



DAILY
B I B L E G U I D E

The Book of Exodus

Days 20-33 of a Yearly Bible Reading Program

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Daily Bible Reading Plan

Day	Passage	<input checked="" type="checkbox"/>
Day 20	Exodus 1-3	<input type="checkbox"/>
Day 21	Exodus 4-6	<input type="checkbox"/>
Day 22	Exodus 7-9	<input type="checkbox"/>
Day 23	Exodus 10-12	<input type="checkbox"/>
Day 24	Exodus 13-15	<input type="checkbox"/>
Day 25	Exodus 16-18	<input type="checkbox"/>
Day 26	Exodus 19-21	<input type="checkbox"/>
Day 27	Exodus 22-24	<input type="checkbox"/>
Day 28	Exodus 25-27	<input type="checkbox"/>
Day 29	Exodus 28-29	<input type="checkbox"/>
Day 30	Exodus 30-32	<input type="checkbox"/>
Day 31	Exodus 33-35	<input type="checkbox"/>
Day 32	Exodus 36-38	<input type="checkbox"/>
Day 33	Exodus 39-40	<input type="checkbox"/>

Welcome to the Book of Exodus!

The Book of Exodus contains the narrative of God's deliverance of the children of Israel from Egypt. The title literally means "a departure".

A few quick facts about Exodus:

- It was written by Moses, maybe around the time of his death in 1451 B.C.
- It covers events from the death of Joseph (1635 B.C.) to the completion of the Tabernacle (1490 B.C.).
- The key verses are 3:7-8.
- A simple outline:
 - Moses and the Exodus - Chapters 1-18
 - At Mount Sinai - Chapters 19-40
- Events to Remember:
 - Moses and the Burning Bush - Chapter 3
 - Crossing the Red Sea - Chapters 13-14
 - The Ten Commandments - 20:3-17
 - The dedication of the Tabernacle – Chapter 40

Chapter 1 Notes

In this chapter the enslavement and the harsh treatment of the Hebrews begin.

vs. 1-6 – We begin with a review of the family of Jacob, summarizing the information found in Genesis 46:8-27.

vs. 6-7 – Thanks to Joseph his family was honored and prospered, which would not last.

vs. 8 – I have thus far avoided getting too deep into Egyptian history and its connections to the Bible. The truth of the matter is that it is extremely difficult, and likely impossible, to fully reconcile the two. We know a lot about the history of Egypt and its rulers, so much so that scholars become overconfident in dealing with them. The further we go back into history the murkier the details become. What we do know is around the time of Joseph there was a group of foreign rulers over Egypt called the Hyksos, meaning “shepherd kings”, who ruled at least portions of Egypt for 100-150 years. It is very likely with the timing and details that the Pharaoh who exalted Joseph was a Hyksos. The pharaoh we meet in here in vs. 8 that “knew not Joseph” would be one of the Egyptian rulers that expelled the Hyksos and retook control of Egypt. It would be understandable for him to be wary of another foreign people like the Hebrews in his land and would take measures to ensure they did not become the next Hyksos. Some identify this pharaoh as Ahmose I of the 18th Dynasty, including Reese’s *Chronological Bible* which I am following for these identifications.

vs. 9-10 – Thus begins the systematic oppression of the children of Israel. The Egyptians who had just expelled the foreign rule of the Hyksos are not going to be kind to other foreigners that could threaten them. This is about 100 years before the Exodus.

vs. 11 – The first projects that the Hebrew slaves were employed at were the building of two cities. The location of Pithom is unknown but Raamses is often identified as Avaris or Pi-Ramesses. These were monuments and statements that the area was now under Egyptian control and the Hyksos were gone.

vs. 12-14 – The oppression of the Hebrews only grew worse as time progressed. In spite of the hardships, they still multiplied.

vs. 15-21 – Pharaoh begins to a program by which he would end the Hebrew people by killing all the male babies. He tries to force the two leaders of the midwives to implement his plan, but they refuse. Their excuse is that by the time they show up the babies are already born. God smiles upon their faithfulness and blesses their families.

vs. 22 – Pharaoh now makes it a public policy to kill all the Hebrew male babies.

Chapter 2 Notes

In this chapter we see the history of Moses as God is preparing him to be the deliverer of Israel.

vs. 1 – The names of Moses's parents are given later in 6:20 – Amram ("a teacher") and Jochebed ("Jehovah is her glory").

vs. 2-3 – Jochebed is desperate to save her newborn son. She builds a small boat to put him in and hides him among the papyrus plants on the river bank. I have thought about why they did this. It is possible they thought that if anyone heard the baby crying they would assume it was another baby left to die in the river as Pharaoh had commanded. Less likely, thought I think it humorous, would be they could say, "We put him in the river like the law said, but there was nothing in the fine print about putting him in a boat!"

vs. 4 – This is Miriam ("rebellion") who may be about 10.

vs. 5 – Here is God's hand of Providence at work yet again in a mysterious way. Pharaoh's daughter comes to bathe in the river, likely some sort of religious ritual, and discovers the baby in the boat.

vs. 6 – It was obviously a Hebrew baby because he would have been circumcised.

vs. 7-8 – Yet another providential move. Pharaoh's daughter has compassion on the baby and Miriam fetches his very own mother to nurse it!

vs. 9 – Talk about a blessing! Jochebed did all she could to protect her baby, and now she is paid to care for and raise him. She must have poured all she could about her people and their religion into him while she had him.

vs. 10 – This likely occurs after the baby is weaned. Pharaoh's daughter gives him the name Moses, meaning "drawn from water".

vs. 11-12 – Moses is 40 years old at this time. The treatment of the Hebrews has only worsened. He witnesses a cruel beating of a Hebrew slave by a taskmaster. He then waits for an opportunity and kills the taskmaster and hides his body. Acts 7:25 says this act was meant by Moses to be the catalyst for delivering the Hebrews from Egyptian bondage.

vs. 13-14 – Moses discovered that the murder he committed was not as secret as he had thought.

vs. 15 – Pharaoh (maybe Thutmose I at this time) hears of the murder and determines to kill Moses. Moses flees to the land of Midian, which was east and north of the gulf of Aqaba. Egypt controlled much territory at this time, including parts of the Promised Land.

vs. 16 – The Midianites were descendants of Abraham through his third wife Keturah. At least some of them at this time still held to the Abrahamic religion.

vs. 17 – For the second time in this chapter Moses sees and injustice and intervenes, this time without killing anyone.

vs. 18 – Reuel means “friend of God”. He is also called Jethro, meaning “excellency” which may be a title.

vs. 21 – Zipporah means “female bird”.

vs. 22 – Gershom means “stranger or exile”.

vs. 23 – This could be referring to Thutmose II, whose wife Hatshepsut ruled after him and was co-ruler

vs. 24-25 – The time had come for God to move to fulfill His covenant promises to the children of Israel. It was time to for the deliverer to be called.

Chapter 3 Notes

In this chapter we begin Moses's encounter with God in the burning bush at Horeb.

vs. 1 – Moses is eighty years old, having spent 40 years in Midian since he left Egypt (see Acts 7:23 and 30).

vs. 1 - Horeb means simply “desert”. Most associate this with a site in the Sinai peninsula. The more I study I have studied this, the more I have become convinced that this is incorrect. I have become convinced that Horeb and Mt. Sinai are located in modern Saudi Arabia on the east side of the Gulf of Aqaba. We will talk more about this when we get to the relevant portions of Scripture.

vs. 2 – This is another appearance of the “angel of the Lord” who is identified as God Himself (see vs. 4). God uses the burning bush to get Moses's attention.

vs. 5 – In ancient times footwear was considered quite dirty and defiled because of all the filth that was stepped in. In the Gospels we see this concern with the practice of washing feet. Removing ones shoes was a picture of entering a very holy place by being careful not to carry anything in to defile its holiness.

vs. 6 – This is an important formula. Abraham had many children that were not part of the promise, and only one of Isaac's son were included in it.

vs. 7-9 – The time had come to both deliver the oppressed Hebrews but also to fulfill the promise of possessing the land of Canaan.

vs. 10 – This Pharaoh may be Thutmose III.

vs. 11 – Moses's first excuse is that he cannot do it. It is interesting to me that the bold Moses who acted so rashly 40 years prior is now timid. Acts 7:25 says that Moses tried to deliver Israel in his own strength. Now he is humbled and God can now deliver them through His strength.

vs. 12 – God offers Moses a promise and a confirmation of the call, that the nation of Israel would be led by Moses to worship on very mountain on which he stood.

vs. 13 – Moses's second excuse is that the people will not listen. They had not responded well 40 years before, after all.

vs. 14 – A.C. Gaebelein writes on God's revelation of His name: “In response to another question, God reveals His name. ‘And God said unto Moses, I AM THAT I AM, and He said, Thus shalt thou say unto the children of Israel , I AM hath sent me unto you.’ God had made

Himself known to Abraham as Jehovah (Genesis 15:7). But here He gives the explanation of His name Jehovah. The patriarchs knew the name Jehovah, but the blessed significance of that name was not known to them. He reveals Himself as the Self-Existing One, THE I AM THAT I AM. He is the One, which is, which was, which is to come (Revelation 1:4). And this wonderful Name of the Unchanging, Living One, the Eternal, the Name unsearchable in its depths is the Name of our Lord who has redeemed us. When about to act in the deliverance of His enslaved people to lead them out and to bring them in, He makes Himself known as the I AM. ‘Before Abraham was I AM’ (John 8:58). Our ever-blessed Lord is the I AM, who spoke to Moses. And what is Jehovah, the I am for His people? Well has it been said, ‘Jehovah, in taking this title, calling Himself ‘I AM,’ was furnishing His people with a blank check, to be filled up to any amount. He calls Himself I AM, and faith has but to write over against that ineffably precious name whatever we want.”

vs. 15-22 – Here is the declaration that God commissioned Moses to proclaim. God knew their afflictions and would soon deliver them to the Promised Land. In vs. 18, they were to go first to Pharaoh and request to go a three day’s journey into the wilderness to worship God. Pharaoh would refuse and God would powerfully deliver them from the grasp of Egypt. They would leave with spoils of the victory God gave.

Devotional Thoughts for Day 20

The twin themes of the Book of Exodus are redemption and deliverance. God saw the plight of His people and moved in a mighty way to free them. It is a wondrous picture of our own enslavement to sin. Only God could deliver us, and He did so in a mighty way in the Cross and Resurrection.

Hymn for Day 20

Our hymn today, “I Am That I Am”, was written by William Appel. I have not been able to find any biographical about him, though Charles H. Gabriel wrote the music to accompany the text. It collects the wonderful promises of Christ with the much repeated “I am”.

*I am the light by which men see,
I am the truth which manes men free,
I am the poorest sinner’s friend,
I am the life that has not end.*

*I am the shepherd good and wise,
I am the door to paradise,
I am the gift of God to thee,
I am the vine, abide in me.*

*I am the prophet, priest, and king,
I am the song redeem’d men sing,
I am the bread of life indeed,
I am enough for ev’ry need.*

*I am the Lamb of God for thee,
I am the savior, come to me,
I am forevermore the same,
Jehovah Jesus is my name.*

Refrain:

*I am, I am the truth,
I am the shepherd and the door,
I am, I am the light,
I am the same forevermore.*

Chapter 4

In this chapter continues the Moses's encounter with God at the burning bush and his return to Egypt.

vs. 1 – Moses's third excuse is that no one will believe his claim that God had spoken to him. God gives him three signs to prove the validity of his claims.

vs. 2-5 – The first sign is casting down his shepherd's staff, it becomes a serpent, and when he picks it up and it becomes a staff again. The serpent is a common picture of the devil, so this illustrates that he is not working through Satan and in fact is working through greater power than him.

vs. 6-8 – The second sign is that he would be able to put his hand within his coat, pull it out, and it would be leprous. He could repeat the process, and it would be made whole. Leprosy is a picture of sin and death. This illustrates the cleansing and deliverance God would perform on His people.

vs. 9 – The third sign is that he could pour water from the Nile on the ground and it would become blood. This speaks of the judgment against Egypt, whose very existence relied on the Nile. It may also represent judgment against Egypt for the drowning of the Hebrew infants.

vs. 10-12 – Moses's fourth excuse is that he is not a good public speaker. This is a common excuse, even made by others in the Bible like Jeremiah (Jeremiah 1:6). The confidence of the servant of God does not come through natural talent but the faith that God will supply the needed message.

vs. 13 – The gist of this verse is that Moses wanted God to send someone else, even after God had dealt patiently with Moses and graciously countered every excuse made. That someone else may be hinted at as the Messiah. Regardless, Moses's faith still rebelled against following God's call.

vs. 14-17 – God counters the unbelief of Moses by appointing his brother Aaron to aid him. God will tell Moses what to say, and Moses would then tell Aaron what to say. Moses is to act as mediator between God and men, which we will see him do many times. It is interesting to me that the Scripture does not indicate that Aaron delivers any messages, only stating Moses spoke. The authority stays with Moses even if it is not his mouth speaking.

vs. 18-20 – Both God and his father-in-law give Moses permission to go back to Egypt.

vs. 21-23 – God reveals how things are going to play out. God would work wonders through Moses and Pharaoh would refuse to let Israel go. Because he so refused, the judgment would be the death of the firstborn son in the Passover, see 12:29-32.

vs. 24-26 – A.C. Gaebelein comments on this strange event: “What comes next is closely connected with the message to Pharaoh. There was a stumbling block in Moses’ family. Circumcision, which stands for the sentence of death, had not been executed in the case of one of Moses’ sons. No doubt Zipporah made objections to this rite and kept her husband back from doing what he knew was imperative. This failure of Moses stood in his way to carry out the divine commission. The hand of the Lord was upon Moses, and he was in danger of being cut off for his sin, for he had been disobedient and yielded to his wife. Then Zipporah is forced to do herself what she hated and the reproach was removed. The words ‘surely a bloody husband art thou to me,’ were addressed to Moses. She had been forced, as it were, to purchase him again by the shedding of the blood of her beloved son. She received him back as one who had been in the realm of death and was joined to him anew. It must have been there that Moses brought the sacrifice of separation by sending Zipporah and the sons back to Jethro (chapter 18:2).”

vs. 27-28 – God sends Aaron to meet Moses where he learns of God’s purpose and plan to deliver Israel.

vs. 29-31 – The initial reaction of the Hebrews is joy at the prospect of deliverance. This was, of course, after they had seen the signs God gave to Moses, a characteristic they will retain through the centuries (I Corinthians 1:22, etc.). Their enthusiasm will wain as their situation grows more difficult before God draws them out.

Chapter 5

In this chapter we see the first demand made of Pharaoh and his rough response.

vs. 1 – The initial request is not for full emancipation of the Hebrews, but for them to be released for a few days from their labors to conduct a religious ceremony in the desert. Pharaoh would doubtless have rejected the call for full freedom out of hand. The request begins smaller and escalates along with Pharaoh's resistance.

vs. 2 – Pharaoh does not recognize the authority of Jehovah, dismissing any gods that were not part of the Egyptian pantheon.

vs. 3 – The request is essentially for the enslaved Hebrews to have a week off to conduct their religious ceremony lest their God punish them. Even to a pagan such a request is not unreasonable. Every ancient religious system went to great lengths to appease its gods so they did not send retribution against their followers. To Pharaoh this is a matter of principle. He will not grant the Hebrews or their God any ground in the matter.

vs. 4-9 – Pharaoh determines to break the will of the Hebrews by increasing their work load. Most of the Hebrew slaves seem to have been engaged in building projects made from bricks. Part of the increased workload was that the straw that was used in making bricks was no longer delivered to them. The slaves had to go and fetch the straw themselves from the fields and process it themselves. So increased the workload required to meet the increased quota.

vs. 10-12 – To meet the expected quotas, the desperate Hebrews resort to using whatever they can find. Generally the straw would have been the stalks left after harvesting wheat or barley. Now they are using whatever can be scrounged from the fields.

vs. 13-18 – The Hebrews are unable to meet the assigned quotas and are ill treated by their Egyptian masters. Their situation has only grown worse since Moses appeared.

vs. 19-21 – The Hebrews blame Moses for their situation. This is going to happen a lot as we continue.

vs. 22-23 – Moses acts as mediator. He takes the complaint to God and allows Him to respond.

Chapter 6

In this chapter we see God's promise of deliverance and the lineage of Moses and Aaron.

vs. 1 – God responds that the present hard times do mean deliverance will not come.

vs. 2-8 – God here links the deliverance of Israel to the covenant promises made to Abraham, Isaac, and Jacob in Genesis 12:1-3, etc.

vs. 9 – It is often overlooked that just as God was working through Pharaoh's hard heart, He was also working through the hardened hearts of His people. He constantly has to prove to them Who He is and His care for them.

vs. 10-13 – God's plan does not change because of the hearts of Pharaoh or His people. He again commissions to Moses to demand that Pharaoh let the Israelites go. It is still not a demand for full emancipation as we will see, but it is escalating to it.

vs. 14-16 – The only genealogical section in Exodus begins here. It opens with the songs of the three eldest sons of Jacob: Reuben, Simeon, and Levi. No other tribes are covered as with Levi the focus shifts to the family of Moses and Aaron.

vs. 17-25 – Here is the history of the descendants of Levi with special emphasis on the lines of Moses and Aaron. They are the sons of Amram, who is the son of Kohath, who is the son of Levi.

vs. 23-25 – The family of Aaron is important to note as they will become the high priests.

vs. 25-30 – These final verses serve as a transition from genealogy back to narrative. We see that vs. 30 is a repetition of the content of vs. 12.

Devotional Thoughts for Day 21

God can move swiftly when He desires. That is what we often want and expect. He could have allowed Pharaoh to give into Moses's first request and we could skip maybe ten chapters. But God is working something greater than just bringing His people home. He is going to leave no doubt that He is the Almighty. All will know that it was He, not a king or a revolutionary, that led Israel out of Egypt. We would do well to remember that when God does not when or as we desire, He is still working and in the end will be glorified.

Hymn for Day 21

Our hymn for today, "The God of Abraham Praise" is based one on a Jewish hymn called *Yigdal Elohim*, which means "magnify the Lord". Thomas Olivers, a Methodist minister, overheard the original being sung in a synagogue. Around 1770, he translated it into English and, shall we say, "Christianized" it.

*The God of Abr'ham praise,
who reigns enthroned above;
the Ancient of eternal days
and God of love!
Jehovah, great I AM,
by earth and heav'n confessed
I bow and bless the sacred Name
forever blest.*

*The God of Abr'ham praise,
at whose supreme command
from earth I rise, and seek the joys
at His right hand.
I all on earth forsake,
its wisdom, fame, and pow'r,
and Him my only Portion make,
my Shield and Tow'r.*

*He by Himself hath sworn,
I on His oath depend;
I shall, on eagles' wings upborne,
to heaven ascend,
I shall behold His face,
I shall His pow'r adore,
and sing the wonders of His grace
forevermore.*

*He keeps His own secure,
He guards them by His side,
arrays in garments, white and pure,
His spotless bride:
with streams of sacred bliss,
with gross of living joys-
with all the fruits of paradise
He still supplies.*

*Before the great Three-One
they all exulting stand;
and tell the wonders He hath done,
through all their land:
the list'ning spheres attend,
and swell the growing fame;
and sing, in songs which never end,
the wondrous Name.*

*The whole triumphant host
gives thanks to God on high;
"Hail, Father, Son, and Holy Ghost"
they ever cry.
Hail, Abr'ham's God and mine!
I join the heavenly lays;
all might and majesty are Thine,
and endless praise.*

Chapter 7

In this chapter we begin the Ten Plagues against Egypt.

vs. 1-6 – Moses receives a fresh commission and instructions from God. By the time God is finished there will be no doubt that He is the Almighty.

vs. 7 – Moses is 80 and Aaron 83 if you are keeping score.

vs. 8-10 – God commands Moses to have Aaron throw down his rod and it will turn into a serpent. This sign had been limited to Moses before and only shown to the Hebrews. The extension of this to Aaron makes God (and Moses) look more powerful.

vs. 11 – The sorcerers in Egypt could reproduce the miracle and turn their own rods into serpents. Whether this is through demonic power, trickery, or the hand of God for His own purposes is not clear.

vs. 12 – This shows God's dominance over the power of Egypt. Yes, they could reproduce the miracle in some form, but it was weaker than what God had done.

vs. 13 – There is much debate as to whether God or Pharaoh is responsible for Pharaoh's hardened heart. Some see God overriding human free will for His grand purposes. However, as we go along it is clear that Pharaoh chooses to harden his own heart at times. There is something of a balance so that both God and Pharaoh can be said to have done it.

vs. 15 – Pharaoh was performing some sort of ceremony. It likely has something to do with the flooding of the Nile, which gave the land of Egypt its life. The Egyptian god Hapi is associated with the annual flooding. Other gods associated with the river are Khnum and Osiris.

vs. 16 – The request is still for the Hebrews to go into the desert and observe a religious ceremony, not total emancipation.

vs. 17-18 – The Nile turning to blood would be a terrible omen against Egypt. The nation was totally dependent on its water for life.

vs. 19 – Some skeptics have tried to explain away this miracle as being the result of a landslide of red mud or something like an algae bloom. The problem with these ideas is that they do not account for ALL the water from the Nile – in the river, in containers, in reservoirs, in irrigation canals, etc. – turning to blood. Not *like* blood, but *real* blood.

vs. 21 – The changing of the water to blood of course disrupts the entire ecosystem.

vs. 22 – Again the Egyptian sorcerers are able to reproduce this miracle. Whether this is through demonic power, trickery, or the hand of God for His own purposes is not clear.

vs. 23 – Pharaoh gave no thought to this miracle. He would personally be well taken care of through this and was caused to believe that it was a type of magic that even his sorcerers could perform.

vs. 24 – In desperation the people begin to dig wells near the Nile, hoping to hit fresh water in the water table.

vs. 25 – The length of time for this plague was 7 days.

Chapter 8

In this chapter we continue with the Ten Plagues.

vs. 2-4 – The Second Plague was to be an invasion of frogs. Frogs were part of the natural ecosystem and the Egyptians associated them with Nile floods and fertility. The Egyptian goddess Heqit is pictured with a frog head and was the goddess of fertility.

vs. 7 - Again the Egyptian sorcerers are able to reproduce this miracle. Whether this is through demonic power, trickery, or the hand of God for His own purposes is not clear. The biggest question here is why in the world they wanted to make more frogs!

vs. 8 – Pharaoh shows signs of giving in at first.

vs. 9-10 – It is one of the strangest decisions in human history that Pharaoh decided to spend one more night with the frogs and not have Moses dispel them immediately. Some think he was hoping they would go away on their own and was buying time.

vs. 12-14 – God was not through using the frogs as punishment. Instead of driving them away they all die. Now there are piles of stinking dead frogs everywhere.

vs. 15 – The Second Plague fails to turn Pharaoh's heart.

vs. 16 – The next plague is not linked to a request to let the people go.

vs. 17 – There is some debate about what particular insect is involved here. Some say gnats, some lice, other mosquitoes. I do not think we have to have the exact scientific classification to know this was awful. This plague may be associated with either the god Seb or Set.

vs. 18-19 – For the first time the sorcerers could not replicate the miracle and confess to the power of God.

vs. 20 – The Fourth Plague begins with another call for Pharaoh to let the Hebrews go to worship God.

vs. 21 – These flies could be against the gods Khepri, Wadjet, or Nekhbet.

vs. 21-23 – Note here that this plague affects only the Egyptians. The Hebrews in Goshen are unaffected by it.

vs. 25 – Pharaoh offers a compromise. He will let the Hebrews go worship but they must remain in Egypt.

vs. 26 – The fear Moses expresses is that the Egyptians will riot if they see the Hebrews offer some sacred animal as a sacrifice.

vs. 28 – A second compromise is offered. Pharaoh will allow them to go into the wilderness but not the three days journey requests.

vs. 29-31 – Moses agrees to intreat God to remove the flies, but cautions Pharaoh against changing his mind again like he did after the frogs. To no one's surprise, Pharaoh did just that and refused again to let the Hebrews go.

Chapter 9

In this chapter we continue the Ten Plagues

vs. 1-3 – Pharaoh is given time to change his mind before the Fifth Plague hits the livestock. This is some sort of infections plague.

vs. 4 – Again this only affects the Egyptians and not the Hebrews.

vs. 5-6 – This seems to target the gods Apis and Hathor.

vs. 7 – Pharaoh's heart is again hardened, not because of the loss of livestock, but because the Hebrews were not affected.

vs. 8-9 – The Sixth Plague is to be announced again with no warning to Pharaoh. It is a plague of boils that affects both human and animal alike. This targets Sekhmet, goddess of diseases and healing.

vs. 10 – The purpose of the ashes is that there is a visible sign to know Moses started the plague.

vs. 11 – The plague also seems to only affect the Egyptians.

vs. 12 – Again, Pharaoh refuses to budge.

vs. 13 – The Seventh Plague begins with another call to let the Hebrews go to worship in the wilderness, still not a call for full emancipation.

vs. 14-17 – God is exalted in His might and power through the humiliation of Egypt.

vs. 18 – Hail would target the gods Set, Nut and Horus.

vs. 19-21 – God allows those that would heed His warning to get their animals to safety before the hail began to fall.

vs. 23-25 – Rain is not common in Egypt, where the main source of water is the Nile, and hail even less common. Now the combination of hail and lightning killed livestock, destroyed crops, and devastated plant life. I have heard stories about times in my home in Texas that hail was so bad that it killed cattle. I have seen hail storms beat fields flat and take most of the leaves out of trees. All of that pales in comparison to the devastation poured out on Egypt.

vs. 26 – Again God spares the Hebrews from the judgment.

vs. 27-28 – Pharaoh is so moved by this destruction as to signal for surrender, but once danger is past his heart hardens again.

vs. 30 – Moses does not trust in Pharaoh's sudden act of repentance.

vs. 31 – The harvest season for barley and flax in Egypt is around February.

vs. 32 – The harvest season for wheat and rye in Egypt is around April.

vs. 34-35 – As Moses suspected, Pharaoh goes back on his word and again refuses to let the Hebrews go to worship in the wilderness.

Devotional Thoughts for Day 22

God is trying to teach the world a lesson in these chapters. He alone is the Almighty God. He leaves little doubt that any other so-called deity could not match the smallest display of His power. In stroke after stroke He humiliates the false gods and establishes Himself as supreme. Yet we also see the only match for the greatness of God is the hardness of men's hearts. Our sinful natures cause us to rebel against Him even against insurmountable proof of His power and His love for us. Pharaoh refused to repent and humble himself, but he will not be the only one. Even the children of Israel who witness all this will give into fear and doubt.

Hymn for Day 22

Today we are going to feature a Black Spiritual that dates back to the Civil War era. “Go Down, Moses” ranks among the very best of this genre. It recounts the story of Moses facing off with Pharaoh demanding to let the Hebrew children go. It certainly also had a subversive meaning to the slaves in America longing for freedom.

*When Israel was in Egypt's land,
let my people go;
oppressed so hard they could not stand,
let my people go.*

Refrain:
*Go down, Moses, way down in Egypt's land,
tell old Pharaoh: Let my people go!*

*The Lord told Moses what to do,
let my people go;
to lead the childr'n of Israel through,
let my people go. [Refrain]*

*The pillar of cloud shall clear the way,
let my people go;
a fire by night, a shade by day,
let my people go. [Refrain]*

*As Israel stood by the waterside,
let my people go,
at God's command it did divide,
let my people go. [Refrain]*

*When they had reached the other shore,
let my people go;
they sang the song of triumph o'er,
let my people go. [Refrain]*

*Oh, let us all from bondage flee,
let my people go;
and let us all in Christ be free,
let my people go. [Refrain]*

Chapter 10

In this chapter we continue the Ten Plagues against Egypt.

vs. 1-2 – God reveals one of the purposes behind the plagues, that the generations would know that He is God alone.

vs. 3 – The root cause of many sins is pride, which is identified here in Pharaoh's refusal to humble himself to God. See Proverbs 13:10.

vs. 4-7 – The Eighth Plague will be that of an infestation of locusts. Locusts have been a enemy of agriculture in the ancient world for millennia, swarming in and decimating crops. This would be far worse than anything before or since. This is probably targeted at the gods Nut, Renenutet, or Serapis. The Book of Joel speaks of an invasion of locusts and we see the imagery repeated in Revelation.

vs. 8-11 – Pharaoh offers yet another compromise. He will allow only the Hebrew men to go, but they must leave behind their wives and children. This offer is of course refused, and they are run out of the palace.

vs. 13 – God often uses natural means in supernatural ways. The wind seems to have swept up all the locusts in the territories east of Egypt and brings them all hurtling towards their appointed target.

vs. 17 – Pharaoh recognizes that God is behind the locusts and feigns repentance. But this was just to rid himself of the judgment and not to cleanse his heart.

vs. 19 – God uses the same means of removal that He did to bring the locusts. The swift winds blow them right back to the east where they had come from.

vs. 20 – Again Pharaoh changes his mind through a hardened heart and refuses to let the Hebrews go.

vs. 21 – The Ninth Plague of darkness is sent without warning. The supernatural darkness is likely an attack at Ra the sun god.

vs. 22-23 – This darkness was present outdoors and indoors. For the Egyptians no light could pierce it, so they stay huddled in their homes praying it will pass. The Hebrews again were not affected by this plague.

vs. 24 – Pharaoh offers yet another compromise. This time the Hebrews could go do their sacrifices, but they must leave their children and livestock behind.

vs. 27-29 – Pharaoh again refuses to comply and threatens to kill Moses if he returns. Moses's reply shows that the time had come for the final plague.

Chapter 11

In this chapter we see God begin to reveal what is to come in the final plague, the Passover.

vs. 1 – The result of the Tenth Plague will be final. No more negotiations. No more compromises. Pharaoh will practically run the out of the country.

vs. 2-3 – The promise of 3:22 was to be fulfilled. The Hebrews were to ask the Egyptians for jewelry to be used in the feast that Pharaoh had continually denied. The plagues may not have broken the will of Pharaoh, but the common people and those of the royal court had learned to respect and even fear Moses and his God.

vs. 4-6 – This message is directed at Pharaoh. The terrible judgment of the Passover is revealed. The firstborn in all of Egypt of men and beast would die. This would be the final straw that caused Pharaoh to finally break.

vs. 7 – Like many of the plagues, this would not affect the Hebrews.

vs. 8 – The result will be that the Egyptians will beg the Hebrews to leave. With the pronouncement of the plague completed, they swiftly turn and leave Pharaoh's court before his anger would call for their deaths as he had promised.

vs. 9-10 – These words from the Lord had been given before this time. Moses and Aaron had been the instruments of God to perform many mighty miracles, and yet Pharaoh refused to let the Hebrews go. That is in the past and was accomplished according to God's plan. Now the paradigm has shifted. The next plague will lead the release of the Hebrews.

Chapter 12

In this chapter we see the Passover take place and its establishment as an annual memorial..

vs. 2 – The Jewish calendar is based on lunar months. Each new moon is the beginning of a new month, roughly every 29.5 days. This particular month was called Abib, but after the Babylonian Captivity it was called Nisan. In the reckoning of months, it becomes the first.

vs. 3-6 – Every Jewish family, or a collection of families if they were poor, were to select a lamb or goat as a sacrifice on the 10th day of the month. It had to be healthy and without any blemish, a male less than a year old. They would keep it and watch over it until the evening of the 14th. This was to prevent any harm or disqualification from happening to it. It has also been pointed out that it created a connection between the families and their sacrifices. This is an extremely personal observance. We cannot help but see the connection to Christ's sacrifice in every detail here.

vs. 7 – It was not enough for the sacrifice to die, but special application of the blood was required. It was spattered above and on both sides of the door to the home.

vs. 8-11 – The Seder meal that followed the sacrifice of the lamb has fewer requirements in the first Passover than its later remembrances. The meat must be roasted (a sign of judgement) and eaten with unleavened bread (leaven is a picture of sin) and bitter herbs (represents the bitterness of sin). The meat was to be completely consumed, whether eaten or burned in fire. It was to be eaten quickly by people packed and ready to leave.

vs. 12-13 – The only safety from the judgment of God that would slay all the firstborn men and animals in Egypt was to observe the Passover meal and apply the blood to the door. No judgment would come where the blood had been applied.

vs. 14-20 – The foundation for future observances of the Passover is laid. The feast would last seven days, from the 14th to the 21st. The first and seventh days were to be observed as Sabbaths. Leaven was to be removed from their homes and not consumed during this feast.

vs. 21-23 – The instructions for applying the blood to the door are given and the importance of the act is reiterated.

vs. 24-28 – The Passover has a two-fold meaning. Here, it would be a reminder of God's deliverance of the children of Israel from Egypt and their establishment in the Promised Land. The second meaning is only seen here in types and shadows as it points to the

sacrifice of Christ and the redemption of man through His blood. It is no accident that Christ was crucified at the time of the Passover.

vs. 29-32 – Everything happens as God had said on the terrible night of the Passover. Those homes marked by the blood of sacrifice are untouched, but every Egyptian family is affected. The horror of the nights breaks Pharaoh, who finally concedes to allow the Hebrews to leave.

vs. 33-34 – Pharaoh was in a hurry for them to leave, the Egyptians were in a hurry for them to leave, and the Hebrews were certainly in a hurry to leave!

vs. 35-36 – History is filled with stories of conquering armies plundering their defeated foes. Here the Egyptians willingly hand over their wealth as a sign of their own subjugation.

vs. 37 – I must admit that most explanations for the route of the Exodus, especially from Egypt to Sinai, do not work in my opinion. If you look at the maps in the back of most Bibles, the routes do not cross any bodies of water at all to show the Red Sea crossing. We know where Rameses is at in Goshen in Egypt, but Succoth is uncertain. It means “booths” or “tents”. It likely comes from the fact it was the first place the Israelites stopped to make a camp. The best explanation I am aware of as to the route of the Exodus is that the Hebrews travelled southeast to the southern tip of the Sinai peninsula and crossed the Gulf of Aqaba near the Straits of Tiran. This website makes a compelling case that Succoth was about midway down the eastern shores of the Red Sea near where the Egyptians had mines: <https://www.bible.ca/archeology/bible-archeology-exodus-route-succoth.htm>

vs. 37 – 600,000 Hebrew men, not counting women and children, leave Egypt.

vs. 38 – The “mixed multitude” refers to Egyptians that were moved by the Plagues to join Israel in their journey.

vs. 39 – Leavened dough takes time to rise. The speediness of their pace did not allow time for this.

vs. 40-41 – We need to spend a moment here on the 430 years. Paul also uses 430 years in Galatians 3:16-17, which appears to be the length of time from Abraham’s call to the giving of the Law beginning in Exodus 20. This makes it seem that the 430 years is not related to the length of time in Egypt from as a marker from the time Abraham entered Canaan, which the wording in vs. 41 would allow when it notes it happened on the same day of the event 430 years ago. God told Abraham in Genesis 15:13 that his descendants would be subject to Egypt for 400 years and this is repeated in Acts 7:6. These could be explained as rounded down from 430 but they also appear to be referring to something else. Both of these references refer to Abraham’s seed (which would be with Isaac)

sojourning but not possessing the Promised Land. The servitude in Egypt is only a part of that and not the entirety of the 400 years.

vs. 42-50 – Here are further prescriptions for the future observations of the Passover. It is tied to the Jewish identity and outsiders were not allowed to partake without submitting to the covenant ordinance of circumcision.

Devotional Thoughts for Day 23

Chapters 11 and 12 are some of the greatest chapters in the Bible. Not only does God deliver Israel by his mighty hand from their servitude in Egypt, but also we find some of the clearest foreshadowing of Christ's redemptive work.

Hymn for Day 23

Our hymn today, *At the Lamb's High Feast We Sing*, was written in 1849 by Robert Campbell. It skillfully links the shadows of the Passover with their fulfillment in Christ.

*At the Lamb's high feast we sing,
Praise to our victorious King,
Who hath washed us in the tide
Flowing from his pierced side;
Praise we Him, whose love divine
Gives His sacred blood for wine,
Gives His body for the feast,
Christ the victim, Christ the priest.*

*Where the Paschal blood is poured,
Death's dark angel sheathes his sword;
Israel's hosts triumphant go
Through the wave that drowns the foe.
Praise we Christ, whose blood was shed,
Paschal victim, paschal bread;
With sincerity and love
Eat we manna from above.*

*Mighty victim from the sky,
Hell's fierce powers beneath Thee lie;
Thou hast conquered in the fight,
Thou hast brought us life and light;
Now no more can death appall,
Now no more the grave enthrall;
Thou hast opened paradise,
And in Thee Thy saints shall rise.*

*Paschal triumph, Easter joy,
Only sin can this destroy;
From sin's death do Thou set free
Souls reborn, O Lord, in Thee.
Hymns of glory and of praise,
Father, to Thee we raise;
Risen Lord, all praise to Thee,
Ever with the Spirit be.*

Chapter 13

In this chapter the Hebrews continue their journey as God gives more instructions about observing the Passover in the future.

vs. 2 – All of Creation belongs to the Lord by right of His status as Creator. This special claim to the right of the firstborn males (females are excluded in this count as we will see) is based on the Lord’s right as redeemer of Israel in delivering them from Israel.

vs. 3 – The eating of unleavened bread is both a symbol of being free from sin (pictured in the leaven) and of the hastiness of their exit from Egypt (not having time to allow yeasted dough to rise).

vs. 5 – Deliverance is both *from* and *to*. Israel had been brought out of Egypt but that is not the goal. The goal is to get them *to* the Promised Land.

vs. 6-7 – We continue to develop piece by piece the celebration of Passover. Much of this rehearses previously revealed commands like it being a weeklong and the eating of unleavened bread. But with every repetition new layers are added.

vs. 8-9 – Another of the key aspects of the Passover celebration was that it was an opportunity to teach the future generations the history of redemption. This eventually will become a scripted question and answer play that the Jews today observe at the Seder meal.

vs. 12 – We return to the Lord’s claim on the firstborn.

vs. 13 – Because God has claimed the firstborn males as His own, the Israelites were to “redeem” them back through sacrifice and offering. This will be further developed.

vs. 14-16 – The redemption of the first born is another key observance through which Israel was reminded from generation to generation of God’s deliverance.

vs. 17 – The easiest route to the Promised Land would have been to travel from Goshen north or northeast until they came to the trade routes that ran parallel to the Mediterranean Sea. They could have arrived in a matter of days had they gone this route. Many factors play into why God took them a longer route and eventually delayed their arrival another forty years. One of the main reasons here is that these recently freed slaves would be no match for the veteran military forces of the Canaanite peoples.

vs. 18 – This verse speaks to the great orderliness of the march as the travelled down the eastern shore of the Red Sea.

vs. 19 – Moses had taken care to carry out the wishes of Joseph in Genesis 50:26.

vs. 20 – Etham means “bounded by the sea” and is described as “the edge of the wilderness”. This appears to be a name the Israelites gave to the place and is not a readily identifiable location from history. See this article for a theory I like:

<https://www.bible.ca/archeology/bible-archeology-exodus-route-etham.htm>

vs. 21-22 – God’s Providence led the Israelites as they journeyed through the manifestation of a pillar of cloud by day and of fire by night. By these signs He led them and they followed. These appear to be more than just navigation aids. The fire gave them light by night as they journeyed in darkness. I have heard some speculation that the cloud may have provided shade from the hot desert sun.

Chapter 14

In this chapter we see the deliverance of Israel through the parting of the Red Sea.

vs. 2 – Pihahiroth means “mouth of the gorges”, Migdol means “tower”, and Baalzephon means “Baal of the north”. Again, these locations are not readily identifiable with historical locations. This article has the theory I like: <https://www.bible.ca/archeology/bible-archeology-exodus-route-pi-hahiroth.htm>

vs. 3-8 – God reveals that Pharaoh will seize the opportunity to try to overtake the Israelites and force them to return to slavery in Egypt.

vs. 9 – The survival of the chariot horses through the plagues is easily explained in that these were cared for in stables and not out in the fields affected by the judgments. Special care was always used for military horses. It appears a great call had gone out and every available man and horse and chariot were rallied to recapture the Hebrews.

vs. 10-12 – The people give into despair, already forgetting all the miracles God had done to bring them this far.

vs. 13-14 – Moses rallies the people to take courage.

vs. 15-18 – God’s plan for deliverance is revealed. God will divide the sea when Moses lifts his rod. Deliverance would come for the Hebrews and final judgment against the Egyptians.

vs. 19-20 – Often overlooked in this story is that God intervenes before the sea parts by delaying the Egyptian advance. The wheels come off the chariots and the cloud blocks their path.

vs. 21-22 – The wind itself is not the catalyst for the sea dividing. God uses it, especially in drying the sea bed. The wind blowing from the east at a speed enough to part the sea would not allow people to pass through against it.

vs. 23-25 – The Egyptians in their furious charge go into the dried sea channel. God makes their wheels fall off and they continue urging their horses to pull the dragging chariots.

vs. 26-31 – The deliverance is complete as the hosts of Egyptians drown in the sea.

Chapter 15

In this chapter we have the celebration of the deliverance at the Red Sea and the first challenge of the

vs. 1 – This is the first song of praise recorded in Scripture. We will talk more about Hebrew poetry later, but for now know that it is not based on rhyme and rhythm, but rather the coupling of two lines together. The “rhyme” is in the relations of the two parts of the line. It would have been sung antiphonally, a leader singing the line and the people repeating it.

vs. 11 – God had proven Himself immeasurably greater than the gods of Egypt. No power, real or imagined, can compare to Him.

vs. 14-16 – Note the anticipation of the future victories in the Promised Land (literally the land of the Philistines in vs. 14) based on the deliverance they had already seen.

vs. 20 – Communal folk dancing is a common celebration in ancient Israel.”

vs. 22 – Shur means “wall”. It is a region stretching south of Canaan. It is mentioned in Genesis 16:7, 20:1, 25:18, and 15:22. It would have included the territory around the Gulf of Aqaba.

vs. 23 – Mara means “bitter”. The water is brackish, blending seawater and freshwater.

vs. 24 – In three days they had already forgotten the mighty power of God to deliver them

vs. 25 – Moses acts as mediator between Israel and God. He cuts down a particular tree that God chose and cast it in the water, which became good to drink. There is no natural explanation for this. The miracle did not require the tree, but because of the tree they knew the water was now good. There are so many wonderful illustrations that can be made here of how Christ and the Cross change us from bitter to sweet.

vs. 26 – The lesson of the day for the Hebrews was that they should trust in God and follow Him, and God would respond in blessing them so that they would not have to endure anything like the plagues that came upon Egypt.

vs. 27 – Elim means “trees”. This is like the classic oasis with water and shade in a barren land.

Devotional Thoughts for Day 24

One of the great features of today's reading is the song of celebration after the Red Sea crossing. When God performs mighty deeds He deserves mighty praise. Take the time to properly celebrate what God has done in your life. Lift up a "new song" that could not have been written before, but could only be produced in that moment of thankfulness.

Hymn for Day 24

Our hymn today, often titled "The Ruin of Antichrist", is by Isaac Watts. I see in it the spirit of Moses's song of victory in Exodus 15. It is a song of praise for the all-conquering God.

*"I lift my banner (saith the Lord),
"Where Antichrist has stood;
"The city of my gospel foes
"Shall be a field of blood.*

*"My heart has study'd just revenge,
"And now the day appears;
"The day of my redeem'd is come
"To wipe away their tears.*

*"Quite weary is my patience grown,
"And bids my fury go:
"Swift as the light'ning it shall move,
"And be as fatal too.*

*"I call for helpers, but in vain:
"Then has my gospel none?
"Well, mine own arm has might enough
"To crush my foes alone.*

*"Slaughter and my devouring sword
"Shall walk the streets around,
"Babel shall reel beneath my stroke,
"And stagger to the ground."*

*Thy honours, O victorious king!
Thine own right hand shall raise,
While we thy awful vengeance sing,
And our deliv'rer praise.*

Chapter 16

In this chapter we see God's provision of manna to feed the Israelites until they reached the Promised Land.

vs. 1 – The word Sin may refer to thorns, clay, or the Mesopotamian moon god Sin. There seems to be a lot of uncertainty about it. Their arrival at the wilderness of Sin is exactly one month since the Passover.

vs. 2-3 – The two primary needs of man are food and water. The Israelites had been tested at Marah in 14:23 with no water. Now they are tested with no food. God responds graciously in both cases and provides for the needs of His children.

vs. 4-5 – The God-provided food would have to be gathered daily, except on Friday they gathered enough for that day and the Sabbath.

vs. 6-12 – God moves once more to reveal his greatness in the evening when Israel had assembled to hear Moses and Aaron.

vs. 13 – God's provision begins with a singular feast on quail. This is different from the latter sending of quail in Numbers 11.

vs. 14-15 – Manna literally means “what is this?”. The full description of their appearance and taste is in vs. 31.

vs. 16 – an omer is equal to 2 quarts. 1 omer of manna is the daily ration for an individual.

vs. 18 – God supernaturally acted so that no one would have an overabundance or a lack of food. No matter what they gathered, when measured out it was 1 omer per person. No one could corner the market on the supply.

vs. 19-20 – The manna did not last overnight, with the exception of when gathered the day before the Sabbath.

vs. 21 – The manna supply was only available in the morning hours.

vs. 22-26 – God made the manner gathered on the day before the Sabbath last through the Sabbath. Everyone gathered 2 omers that day.

vs. 27-30 – God commanded that the children of Israel observe the Sabbath rest on the seventh day of the week. He also provided the means to be able to observe it by providing its food supply the day before. Some through disobedience learned this the hard way that first Sabbath morning.

vs. 31 – A coriander seed is about an 1/8 inch wide and round like a ball.

vs. 32-34 – Moses was commanded to preserve 1 omer of manna as a testimony to God’s provision. Hebrews 9:4 tells us that was later placed inside the Ark of the Covenant, which is the meaning of vs. 34.

vs. 35 – For the next 40 years Israel will be provided with their daily rations of manna. This will stop in Joshua 5:12 when they begin to live off the supply of Canaan.

vs. 36 – This final note is provided to ensure the correct measurement is understood. An ephah is equal to about 6/10ths of a bushel.

Chapter 17

In this chapter God provides water in a dry place and a victory on the battlefield.

vs. 1 – Rephidim means “places of rest”. Much of this area is quite arid, served only by occasional springs and streams that flowed only in rainy seasons.

vs. 2-3 – The people with bellies full of manna to satiate their appetites now complain that God is not doing enough to quench their thirst.

vs. 4-6 – God provides water by commanding going and smiting a particular rock in Horeb, which means “desert”. The terms Horeb and Sinai are practically synonyms. DO not confuse this with a later event in Numbers 20.

vs. 7 – Massah means “temptation or trial” and Meribah means “contention or litigation”.

vs. 8 – The children of Israel face their first combat as Amalekites, nomadic descendants of Esau (Genesis 36:12,16), attack them.

vs. 9-12 – God’s plan of battle is as follows: Joshua will lead the troops into battle. Moses will stand on the hill holding aloft the rod he often has used. So long as he held the rod in the air the children of Israel prevailed. Aaron and Hur (means “hole”) support Moses’s arms as the battle rages on throughout the day.

vs. 13 – VICTORY! God is giving Joshua valuable experience here, 40 years before he will lead Israel in its campaign to take the Promised Land.

vs. 14 – God promises that one day the Amalekites will be exterminated. Saul failed to do this in I Samuel 15. The final Amalekite that we can identify is Haman the Agagite (Agag was the Amalekite king defeated by Saul) in the Book of Esther. We will see in more

incidents to come that these were a cruel and vicious people. I liken them to modern terrorists.

vs. 15-16 – Jehovahnissi means “God is my banner”. It is under His standard and leadership that Israel was to fight under. With God on their side they could not fail.

Chapter 18

In this chapter we have seen Moses receive help from his father-in-law on governing so great a people.

vs. 1-6 – Moses's father-in-law, here called Jethro, arrives with Moses's wife and children. Jethro appears to be a title not his proper name, which was Reuel. We discussed the meaning of these names previously in chapter 2.

vs. 7-12 – Moses welcomes his father-in-law and his family. He tells Jethro of all that had transpired, over which Jethro rejoiced greatly. Jethro offers sacrifices and is honored among the elders of the nation.

vs. 13-16 – Jethro witnesses the workload that Moses has. Moses is acting as a civil magistrate and judge in many affairs.

vs. 17-23 – Jethro offers practical and sound advice. Moses should focus his attention on his divine responsibilities. Good and able men should be recruited to lead Israel in an organized system with multiple layers. This would allow minor problems to be dealt with by lesser authorities and only major problems to trickle up through the ranks to be brought to Moses. The groups of 1,000s, 100s, 50s, and 10s would be subdivisions within the families of each tribe.

vs. 24-26 – Moses puts Jethro's practical advice to work and it is an instant success. The later Jews looked to this same system as inspiration for the 70-member Sanhedrin during the time of Christ.

Devotional Thoughts for Day 25

We have seen in these three chapters the provision of God in the practical matters in the life of a nation. He gave them the food and water they needed. He led them in battle when necessary. He allowed wise counsel to prevail and an effective government system be put into place. So often we fall into the trap of thinking that some things are too small to bother God with. We would do well to remember that Christ taught us that we should pray for “our daily bread”. That is the needs of everyday life. God is not just a God of the great things, but of the everyday and the mundane. No part of our life should be untouched by Him.

Hymn for Day 25

Our hymn today is “Day by Day the Manna Fell”, written in 1836 by Josiah Conder. It combines the message of God’s daily care for His own from the daily manna supply in Exodus to the daily bread of the Lord’s Prayer. What worries and anxieties we have that would cease if we would only take such a message to heart!

*Day by day the manna fell;
O to learn this lesson well!
Still by constant mercy fed,
Give me Lord, my daily bread.*

*Day by day, the promise reads,
Daily strength for daily needs;
Cast foreboding fears away;
Take the manna of today.*

*Lord! my times are in Thy hand;
All my sanguine hopes have planned,
To Thy wisdom I resign,
And would make Thy purpose mine.*

*Thou my daily task shalt give;
Day by day to Thee I live;
So shall added years fulfill,
Not my own, my Father’s will.*

*Fond ambition, whisper not;
Happy is my humble lot.
Anxious, busy cares away;
I'm provided for today.*

*Oh, to live exempt from care
By the energy of prayer:
Strong in faith, with mind subdued,
Yet elate with gratitude!*

Chapter 19

In this chapter we see the preparations for receiving the Law at Mt. Sinai.

vs. 1 – This is the beginning of the Jewish month Sivan, roughly our May or June. This is the first day of the new moon, about 45 days since the Passover and exit from Egypt. Reese's Chronological Bible gives that year as 1491 B.C.

vs. 2 – Israel is now camped before Mt. Sinai. They will not leave until almost a year later in Numbers 10:11-13. Again, and I do not want to make a big deal about it, but I think this is not the traditional site in the Sinai peninsula, but rather a place known as Jabal al-Lawz in Saudi Arabia.

vs. 3-6 – Moses ascends Sinai for the first time. There God tells him that if the children of Israel will agree to follow Him that He will make them a nation of priests.

vs. 7-8 – The people accept the offer made by God.

vs. 9 – God says that He will speak to the people Himself out of a cloud. Clouds are associated with the shekinah glory that surrounds the presence of God.

vs. 10-15 – Moses prepares the people to encounter God. Note the various commands here. Much of this is because the holiness of God must be respected. The command in vs. 15 regarding married couples is to prevent accidentally becoming ceremonially impure.

vs. 16-19 – Here is described one of the most dramatic scenes in Scripture. God's presence on the mount is marked by a cloud, thunder, lightning, a call like a trumpet, rising smoke, and earthquakes.

vs. 20 – Moses ascends Sinai for a second time. God gives him further instruction on making sure the people respect His holiness. Only Moses and Aaron would be allowed to ascend the mountain.

Chapter 20

In this chapter God begins giving His Law to the people, beginning with the Ten Commandments.

vs. 1 – God speaks these words not just to Moses but to all of Israel gathered at the base of the mountain.

vs. 2 – This is the basis for not only the Ten Commandments but all the Law. God had specially chosen Israel and delivered them from Egypt. They had already indicated before in 19:8 that they would obey whatever the Lord commanded them. God begins with the Ten Commandments. These work as both an introduction and a summary of the further revelation of the Law that is to come. If you would like more in depth information on these, I have a series of lessons on my website at <https://www.baptistbasics.org/notes/#commandments>

vs. 3 – FIRST COMMANDMENT. God will be the singular object of Israel's worship. He alone is God.

vs. 4-6 - SECOND COMMANDMENT. This is a prohibition not only against idols but also of making images of God. Most idols were worshiped as a proxy for the god they resembled, thus worshipping the idol meant worshipping the god. God desires direct worship. He also does not want our image of Him shaped by imperfect human hands. Our finite minds and limited artistic skills can in no way capture the majesty of God.

vs. 7 - THIRD COMMANDMENT. We often associate this command with using God's name in a vulgar manner. It is far deeper than that. Taking the name of God implies association. Our relationship with Him must not be empty or vain. Misusing the name of God we dishonor Him.

vs. 8-11 – FOURTH COMMANDMENT. The Sabbath rest was established in Creation when God rested on the seventh day. This is one of the special signs of God's covenant with Israel like circumcision.

vs. 12 – FIFTH COMMANDMENT. The first institution created by God was the family.

vs. 13 – SIXTH COMMANDMENT. This is a prohibition against murder. There are times, such as in capital punishment, that the taking of a human life is necessary.

vs. 14 – SEVENTH COMMANDMENT. The bonds of marriage are to be pure and unbroken.

vs. 15 – EIGHTH COMMANDMENT. We are not to take that which we have no right to claim.

vs. 16 – NINTH COMMANDMENT. One of the gravest crimes in the Old Testament is that of lying as a legal witness. The need for honesty extends beyond the courtroom and into all of life. Integrity matters.

vs. 17 – TENTH COMMANDMENT. We are to be content with God's provision in our lives.

vs. 18-20 – The power of God's presence is overwhelming to the people. They beg Moses to act as mediator and bring God's message to them. God had desired to make such an impact on the people.

vs. 21 – Moses ascends the mountain for a third time.

vs. 22-26 – This section gives regulation regarding how to construct altars to sacrifice to God. They should not use idols or hewn stone. The collected stones must have been split naturally. The prohibition against such ornamentations keeps the focus on the humility of the offerer of the sacrifice and the majesty of its receiver. The prohibition against steps in vs. 26 is to prevent shame from accidentally revealing one's nakedness when ascending such stairs. These commands are for personal or communal altars and do not apply to the singular altar in the Tabernacle.

Chapter 21

In this chapter we see further regulations concerning enslavement and restitution.

vs. 2 – NOTE THIS APPLIES TO ISRAELITES ONLY. No Israelite could keep another Israelite as a slave permanently. The maximum length of servitude was set at six years. The freed slave could not be charged for his manumission. Most slavery for Israelites was a form of indenture to pay off debts.

vs. 3-4 – The confusion in these verses is cleared up when we understand that the wife in both cases IS NOT AN ISRAELITE. If they were Israelites they would be released in accordance to vs. 2.

vs. 5-6 – A slave could refuse his freedom and willingly commit his life to serve his master. He was marked for this decision by boring a hole through his ear on the door or doorpost. The ear is supposed to symbolize that he would hear and obey his master's commands. Using the door or doorpost indicates a connection to that particular house.

vs. 7-11 – Special protections are places on Israelite women sold into slavery. In vs. 8 the case is presented that if she and her master became betrothed but not yet married and she displease him, then she could be bought back by family or friends. She could not be sold to foreigners. In vs. 9 we see the case where she is betrothed to her master's son, in which case the master should treat her as his own daughter, including providing a proper dowry. In vs. 10 we see that if her betrothed takes another wife, she is to be guaranteed the rights and provision of a wife. In vs. 10 we see that if the obligations are not fulfilled then she should be set free at no penalty and her debt absolved.

vs. 12-27 – One of the key tenets of the Mosaic law is the concept of *lex talionis*, or law of retribution. Someone who takes a life should lose their own. Someone who causes another to lose an eye or tooth should lose the same. It is an effective deterrent to evildoing that many ancient cultures practiced.

vs. 13 – Here is the case of accidental manslaughter. God will provide a place in the cities of refuge for accidental killer to run to until his case is cleared. See Joshua 20:2-9 for the establishment of these.

vs. 16 – Those involved in selling kidnapped people into slavery were placed under a death penalty.

vs. 17 – Violators of the Fifth Commandment were placed under a death penalty. This is for repeated and unrepentant abuse.

vs. 18-19 – In the case of mutual combat where one person is injured but not killed, the injured is to be compensated for their lost wages and the costs of their care covered.

vs. 20 – In the case of a slave dying after being beaten by their master, the master is under the death penalty.

vs. 21 – In the case of a beaten slave that lives a day or two and then dies, the master is not under a death penalty but the loss of the slave and his investment in them is counted as his punishment.

vs. 22-23 – In the case of a expectant mother who is struck by someone attacking her husband, if the mother lives but loses the child the attacker is pay recompense as determined by the father or judges. If the mother dies because of the injury or ensuing childbirth, the attacker is under the death penalty.

vs. 24-25 – This is the classic treatment of *lex talionis*. Any injury caused by an individual is in return inflicted upon them.

vs. 26-27 – An exception to the law of retribution is given in the case of injuring a slave. Instead of inflicting the same injury on the master, the slave is freed. This loss would likely be counted as greater than whatever injury threatened to the master.

vs. 28-32 – We deal here with the case of injury caused by livestock. If a beast has no history of violence and kills someone, it is put to death by stoning and its owner is not to be further punished. If the beast has a history of violence and kills someone, it is to be put to death by stoning and its master for his negligence is under the death penalty. There is a possibility in this case that the master could be struck by which the death penalty is commuted by paying a restitution. In vs. 31 it is made clear that these restrictions apply to injuries to both adults and children. In vs. 32 there is that case that the beast has attacked a slave, in which the beast is killed by stoning but the owner pays the master of the slain slave 30 shekels of silver as restitution. At today's very high silver prices, this is about \$1,300 dollars for the little more than 12 ounces total weight of the silver. We will find this price repeated as the value of a slave, most famously as it was the price paid to Judas to betray Christ.

vs. 33-34 – In the case where someone cause the death of livestock by negligence, he is to pay the owner the cost of the animal.

vs. 35-36 – Here are two cases where one beast kills another beast owned by someone else. If the beasts had no history of violence, the dead animal is divided as meat between the two owners and the surviving animal is sold and its price also divided. If the surviving beast has a history of violence then its owner pays the owner of the slain animal full value

of the lost animal. The slain animal is not divided in this case and remains property of its original owner.

Devotional Thoughts for Day 26

To understand these chapters and much of what follows you must remember that God is holy. He is completely perfect in His being and will. He is completely pure in His desires and actions. He is completely protected from ever not being holy. We humans are the opposite of this! We cannot be holy on our own and God's holiness excludes us from His presence. But God has made a way that we may come to Him. We do so in respecting and honoring His holiness. Through the regulations of the Law men could approach God, but not until Christ could we truly have fellowship with God. Christ imputes the holiness of God over our unholiness.

Hymn for Day 26

Today's hymn I have only found in one of my favorite hymnbooks, *Psalms and Hymns and Spiritual Songs* by Melody Publications. It was written by a Baptist minister named William Gadsby (1773-1844) who authored many hymn texts that are largely forgotten today. This hymn captures the grandeur of God's holiness as displayed at Sinai but also looks ahead at the hope we have beyond the Law in the grace of Christ.

*God is an awful God, His terror who can bear;
The vengeance of his righteous rod Sinks rebels in despair.*

*Once, on mount Sinai's hill, 'Midst streams of fire he spoke;
And sinners who transgress his will, His dreadful ire provoke.*

*Ye ministers o God, Who have his terror felt;
And by the Saviour's precious blood, Are no freed from your guilt.*

*Persuade the sons of man That God is righteous still;
And never will, no never can Repeal his holy will.*

*His law he must maintain, Should all the world be lost;
And rebels who despise his name, Shall by the law be cursed.*

*Persuade men 'tis in vain Their own good works to plead;
For justice must each work condemn, Which is not pure indeed.*

*The Law extends its pow'r To all the thoughts within;
And must at last its vengeance pour, Where any spot is seen.*

*Then how can guilty men, Immersed in sin and woe,
A perfect righteousness obtain, Extensive as the law.*

*Presumptuous is the hope, Which rests on nature's ground;
Yet mercy's hand a door hath ope'd, Where full salvation's found.*

*'Tis Christ the Lord on high, A Saviour great indeed,
Who gave himself to bleed and die, That sinners might be freed.*

*Here justice is appeased, The law is magnified;
Here God the Father is well pleased, And sinners justified.*

*Whoe'er believes in him, From condemnation's free,
He saves from Moses, death, and sin, And calls to liberty.*

Chapter 22

In this chapter we see more regulations of the Law.

vs. 1 – The law of restitution in the case of a stolen ox or sheep that is not recoverable is restoration to the owner of five oxen for each oxen stolen and four sheep for each sheep stolen.

vs. 2-4 – Here are directions for the cases where a thief is caught. In vs. 2, if the thief is caught at night (by implication from the next verse) and killed by his victim, the victim will not face a murder charge. In vs. 3, if the thief is caught in the daylight where he can be seen and identified, the thief is to make full restitution of what they stole. If the thief cannot do so, they are to be sold into slavery to repay the debt. In vs. 4, if the thief is caught with the stolen goods, they are to repay double to their victim.

vs. 5 – If a person allows their livestock to graze another's field, they are to repay from the best of their own harvest.

vs. 6 – If someone starts a fire that causes loss of a harvest they are to pay restitution.

vs. 7-13 – Here are cases where possessions are deposited in the care of another. In vs. 7 if the goods are stolen, the thief is to repay double. In vs. 8, if the goods are stolen but a thief cannot be found, the one entrusted with the goods is to be investigated. In vs. 9-10 is the case where someone claims they deposited goods in the care of another and then claims that party possesses said good but will not return them. Such a case is to be taken to the judges for investigation. Whoever is found in the right is repaid double. This includes the false witness repaying the falsely accused. In vs. 11 is the case where the deposited goods are damaged, killed, or otherwise disappear but the one holding them is not at fault, in such a case an oath is made to the facts of the case and no restitution is made. In vs. 12 if the deposited goods are stolen, the one holding them in trust will repay the owner double. In vs. 13 is the case of livestock held in trust that are wounded by wild beasts (what modern insurance may call 'an act of God'), the wounded animal is presented as evidence and no restitution is paid.

vs. 14 – In the case of something borrowed, the borrower will pay restitution for damage or death.

vs. 15 – In the case where the owner is hired and that owner in the course of his appointed task sees his animal injured or killed, no restitution is paid outside of the price of hire already established. The beast is not counted as being the trust of anyone other than its owner who must accept full responsibility.

vs. 16-17 – In the case that a man seduces a woman who is not married or betrothed, the man is to take her as his wife. If the woman's father refuses to allow this marriage, the man is to pay the father the full price of the dowry that custom demanded when taking a wife.

vs. 18 – A.C. Gaebelein writes: "The nations with which Israel came in contact were given to the most satanic cults and the powers of Satan were manifested among them. Demonic possessions abounded, and witchcraft, sorceries, asking the dead, and other abominations were practised. Witchcraft and sorceries, communicating with the wicked spirits is therefore more than a possibility. It can be traced throughout the history of the human race and whenever nations ripened for judgment this form of evil became prominent. The female sex was then, as it is still the case, principally addicted to this sin. In our day it flourishes in spiritualism, Christian Science, theosophy, and other cults."

vs. 19 – Bestiality is condemned by death.

vs. 20 – We need to note here that laws such as these are to be treated as civil laws for Israel. They are not binding upon us today. We may discern truth and morality from them but we are not obligated to follow them.

vs. 21-24 – Hospitality and compassion are both commanded and commended.

vs. 25 – The addition of interest to a loan made by Israelites to Israelites is expressly forbidden.

vs. 26-27 – If someone literally takes the clothes off the back of someone as collateral for a loan, it is to be restored by sundown. Doing so protects the poor from exploitation and allows them the barest of shelter and dignity.

vs. 28 – This verse commands the citizens of Israel to respect the God-ordained governmental authorities in their lives. The language here is easy to stumble over. In the first phrase we see the command to not revile the *Elohim*. This is almost always a term for God, but not always. It is used in special cases to refer to the rulers or judges that God had ordained and acted in His authority. The classic example of this is Psalm 82:6 and Christ's quotation of it in John 10:34.

vs. 29-30 – We saw in chapter 13 that God claimed the firstborn male offspring of men and livestock. Here is added the claim to the first fruits of harvest. The principle here is that delayed obedience is tantamount to disobedience through negligence. In vs. 30 we see the length of time set as 8 days, which mirrors the age that a male child was circumcised.

vs. 31 – They were not to consume the meat from an animal attacked and killed by other beasts. It is both a sanitary issue and separation issue, reflecting God's holiness.

Chapter 23

In this chapter God gives more of the Law with various practical and ceremonial regulations.

vs. 1-3 – These verses are commands against perverting justice. In vs. 1 we see the case of the false witness. In vs. 3 is the command to not allow the wealth of lack thereof of people to affect the course of justice.

vs. 4-5 – We are reminded here of the words of Christ in Matthew 5:44. Having an ill disposition against an enemy should not cause us to ignore the need to be humane the least of the beasts of burden.

vs. 6-9- More commands against perverting justice. In vs. 6 justice should not be perverted against the poor. In vs. 7 justice demands departing from falsehoods. In vs. 8 bribes are forbidden. In vs. 9 justice should not be perverted against the foreigner in the land.

vs. 10-11 – The use of Sabbatical years is introduced. Fields and vineyards are to be harvested and reaped for six years and then left fallow the seventh. This not only prevents destroying the productivity of the farmland by overuse, but God also uses it to provide for the poor and the wildlife.

vs. 12 – The Sabbath rest is restated and made to apply to beasts and servants.

vs. 13 – A reiteration of the First Commandment. Israel is to serve God exclusively.

vs. 14-17 – The establishment of the three pilgrimage feasts. On these three celebrations the men were to gather at the central place of worship. The first is the Feast of Unleavened Bread following the Passover. The second is the feast of Pentecost at the close of the spring-summer harvest. The third is the Feast of Tabernacles which is in the fall.

vs. 18-19 – Here are additional commands concerning sacrifices. Leaven was forbidden to be used in conjunction with sacrifices, as it is a picture of sin. Every sacrifice, whether eaten or burned, was to be completely consumed by the morning. Anything presented as a sacrifice was to be the best available. To these is attached one commandment forbidding the preparation of a lamb or goat to eat by boiling it in its mother's milk.

vs. 20-23 – Here God promises that He will lead His people into the Promised Land through an Angel. This description is reminiscent of the “angel of the Lord” we met earlier that I believe to be the Preincarnate Christ. See notes on Genesis 16:7.

vs. 24-30 – Here God promises, if the people would serve Him faithfully, that He would bless them and drive out the inhabitants of the Promised Land before them. This does not

happen because of the failure of Israelite to claim the promise and enter the Promise Land in Numbers 14.

vs. 31 – The bounds of the Promised Land are here set as the Gulf of Aqaba (Red Sea) on the east, the Mediterranean Sea (sea of Philistines) on the west, and desert (the wilderness of Shur) to the south, and the Euphrates River (the river) on the north.

vs. 32-33 – Israel was to have no relations with the Canaanites. Any dealings with them, verily the presence, would be a trap that would ensnare the hearts of the Israelites.

Chapter 24

In this chapter Israel enters into a covenant agreement with God to keep His Law.

vs. 1-2 – Moses is to have Aaron, Aaron's sons Nadab and Abihu, and the 70 elders of Israel ascend partway up Sinai. Moses alone could go on to draw near to God.

vs. 3 – Note here that the people agree to follow the Law that God had thus far revealed.

vs. 4-6 – Preparations are made as Moses writes the words of the covenant down, an altar is built, and sacrifices are offered. Half of the blood is caught and used in the next verses.

vs. 7-8 – Moses read the words of the covenant agreement. The people hear the words and swear that they will obey the demands of it. Moses sprinkles blood on the people, a sign of a blood covenant meaning they pledge to obey the covenant upon penalty of death.

vs. 9-11 – Moses and the party of Aaron, Nadab, Abihu, and the 70 elders ascend part way up the mountain. There they observe a feast typical of those celebrated at the confirmation of a covenant. God allows these men to glimpse His glory, I think in the person of Christ.

vs. 12-14 – God calls Moses to ascend the mountain for the fourth time to receive the Law written upon stone tables. Joshua accompanies him part way. Aaron and Hur are left in charge of the people.

vs. 15-18 – A cloud (likely the shekinah glory, evidence of God's presence) blankets the mountain. Moses ascends on the first day of the week but God does not speak until the seventh, the Sabbath day. Moses stays on the top of Sinai for 40 days and 40 nights.

Devotional Thoughts for Day 27

We closed our reading today with one of Israel's highest moments. The people had been mightily delivered and willingly declare their fealty to God's covenant at Sinai. More regulations and instructions are to come based on the foundation of the initial revelation we have seen. Israel and God enter into a covenant agreement that is celebrated with a feast where the leaders of Israel encounter God's presence. But if humanity is good at anything, it is at falling away from God. When we get to chapter 32, just 40 days later, the people have turned their back on God and are worshipping a golden calf. Friends, faithfulness it not just for the high days and the mountain top experiences. Those are rare. We should strive for consistent and purposeful obedience to God at all times.

Hymn for Day 8

Our hymn today, "Lord of All Being, Throne Afar", was written by Oliver Wendell Holmes, Sr., father of the Supreme Court justice Oliver Wendell Holmes, Jr. I believe it captures a little of the glory and splendor that Moses and the elders saw when they caught a glimpse of God's glory.

*Lord of all being, throned afar,
thy glory flames from sun and star;
centre and soul of every sphere,
yet to each loving heart how near!*

*Sun of our life, thy quickening ray
sheds on our path the glow of day;
Star of our hope, thy softened light
cheers the long watches of the night.*

*Our midnight is thy smile withdrawn,
our noontide is thy gracious dawn,
our rainbow arch thy mercy's sign;
all, save the clouds of sin, are thine.*

*Lord of all life, below, above,
whose light is truth, whose warmth is love,
before thy ever-blazing throne
we ask no lustre of our own.*

*Grant us thy truth to make us free,
and kindling hearts that burn for thee,
till all thy living altars claim
one holy light, one heavenly flame.*

Chapter 25

In this chapter we begin the plans for the Tabernacle with directions for the Ark of the Covenant, the Table of Shewbread, and the Golden Candlestick.

vs. 1-7 - This is the command for the offering that is gathered in chapter 35. How did former slaves have such luxurious items to give? It is because of the spoiling of the Egyptians in 12:35-36.

vs. 8-9 – God does not leave anything to chance in this. As the high and holy God, He dictates how He is to be approached. Every detail of the tabernacle speaks to His glory and foreshadows Christ who came to reconcile us to God.

vs. 10 – The wooden box that is the base of the Ark of the Covenants is 45 inches long x 18 inches wide x 27 inches tall.

vs. 11 – The wooden structure is overlaid with gold with a ridge or border along the top to hold the Mercy Seat in place.

vs. 12-15 – Two wooden rods are overlaid with gold to carry the Ark. These are placed through rings on the corners of the Ark. The Ark is moved by carrying it on these rods. In the Tabernacle they are not removed.

vs. 16 – The Ark will be placed in the Most Holy Place, the focus of the Tabernacle layout.

vs. 17-21 – The Mercy Seat is more than just a lid or covering. It is made of gold and is the same total dimensions as the Ark. It features two cherubim on its top that face toward each other and cover the surface with their wings.

vs. 22 – God's presence dwelt above the Mercy Seat covered by the cherubim. See 25:22, I Samuell 4:4, Psalm 80:1 and 99:1.

vs. 23-28 – The Table of Shewbread was made of gold-plated wood and was 18 inches long x 18 inches wide x 27 inches tall. Its top surface had a 4-inch-tall ridge around its edge.

vs. 29 – All of the implements used with the shewbread were of gold.

vs. 30 – The purpose of the Table was to place 12 loaves of bread on each Sabbath. The name *shewbread* is because it was placed in the presence, or before the face, of the Lord.

vs. 31-36 – The basic design of the Golden Candlestick was a central shaft with three branches to either side. These were decorated with depictions of almond buds and blossoms.

vs. 37 – This is the only light source in the Tabernacle. It was checked twice daily.

vs. 38 – All of its associated implements were also made of gold.

vs. 39 – 1 talent of gold is a little over 75 pounds. With today's prices the gold alone would be worth over \$6 million.

vs. 40 – Again, God is not leaving room for men's imagination in the construction of the Tabernacle. It is not the best or most artistic expression that catches God's attention. God blesses faithfulness to His plan.

Chapter 26

In this chapter God gives instructions for the Tabernacle structure.

vs. 1-6 – We begin with the outer coverings that draped over the structure. These are made of woven linen with designs of cherubim on them. Ten curtains are made that are 42 feet x 6 feet. Two sets of five were laced together, and then these two were connected with loops and golden clasps. The total size for this completely assembled cover was 42 feet x 60 feet. It is much larger than the actual Tabernacle, which is 15 feet wide x 45 feet long x 15 feet tall.

vs. 7-13 – Lain atop the linen cover were 11 curtains made of goat hair. These were each 45 feet x 6 feet. Two sets of these, one of 5 and one of 6, were laced together and then combine with loops and brass clasps. The total size is 45 feet x 66 feet.

vs. 14 – Two more layers are given that would be lain atop the goat hair cover. The first is ram skins that were dyed red and the second and outermost layer is badger skins.

vs. 15-30 – The structure of the Tabernacles is made up of gold-plated boards that are placed vertically into silver bases. There are 48 total boards that are 15 feet long and 27 inches wide. 20 went on the north side, 6 on the west, 2 in the western corners, and 20 on the south. 15 gold plated rods are used to further secure the walls, 5 for each side.

vs. 31-37 – Two veils are made. The first mentioned is of similar make to the innermost linen curtains that covered the Tabernacle. It was woven with images of cherubim on both sides. This is was supported 4 pillars of gold plated wood set in silver bases. The second veil is the outer door. It is also made of woven linen and decorated with needlework. IT is supported by five pillars of gold plated wood set in brass bases.

Chapter 27

In this chapter continue the instructions for the Tabernacle with the Brazen Altar and courtyard fence.

vs. 1-8 – The Brazen Altar is the largest piece of furniture in the Tabernacle. It was 7½ feet square on its base and 4½ feet tall. It was made of brass plated wood and all of the implements were made of brass. A brass grate was hung inside it on which the sacrifices were laid. It was carried by rods made of brass covered wood.

vs. 9-15 – The courtyard of the Tabernacle was surrounded by a barrier made of linen curtains. The total area it enclosed is about ½ acre. The number of the curtains could be 56 or 60, depending on if the corners were doubled like the boards in the Tabernacle itself were. Each curtain was 7½ feet square and would be white in color. These were attached to brass posts. These were set into brass bases and capped with ornaments of silver. To help stabilize the wall two things were done. First, cords were fastened to the posts and attached to brass stakes driven in the ground. Second, silver rods were placed to connect the brass posts.

vs. 16-17 – The description in these verses is the covering placed over the entrance of the Tabernacle courtyard. It covered a 22½ foot opening on the east side. It is woven and decorated.

vs. 18-19 – We see here the total area of the Tabernacle courtyard – 150 feet x 75 feet. We also note that the implements used in the courtyard were made of brass.

vs. 20 – Here is direction for the oil for the Golden Candlestick in 25:31-40.

vs. 21 – The care of the Tabernacle and its services was placed under the direction of Aaron and his descendants. These will become the High Priests.

Devotional Thoughts for Day 28

I am very well aware that this is about the place many get discouraged and lose heart in their daily Bible reading. This is sad because here are some of the richest veins of truth a student of the Bible will find. I have purposely avoided getting involved in the typology of what we are reading for the sake of brevity, but if you would only take the time to dig a little you will find many wonderful truths in these passages concerning the Tabernacle and its services. Alfred Edersheim wrote concerning this: “Nothing here was intended as a mere ornament or ceremony, all was symbol and type. As symbol, it indicated a present truth; as type, it pointed forward (a prophecy by deed) to future spiritual realities, while, at the same time, it already conveyed to the worshipper the firstfruits, and the earnest of their final accomplishment in ‘the fullness of time.’” If you would like to go a little deeper, I have a series of lessons I taught on this very subject on my website at <https://www.baptistbasics.org/notes/#tabernacle>

Hymn for Day 28

Our hymn today was written by the American Baptist pastor John Leland, who famously fought for total religious freedom in America after its independence. As we have seen in our reading today, God would dwell in the Tabernacle between the cherubims upon the Mercy Seat. Leland uses this picture of the presence of God in a building pray that God would bless their place of meeting. These words were first sun at the dedication of new church building on December 25, 1794.

*Thus saith the eternal God;
I sit upon my throne,
The heavens I spread abroad,
The earth I made alone,
The heavens are my exalted seat,
The earth I tread beneath my feet.*

*What house did e'er contain
An omnipresent God?
Attempts are all as vain
To bind my holy word,
All worlds, surrounded by my hand,
Move round at my supreme command.*

*The temple did contain
The ark, that sacred chest;
My presence there was seen;
It was my settled rest.
No more I give the Jews commands,
Nor dwell in temples made with hands.*

*Yet will I look upon
The Man of my right hand,
Mine own eternal Son
Shall in my presence stand;
Tho' he is God, yet he was poor,
Lowly in heart, tho' full of power.*

*In him the God-head dwells,
All fulness there is found:
Spring up, ye sacred wells,
Let grace and truth abound.
The temple once my presence blessed
But was not my abiding rest.*

*Another house I have,
The church is where I dwell,
The humble poor to save,
The contrite free from hell,
The glory of these latter days
Shall far exceed the temple's praise.*

*Lord, we have met to-day,
To worship thee above;
Descend from heaven, we pray, —
Fill every heart with love.
We dedicate this house to thee;
'Tis all thine own, —so let it be.*

*Preserve this house from fire,
From thunder, wind and storm,
Nor from this place retire,
But every bosom warm.
We leave our praise with thee,
Thou great, sublime, eternal Three*

Chapter 28

In this chapter we see the directions for making the garments the priest would wear.

vs. 1-5 – The High Priest wore special garments that set him apart from all other priests. The individual pieces are described as the chapter unfolds.

vs. 6-14 – The ephod is like an apron with shoulder pieces. It was woven linen with gold wire and blue, purple, and scarlet colored thread. Two onyx stones with the names of the twelve tribes of Israel written on them were set in gold and placed on the shoulders. To these the golden chains were attached to support the breastplate.

vs. 15-29 – The cloth backing of the breastplate was made of the same material as the ephod. Upon it were set twelve gemstones in four rows of three. Each stone was engraved with the name of one of the twelve tribes.

vs. 30 – Urim and Thummim, which means “light and perfection” were placed in a pouch behind the breastplate. There is much debate about exactly what these were and how they worked. It is my opinion that these were two stones that would be drawn at random through which God communicated “yes or no” answers.

vs. 31-35 – The High Priest’s robe was blue with sewn edges so it would not fray. The bottom was lined with alternating golden bells and “pomegranates” (balls that struck the bells).

vs. 36-39 – The High Priest wore a golden plate on his forehead that read “Holiness to the Lord”. All priests wore what is identified as either a mitre or a turban. The High Priest is believed to have had a special design to his.

vs. 40-43 – Here is described the general attire of a priest: robe, sash, turban, pants. The pants were for modesty as they served.

Chapter 29

In this chapter we see the directions for the consecration of the priesthood, which takes place in Numbers 8.

vs. 1-3 – The required sacrifices for the dedication of the priests were one young bull, two rams, with unleavened bread, cakes, and wafers.

vs. 4 – The first action taken is the ceremonial washing of the priests, a symbol of their cleansing necessary to approach God.

vs. 5-9 – Aaron and the priests were to put on the garments that chapter 28 directed to be made.

vs. 10-14 – The first offering is a sin offering for the priests. The priests place their hands on the animal, identifying them with the sacrifice. The bull is killed and its the blood is placed on the four corners of the altar and the rest pour out at its base. Portions of the sacrifice were burned on the altar but most of it is burned outside of the camp. This was to cover the sins of the priests to allow them to serve as holy before the Lord.

vs. 15-18 – The first rams is offered as a burnt offering. The priests lay their hands on it as they did with the bull. The blood of the ram is sprinkled around the altar, and the pieces of the ram are laid on the altar and burned. This is not a sin offering but a “sweet savour” offering that shows God’s pleasure in accepting the service of the priests.

vs. 19-28 – The second ram is offered as a peace offering. The priests place their hands on the animal, identifying themselves with it. Part of the blood of the slain ram is placed on the priests on their right ears, thumbs, and big toes. The remaining blood is sprinkled around the altar and some sprinkled with the anointing oil on the priests, consecrated the priests to the service of God. Portions of the ram with a loaf, cake, and wafer are lifted by the priests as a heave offering, dedicating these to the Lord, before they are burned on the altar. This is another “sweet savour” offering. Other portions of the sacrifice, namely the breast and shoulder, are offered as heave offerings to the Lord, dedication them to Him. These final portions are kept for the priests and eaten by them, a peace offering.

vs. 29-30 – Special attention is paid to the priestly garments here. The garments are consecrated just as the priests were, sanctified to the service of the Lord. New High Priests were to wear the High Priest garments for seven day to signify to the nation that they were assuming the role. We see in vs. 35 that the rituals continued for this length of time.

vs. 31-34 – The portion of the second ram that was given to the priests as boiled and eaten by the priests. Anything that remain the next morning was burned.

vs. 35-37 – The rituals continued for seven days with the daily offering of a bull as a sin offering to make atonement for the altar.

vs. 38-42 – Here are directions for the daily offerings at the Tabernacle. One lamb was offered in the morning and one in the evening, with associated meal and drink offerings.

vs. 43-46 – The special purpose of the Tabernacle is highlighted. God would sanctify the priesthood to serve Him. He would dwell there in the Most Holy Place among the nation of Israel and they would know His greatness.

Devotional Thoughts for Day 28

There is much to be said in these chapters. Every detail is important. We could highlight Christ as the perfect High Priest. But I want to go a little different route. It amazes me that God works through men. He could have sent angels to oversee His worship, but he chose one family from the tribe of Levi. They were human like us, some more saintly than others. Yet God worked through them and consecrated them to His service. How wonderful is it that He call us to serve Him, not in offering sacrifices that Christ fulfilled, but in offering our own selves as living sacrifices.

Hymn for Day 28

Our hymn, “Now Let Our Cheerful Eyes Survey”, was written in 1738 by Philip Doddridge. His most famous hymn is “O Happy Day That Fixed My Choice”. In our hymn, he blends the imagery of the High Priesthood of Aaron with that of Christ. Most memorable is his likening of the breastplate, which for Christ does not contain the twelve tribes of Israel but the names of all the saints.

*Now let our cheerful eyes survey
Our great high priest above,
And celebrate his constant care,
And sympathetic love.*

*Tho' rais'd to a superior throne,
Where angels bow around,
And high o'er all the shining train
With matchless honors crown'd;*

*The names of all his saints he bears,
Deep graven on his heart;
Nor shall the meanest christian say
That he has lost his part.*

*Those characters shall fair abide,
Our everlasting trust,
When gems, and monuments, and crowns
Have moulder'd down to dust.*

*So, gracious savior, on my breast
May thy dear name be worn,
A sacred ornament and guard,
To endless ages borne!*

Chapter 30

In this chapter we have directions for the building of the Altar of Incense and the Brazen Laver, along with the recipes for the anointing oil and incense.

vs. 1-5 – The Altar of Incense, or Golden Altar, was 1½ feet square at its base 3 feet tall. It was made of gold plated wood. Like the Brazen Altar, it had four decorative projections on its four corners. It was carried on gold plated rods.

vs. 6 – The placement for the Altar of Incense is before the veil that separated the Holy Place from the Most Holy Place in the Tabernacle.

vs. 7-10 – Incense was burned on this Altar every morning and evening. That is its only purpose. On the Day of Atonement (see Leviticus 16), the blood of a sacrifice was placed on it its four horns.

vs. 11-16 – Every male Israelite over 20 years of age was to give a yearly offering of ½ shekel of silver. A shekel is about 4/10ths of an ounce. This is the tax that Christ pays in Matthew 17:24-27.

vs. 17-21 – The Brazen Laver held water that the priests used to wash themselves throughout their appointed duties. No measurements or details are given here about its construction. It does seem to consist of two parts, the basin and a stand.

vs. 22-33 – Here are the directions for making and using the holy anointing oil that was used to consecrate the Tabernacle and the priests. The recipe is 12.6 pounds of myrrh, 6.3 pounds of cinnamon, 6.3 pounds of calamus (a sweet cane), 12.6 pounds of cassia (a cinnamon bark), and 1½ gallons of olive oil. Some of these ingredients are thought to have originated in India.

vs. 34-38 – Here are the directions for the incense that was burned in the Tabernacle on the Golden Altar. The precise ingredients are difficult to ascertain, but appear to be exotic spices from the East, myrrh, shell fish crust, and a gum resin.

Chapter 31

In this chapter we see the workers prepared for the task of building the Tabernacle and the reiteration of the importance of the Sabbath.

vs. 1-11 – God had prepared the craftsmen necessary for the task of building the Tabernacle. These would have been trained in their service in Egypt. Bezaleel, meaning “under the shadow of God”, was the superintendent over the work. His assistant was Aholidab, meaning “tent of my father”.

vs. 12-17 – The Sabbath is again established as a perpetual covenant upon the people of Israel.

vs. 18 – Thus concludes the first section of the Law. There is much more to come but things are taking place in the camp that must be dealt with.

Chapter 32

In this chapter we see Israel forsake its covenant with God and in pride attempt to worship Him according to their own will.

vs. 1 – As Moses was on the mountain receiving the Law, the people have grown impatient. They forget the covenant they made in chapter 24 to follow the Lord only. They demand other gods to follow to lead them.

vs. 2-4 – Aaron takes the golden earrings from the people and makes an idol in the form of a golden calf.

vs. 4-6 – Pay close attention to the wording in these verses. Aaron says the idol IS the one that delivered them from Egypt. He says that the feast on the next day was to JEHOVAH. He did not create a new god for them to worship. He created a new way, based on the old ways of the ancient polytheists, of worshipping the True God. They did not reject God as much as they rejected how God had said He should be worshipped. The use of an idol was not so much that they worshipped the idol, but that the idol was a sort of proxy or focus of their worship that redirected to God. The description of their worship that follows could be about almost any other false god of the era.

vs. 7-14 – God tells Moses that he needs to get down to the camp because of the sin of the people. The righteous anger of the Lord is raging against them, and Moses intercedes on their behalf.

vs. 15-16 – Moses descends carrying the stones with the Law upon them engraved by the finger of God.

vs. 17-18 – Note the comparison of the worship scene to chaotic battle. Nowhere in Scripture is such worship prescribed or practiced before God.

vs. 19-20 – Moses immediately responds in anger. He casts the stone tablets down and smashes them. He takes the golden calf, grinds it to a powder, and pours it into the people's water supply.

vs. 21-24 – Aaron makes excuses when confronted by Moses. He blames the people.

vs. 25 – The nakedness is likely two-fold. First, literal nakedness, which was common in the debauched worship of the time. Second, metaphoric nakedness, which speaks to their shameful and evil actions.

vs. 26-29 – The Levites are the first to repent of their evil and stand beside Moses. They are told to get their swords and attack the worshippers of the calf. How this was determined is

not completely explained, but I think they searched out those who refused to repent and were still actively engaged in their perverted worship. 3,000 are thus slain.

vs. 30-34 – Moses ascends the mountain again and makes intercession for the people before God. He offers himself to be the subject of God's judgment if it will spare the people. God's justice would see the sinner punished, but His grace and mercy would still extend to the people. He would not reject them but would continue to lead them to the Promised Land. However, they will still be judged for their sins. The Holy God will always work to purge His people from sin.

vs. 35 – God continued to chastise His people through an unnamed plague. The incident of the golden calf did not close the book on the wayward hearts of the people.

Devotional Thoughts for Day 30

I have spent much time in the past few years studying to determine what is Biblical worship. I am convinced that chapter 32 is extremely important to understanding what it is and what it is not. The Israelites knew enough just in the Ten Commandments to know what they did was wrong, but they chose to worship God by their own tastes and modern trends while rejecting God's revealed instructions. We see this same scenario playing out time and time again in our own day. *How* we worship is important, not just *Who* we worship. Worship is not about emotional highs or frenzied actions. The Almighty God has set the boundaries for what pleases Him and He accepts as honoring Him.

Hymn for Day 30

Our hymn today is "Who Is on the Lord's Side?" by Frances Havergal. It takes up the rousing call of Moses in 22:26 and echoes it for us to also stand true and strong for God today.

*Who is on the Lord's side? Who will serve the King?
Who will be His helpers, other lives to bring?
Who will leave the world's side? Who will face the foe?
Who is on the Lord's side? Who for Him will go?
By Thy call of mercy, by Thy grace divine,
We are on the Lord's side—Savior, we are Thine!*

*Not for weight of glory, nor for crown and palm,
Enter we the army, raise the warrior psalm;
But for love that claimeth lives for whom He died:
He whom Jesus saveth marches on His side.
By Thy love constraining, by Thy grace divine,
We are on the Lord's side—Savior, we are Thine!*

*Jesus, Thou hast bought us, not with gold or gem,
But with Thine own lifeblood, for Thy diadem;
With Thy blessing filling each who comes to Thee,
Thou hast made us willing, Thou hast made us free.
By Thy grand redemption, by Thy grace divine,
We are on the Lord's side—Savior, we are Thine!*

*Fierce may be the conflict, strong may be the foe,
But the King's own army none can overthrow;
'Round His standard ranging, vict'ry is secure,
For His truth unchanging makes the triumph sure.
Joyfully enlisting, by Thy grace divine,
We are on the Lord's side—Savior, we are Thine!*

*Chosen to be soldiers, in an alien land,
Chosen, called, and faithful, for our Captain's band;
In the service royal, let us not grow cold,
Let us be right loyal, noble, true and bold.
Master, Thou wilt keep us, by Thy grace divine,
Always on the Lord's side—Savior, always Thine!*

Chapter 33

In this chapter we see Moses intercede for the people following the incident with the golden calf.

vs. 1-3 – In the fallout from the golden calf incident, God commands the Israelites to go, to leave Sinai and take possession of the Promised Land. God would keep His word made to Abraham, Isaac, and Jacob, to give the land to their descendants. The catch is that because of their sin and rebellion, God would not go with them.

vs. 4-6 – The people repent and humble themselves before God. The outward sign of this is their laying aside of their jewelry and finery they had spoiled from Egypt.

vs. 7 – This verse has led to much unnecessary confusion. The tent or tabernacle here is not the same as the one God had been given Moses instructions to build to house the Ark of the Covenant. The “tabernacle of the congregation” mentioned here already existed for practical use. It was the center of worship and government for the nation at this time and had been placed in the center of the camp. Moses adds a vivid illustration of the fact that God had threatened to remove His presence from Israel by moving this tent outside the camp. Here it remained until replaced by the Tabernacle.

vs. 8-11 – The people dare not approach God or the tabernacle of the congregation. Like Adam and Eve, they are guilty and ashamed, so they stay in their tents and watch these events unfold. As Moses goes out to tabernacle of the congregation, God’s presence descends as a pillar of cloud (shekinah glory?). Here God speaks with Moses as we will read in the next verses. Joshua is left in charge of the affairs of this tabernacle, not the priesthood of Aaron.

vs. 12-17 – Moses intercedes for the children of Israel and begs God to show them mercy. In vs. 14 God offers to go with Moses but not the people. Moses will not accept this and says that God will not be honored by the nations if He did not go with them. In vs. 17, God agrees to go with them based on Moses’s intercession.

vs. 18-23 – Moses asks God to see Him in His glory. God gives three responses (Trinity?). First, His glory will be seen in the unfolding of His sovereign plan. Second, that Moses could not see His actual being. The holiness of God would not allow this as it would require enforcement of the death penalty against sin. Third, God would allow Moses to catch a glimpse of His majesty.

Chapter 34

In this chapter we see Moses's encounter with God and the reestablishing of the covenant with the children of Israel.

vs. 1-4 – Moses is commanded to ascend Sinai again on the next morning. He is to bring two stone tables with him which will replace the ones he broke in 32:19.

vs. 5-9 – Moses encounters the presence of God as was promised in the final verses of the previous chapter. God descends in a cloud (shekinah glory?). His divine names are proclaimed followed by a message of mercy, grace, and justice. Moses responds by again interceding for Israel.

vs. 10-11 – God promises to go with the people and give them the land of Canaan. He will drive out the inhabitants before them.

vs. 12-17 – God gives many commands here for the Israelites to separate themselves from the Canaanites and their false religions. They were not to make pacts with them or intermarry with them. They were to completely obliterate the false idols and their worship.

vs. 18 – Here begins a litany of regulations that God commands the Israelites to follow. First is that they observe the feast of unleavened bread to remember how He brought them out of Egypt.

vs. 19-20 – God again stakes His claim to the first-born male offspring, off both men and beast.

vs. 21 – The Sabbath rest.

vs. 22-24 – God reiterates the command for the three pilgrimage feasts where the able men were to gather at the central place of worship. The feast of unleavened bread (which started at Passover) was already mentioned in vs. 18. In vs. 22 we find the second (the feast of Pentecost with its first fruits offering from the wheat harvest) and third (feast of Tabernacles).

vs. 25-26 – Regulations about offerings.

vs. 27-28 – Moses again stays on Sinai for 40 days and 40 nights. He is commanded to write the Law and Covenant on the tablets of stone.

vs. 29-35 – A curious side effect was caused by Moses's encounter with God. To put it plainly: a little bit of God's glory rubbed off on him! After he presented the covenants and commandments again to the people he is made to wear a vail. This he continues to do

unless he is speaking with God. How long this effect lasts we do not know. There is a strange tradition that Moses face did not shine but rather he grew horns. This grew out of a bad translation of the these verses in the Latin Vulgate by Jerome. The Hebrew word for “shine” is related to the word for “horn”, as both may be described as projections. There are many depictions in art through the centuries of Moses having horns, most famous being Michelangelo’s statue of Moses.

Chapter 35

In this chapter we see the work begin on the Tabernacle, beginning with a generous offering of the necessary materials.

vs. 1-3 – As preparation begin to be made for the construction of the Tabernacle, Moses begins by reiterating the Sabbath regulation.

vs. 4-19 – Moses explains the needs for materials in constructing the Tabernacle and all that pertains to it. The materials were to be gathered through a free will offering from the people.

vs. 20-29 – The people whose hearts were moved to do so give in abundance for everything needed for the Tabernacle projects.

vs. 30-35 – Bezaleel and Aholiab are appointed to oversee the work as God had said in chapter 31.

Devotional Thoughts for Day 31

Moses's greatest role was not as a lawgiver or a leader. It was not even the miracles he performed. It was as an intercessor that he had his greatest impact. We saw in Abraham in Genesis 18 a man who could stand before God and move the Divine heart to offer mercy. But Moses far surpasses Abraham in this role. We are in dire need today of men and women who can pray with such power!

Hymn for Day 31

Our hymn today, “He Waiteth to Be Gracious”, was written by Charles Wesley. It picks up the great themes from today’s reading: the grace and mercy of our God toward man.

*Thy ceaseless, unexhausted love,
Unmerited and free,
Delights our evil to remove,
And help our misery.
Thou waitest to be gracious still;
Thou dost with sinners bear,
That, sav'd, we may thy goodness feel,
And all thy grace declare.*

*Thy goodness and thy truth to me,
To ev'ry soul, abound;
A vast, unfathomable sea,
Where all our thoughts are drown'd.*

*Its streams the whole creation reach,
So plent'ous is the store;
Enough for all, enough for each,
Enough for evermore!*

*Faithful, O Lord, thy mercies are!
A rock that cannot move;
A thousand promises declare
Thy constancy of love!*

*Throughout the universe it reigns,
Unalterably sure;
And while the truth of God remains,
This goodness must endure.*

Chapter 36

In this chapter we see the work being on the Tabernacle.

vs. 1-7 – Work begins on the Tabernacle project under the direction of Bezaleel and Aholiab. There is great momentum for the work and the offering. So much material is given by the people that Moses has to tell them to stop bringing stuff!

vs. 8-19 – The Tabernacle tent coverings are made as directed in 26:1-14.

vs. 20-34 – The structure of the Tabernacle with its boards and bases are made as directed in 26:15-30.

vs. 35- 38 – The two vails are made for the Tabernacle as directed in 26:31-37.

Chapter 37

In this chapter we see the work continue on the Tabernacle.

vs. 1-9 – The Ark of the Covenant and the Mercy Seat are made as directed in 25:1-22.

vs. 10-16 – The Table of Shewbread is made as directed in 25:23-30.

vs. 17-24 – The Golden Candlestick is made as directed in 25:31-40.

vs. 25-28 – The Altar of Incense is made as directed in 30:1-5

vs. 29 – The incense and anointing oil are made as directed in 30:22-38.

Chapter 38

In this chapter we see the work completed on the Tabernacle.

vs. 1-7 – The Brazen altar is made as directed in 27:1-8.

vs. 8 – The Brazen Laver is made as directed in 30:17-21.

vs. 9-20 – The curtain wall around the Tabernacle courtyard is made as directed in 27:9-19.

vs. 21-23 – Here are the leaders of the Tabernacle project. We already have met Bezaleel and Aholiab, but added here is Aaron's son Ithamar (whose name means "land of palms") that acted as treasurer for the project.

vs. 24 – The total gold used in the project is 29 talents and 730 shekels. I calculate this as 35,355 ounces, which would be about \$172,516,000 today.

vs. 25 – The total silver that came from the $\frac{1}{2}$ shekel tax in 30:11-16 is 100 talents and 1,775 shekels of silver. I calculate this as 121615 ounces, which would be about \$10,128,000 today.

vs. 26 – The total number of men over 20 years of age that paid the $\frac{1}{2}$ shekel tax is 603,550. I believe we can safely assume the total population is at least 4x that, allowing for women and children.

vs. 27-28 – The uses of all the silver that came through the census tax.

vs. 29-31 – The total brass/bronze given in the offering was 70 talents and 2,400 shekels. I have this as worth about \$31,700 today which seems a low figure that does not reflect the true value.

Devotional Thoughts for Day 32

I will admit that this is not one of the most exciting passages in Scripture. The obvious reason why is because it largely repeats information we have already seen. We saw a few chapters ago that God told Moses to make this or that so tall and so wide and out of such material. In these chapters, the craftsmen build this or that so tall and so wide and out of such material. It is faithful obedience to God's direction, even to the slightest of details, that is on open display here. If only we were so obedient!

Hymn for Day 32

As you probably could guess, I could not find a hymn based on the content of these chapters. In keeping with the theme of obedience, I have chosen an Isaac Watts text based on the opening verses of Psalm 119. It was originally titled "The Blessedness of Saints and the Misery of Sinners" and was first published in 1740.

*Blest are the undefil'd in heart,
Whose ways are right and clean;
Who never from thy law depart,
But fly from every sin.*

*Blest are the men that keep thy word,
And practise thy commands;
With their whole heart they seek the Lord
And serve thee with their hands.*

*Great is their peace who love thy law;
How firm their souls abide;
Nor can a bold temptation draw
Their steady feet aside.*

*Then shall my heart have inward joy,
And keep my face from shame,
When all thy statutes I obey,
And honour all thy name.*

*But haughty sinners God will hate,
The proud shall die accurst;
The sons of falsehood and deceit
Are trodden to the dust.*

*Vile as the dross the wicked are;
And those that leave thy ways
Shall see salvation from afar,
But never taste thy grace.*

Chapter 39

In this chapter we see the preparation of the priestly garments before ending the work on the Tabernacle.

vs. 1-31 – The garments for the High Priest are made as directed in chapter 28.

vs. 32-43 – Here is a summary of the Tabernacle project with a list of everything made for it.

Chapter 40

In this chapter we see the Tabernacle constructed and the presence of God filling it.

vs. 1-2 – We have a time marker here saying that the Tabernacle is to be set up on the 1st day of the 1st month. This makes it just a couple of weeks short of a full year since the Passover in Egypt. See Exodus 12:1-2.

vs. 3-8 – The directions for assembling the Tabernacle and placing its components.

vs. 9-11 – All of the components of the Tabernacle are to be anointed with the holy anointing oil.

vs. 12-15 – These appear to be simplified directions from chapter 29 of the ceremony to consecrate the priesthood.

vs. 16-33 – Moses assembles the Tabernacle as commanded by God.

vs. 34-35 – The shekinah glory of God enters the Tabernacle. We see the same happen when Solomon dedicates the Temple in I Kings 8:11.

vs. 36-38 – God uses the cloud as a means to guide Israel in their journey. When He was ready for them to move, the cloud went before them. It is tempting to read the cloud and fire as two separate things, but they are really one.

Devotional Thoughts for Day 33

Someone said that the Book of Exodus starts with a groan and ends with a shout! What a journey we have been on, seeing the deliverance of the Israelites from Egypt to the dedication of the Tabernacle at Sinai. This book is a testament to the mighty power of God. As we move forward in the Old Testament, we will see many times where God uses these events as proof of His greatness. The only greater story of deliverance is that of Christ's redemption of sinners, and in Exodus we see shadows of His cross.

Hymn for Day 33

Our hymn today, "Guide Me, O Thou Great Jehovah", was originally written in Welsh by William Williams in 1745. Just as Israel followed the cloud and fiery pillar, so we are exhorted to follow God's direction in our lives.

*Guide me, o thou great Jehovah,
Pilgrim through this Barren Land,
I am weak, but thou art mighty,
Hold me with thy pow'rful Hand;
Bread of Heaven, Bread of Heaven,
Feed me till I want no more.*

*Open now the Crystal Fountain
Whence the healing Streams do flow,
Let the fi'ry cloudy Pillar
Lead me all my Journey through;
Strong Deliv'rer, Strong Deliv'rer,
Be thou still my Strength and Shield.*

*When I tread the Verge of Jordan,
Bid my anxious Fear subside;
Death of Deaths, and Hell's Destruction,
Land me safe on Canaan's Side.
Songs of Praises, Songs of Praises,
I will ever give to Thee.*