporah circumciseth her son. 27 Aaron is sent to meet Moses. 31 The people believeth them.

Exo 4:2

The rod of Moses types Christ as prophet (De. 18:15)
The rod of Aaron (Ex. 8:9-10) types Christ as priest (Nu. 17:9)
The rod of David types Christ as king (Ps. 2:9).

Exo 4:3

Re. fled: Eze. 29:3.

Exo 4:4

Verse 3 has Moses fleeing from before it, in verse 4 the serpent has turned away from him (Jas. 4:7).

Exo 4:8

Why Jews require a sign (1 Cor. 1:22).

Exo 4:9

7:17 vf.

Exo 4:14

Aaron is from the same root as ark? If so, then his name is defined as "gathering." "Enlightened," "light bringer."

Exo 4:18

on is from the same root as ark? If so, then his name is defined as "gathering." "Enlightened," "light bringer."

Exo 4:20

So far, only Gershom is named.

Exo 4:22

Identification with Christ. Old Testament new birth is the birth of a nation Hos. 11:1; Gal. 4:1-6. Compare Mt. 1:25.

Exo 4:24

The "him" is most likely Merari, the youngest, who may still have been a boy.

Exo 4:25

Because Moses forced her to do the circumcision instead of doing it himself. Note, "son," not "sons."

Exo 4:27

Apparently Aaron dwelt in Pharaoh's house at the time (1 Sam. 2:27).

Exo 4:30

1 Cor. 1:22. Also v. 8.

Chapter note for Exodus 5

1 Pharaoh chideth Moses and Aaron for their message. 5 He increaseth the Israelites' task. 15 He checketh their complaints. 20 They cry out upon Moses and Aaron. 22 Moses complaineth to God.

Exo 5:1

Pharaoh was located in Zoan (Psa. 78:12, 43).

4:23 -- not what God told him to say. This results in additional suffering for the people.

Exo 5:4

-- **LET**

Let = hinder.

Exo 5:14

Kyle's 1908 excavation of Pithom revealed lower layers of a building had chopped straw in bricks, the middle layer had straw plucked up by the roots, and upper layers had no straw.

Chapter note for Exodus 6

1 God reneweth his promise by his name JEHOVAH. 14 The genealogy of Reuben, 15 of Simeon, 16 Of Levi, of whom came Moses and Aaron.

Exo 6:3

God: true. See Gen. 17:1; Gen. 35:11 and Gen. 48:3.

First occurrence of JEHOVAH: (Isa. 26:4, Ps. 83:18) and Isa. 12:2. Also see JAH in Psa. 68:4 and I AM in Ex. 3:14.

In the eighteenth century liberal theologians drummed up the pagan idea that the God of the Bible was simply a local “tribal god” the god of a well, of some Hebrew “bedouins” who came out of Egypt (Sinai). The tribal god was called *Yaweh*. *Yaweh* has always been the god of the liberal ecumenical movement.

But before *Yaweh* could be sold to the public, two Hebrew letters had to be changed, specifically, JHVH (note: **JeHoVaH**) has to become YHWH. Consider first the J, which is the JE part of Jehovah. We also find it in JEsus. It is used over and over in O.T. names as a contraction for Jehovah: Jesse, Jehu, Jeremiah, Jeroboam, etc. Even if JE is not a contraction for Jehovah, the fact is that the JE in those names still refers to Jehovah. The name, Jesus, means Jehovah saves, Jehovah (God) himself came down in the flesh (1 Tim. 3:16) as JEhovah Saves.

The tetragrammaton consists of four radical (no actual vowel sounds) though when you say “He” (the Hebrew H pronounced “Hay”), you add an “a” as a vowel, and when you say “Vau” (Hebrew V pronounced “Vow”), you’ve added an “o.” According to every edition of the AV since 1611, the block capital Hebrew letters that spell out the tetragrammaton are JHVH. (Note: In the original 1611, the gothic orthography for J and I are identical. A distinction between the two letters was universally recognized in 1630.) They are not YHVH or YHWH. Though the vowel points for JHVH are said to derive from Adonai, the word meaning “my Lord” that the Jews read instead of the tetragrammaton in order to *avoid saying the name of God*, the vowel points for neither Jehovah nor I AM are the ones for Adonai.

Having established the precedence of “J” over “Y” throughout the history of Bible translation, what of the ending? Should it be “veh” or “weh”? It turns out that the ending on Yaveh or Yaweh is not the original form. (See Archer, Harris & Waltke, 1980. *The Theological Wordbook fo the Old Testament*, Moody Press, pp. 210-212.) It is a later invention.

The letters of the tetragrammaton are Jod (J), He (H), Vau (V), and He (H). This is not the “I AM THAT I AM” of Exodus 3. It is translated as “Jehovah” with eight Jehovahs marked out in Scripture. They are:

Jehovah Jireh (Gen. 22:14),
Jehovah Rapha (Ex. 15:26),
Jehovah Nissi (Ex. 17:15),
Jehovah Yekaddia (Ex. 31:13),
Jehovah Shalom (Judg. 6:24),
Jehovah Sabaoth (1 Sam. 1:3),
Jehovah Zidkenu (Jer. 23:6),
Jehovah Shammah (Eze. 48:35),

where the ones in bold are the only ones hyphenated and counted as one Hebrew word. More unhyphenated ones could be added, like the “LORD Jehovah is my strength of Isa. 12:2 and 26:4.

Why the obsession against J? More Bible book names start with J than with any other letter [Judges, Joshua, Job, Jeremiah, Joel, Jonah, John (4x), James, and Jude]. There is no “J” company in a rifle battalion. Many street names skip “J” as a street name when giving the alphabet. More good guys’ names in the Bible start with “J.” Judas and Jezebel are bad ones, as is Jeconiah (renamed Coniah in Jer. 22:28), but contrast this with Josiah, Joash, Jeremiah, Judah, Job, John, Jospheh, Joshua, Jephthah, James, Jehoiada, Jude, and Jesus. Now, if J should be Y, then all the names above would also have to be changed to Yudas, Yezebel, Yekoniah, Yob, etc. Why do the modernists not do that? Why do they only panic at JEHOVAH?

History also bears witness to the name JEHOVAH instead of Yahweh. David Lifschultz notes in an email dated 9 September 2007:

“The beginning of the year was said by Moses to be in spring in honor of Passover, and this beginning agrees with that of the Romans whose God is Jupiter, or Jove Pater, or [JOVE] the father. Count October from about March, and you have eight, which is October in Latin. November is nine, and December is ten though it is now the twelfth month. Since the Exodus was the beginning of the redemption from Egypt it became the first month, but it is

the seventh month from creation. Creation itself was not meant to be celebrated, and the real spiritual significance of the seventh month is not that it is the anniversary of the creation but that it is the seventh month in which the Day of Atonement occurs on the tenth day of the month, and the first day in the Bible of that seventh month is holy as a result.”

Exo 6:6

3:20

Exo 6:18

V. 21.

Exo 6:20

Therefore Moses is the third generation from Levi, namely, Kohath, Amram, and then Moses. Kohath went to Egypt in A.M. 2298 (Gen. 46:11), and lived to 133. Amram lived to 137 and Moses was 80 “before Pharaoh.” This does not allow 430 years for the stay in Egypt but does support the 215 years figure.

Exo 6:21

Num. 16:1.

Exo 6:24

Abiasaph = father of gathering; gathering father.

Exo 6:25

Phinehas, Num. 25:7, 11-14; Judg. 20:28.

Exo 6:26

The first mention of army is Gen. 26:26. The use of the word *armies* may puzzle but the word is used to mean a large group or multitude of people organized for a specific purpose.

Chapter note for Exodus 7

1 Moses is encouraged to go to Pharaoh. 7 His age. 8 His rod is turned into a serpent. 11 The sorcerers do the like. 13 Pharaoh's heart is hardened. 14 God's message to Pharaoh. 19 The river is turned into blood.

Exo 7:1

Pharaoh claimed to be a god himself.

The Egyptians had hundreds of gods, but the main three were Osiris, the father, Isis, the mother, and Horus, the falcon-faced son.

Exo 7:5

God did so by defeating all the gods of Egypt. Jethro recognized it to be so (Ex. 18:11). Also see Nu. 33:4 and 2 Sam. 7:23.

Exo 7:7

A.M. 2513.

Exo 7:11

Tradition has it that the names of the magicians were Jannes and Jambres, 2 Tim. 3:8.

Exo 7:12

From time to time Satan has power to do this type of miracle (Rev. 13:15). Hence magicians need not have had charmed snakes. After all, the text does say "rods."

Nevertheless, Aaron's rod swallowing the magicians' rods passes judgment on the cobra goddess of the Egyptians. Buto, the cobra goddess was the protectress of Lower Egypt. Cobras appear as guards on a necropolis wall, defending the graves.

The vulture goddess, Nekhebet, was deemed the protectress of Upper Egypt. As protectresses of Egypt, they appear side by side on the headresses of Osiris and Pharaoh. (E.g., see King Tut's sarcophagus lid.) Thus they symbolized protection over the entire, united land of Egypt. Fat lot of good their "protection" did, though.

Exo 7:17

Plague 1: water to blood. (Rev. 16:3-7.) The first public miracle in the Old Testament. The first in the New Testament is turning water into wine.

Compare 4:9. The Egyptians believed that the water of the Nile sprang from the blood of Osiris, who miraculously changed his blood into water. Of course, the Egyptians had never witnessed that, but here they witnessed the reverse, the changing of the water into blood, and they experienced it first hand.

Thus Osiris, the head god, was judged. Other gods judged by this plague were Hapi, the fat god who was the spirit of the Nile in time of flood; Nu, the god of all life in the Nile; Hatmety, the fish goddess; and Ra, who supposedly reared Nile to nourish all cattle.

Exo 7:19

Apparently wells, springs and fountains were unaffected.

Exo 7:20

An independent account of the plagues appears in *Papyrus Ipuwer* ch. 2, vss. 5 & 6. "Plague is throughout the land. Blood is everywhere." Ch. 2 v. 10 "The river is blood" and "Men shrink from tasting ... and thirst after water." *P.I.* Ch. 10, vss. 3 through 6 "Lower Egypt weeps ... The entire palace is without its revenues. To it belong (by right) wheat and barley, geese and fish."

Chapter note for Exodus 8

1 Frogs are sent. 8 Pharaoh sueth Moses, 12 and Moses by prayer removeth them away. 16 The dust is turned into lice, which the magicians could not do. 20 The swarms of flies. 25 Pharaoh inclineth to let the people go, 32 but yet is hardened.

Exo 8:5

Plague 2: frogs. Rev. 16:13.

Exo 8:8

First time Pharaoh promises to let the people go. In vs. 15, he changes his mind.

Exo 8:15

Vs. 32.

Exo 8:16

Plague 3: Lice. An unannounced plague.

In the twentieth century, during the Second World War, the Germans occupied the city of Vilnius and while digging came upon a mass grave containing thousands of bodies. Investigation thereof revealed that the bodies were French, members of Napoleon's army that were thought to have died of cold and starvation. It turns out that they were killed by a plague of lice.

Exo 8:19

-- **FINGER**

Lu. 11:20.

Exo 8:20

Plague 4: swarms of flies directed against the worship of Beelzebub, the lord of the flies. (Mt. 12:27.)

Exo 8:21

Ps. 78:45 -- different types of flies.

Exo 8:22

Everyone was affected by the first three plagues, now just the Egyptians.

Exo 8:25

Here starts a series of compromises suggested by Pharaoh. They reflect satanic techniques. They are:

1. Serve God but be worldly: John 17:9, 14; Jas. 4:1.
2. (Verse 28) Leave the world, but not too far (that is, partial separation: keep you TV etc.)
3. (10:8) Don't let the children suffer the trials and persecutions of the believer, let them remain safely in the world for the wilderness is dangerous.
4. (10:24) At least keep your roots in the world, to reflect on what you gave up.

Exo 8:26

That is, sheep are an abomination to the Egyptians. This may be because they believe their pantheon survived the flood by assuming animal forms.

Exo 8:28

Second compromise. See v. 25.

Exo 8:29

Prev. 8:8, next 9:28.

Exo 8:32

Vs. 15. Next, 9:35.

Chapter note for Exodus 9

1 The murrain of beasts. 8 The plague of boils and blains. 13 The message about the hail. 22 The plague of hail. 27 Pharaoh sueth to Moses, 35 but yet is hardened.

Exo 9:1

Fifth plague: murrain. Note that the murrain is only in the field (v. 3, compare verses 19-20).

Papyrus Ipuwer 5:5 -- "All animals, their hearts weep, cattle moan"

Exo 9:3

Murrain = hoof and mouth disease, also called foot and mouth.

Exo 9:8

Plague 6: boils. This is the first unannounced plague. Rev. 16:2. Boils result from infected skin glands, blains are inflammatory swelling or sores.

Exo 9:9

De. 28:27; Lev. 13:18 vf; Rev. 16:2.

Boil = infected skin gland.

Blain = inflammatory swelling or sore.

Exo 9:15

Ps. 78:50.

Exo 9:16

Ro. 9:17. "Raised" to political power, not "created" for this reason as Calvin and Augustine would have it.

Exo 9:20

This is the first (of two) plagues that result in the death of men. In both cases, God provides an escape. The Lord Jesus Christ affords escape from hell and the lake of fire by believing on him. Here, Gentiles can escape death by believing the word of the Lord. Note, too, that they also escape a type of the lake of fire (v. 23).

Exo 9:22

Plague 7: hail, Rev. 8:7. This is the first plague in which human life is threatened. This is also the first time that Moses stretched forth his hand, hitherto it's been Aaron (first is 7:19; second is 8:5; third is 8:16; fourth and fifth is God's initiative, and sixth is by Moses throwing ashes in Aaron's presence).

Exo 9:23

Papyrus Ipuwer 2:10 -- "Gates, columns and walls are consumed by fire. (4:15) "Trees are destroyed" (see verse 25).

Popul Vuh of the Quiche Mayans 3:5 -- "Much hail fell on all the tribes and the fire was put out because of it and again the fire was extinguished ... There was much hail, black rain and mist, and indescribable cold."

Modern translators and commentators assume that the reference to fire running along the ground is unscientific, but there are two scientific phenomena which are related to this.

1. Ball lightning and some of its forms like will-of-the-wisp and
2. Lightning itself.

About the latter I have a personal account: in the fall of 1980 a tree was struck by lightning down the street from the O'Keefe house (1203 Brookview Blvd., Parma, Ohio). More or less regularly spaced patches of white ash ran down the middle of the street, burned into the asphalt, for most of the length of the block, that is, about 300 to 400 feet. Hence the lightning itself can run along the ground, not just vertical. If there were hail on the ground, it would be lifted by charge and vaporization. So the critics are wrong and the verse is scientifically correct.

According to the Mezeray's *History of France*, 100 lb. hail stones fell on Italy in 1510.

Rev. 8:7; Ps. 78:47. Mixed with rain according to vv. 33-34.

Exo 9:27

What of the other six times?

Exo 9:28

Prev. 8:29.

Exo 9:29

Earth is the Lord's: also see Psa. 24:1; 1 Cor. 10:26, 28.

Exo 9:35

Again, as in 8:15 and 8:32.

Chapter note for Exodus 10

1 God threateneth to send locusts. 7 Pharaoh, moved by his servants, inclineth to let the Israelites go. 12 The plague of the locusts. 16 Pharaoh sueth Moses. 21 The plague of darkness. 24 Pharaoh sueth again unto Moses, 27 but yet is hardened.

Exo 10:8

Third of the compromises Pharaoh offers (see 8:25).

Exo 10:12

Plague 8: locusts. Rev. 9:1-11. The god Serapis was to protect Egypt from such plagues. Ps. 78:46 speaks of caterpillars, too. *Papyrus Ipuwer* 5:12 -- "... that has perished which yesterday was seen ... (6:1) ... No fruit nor herbs are found."

Exo 10:15

Contra flat earth. Here the phrase "face of the whole earth" refers just to the land of Egypt (v. 14). Also see Gen. 19:23.

Exo 10:19

For criticism of "Reed Sea" see Ex. 13:18.

Exo 10:21

Ninth plague: darkness. Another unannounced plague. 2 Pe. 2:17; Rev. 16:10. This plague was against the golden disk of Isis (sun). A darkness which can be felt implies a darkness which is more than the absence of light. Total darkness such as in a cave can "be felt," as I have personally experienced -- Isa. 45:7. Evidently even candles didn't work (v. 23; Mat. 27:45).

Papyrus Ipuwer 9:11 -- "The land is not light."

Exo 10:23

In typology, the Egyptians had no oil, no holy Spirit or Holy Ghost.

Exo 10:24

Fourth of Satan's compromises. See Ex. 8:25.

Exo 10:29

God addresses Moses in Pharaoh's presence here, as per note to 11:4. See 12:31.

Chapter note for Exodus 11

1 God's message to the Israelites to borrow jewels of their neighbours. 4 Moses threateneth Pharaoh with the death of the firstborn.

Exo 11:1

Tenth plague: death of the firstborn -- some think this is an unannounced plague, but the announcement comes in verse 4 which is in Pharaoh's presence since Moses leaves in verse 8.

Exo 11:4

Apparently spoken at the time of 10:27-29. Moses leaves here in v. 8.

Exo 11:5

All firstborn, son or daughter?

Exo 11:7

First mention of dog. For a treatise about dogs in the Scripture see note to Rev. 22:15.

I.e., the dogs neither barked (dogs usually bark when someone dies nearby) nor lapped blood, nor tore into corpses, even if the Israelite family did not observe the passover. Contrast Psa. 22:16.

Chapter note for Exodus 12

1 The beginning of the year is changed. 3 The passover is instituted. 11 The rite of the passover. 15 Unleavened bread. 29 The firstborn are slain. 31 The Israelites are driven out of the land. 37 They come to Succoth. 43 The ordinance of the passover.

Exo 12:1

A.M. 2513. The passover is the lamb, not the feast -- see v. 21: "kill the passover."

Lev.23:4-8; Num. 9:2-5; Num. 9:9-12; Num. 16-18; De. 16:1-8; Eze. 45:21-22.

Exo 12:2

Since this is a contrast, the year did not start on the first of Tishir (roughly the first day of spring) heretofore. Other calendars started on the first day of fall, suggesting that the creation was then, though it is not conclusive. One could also argue that this verse institutes a return to the actual calendar.

Exo 12:3

The day of atonement was also on the tenth day of the month, six months later. Lev. 16.

Exo 12:6

Evening would be from 3-5 P.M.

Exo 12:7

Three patches of blood, like three crosses with Christ in the highest (middle) position. The positions of the blood swaths also speaks of the horizontal relationship of men and the vertical relationship of God.

Exo 12:8

Christ had no water on the cross and was thirsty.

Exo 12:11

Standing or sitting in a chair or on a stool.

Exo 12:12

The judgment against the gods is accomplished by killing all the firstborn of all the sacred animals of Egypt and Pharaoh.

The date of the exodus is about 1485 B.C. According to Egyptian chronology, from 1490-1468 B.C. Egypt was ruled by a woman pharaoh, Hatshepsut. Was Pharaoh left only with a daughter after the death of the firstborn?

Exo 12:13

Passover is:

1. A token.
2. A memorial (v. 14).
3. A feast (v. 14).
4. A holy convocation, an assembly of the called (v. 16).
5. An ordinance (v. 17).
6. A service (v. 26).
7. A sacrifice (v. 27).

That is, saved by blood, not death or works.

Exo 12:14

For a list of things which the passover is see v. 13.

The passover eventually became a temple function, and with the destruction of the temple in A.D. 70, no Jews have celebrated passover as commanded here. Since this was an eternal ordinance ordained of God, it must have been fulfilled for that to be the case. Of course, it was fulfilled in Jesus Christ.

Ordinances are rules or authoritative commands issued primarily on or about the local or city level, e.g. like rules pertaining to how we should live with our neighbors.

Exo 12:15

Leaven types moral and doctrinal corruption. See note to Lev. 23:5.
It may have taken Israel seven days until they crossed the Red Sea.

Exo 12:16

For a list of things which the passover is see v. 13.

The first day is Sunday?

A *convocation* is an assembly of the called.

Contrast the command against work with Mat. 27:65-66.

Exo 12:17

For a list of things which the passover is see v. 13.

Exo 12:22

Lev. 14:4, 6, 51; Ps. 51:7; Jn. 19:29; Heb. 9:19. Apparently the Egyptian morning began at midnight (v. 31 & v. 42).

Exo 12:23

Destroyer: though Abaddon, the name for the destroyer used in Rev. 9:11, is a Hebrew name, it does not occur here; *shachath* is used instead. The conclusion that the devil did the killing here comes from Heb. 2:14 where he is said to have the power of death. This is the first occurrence of “destroyer” in Scripture. Also see Job 15:21; Psa. 17:4; Prov. 28:24; Jer. 4:7; and 1 Cor. 10:10.

Exo 12:26

For a list of things which the passover is see v. 13.

Exo 12:27

For a list of things which the passover is see v. 13.

Exo 12:29

Papyrus Ipuwer 5:3, 6 reads: “Forsooth, the children of princes are cast out in the streets” ... (6:3) The prison is ruined ... (6:12) the children of princes are cast out in the street.” Job 34:20 foretold this.

Exo 12:30

22,273 dead? See Ex. 13:12, 15; Num. 3:43; and Ex. 1:9.

Papyrus Ipuwer 2:13 -- :He who places his brother in the ground is everywhere. ... (3:14) It is groaning that is throughout the land, mingled with lamentations.”

Exo 12:31

10:29. Apparently either Pharaoh went back on his threat or else they met in darkness or Pharaoh refused to look Moses in the face.

Exo 12:33

2 Cor. 2:16.

Exo 12:35

3:22. They borrowed because as slaves they had little jewelry of their own, and they did not know what they needed for worship, even as was the case with their cattle in 10:26.

Exo 12:36

Gen. 45:20

Exo 12:37

Num. 1:46 totals 625,550 plus Levites some 2 years later.

Exo 12:38

Mixed with unbelievers, particularly foreigners. Num. 11:4; Neh. 13:3.

Exo 12:40

A.M. 2513.

The time was measured from the promise made to Abraham, not from the time of Joseph (Gal. 3:17). That is, it's dated from Gen. 12:1. See notes to 6:20; Gen. 12:10 and Gal. 3:17.

Exo 12:43

Mat. 7:23.

Exo 12:46

Num. 9:12; Ps. 34:20; Jn. 19:33-36.

Chapter note for Exodus 13

1 The firstborn are sanctified to God. 3 The memorial of the passover is commanded. 11 The firstlings of beasts are set apart. 17 The Israelites fo out of Egypt, and carry Joseph's bones with them. 20 They come to Etham. 21 God guideth them by a pillar of a cloud, and a pillar of fire.

Exo 13:2

Sanctify = to set apart. See vss. 12-15; Num. 3:12-50; 18:15 v.f. Note: these verses draw a distinction between male and female. The Levites were taken from among Israel instead of the firstborn of Israel in Num. 3:12 v.f. There, only the males were counted. This raises the question of whether or not only the firstborn of males was killed in the tenth plague.

Before someone gets carried away with this and libels the law for treating men preferentially to women, let us bear in mind that there were female members of Levi, too. When it came to the matching of the male Levites to the males of the other tribes, we know that they were 273 too few to cover all the firstborn males of Israel (Num. 3:43), and that the rest were redeemed with money (Num. 3:47). (Note that the priests were not counted among the Levites (Num. 3:38, no total is given for them). An analysis of the counts in Numbers 3 reveals a ratio of later born to firstborn of roughly thirty to one.

Whether the firstborn that died in the plague were only men or both men and women is thus not clearly stated in Scripture. Some have argued both sexes died on the grounds that Jesus wouldn't have died for women if only the firstborn males died. This sounds good on the surface, but the logic is befuddling. If the logic were sound, then Jesus would only have died for the firstborn males and females, and not their siblings; they should have been included, too. It may well be that both sexes died in the plague, but one cannot argue for it on this premise.

The key point is the sanctification of the first born, not salvation. When it comes to the setting apart of the males (v. 12; Lev. 3:12 v.f. by implication), from the females, and having only the males count, only a man needed to have died for all. If women were likewise included, then a woman must have died for all women.

Women are not sanctified in the New Testament either, in the sense that men are. Even though in the New Testament there is no distinction between male and female in Christ (Gal. 3:28, note the next few verses there into chapter 4; 1 Cor. 6:19-20), there is still a difference in sanctification because women cannot be pastors or deacons or teachers of men. The point is that sanctification involves a division of labor, not of rank. A priest is sanctified, a king need not be so.

Exo 13:3

Compare 3:20; 6:1.

Exo 13:4

Abib = green fruits or green ears of corn.

Exo 13:5

When in the promised land the Jews keep Abib as the first month of the year. When in exile they keep Nisan as the first month.

Exo 13:9

Hand implies "to do."
Eyes implies "to watch."
Mouth indicated "to speak."
The sign is the feast of unleavened bread.

Exo 13:12

All the firstborn are sanctified, but the males are the LORD's. Num. 18:15 elaborates on this commandment.

Exo 13:13

If a lamb redeems an ass, then the ass types the unsaved man (34:20). Only the ass needs to be redeemed. Job 11:12; Prov. 26:3; Mat. 21:2-9. Only an ass's neck is broken, other animals are decapitated (Lev. 1-5), thus the head of the ox identifies the unredeemable Lucifer (Eze. 10:14), first-born (by implication) son of the morning (Isa. 14:12).

Exo 13:17

N.B. Holy Ghost says “peradventure.”

Against the Northern Routes. V. 17 indicates that the Philistines (who according to Gen. 10:13-14 came from Casluhim who was the son of Egypt’s founder) were spread throughout northern Suez and Sinai. Had they taken the northern route war would have been unavoidable. According to Ex. 3:12, they had to go to Mt. Sinai. By taking them this way, the parting of the Red Sea is precipitated and that effectively locks them into the present course of action. This verse indicates that they went south so that they wouldn’t have crossed the “Reed Sea” (Suez) but reached the Red Sea further south. (See note to v. 18.)

Apparently the Philistines were the eastern border of Egypt, which meant that they had to cross the Red Sea.

Exo 13:18

Eph. 6:13 vf.

Red Sea versus Reed Sea. Num. 14:25 and Num. 21:4 report that Israel came to the Red Sea at Ezion Geber 40 years later, but if the Reed Sea is meant then they were not at Ezion Geber but back the marshes of Suez. The sea dried up like a river, not like a marsh (Jos. 4:23). Troops can’t drown in a marsh because it’s too shallow. Ex. 15:5 speaks of “depths.” Ex. 14:30 says Israel was at the sea shore, not the (Bitter) lake shore. The crossing had to be far enough south that Pharaoh would not consider circling around to the north shore to avoid the mud. Finally, the Bitter Lakes area (Reed Sea) is the most fertile in Egypt and so does not qualify as the wilderness (v. 18).

And then there is the evidence from the Greek New Testament. There is no such ambiguity in the Greek where *eruthan* (used in Acts 7:36 and Heb. 11:29) is “red,” and *kalamos* is “reed.” Certainly the Holy Ghost would have clarified this if the “problem” was real. Even the abominable LXX uses the same Greek, testifying that “reed sea” is a more recent invention than A.D. the third century.

The Miracle. Tides don’t affect the Red Sea, so the parting of the waters couldn’t have been an unusual tide. Likewise, a tilting of the earth by some earthquake is ruled out, for the scripture says that God caused a strong east wind to blow, and that it was the wind which pushed the waters aside (14:21). Even at that, a special miracle is not ruled out because the waters are said to have stood as a wall (14:22).

Exo 13:19

Gen. 50:25. Typology: Joseph’s bones are “raptured” out of Egypt. Christ’s, too, were raptured according to Ac. 1:9-10. This also suggests that Joseph was not embalmed.

Exo 13:21

Song 3:6.

Chapter note for Exodus 14

1 God instructeth the Israelites in their journey. 5 Pharaoh pursueth after them. 10 The Israelites murmur. 13 Moses comforteth them. 15 God instructeth Moses. 19 The cloud removeth behind the camp. 21 The Israelites pass through the Red Sea, 23 which drowneth the Egyptians.

Exo 14:2

Pihahiroth = "mouth of gorges." (Num. 33:7.)

Migdol = "tower." Jer. 44:1.

Baal-zephon = "lord of the north," "lord of destroyer." The name may be Canaanite in origin, possibly the town was of Philistine origin.

Exo 14:3

There are only two areas where an entanglement in the land is possible. One is about 10 miles south of the entryway to the Suez canal at a peninsula where the mountains drop to the sea. The second is about 20 miles further south. The northernmost of the two is the most likely. At that point the crossing distance is roughly 10 miles.

Exo 14:8

High hand = rich and proud.

Exo 14:10

Jewish tradition dates this as 7 days after the passover or 21 Abib.

Exo 14:21

It was the wind which drove back the waters, not the tide. Ps. 77:16-20.

Exo 14:22

1 Cor. 10:1-4. This baptism was by aspersion (spray of waves and wind). This baptism is life to the believers and death to the unbelievers (Pharaoh), not a purification like the levitical sprinklings. Mt. 3:16.

Exo 14:24

Sometime before 6:00 A.M.

Exo 14:27

This implies a spherical earth because the morning appears, meaning that it exists continually. Re. Overthrew: Deu. 11:4; Ps. 78:53; Neh. 9:11.

Chapter note for Exodus 15

1 Moses' song. 22 The people want water. 23 The waters at Marah are bitter. 25 A tree sweeteneth them. 27 At Elim are twelve wells, and seventy palm trees.

Exo 15:1

Miriam answers in verse 21.

This is the first occurrence of “sing” in the Bible, and it occurs after redemption! The entire chapter gives prophetic material about the rapture and the second advent. This reference to singing is more than 500 years before the first musicians, according to secular opinion. Also see Gen. 4:21 and Job 35:10.

Deu. 31:30 vf.; Rev. 15:3 vf. The wilderness journey begins with song and ends with it, too (Deu. 31).

Exo 15:3

Jos. 5:14.

Exo 15:8

That is, the water became viscous.

Exo 15:9

14:3, 14:9.

Exo 15:10

14:21

Exo 15:11

Isa. 45:5.

Exo 15:12

The ground opened under them.

Exo 15:14

Josh. 5:1.

Palestina is prophetic to the future Palestinians (also see Isa. 14:29, 31, with Palestine in Joel 3:4.). Philistia, which way the Hebrew word is also translated, is restricted to the land of the Philistines, that is, south-eastern Palestina, particularly, Gaza. Palestina spans into Syria and includes Jordan.

Exo 15:16

What price has the Lord paid except it be his Son's death?

Exo 15:18

Future tense implies millennial and post-millennial reign. Also see note to v. 16, “thou.”

Exo 15:20

Miriam = “bitter,” “rebellious.”

Exo 15:21

Rev. 6:1-2 is a cross reference to this verse and is a counterfeit of Rev. 19:21.

Exo 15:22

3:18. Also the time between the crucifixion and the resurrection. The bitter waters are made sweet by Christ (the cross and the tree of life).

Exo 15:23

Marah = “bitter,” see Ruth 1:20.

Exo 15:26

Isa. 53:5. The four conditions for divine healing, one per clause.

The seven/eight Jehovahs attributes sequence: **Jehovah Rapha** = the LORD our healer. Prev. Gen. 22:14, next Ex. 17:15.

Exo 15:27

Twelve wells, 12 tribes, 12 apostles: 70 palm trees, 70 years of life (cf. Ps. 92:12). Also 70 disciples (Mt. 10).

Chapter note for Exodus 16

1 The Israelites come to Sin. 2 They murmur for want of bread. 4 God promiseth them bread from heaven. 11 Quails are sent, 14 and manna. 16 The ordering of manna. 25 It was not to be found on the sabbath. 32 An omer of it is preserved.

Exo 16:1

See note to Gen. 10:17, "Sinite." **Sin** = purebred, master race, chosen ones. Strong and Crudens say "clay," "bush."

A.M. 2513. According to this verse, the wilderness time is reckoned from the Red Sea crossing, which was mid-week; now they arrive on the sabbath.

Exo 16:3

Note that they did not eat flesh to the full, just bread. Now they complain for lack of bread (vv. 4-9).

Exo 16:4

Manna is here identified as angels' food (Ps. 78:25), but not directly from God (Jn. 6:23), compare Jn. 6:33-34. This is not the eternal bread (cf. vss. 20, 21). Compare v. 14.

Exo 16:5

Cf. v. 1. This transpires on a Sunday (first day of the week).

Exo 16:7

God's glory always appears in the morning -- Mat. 13:43; 1 Thess. 5:1-6; Sol. 3:18.

Exo 16:13

Ps. 78:27-28; Num. 11:31 *vf.* Quails winter in North Africa and summer in Syria.

Exo 16:14

Mat. 14:15-21; Rev. 12:4-12; Lam. 5:9? Num. 11:7; Ps. 74:14.

The Roman Catholic wafer breeds worms, Bible doesn't.

Exo 16:15

Jn. 6:31.

Manna means "portion," not "what is it?" Heb. *man + hu*, not *mah + tseh*. "What is it" is nonsense since Moses answered that question, so why persist in calling it "what is it?" For more on manna, see verse 31.

Manna parallels Christ: it is from heaven; it is not understood; it is beaten; it is baked; and it is eaten (Jn. 6:48 *v.f.*).

Exo 16:16

One omer is over 6 1/2 pints.

Exo 16:18

Therefore, no matter how much of the Bible one learns, one can never learn too much and one will learn all that one needs to meet the spiritual demands of one's life.

Exo 16:20

Manna is corruptible food. Does this reflect the historical passage of the words of God from Hebrew (O.T.) and Greek (N.T.) into the Old Latin, and thence to the Italic and from thence into the English (A.V.) and sundry Reformation texts? If so, then that would explain the corruption of the "original" manuscripts by the likes of Kittel, Westcott, and Hort, which will confound those who stored the previous age's until "the morning" (millennium).

Exo 16:21

The use of the word “waxed” here does not mean that the sun itself heats up during its ascent. “Waxed” is an *apparent* thing, such as the increase in the phase of the moon during the first half of the month. Compare 1 Sam. 11:9 and Neh. 7:3.

Exo 16:23

This is the first mention of the sabbath and is here located before the giving of the fourth commandment (Ex. 20). Rev. 20:1-5. Although the sabbath is usually on Saturday, there are sabbaths which do not fall on Saturday. An example is found in Lev. 23:32.

“Lay up” signifies off the ground.

Exo 16:27

It has been suggested that manna was a natural food such as, for example, worm silk; but no natural food would produce twice the quantity on the sixth day and then not produce the seventh; nor would it breed worms every night but the seventh.

Exo 16:31

Corriander seed is here used to describe the shape of the manna. Corriander is an annual herb of the carrot family. It has deeply incised leaves and umbrels of white flowers. The seeds are tan to brown in color (note, the manna was white), globular in shape, and from 1 to 3 mm. in diameter. The plant has a strong odor. Though native to Israel, coriander is not found in the deserts (note that the Bible does not say that it does grow in the Sinai). Num. 11:8 adds that the taste of the manna was as “fresh oil,” presumably olive oil.

Rome mimics the manna with the wafer. Its communion wafer is small, round, sweet, and patterned after the disk of the sun.

Exo 16:33

There is a hint here of an old tabernacle (cf. 33:7).

Exo 16:36

First mention of the unit of measure, Ephah. One ephah = 7 gallons, 2 quarts or about 0.9 bushel. It is about the same volume as a 10-ream paper box so that an omer is the volume of a ream (500 sheets) of paper.

Chapter note for Exodus 17

1 The people murmur for water at Rephidim. 5 God sendeth them for water to the rock in Horeb. 8 Amalek is overcome by the holding up of Moses' hands. 15 Moses buildeth the altar JEHOVAH-nissi.

Exo 17:1

Rephedim = "spread," "comfort," "bottom." It is near Mt. Sinai (v. 6).

Exo 17:2

Num. 20:3 vf. "Chide" is a childish term here used against the children of Israel. Gal. 3-4.

Exo 17:6

Jn. 7:38-39.

Horeb = Mt. Sinai. The Rock is Christ, who was smitten that living waters might be released, i.e., the Holy Ghost.

Exo 17:7

Massah = "tempting."

Meribah = "chiding."

Exo 17:8

Amalek = "sin," "mischief." The Amalek in this verse is an individual (v. 13), so he could not be the Amalek who was a son of Esau (Gen. 36:12). However, this Amalek could be Esau's descendent such as his great-great-grandson. The people referred to in v. 13 could be Amelek, the son of Esau's descendents. Also see Gen. 27:40 -- Isaac's answer to Esau after Jacob stole the blessing.

No sooner are the Holy Ghost and the living waters imparted than the flesh (Amalek) shows up.

Exo 17:9

In verse 5 it is Moses' rod, here it is "the rod of God," the common rod between God and man is the Son of Man.

Exo 17:10

See how the name Jesus (Joshua) shows up immediately after the "rock" and the "rod." N.B., it is he who fights Amalek.

Exo 17:12

Hur is the son of Caleb as per 1 Chr. 2:19.

The importance of prayer support. The corresponding intercession of Christ before the Father is unfailing (Heb. 7:25).

Exo 17:13

This Amalek is not Esau's son, see note to v. 8.

Exo 17:14

Num. 24:20; Deu. 25:17-19.

That is, who was Amalek? See the confusion already apparent here (v. 8 vs. v. 13).

Exo 17:15

This is the second of the three Jehovah's hyphenated attribute series. **Jehovah-nissi** = the LORD our Banner.

Next:

The seven/eight Jehovahs attributes sequence link: (Ex. 15:26, Ex. 31:13).

Exo 17:16

The spirit warreth against the flesh.

Chapter note for Exodus 18

1 Jethro bringeth to Moses his wife and two sons. 7 Moses entertaineth him. 13 Jethro's counsel is accepted. 27 Jethro departeth.

Exo 18:1

Ex. 3:1; Ex. 2:18. Jethro here enforces God's command given in Ex. 3:18 to the elders of Israel.

Exo 18:2

Zipporah = "sparrow."

Exo 18:3

Ex. 2:22.

Exo 18:4

Eliezer = "my God is help."

Exo 18:6

Verse 7 apparently contradicts this verse, but if Jethro had been outside Moses' tent and from there called in ... (cf. end of v. 7).

Exo 18:7

Obeisance is a gesture or attitude of deference or homage. For details, see note to Gen. 37:7. The lesser always gives obeisance to the greater.

Exo 18:11

2 Ki. 5:17; Dan. 3:29.

That is, the Lord defeated all the gods of Egypt (Num. 33:4; 2 Sam. 7:23).

Exo 18:21

To see how effective these men were, see Ex. 32. Nevertheless, Jethro here gives the political or judicial system that Israel followed through the time of the Judges.

Exo 18:23

N.B. Jethro tells Moses to seek the will of God on this matter. Most commentators, even Ruckman, slam Jethro for bad advice. I cannot find anything wrong with the advice in light of Jethro's admonition that Moses should seek the will of God in this matter.

Exo 18:24

That is, Moses did seek God's will since to do was part of Jethro's advice (v. 23).

Exo 18:27

One may question Jethro's motives since he didn't stick around. Compare Num. 10:31 which indicates Moses' potential dependence on Jethro. Evidently Jethro thought it better to leave so that Moses would not be tempted to lean on him instead of on God.

Chapter note for Exodus 19

1 The people come to Sinai. 3 God's message by Moses unto the people out of the mount. 8 The people's answer returned again. 10 The people are prepared against the third day. 12 The mountain must not be touched. 16 The fearful presence of God upon the mount.

Exo 19:1

That is, the first day of the third month is the 46th day of the journey which started on the 15th day of the first month. (Passover lamb slain on the 14th day of the month, that evening started the feast of unleavened bread, the fifteenth day, which is the first day of the exodus. Thirty days to a month means that it is still 15 days till the end of the first month, plus thirty days makes 45 days. The 15th of the first month is the first day, so this is the 46th day.) Given a day or so for Moses's ascent and descent, the time of the third day (v. 11) is probably the time of pentecost.

Moses ascends Mt. Sinai 7 times over the next several weeks. These are as follows, where "a" denotes ascent while "d" denotes descent:

1a	19:3	1d	19:7
2a	19:9	2d	19:14
3a	19:20	3d	19:25
4a	20:21	4d	24:3
5a	24:13	5d	32:15
6a	32:31	6d	33:4
7a	34:4	7d	34:29

Exo 19:2

3:1.

Exo 19:3

Moses' first ascension up Mt. Sinai. Cf. 19:1.

Exo 19:4

Deu. 32:11; Isa. 40:31; Mat. 24:20; Rev. 12:14.

Exo 19:5

The Mosaic covenant, (cf. Gen. 6:18 note). This is a national covenant given to a nation, not a family covenant given to individuals (see Gen. 22:16-18; 28:13). It is absolutely conditional, requiring holiness and obedience on Israel's part to stay in Canaan. God sets up a theocratic, military, church state which Mohammed and the popes have tried to copy.

1 Pet. 2:9.

Peculiar comes from *pecus* (cattle), *fee*, *private property*, that is, a special, purchased flock. A "peculiar" is someone of something exempt from ordinary jurisdiction, esp. a church exempt from the jurisdiction of the ordinary in whose territory she lies. (See Acts 15.) The word occurs seven times in Scripture: Deu. 14:2; 26:18; Psa. 135:4; Ecc. 2:8; Tit. 2:14; 1 Pet. 2:9.

Exo 19:7

Moses' first descent from Mt. Sinai. Cf. 19:1.

Exo 19:9

Moses' second ascent up Mt. Sinai. Cf. 19:1.

Exo 19:11

This "third" day corresponds to Pentecost, the 50th day after passover. (See note to v. 1.)

Exo 19:12

I.e., man can only come to God via God's way. Pr. 22:28; Pr. 23:10; Note Heb. 12:18.

Exo 19:13

Although some claim a contradiction here with verse 12, there isn't any because there it says "up to the mount, or touch the border of it" which does not say anything different than this verse. Note v. 17.

Exo 19:14

Moses' second descent from Mt. Sinai. Cf. 19:1.

Exo 19:16

Mal. 4:3. Christ will return to Mt. Sinai the third day (circa A.D. 2000). Cf. Judg. 5; Hab. 3 before the Mt. of Olives (Zech. 14). Heb. 12:21.

Verses 16-20 picture the rapture.

Exo 19:18

Origin of the English expression, "holy smoke!"

Exo 19:20

Moses' third ascent up Mt. Sinai. Cf. 19:1.

Compare 1 Thess. 4:13-18; Ac. 1:9; Mat. 17:1-5; 1 Cor. 15:44-51. Also Rev. 11:12.

Exo 19:22

Lev. 10:1-7.

Exo 19:24

N.B., here Aaron is treated as a priest before Levitical orders. Also note Aaron was present for the Decalogue. Joshua was present for the tablets. Cf. 24:12-13; and 32:17.

Exo 19:25

Moses' third descent from Mt. Sinai. Cf. 19:1.

Chapter note for Exodus 20

1 The ten commandments. 18 The people are afraid. 20 Moses comforteth them. 22 Idolatry is forbidden. 24 Of what sort the altar should be.

Exo 20:1

A.M. 2514. N.B., no tables of stone, these were not yet written. Cf. 32:15-16 and 31:18. All the people heard this (v. 22; Deu. 5:22; 9:10).

The Decalogue was recorded on two tables of stone. Normally we picture those as divided with five commandments on one and five on the other. However, if we count words, we find that a most inconvenient dividing line. In the English, there are 329 words in the Ten Commandments. The central word, number 165, is the “thou” in the fourth commandment’s “...not do any work, **thou**, nor thy son...” the sixth through ninth commandments are only a few words each.

It seems most likely then, space wise, that the tables were divided between the fourth and fifth commandments. But spacewise division is not the only reason for the division between verses four and five. Jesus himself draws the division there. Jesus spoke of the two great commandments in Mat. 22:35-40 and Mark 12:28-31. The first encompasses the first four commandments and the second the last six. Ditto the division of the stone tablets.

Exo 20:2

Deu. 5:6-21.

Exo 20:3

THE FIRST COMMANDMENT

Deu. 5:7; 6:5; Col. 1:18. Breaking any commandment makes one guilty of breaking them all (Jas. 2:10).

Note that it says “before me,” not “beside me,” which hints at the Trinity. The Son considered it not robbery to be equal to the Father who made him an object of worship (Php. 2:6, 10).

Most modern versions put “beside me” in a footnote (NIV, NRSV, NAS, & RSV), casting doubt on the interpretation of the commandment. Even worse, it allows us to have gods above and below God, but disallows the Trinity when interpreted as three equal, side-by-side persons of God. Origen’s LXX says “beside me” explicitly and is the source of the aberrant reading. The Berkeley Modern Language Version adds a face reference (“before my face”). The Douay says “Thou shalt not have strange gods before me,” implying that familiar (i.e., non-strange) gods are acceptable.

Common False Gods (not covered by the second commandment)

1. Intellectual honesty.
2. Goodness.
3. Good will or intentions.
4. Helping your fellow man.
5. Grasping the nature of the universe.
6. Attaining “oneness” with the “cosmic all.”
7. Reaching maturity through spiritual perception (evolution).
8. Adjusting to changes in society (keeping up with the Jones’s; being “with it”).
9. Peace on earth to men of good will (papacy).
10. Making the world a better place to live in (humanitarianism).
11. Realizing the “divine” in the spirit of man (liberalism).
12. Seeing god in your fellow creatures (pantheism).
13. Increasing knowledge to grasp “the truth” (quest for truth).
14. Expressing oneself freely and openly.
15. Adjusting ethics and conduct to the “situation.”
16. Enabling others to appreciate goodness and truth.
17. Learning to live harmoniously with your “fellow man” (tolerance).
18. Working for the “good” of all.
19. Science.
20. Philosophy.
21. Education (will save mankind).
22. Family, friends, teachers, entertainers, etc.

23. The gods of Moab, namely peace & prosperity (Deu. 23:6).

Man looks to things, not a person. Even truth is regarded as a thing though Jesus says he is the Truth (Jn. 14:6). When man will finally look to a man as messiah, he will be the wrong man (Zech. 11:16-17; Jn. 5:43). He will be deified by every leader in earth (Rev. 13:3-18) and will damn them all (Rev. 14:10). Men cannot love or worship something they cannot see; they must have some thing they can see, feel, and touch. Enter the second commandment.

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Exo 20:4

SECOND COMMANDMENT

Also found in Deuteronomy 5:8-10.

Aurelius Augustine effectively omitted this commandment by subordinating it under the first. With Origen's LXX, which formed the basis of Jerome's Vulgate, allowing the worship of idols as long as they were held as gods of greater or lesser authority than God (see notes to the First Commandment) and not presented or flaunted before God's face (on an equal level), the RCC could continue to allow idols in the Roman Catholic Church. The RCC's Catechism inserts Mk. 12:31 here as if it is the second of the Ten Commandments given on the mount. To keep the number at ten, Augustine split the tenth commandment into two parts. That way, as long as men do not read the Holy Bible but are content with the usual summaries of the Ten Commandments, "Thou shalt have no other gods before [or beside] me; Thou shalt not take the name of the Lord in Vain, they would have no clue that bowing down to graven images is a grievous sin. After all, bowing down to a graven image is here made equivalent to hating God (v. 5)."

The first commandment covers all forms of idolatry, but this commandment deals with a specific form of idolatry, graven images (Ac. 14:14-18; 15:20; 17:29-31).

"Unto thee" is defined in verse 5, which also defines what it means to hate God, namely to bow down to or serve a graven image. Thus those who do not bow down to a graven image, such as Meshach, Shadrach, and Abednego (Dan. 3), are defined as loving the Lord. The fulfilment of the three Hebrew children in the furnace of fire is a prophetic reference to those who will not bow down to nor take the mark of the image of the beast in Rev. 13:15.

Exo 20:5

34:7. Contra Catholicism, and Greek and Russian Orthodoxy.

Unto thee is here defined as bowing down to graven images and serving them. It is said to be *iniquity*. Where this is done, payment for the sin thereof extends to grandchildren and great-grandchildren and even great-great-grandchildren. An image lover is a God hater. The consequences of violating the second commandment can be seen in places such as France, Spain, Italy, Mexico, South and Central America, Greece, Russia, etc. Zech. 11:16-17.

The sin mentioned is the same as Rom. 1:21-22. The theory of evolution is a result of that sin (Rom. 1:23). (Though for individuals the sin extends to the fourth generation, for a nation it goes to the tenth.)

Jealous: Nu. 5:15 defines jealousy as memorial, as bringing iniquity to remembrance. Nu. 5:12-31 relates the means of discovering whether jealousy is well founded or not. Also see Nu. 25:11 esp.

Deu. 4:24 associates jealousy with consuming fire which is echoed in Deu. 6:15; 29:20; Psa. 79:5; Song 8:6; Eze. 38:19; Zep. 3:8.

Exo 20:6

We are still in the second commandment. Those that bow down to and serve graven images are reckoned as haters of God; those that do not do so fall into the category of those that love God and that keep his commandments. In essence, keeping this commandment is accounted as keeping all the others, the complement of Col. 1:18.

Mercy extends to thousands of generations who abandon idols. The generation of Mat. 24:34 is still alive today in this form. They await the restoration of Rom. 11:25-32 "that he might have mercy on the all."

Why is the penalty so great for this commandment? Well, consider the events described in Dan. 3 and Rev. 13:14-17 and the rewards for those who did not do as the image commanded (Rev. 15:2-4; 20:4) versus those who did worship the image (Rev. 16:2; 19:20).

-- **SHOWING**

QV error: should be spelled "shewing." Shew has been replaced by show more than 400 times.

Exo 20:7

THE THIRD COMMANDMENT

Vain = falsely with intent to deceive; for lying, in vanity for no good purpose; to profane. Of the latter, Lev. 24:10-14 is an example. Also see Lev. 18:21; 20:3; 22:2, 32; Am. 2:7 which states that a man and his father going in to the same maid profanes the holy name; and Lev. 19:12. The latter also prohibits swearing by the Lord's name falsely.

Exo 20:8

THE FOURTH COMMANDMENT. The sabbath is a sign for the Jews (Eze. 20:12, 20).

The sabbath is identified with the seventh day of Gen. 2:2. Mrs. Ellen Gould Harmon James White (1827-1915), along with the Seventh Day Baptists, formed the Seventh Day Adventist Church. They rarely admit that they are Seventh Day Adventists but want to be identified as "Bible believing Christians." However, there is no record of anyone in Genesis, Adam in particular, observing the seventh day or sabbath.

Seventh Day Adventists keep their sabbath from 6 p.m. Friday to 6 p.m. Saturday. In so doing, they crawl back under the law (Jas. 2:10) and any Adventist who turns on his stove to cook a meal during that time breaks the law (Ex. 35:3) and should be stoned as the man in Num. 15:33-34.

It used to be that they considered going to church on Sunday to be the mark of the beast. Thus their favorite verse was Rev. 13:16-17. Now it is 1 John 2:4 which they twist to say that if you love Christ, you would pitch his two N.T. commandments and keep the ones given to Moses.

Jesus came to fulfill the law. He left us with two laws, not ten or more. The first churches gathered on the first day of the week (Sunday, Ac. 20:7), not the seventh. They collected money on the first day of the week (1 Cor. 16:1-2), received the Holy Ghost on the first day of the week (Ac. 2:1-4), Jesus rose from the dead on the first day of the week (Mat. 28:1), and we are not to make an issue about sabbath observance (Col. 2:16). Not only does Scripture have holy convocations on seventh days (Lev. 23:3) but also on the first days (Lev. 23:7; Ex. 12:16; etc.)

Exo 20:11

"All that in them is" contradicts the gap theory. 31:17. That the heaven (singular) means the stellar heaven is apparent because that is how the word is defined by its first use in Gen. 1:5.

Gen. 2:1-3 -- Sabbath is instituted here, but that does not imply that the Patriarchs did not keep a day of rest. The sabbath is a sign to Israel. By contrast, Adam's sign was a coat of skin, Noah's was a rainbow, and Abraham's was circumcision.

The word, hallow, used for the first time here, is related to the word, allow. Both stem from the Latin, *allaudare*, meaning "to praise." Hallowed still reflects the old meaning of allow, i.e., to praise, commend, sanction, or accept.

Exo 20:12

FIFTH COMMANDMENT

V. 6; Deu. 21:18-21; Prov. 3:1-2; Eph. 6:2-3.

Re *corban* see Mat. 15:3-6 and Mk. 7:9-13.

Exo 20:13

SIXTH COMMANDMENT

Mat. 19:18 indicates that kill here is synonymous with individual murder, not national.

Exo 20:14

SEVENTH COMMANDMENT -- Rom. 13:9; 2 Pet. 2:14.

Adultery = the dictionary says that adultery is voluntary sexual intercourse between a married person and a partner other than the lawful spouse. Deu. 22:22 and Mat. 5:28 gives a more general definition which draws no distinction between married and unmarried. Also see Deu. 22:28-29. In Scripture, the word is also applied to affections to idols. For the definition of fornication see 2 Chr. 21:11. Also see Mat. 5:32.

First use of commit as meaning to do, to perform, to perpetrate.

Exo 20:15

EIGHTH COMMANDMENT

Exo 20:16

NINTH COMMANDMENT

Exo 20:17

TENTH COMMANDMENT

Covetousness reflects pride and envy which are basic to the commandments. In other words, before violating any of the other commandments, the tenth is likely violated first. Covetousness is idolatry (Col. 3:5).

Exo 20:20

Fear doesn't equal awe. 1 John 4:18; Php. 2:12; 2 Cor. 5:11: that is, to cease from sin is to cease from fear.

Exo 20:21

Moses' fourth ascent up Mt. Sinai starts here with Moses entering the thick darkness on the mount. Cf. 19:1. Note that Moses was not on the mountain during the giving of the ten commandments.

1 Ki. 8:12. The darkness keeps man from being consumed by God's brightness, therefore to the world God lies in impenetrable darkness.

Exo 20:22

God spoke the ten commandments in the ears of the people (v. 19).

Exo 20:24

The Bible. Note at the end of this verse that God comes to the believer, not the believer to God.

Exo 20:25

Deu. 27:5; 1 Ki. 6:7; Rom. 12:1. The foundation for our "reasonable service" must not be constructed or contaminated by humanism, in particular, by the leaven of man's teachings. It is better for a pastor to be taught of God than by the best seminaries in the world. Also see note to Deu. 27:5.

Chapter note for Exodus 21

1 Laws for menservants. 5 For the servant whose ear is bored. 7 For women servants. 12 for manslaughter. 16 For stealers of men. 17 For cursers of parents. 18 For smiters. 22 For a hurt by chance. 28 For an ox that goreth. 33 For him that is an occasion of harm.

Exo 21:6

Jesus came as a servant of servants (Mat. 10:4) to win his Bride (Eph. 5:24-33) and brethren/children (Rom. 8:1-20). It says “praised” in Heb. 10:1-5; Ps. 40:6; and Ps. 22:16.

Exo 21:7

A man selling his daughter was probably improvident and she would be better off sold where she could learn higher moral values.

Exo 21:8

Since marriage is permanent.

Exo 21:12

Num. 35.

Exo 21:13

That is, there are no “accidents” of this kind.

Exo 21:14

1 Ki. 1:50 and 1 Ki. 2:28.

Exo 21:16

Kidnapping and slavery.

Exo 21:17

20:12

Exo 21:19

Thoroughly means that the “effect” is from the outside in and may be only temporary. “Thoroughly” means eternal, from the inside out. Thoroughly is correct in this verse.

Exo 21:28

Ps. 22:12-16. Also v. 32.

Exo 21:32

Cf. Zech. 11:13; Mat. 26:15; Mat. 27:3-9.

Chapter note for Exodus 22

1 Of theft. 5 Of damage. 7 Of trespasses. 14 Of borrowing. 16 Of fornication. 18 Of witchcraft. 19 Of bestiality. 20 Of idolatry. 21 Of strangers, widows, and fatherless. 25 Of usury. 26 Of pledges. 28 Of reverence to magistrates. 29 Of the firstfruits.

Exo 22:1

Eg., 2 Sam. 12:6; Lu. 19:8.

Exo 22:3

There is no provision for a prison in the Law. Slavery is a consequence of theft.

Exo 22:16

1 Sam. 13:13-19.

Exo 22:18

N.B., this does not apply in the the New Testament as attested to in Ac. 16:16-17 where she is rebuked.

Exo 22:19

Lev. 18:23; 20:15-16; Deu. 27:21.

Exo 22:25

Lev. 25:36; Neh. 5:7; Eze. 18:8; Dan. 4:27. See note to 2 Cor. 9:9.

Exo 22:28

Psa. 82:6

Exo 22:30

Lev. 22:27. Also, a male child is circumcised on their eighth day.

Exo 22:31

“Holy men” is found again in 2 Pet. 1:21. Mat. 15:21-28.

“Cast it to the dogs...” the dogs are unclean and unholy. That which is torn in the field is to be cast to the dogs, but contrast Mat. 7:6. Also see Deu. 23:18.

Chapter note for Exodus 23

1 Of slander and false witness. 3, 6 Of justice. 4 Of charitableness. 10 Of the year of rest. 12 Of the sabbath. 13 Of idolatry. 14 Of the three feasts. 18 Of the blood and the fat of the sacrifice. 20 An Angel is promised, with a blessing, if they obey him.

Exo 23:1

Newsmedia violate this all the time.

First mention of *unrighteousness*. In the Ninth and Tenth Centuries the word was spelled “unrihtwisra,” literally, un-right-wise-counsel (*raad*, which, besides counsel, may also mean (*judgment*) court, help or guess).

Exo 23:3

I.e., deal with equity. Cf. v. 6.

Exo 23:6

Verse 3. Messianic overtones.

Exo 23:7

Compare Rom. 3:26.

Exo 23:10

Deu. 15:1-18.

Exo 23:13

Eph. 5:15; Jude 1:9. Make no mention so as not to arouse curiosity.

Exo 23:14

Deu. 16:9-11; Lev. 23:5-14; Deu. 31:10; Jn. 7:2; Neh. 8:17.

The three feasts are unleavened bread, v. 15, firstfruits or pentecost, v. 16, and ingathering or tabernacles v. 16.

Exo 23:15

Forgiveness -- touched off the first resurrection of the Old Testament saints. Mat. 27:51 v.f. and 1 Cor. 15:23.

Exo 23:16

1 Cor. 15:35-38.

Pentecost -- the feast of harvest is the giving of the Holy Ghost.

Rapture -- the feast of ingathering corresponds to 1 Thes. 4:13-18. This dates the second advent (Mat. 17).

Exo 23:17

The resurrection only involves males -- Rom. 8:29; Php. 3:21; 1 Jn. 3:1-3. Pentecost is also the time held as the giving of the law: also the time of its return? Rev. 12:17; Rev. 14:12.

-- **LORD**

QV error, should be upper case, LORD and lower case God, though Cambridge edition reads as QV.

Exo 23:19

“Seeth a kid:” Ex. 34:26; compare Abraham’s hospitality in Gen. 18:8.

Exo 23:20

An angel is not always a messenger since not every angel was a messenger -- but they are appearances. Cf. Gen. 22:15 note.

Exo 23:23

I.e., led by Christ, Ac. 27:23.

Amorite = boaster, sayer, mountaineer.

Hittite = “knock-downer,” terrorist.

Perizzite = open countries, rustics, village chiefs, [squatters?]

Canaanite = vanquishers, humiliators, peddlers.

Hivite = “to show life,” villagers (etymologically related to Eve), givers of life (revolutionaries, circulators).

Jebusite = down-trodden, polluters (cf. Rev. 14:20), tramplingers.

Exo 23:27

Implicit in this passage is the definition of the “fear of the Lord.”

Exo 23:28

Josh. 24:12.

Exo 23:31

Philistines = migratory, rolling (in dust), wallowers.

Chapter note for Exodus 24

1 Moses is called up into the mountain. 3 The people promise obedience. 4 Moses buildeth an altar, and twelve pillars. 6 He sprinkleth the blood of the covenant. 9 The glory of God appeareth. 14 Aaron and Hur have the charge of the people. 15 Moses goeth into the mountain, where he continueth forty days and forty nights.

Exo 24:1

1:5; 24:9; Num. 11:16 v.f.

Exo 24:3

Moses' fourth descent from Mt. Sinai. Cf. 19:1.

Exo 24:4

N.B., not on top of the hill.

Exo 24:7

Probably Ex. 20-23 although all of Exodus through chapter 23 may be meant.

Exo 24:8

Ox blood, not lamb (v. 5). The cherub (Satan) has the face of an ox. The law speaks of the death of the transgressor, but Heb. 9:20, in referring to this event, says *testament* instead of *covenant*, which see.

Exo 24:10

A preincarnation appearance of Christ.

Re. sapphires: Isa. 6:1; Eze. 1:26. Some sapphires are green: cf. Rev. 4:3.

Exo 24:11

Fellowship comes only after the blood is applied (v. 6). Also, God supplies the meal.

Exo 24:12

Note: the tables were pre-written.

God gave Moses tables of stone, written and prepared by God himself. That is the "**original autograph**," the **first copy**. But when Moses went down and saw the people sinning, he was so angry that he threw the tables down and broke them (Ex 32:19). That set was placed in the first ark (Deu. 10:2), made of shittim wood (Deu. 10:3), out of sight of the people.

Next, God made Moses cut out stones for a second set (Ex. 34:1; Deu. 10:1), and God wrote his words with his own finger (Deu. 10:2; Ex. 34:28) a second time. Now, was that second set of tables inspired? Did it consist of the words of God? Yes, but it was not the original autograph. The original was in the ark that Moses made before going up with the tables he made. This was a **second copy**.

Finally, when Moses wrote the Pentateuch, he included the ten commandments. Was that the *original copy*? No, it was a **third copy**. Clearly, God does not care about original autographs.

For a further illustration, Jeremiah wrote the words of God on a scroll (Jer. 36), which King Jehoiakim had Jehudi cut up and burn it in his fireplace. Another copy was made, with added words. Furthermore, another "original" penned by Jeremiah ended up in the Euphrates River (Jer. 51:60-63). Though the "originals" were destroyed, yet the copies survive in the book of Jeremiah.

If God's inspired words were only in the "original autographs," then we do not have the real words of God, so he didn't keep his promise (of Ps. 12:6-7; Mat. 24:35; Mk. 13:31; Lu. 21:33; etc.). But God keeps his promises. So where can we look for the real words of God? All we have are copies and translations of copies. Gleason L. Archer had this to say about the matter: "But what about the text of the Bible as we now possess it? ... It would take nothing short of a miracle to insure the inerrancy of a copy of an inerrant original manuscript." [Quoted in *The Battle Cry*, Nov.-Dec. 2003, p. 5.]

Well, God is a God of miracles. The second copy was like the first; the third copy like the second, and the nth copy like the (n-1)th. God is a God who keeps his words, but he doesn't care about the original copy. God does care about two things: accurate copies, and accurate translations. And we can look through history at thousands of

copies and translations to see how consistently God transmitted his words by faithful believers. Careful research proves we have God's miraculously preserved words in English in the Authorized King James Bible.

The revelation of the word of God is reflected in the way the law is given to Israel.

1. The word is settled in heaven (Psa. 119:89): to Israel, the ten commandments were spoken directly to Israel from heaven (Deu. 4:12-15). The people feared to hear the words directly (Exo. 20:19).

2. Next, it is given in written form, inspired by and written by God himself. Even as the people demanded an intermediary (Moses) between them and the Lord, so God gave Moses tables of stone, prewritten by God (so stated in this verse), for them. (Talk about an "original autograph!")

3. And look what happened to these "originals." When Moses went down and saw the people sinning,

4.

Exo 24:13

Moses' fifth ascent up Mt. Sinai. Cf. 19:1. Moses may give the law, but Joshua has to minister it.

Exo 24:17

2 Thess. 1:8

Exo 24:18

Lu. 4:1-8; 1 Ki. 14:8.

Note the order: the *called* (Israel) under the blood is the outer court; the *chosen* (elders) corresponds to the holy place; and the *faithful* (Moses and Joshua) corresponds to the holy of holies. Compare Rev. 12:11 and Rev. 17:14. These also correspond to those under the blood, those testifying, and those faithful unto death respectively.

Chapter note for Exodus 25

1 What the Israelites must offer for the making of the tabernacle. 10 The form of the ark. 17 The mercy seat, with the cherubims. 23 The table, with the furniture thereof. 31 The candlestick, with the instruments thereof.

Exo 25:3

Gold types deity

Silver types redemption (30 pieces)

Brass types judgment (brazen altar, sky) ... Rev. 6:4

Exo 25:4

Blue types heaven (atmosphere) Num. 15:38

Purple types royalty

Scarlet types the blood (Ac. 20:28)

Linen types righteousness of the saints (Rev. 19:8)

Goat types the sin bearer, the anti-Christ

Exo 25:5

Ram types Christ (Gen. 22:13)

Badgers type humility; the outer covering was unattractive (Isa. 53:2). Badgers were not found in Sinai in the 18th and 19th centuries. Therefore critics believe “badgers” to be a mistranslation. The *Pulpit Commentary* admits that there are badgers in Israel. Bullinger mentions badger skins used for shoes in Palestine (see Eze. 16:10). So it is that some margin readings suggest porpoises; but boats are needed to catch them or seals (ASV). Even if badgers never inhabited Sinai (and there is no evidence either way) Jacob may have brought some to Egypt with him for breeding.

Shittim wood grows in Sinai and types Christ’s humanity and men (Ps. 1:3).

Exo 25:8

From this verse and the Hebrew word *mishkam* (v. 9) the word *shekinah* was invented. No such word appears anywhere in the *Holy Bible*.

Exo 25:9

Heb. 9:11, 24; Rev. 4:1-5

Exo 25:10

The first thing mentioned is the furniture and starts with the place where God will meet with Israel (throne -- Rev. 4:1-5 incl. cherubims). Compare “they” of the start of this verse with Deu. 10:2 & 5 (wooden ark).

Measurements put God at man’s level (cf. 27:5). Also see v. 23.

The ark relates to the Father. For the Son see v. 23 and for the Holy Ghost see v. 31.

Exo 25:11

About the crown see v. 24.

Exo 25:15

In 1 Ki. 8:8 it seems that the staves were removed once the ark had a permanent place, but the text allows that the staves may have been drawn forward so that they could be seen in the Holy place. A millennial type.

Exo 25:16

The testimony contained (1) manna, (2) 10 commandment tables, and (3) Aaron’s budding rod -- Deu. 31:26 and Num. 17:10.

Exo 25:17

The mercy seat is not made until after Israel has broken the commandments (Ex. 32).

Exo 25:18

Satan is a reptilian cherub (Eze. 28). Note that a reptilian face is missing from the cherubims of Eze. 1, Eze. 10, and Rev. 4:7. These represent the flying, wild, domesticated beasts and man. When stationary they have 6

wings; when moving they have 4. The cherubims of 1 Ki. 6 are made of olive wood, not gold, and are no longer part of the mercy seat. This signified that Christ was no longer in the third heaven but on earth.

Exo 25:19

That is the seat and cherubim are made of one piece of gold.

Exo 25:22

First use of the phrase “ark of the testimony.” Rev. 11:19 appears to be the last, there being called the “ark of his testament.” First use of the phrase “ark of the covenant” occurs in Num. 10:33. With only a few, mostly early exceptions, *viz.*: Ex. 39:35; 40:20-21; Nu. 4:5, 7:89; & Rev. 11:19, the phrase is used by God. God is never recorded saying “the ark of the covenant.”

In the temple there was also the figure of the chariot of the cherubims (1 Chr. 28:18). There is not a hint of either its presence or absence in the tabernacle.

Exo 25:23

Relates to the Son. (Father v. 10; Holy Ghost v. 31). Note, this is not the altar of incense. See the confusion which arises from this when compared with Heb. 9:4 which lists a censer as a third item here.

Exo 25:24

Three crowns, one for each of the Trinity (v. 11, this verse, and 30:3).

Exo 25:29

I.e., dishes for making bread.

Exo 25:30

The making and disposition of the shewbread is found in Lev. 24:5-9.

“Always” is accusative case (destination or goal of motion) while “always” is genitive (person or thing indicated is related as possessor, source, etc.). Always has the sense of “all the way.” Always corresponds to “every time.”

This is the first occurrence of “shewbread,” misspelled as “showbread” in QuickVerse.

-- SHOWBREAD

Should be spelled “shewbread.”

Exo 25:31

First mention of candlestick. It has seven lamps (v. 37; 37:23; Num. 8:2; Zec. 4:2; Rev. 4:5). The candlestick relates to the Holy Ghost. (Father v. 10, Son v. 23).

The candlestick is the only light in the sanctuary and illuminates the shewbread and the altar of incense (prayers). Each of its seven lamps types one of the seven Spirits of God (Rev. 1:4). Also see v. 37.

Modern usage of the word candle makes us think of a solid wax with wick. More generally, however, a candle is any light that burns a wick embedded in a fatty substance, including oily substances.

Josephus and Philo, ignorant of the spiritual nature of the candlestick, postulated that the bowls on the candlestick symbolized astronomical objects, the host of heaven, *viz.* the sun, moon, Mercury, Venus, Mars, Jupiter, and Saturn and assumed that the central bowl represented the sun. For this reason, they justified the worship of the sun as recounted in Eze. 8:16.

Exo 25:33

The Holy Ghost’s witness of Christ via Aaron’s rod. Num. 17 (resurrection).

Exo 25:36

Indicating that the Holy Ghost is one consisting of seven spirits (lamps).

Exo 25:37

Seven lamps, seven spirits (Isa. 11:2; Rev. 1:4). The phrase occurs in 37:23; Num. 8:2; Zec. 4:2, and Rev. 4:5.

Exo 25:38

Tools for trimming the lamps one at a time 27:20-21.

Exo 25:39

1 talent = 74.8 lbs. See note to 38:26.

Exo 25:40

The incense altar is omitted from the furniture described in this chapter because it deals with man (prayer), not the Trinity. One starts with the Trinity or God.

Chapter note for Exodus 26

1 The ten curtains of the tabernacle. 7 The eleven curtains of goats' hair. 14 The covering of rams' skins. 15 The boards of the tabernacle, with the sockets and bars. 31 The veil for the ark. 36 The hanging for the door.

Exo 26:1

Tabernacle layers: badger skins / red ram's skin / goat's hair / linen / shittim wood covered with gold.

Progress: brass / silver / gold taches.

Christ's body as the tabernacle: without form or comeliness on the outside where man looks (Is. 53:1-2) in the wilderness (Deu. 22:10) like a large gray coffin. Brass types judgment, silver types redemption.

Exo 26:2

Linen curtains 28 x 4 cubits per curtain.

Exo 26:4

Selvedge = an edge so finished as to prevent unraveling.

Exo 26:6

Tache = buckle or clasp.

Exo 26:7

Each of the goat's hair curtains is about 3 feet wider than the linen ones.

Exo 26:8

Goat's hair curtains 30 x 4 cubits.

Exo 26:12

Backside, that is, to the west.

Exo 26:16

Boards 10 x 1.5 cubits.

Exo 26:23

Note, the tabernacle has on front (east) except for some corner boards described here, see vv. 18, 20, 22.

Exo 26:24

Above the head of the corner (Mat. 21:42).

Exo 26:25

Two extra boards per corner.

Exo 26:30

So that we do not have sufficient knowledge to reconstruct it today.

Exo 26:31

The veil is a type fo Christ (Heb. 10:19-20) which was torn (Mat. 27:51). Also 2 Chr. 3:14. In the O.T. the A.V. spells this as "vail," in the N.T. as "veil." *Vail* has a sense of advantage (as in *prevail*), benefit (*avail*), and descent: that is, as separator; *veil*, on the other hand, has a sense of hiding but no sense of separation. Is this why the spelling difference between the testaments when it comes to this curtain of both the temple and tabernacle?

The only place where *veil* occurs in the O.T. is in Sol. 5:7.

The only place where *vail* occurs in the N.T. is in reference to the vail which covered Moses' face (2 Cor. 3:13 v.f.)

-- **VEIL**

Vail in A.V.

Exo 26:32

Between the Holy place and the most holy. Compare v. 37.

Exo 26:33

-- **VEIL**

Vail in A.V.

-- **VEIL**

Vail in A.V.

-- **VEIL**

Vail in A.V.

Exo 26:35

-- **VEIL**

Vail in A.V.

Exo 26:37

Compare v. 32. Five is the number of death -- Gen 5:5; Ex. 27:1; five wounds of Christ.

Chapter note for Exodus 27

1 The altar of burnt offering, with the vessels thereof. 9 The court of the tabernacle inclosed with hangings and pillars. 18 The measure of the court. 20 The oil for the lamp.

Exo 27:1

The altar pictures hell, the lake of fire -- Ex. 12:9; 12:17; Ps. 140:10; Is. 66:24; etc. Also see Eph. 4:9.

Exo 27:2

Ps. 118:27 -- to tie the sacrifice down.

Exo 27:5

Implies the grate is at the same height as the top of the ark. Also it pictures hell in the midst of the earth.

Exo 27:7

The fact that the altar moves indicates that salvation is not limited geographically.

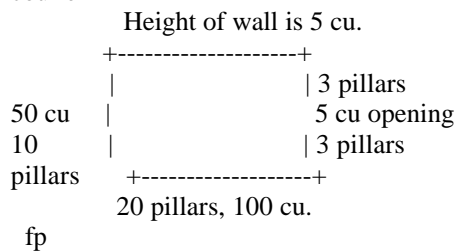
Exo 27:8

Compare 20:24.

Exo 27:9

The court is an open area 100 x 50 cubits.

courier



Exo 27:20

Mention of the candlestick in the context of the court types that the holy Spirit works in the world. Its light is needed in the world and for the priests.

The lamp was not to go out. To see what happened when it was allowed to go out, see 1 Sam. 3:1-3, 7, and 21.

Exo 27:21

“... shall order **it** ...” means to keep it in order, keep it going. The priests (believers) shine forth the word and the Spirit.

-- **VEIL**
Vail in A.V.

Chapter note for Exodus 28

1 Aaron and his sons are set apart for the priests' office. 2 Holy garments are appointed. 6 The ephod. 15 The breastplate with twelve precious stones. 30 The Urim and Thummim. 31 The robe of the ephod, with pomegranates and bells. 36 The plate of the mitre. 39 The embroidered coat. 40 The garments of Aaron's sons.

Exo 28:1

Types the union of sons of God (believers) with the High Priest, Jesus.

Exo 28:2

Ps. 45; Ps. 104:2.

Exo 28:3

First mention of wisdom. Wisdom: from *wys*, to point (the way to), plus *dom*, the principal place, as in kingdom.

Exo 28:4

Seven items:

broideder coat, v. 39

ephod vv. 6, 7, 25.

girdle vv. 8, 40

breastplate vv. 15-20, 22-26, 29. Other references: 25:7; Le. 8. It was 9" square, made of linen and doubled up to hold urim and thummim

robe vv. 31-35

mitre vv. 36-38

linen breaches vv. 42-43

Exo 28:8

Ex. 39:4, 5. Wasn't just a priestly garment 1 Sam. 22:18; 2 Sam. 6:14; 1 Sam. 2:18.

Exo 28:9

Epaulets.

Exo 28:11

An ouch is a setting, a clasp.

Exo 28:12

Is. 9:7. "Upon the shoulders" suggests looking back. Millennial. Note "memorial" is repeated -- to Calvary. Eze. 45:17.

Exo 28:15

For breastplate references see v. 4.

Exo 28:16

Doubled so it could hold the urim and thummim. See note to v. 4.

Exo 28:17

The sardius is a deep orange to red, chalcedony (quartz, translucent).

Topaz is an aluminum silicate, white or transparent (yellowish) crystal with three perpendicular but unequal axes.

Carbuncle is a red garnet without facets.

Because of the four groups of three, the order here is that the stones respectively correspond to Judah, Issachar, Zebulon, Reuben, Simeon, Gad, Ephraim, Manasseh, Benjamin, Dan, Asher, and Naphtali.

Exo 28:29

Compare Jer. 17:1 -- Aaron bore the sins, as did Christ.

Exo 28:30

Urim and Thummim, are “lights and perfections.” These cannot be stones for casting lots. Cf. 1 Sam. 23:12; 1 Sam. 30:8. They type the revelation which is in Christ, the High Priest. The ordinary Jews held that the Urim and Thummim lit up the proper one of the 12 stones for one of the 17 letters included in the names of the 12 tribes. Does this relate to Eze. 28:12 in which cast this part of the chief priest’s attire has Satanic overtones.

Two times the tribes are named on the attire of the high priest: once on the shoulders and once on the breastplate. Hence the “revelation” of Caiaphas and Rev. 2:9.

Exo 28:32

Like a poncho or wainscoat. The hole is for the head.
A habergeon is a coat of mail or armour.

Exo 28:38

Contrast Rev. 13:1.

Exo 28:39

Lev. 8:7. Worn under other clothes. Mitre is a sort of wrap-around turban, symbolic of the high priest. When combined with the office of king, it becomes a diadem -- Eze. 21:26. V. 36.

Exo 28:40

Contrast v. 8.

Exo 28:42

Like briefs.

Exo 28:43

Aaron types Christ, his sons type believers.

Chapter note for Exodus 29

1 The sacrifice and ceremonies of consecrating the priests. 38 The continual burnt offering. 45 God's promise to dwell among the children of Israel.

Exo 29:1

Lev. 8

Exo 29:4

Believer is:

1. Brought to the door
2. Washed
3. Clothed (v. 5)
4. Anointed by the Holy Ghost (v. 7)
5. Girt with truth (v.9)
6. A priest forever (v. 9)

Exo 29:5

Isa. 61:10; Eph. 6:11 v.f.

Exo 29:7

1 Jn.2:27. Poured onto Aaron, sprinkled onto sons (v. 21).

Exo 29:9

Eph. 6:14.

Exo 29:20

To hear the Word of the Lord, to do the handwork of the Lord, and to walk in the way of the Lord.

Exo 29:25

Lev. 1.

Exo 29:29

Note: the same garment is handed down. (Inheritance of the saints.)

Exo 29:30

It takes 7 days to prepare a new high priest. (7,000 years?)

Lev. 8:33.

Exo 29:33

First mention of atonement, meaning to make amends or reparation for a wrong. It refers to satisfaction, not necessarily reconciliation. Though someone may make atonement for a wrong, if that atonement is not accepted, by the other party it is not accepted. Thus God made an atonement with all the world by the sacrifice of his Son, if a man does not accept the fact of atonement, then there is no reconciliation, even though atonement has been made. Modern versions that replace atonement with reconciliation, thus greatly err.

Exo 29:35

v. 30.

Exo 29:36

Seven bullocks and the altar is fit to sanctify.

Exo 29:37

V. 30.

Note how this relates to people who later took hold of the altar horns such as, for example, Joab in 1 Ki. 2:28-29. Also, the cleansing of lips of Is. 6:6-7. Compare Num. 16:38.

Exo 29:40

24 hin = 1 firkin as per John 2:6.

Exo 29:42

30:6.

Exo 29:43

Overtones of the millennium in vv. 43-46.

Chapter note for Exodus 30

1 The altar of incense. 11 The ransom of souls. 17 The brasen laver. 22 The holy anointing oil. 34 The composition of the perfume.

Exo 30:1

After the priest is consecrated, then he can pray and intercede (incense altar related to prayer). Compare the altar of Rev. 8:3.

Exo 30:2

I.e., 1/2 cubit higher than the mercy seat.

Exo 30:3

Cf. 25:24.

Exo 30:6

Rev. 8:3. See note to Heb. 9:4 for problem resolution.
29:42.

-- **VEIL**

Vail in A.V.

Exo 30:9

The fire may only be kindled by fire from the altar -- Lev. 16:12.

Exo 30:10

Even our prayers are unclean.
On the Day of Atonement, Lev. 23:27-30.

Exo 30:12

Compare 2 Sam. 24 for a tally without ransom. Also see Num. 31:48-54.

Exo 30:13

First occurrence of "gerahs." Mat. 17:24-27. One shekel = 20 gerahs as repeated in Lev. 27:25; Num. 3:47; Num. 18:16 and Eze. 45:12.

Exo 30:18

Compare Titus 3:5. The initial washing was the whole body, after that only hands and feet. V. 20 and Lev. 16:14. This laver was made of molten mirrors (38:9).

Exo 30:19

Jn. 13:1-18; Eph. 5:26.

Exo 30:20

Lev. 16:4 implies that to be fit for service, the believer must be cleansed by the Word and bathe daily to remain clean.

Exo 30:23

These components don't mix except in oil.

Calamus = sweet cane. See Jer. 6:20. The oil is sweet, cf. v. 34.

Exo 30:24

N.B. olives, no olive oil.

Exo 30:32

Meaning the oil is not for general consumption. It is *poured* upon Aaron and his sons in Lev. 21:10.

Exo 30:34

Prayer is sweet.

-- **ONYCHA**

Onycha is made from parts of shellfish.

-- **GALBANUM**

Galbanum is a cream-colored African *ferula* resin.

Exo 30:35

Types prayers of the saints.

Exo 30:36

Types Jesus' intercessory prayer (1 Jn. 2:1). Also the prayer of a broken and contrite sinner.

-- **TESTIMONY**

In the wooden ark, in the old tabernacle.

Chapter note for Exodus 31

1 Bezaleel and Aholiab are called and made meet for the work of the tabernacle. 12 The observation of the sabbath is again commanded. 18 Moses receiveth the two tables.

Exo 31:1

God prepared men to do the work. Same for the A.V. translation committee.
Ex. 35:30-35.

Exo 31:2

Bezaleel = in God's protecting shadow.

Uri = light; fiery.

Hur = white; hole.

Judah = celebrated.

Exo 31:6

Aholiab = homesick, father's tent.

Ahisamach = supportful one.

Dan = judge.

Exo 31:13

The seven/eight Jehovahs attributes sequence: **Jehovah Yekaddia** = the LORD our Sanctifier. Prev. Ex. 17:15, next Judg. 6:24.

Exo 31:16

These verses restrict sabbath observance to the children of Israel. This conclusion is supported by the resolution of Acts 15.

Exo 31:17

20:11.

Exo 31:18

Cf. note to Ex. 24:12.

Chapter note for Exodus 32

1 The people, in the absence of Moses, cause Aaron to make a calf. 7 God is angered thereby. 11 At the intreaty of Moses he is appeased. 19 He breaketh them. 20 He destroyeth the calf. 22 Aaron's excuse for himself. 25 Moses causeth the idolaters to be slain. 30 He prayeth for the people.

Exo 32:1

This chapter presents the elements of idolatry.

Exo 32:4

The graving tool means that this was a graven image.

About the calf: the cherubim has a calf's foot (Eze 1:7, 10) and Satan is a cherubim (Eze 10; Eze 28:14). Here the Israelites are trying to create an organic god out of inorganic gold.

About "These be thy gods:" there is only one idol present, why is gods plural? The gods are the calf, the gold, and the earrings. (Compare "gods" of verse 1.)

Most gods of the heathen are neuter. Brahma, of the Hindus, is formless and without any attributes. (The only "thing" without any attributes is "nothing" which, in particular cannot have the attribute of existence.) In 1986 Pope John-Paul II said to the Hindus: "Your overwhelming sense of the primacy of religion (neuter) and of the greatness (neuter) of the supreme being (neuter) has been a powerful witness against an atheistic view of life." [BBB 11/02, p. 2.]

Exo 32:8

With the calves Israel worshipped after the division of the kingdom, we get the English expression, "Holy cow" from this.

Exo 32:10

Jer. 18:10.

Exo 32:13

At the time it was thought that there were only a few thousand stars in existence. But the implication is that there are millions or billions.

Exo 32:15

Moses' fifth descent down Mt. Sinai. Cf. 19:1.

It is claimed by Bible critics that Moses copied Egyptian traditions and methods in the Exodus, but Egyptian tables of stone were written on only one side (presumably because of the danger of breaking while the second side was being inscribed or as a prodigious point of pride) while these tables were written on both sides. The Assyrians and Babylonians also used both sides.

Exo 32:19

Moses broke the original autographs; in a sense he was the first man to break all ten commandments at once.

Exo 32:20

Deu. 9:21.

When gold is held in solution, it appears red like blood. This explains Moses' action. He made them drink it like water (Ex 4:9).

Exo 32:24

Re: "and there came out this calf;" contrast "graven" of verse 4. Aaron lied.

Exo 32:26

Josh. 24:15.

Exo 32:28

Three thousand: Ac. 2:41.

Exo 32:30

Deu. 10:1-5. Moses makes an ark before the ark of Ex. 37.

Exo 32:31

Moses' sixth ascent up Mt. Sinai. Cf. 19:1.

Exo 32:32

Rev. 22:19. First mention of a judgment book that is not a paper book.

Exo 32:34

Isa. 33:2; Isa. 63:9; Ac. 7:41-42.

Chapter note for Exodus 33

1 The Lord refuseth to go as he had promised with the people. 4 The people murmur thereat. 7 The tabernacle is removed out of the camp. 9 The Lord talketh familiarly with Moses. 12 Moses desireth to see the glory of God.

Exo 33:2

32:34.

Exo 33:3

That is, God the Son came, not God the Father (32:34 and v. 4). Also, the ascension was done privately.

Exo 33:4

Moses' sixth descent down Mt. Sinai. Cf. 19:1.

Exo 33:5

Num. 11:1, 33 etc. A resurrection reference of the second advent.

Exo 33:7

This is an old tabernacle, not the one described in chapters 34-40 which has yet to be built. Also see 16:33-34.

There are two reasons why Moses moved the tabernacle out of the camp: the first is in response to God's statement in v. 3 that he will not go up with them to take the land but sends an angel instead, v. 2; and the second is that a new tabernacle is coming which will replace the old one (see previous chapters). The situation here is similar to that at the end of the dispensation of grace (Rev. 2-3) where Jesus and his flock are outside the camp, that is, outside the door of the Laodicean church, knocking on the door. In both situations the people who seek the Lord will go out of the camp where he is. The rest of the people stand at their doors (v. 8) and watch in a lukewarm gesture, but they will not follow Moses to the place where is the Lord. Rev. 3:20.

Exo 33:11

V. 7. Here Jesus is outside the camp.

Exo 33:13

Jn. 14:6.

Consider = consult the stars. In the Bible this would include angels (ministering spirits) in the broader sense. Likewise, *considerate* means "in contact with the stars." Related to that is *contemplate* which literally means to "look for signs (times) in heaven."

Exo 33:16

The significance of Christ in us, "the hope of glory." Col. 1:27. The office of the Holy Ghost as comforter and revelator.

Exo 33:19

Rom. 9:15.

Exo 33:20

N.B., future tense. Christ only shall see and live, and all *those* in him shall likewise see and live with him. Compare Jn. 1:18.

Exo 33:21

Christ is the rock.

Exo 33:22

"I will put thee:" see Ex. 17:6.

Regarding God's form and visibility: 1 Tim. 1:17 and Heb. 11:27 implies God is invisible. 1 Tim. 6:16 implies he cannot be seen (cf. Ex. 33:20). Jn. 5:37 implies God has a shape. Also Mat. 5:8; Jn. 14:9; and 1 Jn. 5:20.

Regarding God as a spirit, see Jn. 4:24 & Lu. 24:39.

Chapter note for Exodus 34

1 The tables are renewed. 5 The name of the LORD proclaimed. 8 Moses intreateth God to go with them. 10 God maketh a covenant with them, repeating certain duties of the first table. 28 Moses after forty days in the mount cometh down with the tables. 29 His face shineth, and he covereth it with a vail.

Exo 34:1

2 Cor. 3:3. He goes up with an ark -- Deu. 10:1 v.f. These tables Moses hewed, the originals God did (Ex. 24:12).

Exo 34:4

Moses' seventh ascent up Mt. Sinai. Cf. 19:1.

Exo 34:6

God was merciful to Lot, but gracious to Abraham.

Exo 34:7

E.g., forgiveness is not the same as clearing. Ex. 20:5.

Exo 34:9

From this point on Israel is referred to as the Lord's inheritance. Deu. 32:9 v.f.

Exo 34:12

E.g., Josh. 9:14.

Exo 34:13

The translation of the Hebrew *asherah* as "grove" (and *asherim* as "groves") has stirred controversy for at least two centuries. Since the *Revised Version* it's either been transliterated as *asherah* or translated as "image," "pillar," or "idol." The word is consistently translated as "grove" in all the Latin, including the *Vulgate*, and also in Origen's *Septuagint*. That translation must be admitted in some passages such as Deu. 12:3 where we observe that *asherim* is distinguished both from their *pillars* and from the *graven images* of their gods. In further contextual support for "groves," Virgil, in writing about the Canaanitish Dido as having her sacred *grove* at Carthage describes it thusly:

*Full in the center of the town there stood, "In branchy pride," a venerable wood;
Sidonian Dido here with solemn state, Did Juno's temple build and consecrate.
-- Dryden's, i. lin. 445, 450, altered.*

The intent of the grove is always idolatrous in the Hebrew. Although attributed to Astarte, these days, the Hebrew root seems to relate to "prosperous" (thence "blessed") or "progress." Parkhurst thinks that the Astarte meaning has some merit, albeit not for the *asherim*, writes: "It seems to mean the *Blessor* or *Blessers*, the *authors* of present and temporal, and perhaps future *bliss* and *happiness*. Doubtless this, like other names of their idols, was an attribute of the *material heavens*; but from the feminine name *asherah* there seems to be a mixture of a *perverted* tradition of the promise, Gen. 3:15, and from this *goddess* they had perhaps some confused expectation of a future saviour and deliverer. ...Hence the latter heathen had their *Venus* and her son *Cupid*." (Parkhurst, John, *An Hebrew and English Lexicon Without Points*, 7th ed., 1813, London: Davison.)

Exo 34:20

Exo. 13:13.

If a lamb redeems an ass, then the ass types the saved man. The firstborn of unclean animals must also be redeemed (Num. 18:15), but only the ass must be redeemed or die by breaking its neck; the others are redeemed with money. Note the "him" in italics; the Hebrew is a he ass.

Exo 34:21

Earing: see note to Gen.45:6.

Exo 34:23

Three times per year to Jerusalem.

-- **LORD**

QV error, should be LORD God.

Exo 34:24

Pr. 16:7.

Exo 34:26

23:19. Regarding kid and milk, note Gen. 18:8.

Exo 34:27

Compare v. 1. God wrote the Decalogue, Moses wrote verses 10-26 on paper, but God wrote the tablets (Deu 10:2).

Exo 34:28

That is, God wrote upon the tables (Deu. 10:2).

Exo 34:29

Moses' seventh and last descent from Mt. Sinai. Cf. 19:1.

Re. shone: The Hebrew here translated "shone," (H7160, *qaran*) is close to the word for horn (H7161, *qeren*). When Jerome created his Latin version, he used the LXX where it is rendered as "his face was made gorgeous." It seems that Origen may have checked it in Hebrew and mistranslated this clause as "his face was horned." From the 11th century on, when Jerome's counterfeit bible increased in authority over the original languages in Catholic thought, depictions of Moses showed him with horns on his head. Today the Douay-Rheims still retains Jerome's reading.

Exo 34:33

2 Cor. 3:7, 13. NIV contradicts this in its version of the New Testament by having Moses put his veil on when he speaks to God and taking it off when addressing the people.

-- **VEIL**

Vail in A.V.

Exo 34:34

-- **VEIL**

Vail in A.V.

Exo 34:35

-- **VEIL**

Vail in A.V.

Chapter note for Exodus 35

1 The sabbath. 4 The free gifts for the tabernacle. 20 The readiness of the people to offer. 30 Bezaleel and Aloiab are called to the work.

Exo 35:5

Against Calvin who taught that man does not have a freewill.

Exo 35:12

-- **VEIL**

Vail in A.V.

Exo 35:13

-- **SHOWBREAD**

Should be spelled "shewbread."

Exo 35:21

Against Calvin who taught that man does not have a freewill.

Exo 35:22

Tablet = a flat ornament (usu. of gold) worn about a person; (it may be inscribed)

Exo 35:29

Against Calvin who taught that man does not have a freewill.

Exo 35:30

31:2 v.f.

Chapter note for Exodus 36

1 The offerings are delivered to the workmen. 5 The liberality of the people is restrained. 8 The curtains of cherubims. 14 The curtains of goats' hair. 19 The covering of skins. 20 The boards with their sockets. 31 The bars. 35 The vail. 37 The hanging of the door.

Exo 36:9

Ex. 26.

Exo 36:11

Selvedge = the edge of woven or knitted fabric so finished as to prevent unraveling.

Exo 36:35

-- **VEIL**

Vail in A.V.

Chapter note for Exodus 37

1 The ark. 6 The mercy seat with cherubims. 10 The table with his vessels. 17 The candlestick with his lamps and instruments. 25 The altar of incense. 29 The anointing oil and sweet incense.

Exo 37:17

1 The ark. 6 The mercy seat with cherubims. 10 The table with his vessels. 17 The candlestick with his lamps and instruments. 25 The altar of incense. 29 The anointing oil and sweet incense.

Exo 37:23

Note: *his* here, *it* elsewhere. Also see v. 7.

Exo 37:24

For talent, see note to 38:26.

Chapter note for Exodus 38

1 The altar of burnt offering. 8 The laver of brass. 9 The court. 21 The sum of that the people offered.

Exo 38:24

-- TALENTS

See note to v 26.

Exo 38:26

This count is about a month before the count of Num. 1:46 which has the same count.

From verses 25 and 26 it can be gleaned that 603,550 men gave 301,775 shekels which equals 100 talents + 1775 shekels. This indicates that 1 talent (weight) = 3000 shekels (weight). If 1 shekel = 0.4 oz., then 1 talent = 75 lbs. If one talent is taken as 131.5 lbs., as some commentators believe, then one shekel is 0.70 oz. (Rev. 16:21). Which is the true value?

According to the *Bible Almanac*, 1 talent = 34.02 kg. = 74.844 lbs. This implies that one shekel = 11.34 gm. = 0.4 oz. Rev. 16:21 speaks of 1 talent hail stones. In many versions the margin note there says that 1 talent is 130 lbs., but that would take supersonic wind velocity to form. E.g., 100 mph wind won't lift 75 lb. hail stones but 300 mph wind might. Hence 1 talent = 74.8 lbs.

Exo 38:27

-- VEIL

Vail in A.V.

Exo 38:29

= 70.8 talents.

Chapter note for Exodus 39

1 The cloths of service, and holy garments. 2 The ephod. 8 The breastplate. 22 The robe of the ephod. 27 The coats, mitre, and girdle of fine linen. 30 The plate of the holy crown. 32 All is viewed and approved by Moses.

Exo 39:10

Tribes and Stones

v. 10 Sardius = Reuben v. 12 Ligure = Dan
Topaz = Simeon Agate = Naphtali
Carbuncle = Levi Amethyst = Gad

v. 11 Emerald = Judah v. 13 Beryl = Asher
Sapphire = Issachar Onyx = Joseph
Diamond = Zebulon Jasper = Benjamin

Compare the foundations of Rev. 21:19-20: jasper; sapphire; chalcedony; emerald; sardonyx; sardius; chrysolite; beryl; topaz; chrysoprasus; jacinth; amethyst.

Exo 39:23

28:32

Exo 39:34

-- **VEIL**

Vail in A.V.

Exo 39:36

-- **SHOWBREAD**

Should be spelled "shewbread."

Chapter note for Exodus 40

1 The tabernacle is commanded to be reared, 9 and anointed. 13 Aaron and his sons to be sanctified. 16 Moses performeth all things accordingly. 34 A cloud covereth the tabernacle.

Exo 40:2

Moses is to erect the tabernacle and do the first sacrifice, not Aaron and the Levites -- he's a broader type of Christ -- see note to "Moses," Ex. 2:10.

Exo 40:3

-- **VEIL**
Vail in A.V.

Exo 40:15

Compare the generation of Psa. 22:30 and Mat. 1:1.

Exo 40:17

A.M. 2514

Exo 40:19

Note a tent spread over the tabernacle.

Exo 40:21

-- **VEIL**
Vail in A.V.

Exo 40:22

-- **VEIL**
Vail in A.V.

Exo 40:26

-- **VEIL**
Vail in A.V.

Exo 40:34

1 Ki. 8:11.
See Numbers 7 for the ceremony.

Exo 40:38

Millennial overtones: God dwelling with men.