

LESSON 14
"Ye Shall Be a Peculiar Treasure unto Me"
Exodus 15-20; 32-34

OVERVIEW:

Israel gives thanks for their deliverance – The Song of Moses (15:1-19). Israel murmurs for lack of bread, water, and meat. (15:24) (16:2) (17:2) Given manna (16:4, 14-17, 31), water (17:6) and quail (16:13). Battle of Amalek – Aaron and Hur hold up the arms of Moses (17:9-13) – 1st Presidency. Jethro and Moses' family join the Israelites. (18:1-12) Jethro counsels Moses to delegate. (18:13-27) People sanctify themselves, God makes covenants with people – Mt. Sinai. (19:7-25) 10 Commandments given. (20) Golden Calf. (32:1-4)

SCRIPTURES:

THE SECOND BOOK OF MOSES CALLED
EXODUS
CHAPTER 15

Israel sings the song of Moses—They extol the Lord as a man of war, and rejoice in their deliverance from Egypt—Waters of Marah healed—The Lord promises to free Israel from the diseases of Egypt.

1 THEN ^asang Moses (Tradition informs us that the "Song of Moses" was sung in sections (one for each Sabbath) in the Temple, at the close of the Sabbath-morning service. The Song of Moses consists of three stanzas (Exodus 15:2-5, 6-10, and 11-18), of which the first two show the power of Jehovah in the destruction of His enemies, while the third gives thanks for the result, in the calling of Israel to be the kingdom of God, and their possession of the promised inheritance. Alfred Edersheim, Bible History Old Testament, Exodus Chapter 7) and the children of Israel this song unto the LORD, and spake, saying, I will ^bsing unto the LORD, for he hath triumphed gloriously: the horse and his rider hath he thrown into the sea.

2 The ^aLORD *is* my ^bstrength and song, and he *is* become my ^csalvation: he *is* my God, and I will ^dprepare (Heb praise him) him an habitation; my father's God, and I will ^eexalt him.

3 The LORD *is* a man of ^awar: the LORD *is* his ^bname.

4 Pharaoh's ^achariots and his host hath he ^bcast into the sea: his chosen captains also are drowned in the ^cRed (or Reed Sea) sea.

5 The depths have covered them: they sank into the bottom as a ^astone.

6 Thy ^aright ^bhand, O LORD, *is* become glorious in power: thy right hand, O LORD, hath dashed in pieces the enemy.

7 And in the greatness of thine excellency thou hast overthrown them that rose up against thee: thou sentest forth thy wrath, *which* consumed them as ^astubble.

8 And with the blast of thy nostrils the ^awaters were gathered together, the floods stood upright as an ^bheap, *and* the depths were congealed in the heart of the sea.

9 The enemy said, I will ^apursue, I will overtake, I will divide the spoil; my ^blust (Heb soul; ie desire) shall be satisfied upon them; I will draw my sword, my hand shall destroy them.

10 Thou didst blow with thy wind, the sea covered them: they sank as lead in the mighty waters.

11 Who *is* ^alike unto thee, O ^bLORD, among the gods? who *is* like thee, glorious in ^choliness, ^dfearful (or be praised with awe) *in* praises, doing wonders?

12 Thou stretchedst out thy right hand, the earth swallowed them.

13 Thou in thy mercy hast ^aled forth the people *which* thou hast redeemed: thou hast guided *them* in thy strength unto thy holy habitation.

14 The people shall ^ahear, *and* be afraid: sorrow shall take hold on the inhabitants of ^bPalestina. (or Philistia)

15 Then the ^adukes (Heb chiefs) of ^bEdom shall be amazed; the mighty men of Moab, trembling shall take hold upon them; all the inhabitants of Canaan shall ^cmelt away.

16 ^aFear and ^bdread shall fall upon them; by the greatness of thine arm they shall be *as* still as a stone; till thy people pass over, O LORD, till ~~the~~ (thy) people pass over, *which* thou hast ^cpurchased.

17 Thou shalt bring them in, and plant them in the mountain of thine inheritance, *in* the place, O LORD, *which* thou hast made for thee to dwell in, *in* the ^aSanctuary, O Lord, *which* thy hands have established.

18 The ^aLORD shall reign for ever and ever.

19 For the horse of Pharaoh went in with his chariots and with his horsemen into the sea, and the LORD brought again the waters of the sea upon them; but the children of Israel went on dry *land* in the midst of the sea.

20 ¶ And ^aMiriam the ^bprophetess, the ^csister of Aaron (and Moses), took a ^dtimbrel in her hand; and all the women went out after her with timbrels and with dances.

21 And Miriam answered them, ^aSing ye to the LORD, for he hath triumphed gloriously; the horse and his rider hath he thrown into the sea.

22 So Moses brought Israel from the Red sea, and they went out into the wilderness of ^aShur; and they went three days in the wilderness, and found no water. (As Israel looked in the morning light across the now quiet sea, into which Jehovah had so lately shaken the pursuers of His people, their past danger must have seemed to them greater than ever. Along that defile, the only practicable road, their enemies had followed them. Assuredly the sea was the only pathway of safety to them, and in that sea they had been baptized unto Moses, and unto Moses' God. And now, as they turned towards the wilderness, there seemed to stand before them, and to extend all along their line of vision, east and north, a low range of bare limestone hills, that bounded the prospect, rising like a wall. Accordingly they called this the wilderness of Shur, or of "the wall." (Exodus 15:22) This then was the wilderness, fresh, free, and undisputed! But this also was that "great and terrible wilderness," so full of terror, danger, and difficulty, (Deuteronomy 8:15; 32:10) through which they must now pass. Under the shadow of that mass of rocky peaks, along the dry torrent-beds which intersect them, through the unbroken stillness of that scenery, of which grandeur and desolateness are the characteristics, led their way. A befitting road to such a sanctuary as Sinai! But what contrast in all around to the Egypt they had left behind only a few hours! When we think of the desert through which Israel journeyed, we must not picture to ourselves a large, flat, sandy tract, wholly incapable of cultivation. In fact it is in almost every particular quite the contrary. That tract of land which bears the name of the Peninsula of Sinai, extends between the Gulf of Suez on the west, and that of Akaba (or the Persian Gulf) on the east. Its configuration is heart-shaped, the broader part lying towards Palestine, the narrower, or apex, stretching southwards into the sea. It really consists of three distinct portions. The northern, called the Wilderness of Tih, or, "of the Wandering," is pebbly, high table-land, the prevailing color being that of the gray limestone. Next comes a broad belt of sandstone and yellow sand, the only one in the desert of the Exodus. To the south of it, in the apex of the peninsula, lies the true Sinaitic range. This portion bears the name of the Tor, and consists in the north chiefly of red sandstone, and in the center of red granite and green porphyry. The prevailing character of the scenery is that of an irregular mass of mountains, thrown together in wild confusion. The highest peak rises to about 9,000 feet. Between these wind what seem, and really are, torrent-beds, filled, perhaps, for a very short time in winter, but generally quite dry. These are called Wadies, and they form the highway through the wilderness. Here and there, where either a living spring rises, or the torrent has left its marks, or where the hand of man is at work, cultivated patches, fair and fruitful, are found; palm-trees spring up, even gardens and fields, and rich pasture ground. But, generally, the rocky mountain-sides are bare of all vegetation, and their bright coloring gives the scenery its peculiar character. The prevailing tints are red and green; but this is varied by what seems a purple, rose, or crimson-colored stream poured down the mountain side, while, occasionally, the green of the

porphyry deepens into black. Over all this, unbroken silence prevails, so that the voice is heard in the pure air at extraordinary distances. Besides the cultivated or fruitful spots already mentioned, and tiny rock-flowers, and aromatic herbs, the vegetation of the wilderness consists chiefly of the caper-plant, the hyssop of the Bible, which springs from the clefts of the rocks and hangs down in gay festoons; the "thorn," a species of acacia; another species of the same tree, the Shittim-wood of Scripture, of which the framework of the Tabernacle was made; the white broom, or juniper of Scripture; and the tamarisk, which, at certain seasons of the year, produces the natural manna. This leads us to say, that it were a mistake to suppose that the wilderness offered no means of support to those who inhabited it. Even now it sustains a not inconsiderable population, and there is abundant evidence that, before neglect and ravages had brought it to its present state, it could, and did, support a very much larger number of people. There were always Egyptian colonies engaged in working its large copper, iron, and turquoise mines, and these settlers would have looked well to its springs and cultivated spots. Nor could the Israelites, any more than the modern Bedouin, have had difficulty in supporting, in the desert, their numerous herds and flocks. These would again supply them with milk and cheese, and occasionally with meat. We know from Scripture that, at a later period, the Israelites were ready to buy food and water from the Edomites, (Deuteronomy 2:6) and they may have done so from passing caravans as well. Similarly, we gather from such passages as Leviticus 8:2, 26, 31; 9:4; 10:12; 24:5; Numbers 7:13, and others, that they must have had a supply of flour, either purchased, or of their own sowing and reaping, during their prolonged stay in certain localities, just as the modern Bedouin still cultivate what soil is fit for it. Such was the wilderness on which Israel now entered. During the forty years that Moses had tended the flocks of Jethro, its wadies and peaks, its pastures and rocks must have become well known to him. Nor could the Israelites themselves have been quite ignorant of its character, considering the constant connection between Egypt and the desert. We are therefore the more disposed to attach credit to those explorers who have tried to ascertain what may have been the most likely route taken by the children of Israel. This has of late years been made the subject of investigation by scholars thoroughly qualified for the task. Indeed, a special professional survey has been made of the Desert of Sinai. The result is, that most of the stations on the journey of Israel have been ascertained, while, in reference to the rest, great probability attaches to the opinion of the explorers. Alfred Edershiem, Bible History Old Testament, Exodus, Chapter 8)

23 ¶ And when they came to ^aMarah, they could not drink of the waters of Marah, for they *were* bitter: therefore the name of it was called Marah.

24 And the people ^amurmured against Moses, saying, What shall we drink?

25 And he cried unto the LORD; and the LORD shewed him a tree, *which* when he had cast into the waters, the ^awaters were made sweet: there he made for them a statute and an ordinance, and there he ^bproved them. (The accounts of travelers quite agree with the narrative of the Bible. Three days' journey over pebbly ground through desert wadies, and at last among bare white and black limestone hills, with nothing to relieve the eye except, in the distance, the "shur," or wall of rocky mountain which gives its name to the desert, would bring the weary, dispirited multitude to the modern Hawwarah, the "Marah" of the Bible. Worse than fatigue and depression now oppressed them, for they began to suffer from want of water. For three days they had not come upon any spring, and their own supplies must have been well-nigh exhausted. When arrived at Hawwarah they found indeed a pool, but, as the whole soil is impregnated with nitre, the water was bitter (Marah) and unfit for use. Luther aptly remarks that, when our provision ceases, our faith is wont to come to an end. It was so here. The circumstances seemed indeed hopeless. The spring of Hawwarah is still considered the worst on the whole road to Sinai, and no means have ever been suggested to make its waters drinkable. But God stilled the murmuring of the people, and met their wants by a miraculous interposition. Moses was shown a tree which he was to cast into the water, and it became sweet. Whether or not it was the thorny shrub which grows so profusely at Hawwarah, is of little importance. The help came directly from heaven, and the lesson was twofold. "There He made for them a statute and an ordinance, and there He proved them." (Exodus 15:25) The

"statute," or principle, and "the ordinance," or right, was this, that in all seasons of need and seeming impossibility the Lord would send deliverance straight from above, and that Israel might expect this during their wilderness-journey. This "statute" is, for all times, the principle of God's guidance, and this "ordinance" the right or privilege of our heavenly citizenship. But He also ever "proves" us by this, that the enjoyment of our right and privilege is made to depend upon a constant exercise of faith. Alfred Edershiem, Bible History Old Testament, Exodus, Chapter 8)

26 And said, If thou wilt ^adiligently ^bhearken to the voice of the LORD thy God, and wilt do that which is right in his sight, and wilt give ear to his commandments, and ^ckeep all his statutes, I will put none of these ^ddiseases upon thee, which I have brought upon the Egyptians: for I *am* the LORD that ^ehealeth thee.

27 ¶ And they came to Elim, where *were* twelve wells of water, and ^athreescore and ten palm trees (ie 70 palm trees): and they encamped there by the waters.

CHAPTER 16

Israel murmurs for want of bread, and lusts for the flesh pots of Egypt—The Lord rains bread from heaven, and sends quail for meat—Israel given manna each day, except the Sabbath, for forty years.

1 AND they took their journey from Elim, and all the congregation of the children of Israel came unto the wilderness of Sin, which *is* between Elim and Sinai, on the fifteenth day of the second month after their departing out of the land of Egypt.

2 And the whole congregation of the children of Israel ^amurmured against Moses and Aaron in the wilderness: (Murmuring – Do we murmur? Do we complain against our leaders? Do we complain about our callings?)

3 And the children of Israel said unto them, Would to God we had died by the hand of the LORD in the land of Egypt, when we sat by the ^aflesh pots, *and* when we did eat bread to the full; for ye have brought us forth into this wilderness, to kill this whole assembly with ^bhunger.

4 ¶ Then said the LORD unto Moses, Behold, I will rain ^abread (or food) from heaven for you; and the people shall go out and gather a certain ^brate (or portion) every day, that I may ^cprove them, whether they will ^dwalk in my law, or no. (Manna – What is it? A representation of the Christ and the Bread of Life.)

5 And it shall come to pass, that on the sixth day they shall prepare *that* which they bring in; and it shall be twice as much as they gather daily.

6 And Moses and Aaron said unto all the children of Israel, At even, then ye shall know that the LORD hath brought you out from the land of Egypt:

7 And in the morning, then ye shall see the ^aglory of the LORD; for that he heareth your murmurings against the LORD: and what *are* we, that ye murmur against us?

8 And Moses said, *This shall be*, when the LORD shall give you in the evening flesh to eat, and in the morning bread to the full; for that the LORD heareth your murmurings which ye murmur against him: and what *are* we? your ^amurmurings *are* not against us, but ^bagainst the LORD.

9 ¶ And Moses ^aspake unto Aaron, Say unto all the congregation of the children of Israel, Come near before the LORD: for he hath heard your murmurings.

10 And it came to pass, as Aaron spake unto the whole congregation of the children of Israel, that they looked toward the wilderness, and, behold, the ^aglory of the LORD appeared in the ^bcloud.

11 ¶ And the LORD spake unto Moses, saying,

12 I have heard the ^amurmurings of the children of Israel: speak unto them, saying, At even ye shall eat flesh, and in the morning ye shall be filled with bread; and ye shall know that I *am* the LORD your God.

13 And it came to pass, that at even the ^aquails came up, and covered the camp: and in the morning the dew lay round about the ^bhost. (ie of Israel) (Quails – Church History experience: During October the

dramatic “Miracle of the Quails” took place while about 640 destitute Saints, driven from Nauvoo by mob action, were camping on the Iowa river bottoms. On 9 October, flocks of quail, exhausted from a long flight, fell at the feet of the Saints and were gathered for food. Stanley Kimball, BYU Studies 18:132. This morning we had a direct manifestation of the mercy and goodness of God, in a miracle being performed in the camp. A large, or rather several large flocks of Quails, flew into the camp – some fell on the wagons – some under – some on the breakfast tables – the boys and brethren ran about after them and caught them alive with their hands – men who were not in the church marveled at the sight – the brethren and sisters praised God and glorified his name, that what was showered down upon the children of Israel in the wilderness is manifested unto us in our persecution. The boys caught about 20 alive and as the number that were killed – every man, woman and child had quails to eat for the dinner – after dinner the flocks increased in size... Captain Allen ordered the brethren not to kill when they had eaten and were satisfied. Thomas Bullock Journal, LDS Historical Department.)

14 And when the dew that lay was gone up, behold, upon the face of the wilderness *there lay* a small ^around* (Heb fine, flake-like) ^bthing, *as* small as the hoar frost on the ground.

15 And when the children of Israel saw *it*, they said one to another, ^aIt is ^bmanna: (or What is it? (Heb *man-hu*)) for they wist not what it *was*. And Moses said unto them, This *is* the ^cbread which the LORD hath given you to eat.

16 ¶ This *is* the thing which the LORD hath commanded, Gather of it every man ^aaccording to ^bhis eating (or what he could eat), (the people did not get an equal amount, but the amount they could normally eat) an ^comer for every man, *according to* the number of your persons; take ye every man for *them* which *are* in his tents.

17 And the children of Israel did so, and gathered, some more, some less.

18 And when they did mete *it* with an omer, he that ^agathered much had nothing over, and he that gathered little had no lack; they gathered every man according to his eating.

19 And Moses said, Let no man leave of it till the morning.

20 Notwithstanding they ^ahearkened not unto Moses; but some of them left of it until the morning, and it bred worms, and stank: and Moses was wroth with them.

21 And they gathered it every morning, every man according to his eating: and when the sun ^awaxed (or became) hot, it melted.

22 ¶ And it came to pass, *that* on the sixth day they gathered twice as much bread, two omers for one *man*: and all the rulers of the ^acongregation came and told Moses.

23 And he said unto them, This *is that* which the LORD hath said, To morrow *is* the rest of the holy ^asabbath unto the LORD: ^bbake *that* which ye will bake *to day*, and ^cseethe (or cook what you will cook) that ye will seethe; and that which remaineth over lay up for you to be kept until the morning.

24 And they laid it up till the morning, as Moses bade: and it did not stink, neither was there any worm therein.

25 And Moses said, Eat that to day; for to day *is* a sabbath unto the LORD: to day ye shall not find it in the field.

26 Six days ye shall gather it; but on the seventh day, *which is* the sabbath, in it there shall be none.

27 ¶ And it came to pass, *that* there went out *some* of the people on the seventh day for to gather, and they found none.

28 And the LORD said unto Moses, How long refuse ye to ^akeep my commandments and my laws?

29 See, for that the LORD hath given you the sabbath, therefore he giveth you on the sixth day the bread of two days; abide ye every man in his place, let no man go out of his place on the seventh day.

30 So the people rested on the seventh day.

31 And the house of Israel called the name thereof Manna: and it *was* like ^acoriander seed, white; and the taste of it *was* like wafers *made* with honey.

32 ¶ And Moses said, This *is* the thing which the LORD commandeth, Fill an omer of it to be kept for your ^agenerations; (or posterity) that they may see the bread wherewith I have fed you in the wilderness,

when I brought you forth from the land of Egypt.

33 And Moses said unto Aaron, Take a ^apot, and put an omer full of manna therein, and lay it up before the LORD, to be kept for your generations. (or posterity)

34 As the LORD commanded Moses, so Aaron laid it up before the ^aTestimony, to be kept.

35 And the children of Israel did eat ^amanna forty years, until they came to a land inhabited; they did eat manna, until they came unto the borders of the land of Canaan.

36 Now an ^aomer is the tenth *part* of an ephah. (The Lord did this, and far more. As in the evening, He had "caused an east wind to blow in the heavens; and by His power He brought in the south wind; He rained flesh also upon them as dust, and feathered fowls like as the sand of the sea, so, in the morning, as the dew that had lain rose in white vapor, and was carried towards the blue sky, there lay on the face of the ground "a small round thing, as small as the hoar frost." "It was like coriander seed, white; and the taste of it was like wafers made with honey." (Exodus 16:21) The children of Israel said, Manna! What is that? It was manna, and yet it was not manna; not the manna which the wilderness produced, and yet in some respects like it; it was the manna from heaven, the bread which God gave them to eat. Thus it recalls our present condition. We are in the wilderness, yet not of the wilderness; our provision is like the wilderness food, yet not the wilderness manna; but, above all, it is sent us directly from God. Such assuredly must have been the lessons which Israel was, and which we to this day are, called to learn. The very resemblance in some points of the natural to the heaven-sent manna would suggest a truth. But the difference between them was even greater and more patent than their likeness. On this point let there be no mistake. Israel could never have confounded the heaven-sent with the natural manna. The latter is seen in but a few districts of the desert, and only at certain seasons at most during three months; it is produced by the prick of an insect from the tamarisks; it is not the least like coriander-seed; nor yet capable of being baked or seethed (16:23); and the largest produce for a whole year throughout the Peninsula amounts to about 700 lbs., and would therefore not have sufficed to feed the host of Israel even for one day, far less at all seasons and during all the years of their wanderings! And so, in measure, it is still with the provision of the believer. Even the "daily bread" by which our bodies are sustained, and for which we are taught to pray, is, as it were, manna sent us directly from heaven. Yet our provision looks to superficial observers as in so many respects like the ordinary manna, that they are apt to mistake it, and that even we ourselves in our unbelief too often forget the daily dispensation of our bread from heaven. There is yet another point in which the miraculous provision of the manna, continued to Israel during all the forty years of their wilderness-journey, resembles what God's provision to us is intended to be. The manna was so dispensed that "he that gathered much had nothing over, and he that gathered little had no lack; they gathered every man according to his eating." (Exodus 16:18) For this marks the true purpose of God's giving to us, whichever interpretation of the verse just quoted we adopt' whether we regard it as describing the final result of each man's work, that, however much or little he had gathered, it was found, when measured, just sufficient for his want; or understand it to mean that all threw into a common store what they had gathered, and that each took from it what he needed. By two other provisions did God sanctify His daily gift. First, the manna came not on the Sabbath. The labor of the previous day provided sufficient to supply the wants of God's day of holy rest. But on ordinary days the labor of gathering the bread which God sent could not be dispensed with. What was kept from one day to the other only "bred worms and stank" (16:20). Not so on the Lord's day. This also was to be to them "a statute" and an "ordinance" of faith, that is, a principle of God's giving and a rule of their receiving. Secondly, "an omer full of manna" was to be "laid up before Jehovah" in a "golden pot." Together with "Aaron's rod that budded, and the tables of the covenant," it was afterwards placed in the Holiest of all, within the ark of the covenant, overshadowed by "the cherubim of glory." (Hebrews 9:4) Thus, alike in the "rain of bread from heaven," in the ordinance of its ingathering, and in the Sabbath law of its sanctified use, did God prove Israel - even as He now proves us, whether we will "walk in His law or no." (Exodus 16:4) Alfred Edershiem, Bible History Old Testament, Exodus, Chapter 8))

CHAPTER 17

Israel murmurs for want of water—Moses smites rock in Horeb, and water gushes forth—Aaron and Hur uphold Moses' hands so that Joshua prevails against Amalek.

1 AND all the congregation of the children of Israel journeyed from the wilderness of ^aSin, after their journeys, according to the commandment of the LORD, and ^bpitched (or encamped) in Rephidim: and *there was* no water for the people to drink.

2 Wherefore the people ^adid chide (Heb strove with, or complained to) with Moses, and said, Give us water that we may drink. And Moses said unto them, Why chide ye with me? wherefore do ye ^btempt the LORD? (Heb put the Lord to the test)

3 And the people thirsted there for water; and the people ^amurmured against Moses, and said, Wherefore *is* this *that* thou hast brought us up out of Egypt, to kill us and our children and our cattle with thirst?

4 And Moses cried unto the LORD, saying, What shall I do unto this people? they be almost ready to stone me.

5 And the LORD said unto Moses, Go on before the people, and take with thee of the elders of Israel; and thy ^arod, ^bwherewith thou smotest the river (or with which you struck the Nile), take in thine hand, and go.

6 Behold, I will stand before thee there upon the rock in Horeb; and thou shalt ^asmite the ^brock, and there shall come ^cwater out of it, that the people may drink. And Moses did so in the sight of the elders of Israel.

7 And he called the name of the place ^aMassah, (ie Testing, Trying, or Proving) and ^bMeribah, (ie Strife, Complaint) because of the ^cchiding (or complaints, contention) of the children of Israel, and because they tempted the LORD, saying, Is the LORD among us, or not?

8 ¶ Then came ^aAmalek, and fought with Israel in Rephidim.

9 And Moses said unto ^aJoshua, Choose us out men, and go out, fight with Amalek: to morrow I will stand on the top of the hill with the ^brod of God in mine hand.

10 So Joshua did as Moses had said to him, and fought with Amalek: and Moses, Aaron, and Hur went up to the top of the hill.

11 And it came to pass, when Moses held up his hand, that Israel prevailed: and when he let down his hand, Amalek prevailed. (Amalek battle – While Moses' arms are up, they prevail, when they drop, they don't. This is a representation of the 1st Presidency today.)

12 But Moses' hands ^awere heavy (ie grew heavy with weariness); and they took a stone, and put *it* under him, and he sat thereon; and Aaron and Hur ^bstayed (or supported) up his hands, the one on the one side, and the other on the other side; and his hands were steady until the going down of the sun.

13 And Joshua ^adiscomfited (Heb weakened, or disabled) Amalek and his people with the edge of the sword.

14 And the LORD said unto Moses, Write this *for* a memorial in a ^abook, and rehearse *it* in the ears of Joshua: for I will utterly put out the remembrance of ^bAmalek from under heaven. (Esther 7: 10 So they hanged Haman on the ^agallows that he had prepared for Mordecai. Then was the king's wrath pacified. (Haman is believed to be descended from Amalek. He was the leader that fought against Israel when Moses held up his staff. Ex. 17: 14 says: And the LORD said unto Moses, Write this *for* a memorial in a ^abook, and rehearse *it* in the ears of Joshua: for I will utterly put out the remembrance of ^bAmalek from under heaven. His death was to remove the last family member of Amalek as the Lord had said.)

15 And Moses built an altar, and called the name of it ^aJehovah-nissi: (ie the Lord is my banner)

16 For he said, ^aBecause the LORD hath sworn (Heb A hand upon the throne of the Lord! (an oath, of strong affirmation)) *that* the LORD *will have* war with Amalek from generation to generation. (These

are Edomites, or the Arabs of today. The contest of Amalek therefore must have been intended, not so much against Israel simply as a nation, as against Israel in their character as the people of God. It was the first attack of the kingdoms of this world upon the kingdom of God, and as such it is typical of all that have followed. Strange as it may sound, in such a contest God will not fight for Israel as at the Red Sea. Israel itself must also fight, though success will be granted only so long as their fight is carried on under the banner of God. That banner was the rod which Moses had received, and with which he was to perform miracles. This rod represented the wonder-working Presence of Jehovah with His people as their Shepherd, their Ruler and their Leader. Yet in the fight which Israel waged, it was not enough simply to stretch forth the rod as over the Red Sea. The hand that holds the rod must also be lifted up to heaven - the faith that holds the symbol of God's wonder-working presence must rise up to heaven and draw down in prayer the pledged blessing, to give success to Israel's efforts, and ensure victory to their arms. Thus we understand this history. Moses chose a band to fight against Amalek, placing it under the command of Hoshea, a prince of the tribe of Ephraim, (Numbers 13:8, 16; Deuteronomy 32:44) whose name, perhaps, from that very event, was changed to Joshua (Jehovah is help). Alfred Edershiem, Bible History Old Testament, Exodus, Chapter 9)

CHAPTER 18

Jethro comes to Moses bringing Moses' wife and sons; he offers sacrifice to the Lord—Moses sits in judgment seat and hears all cases—Jethro counsels Moses to teach the law, to appoint lesser judges, and to delegate power to them.

- 1 WHEN ^aJethro, the ^(high) ^bpriest of ^cMidian, Moses' father in law, heard of all that ^dGod had done for Moses, and for Israel his people, *and* that the LORD had brought Israel out of Egypt;
- 2 Then Jethro, Moses' father in law, took ^aZipporah, Moses' wife, after he had sent her back,
- 3 And her two ^asons; of which the name of the one *was* ^bGershom; for he said, ^cI have been an alien in a strange land: (Heb I have been a sojourner in a foreign land)
- 4 And the name of the other *was* ^aEliezer; (ie God of help) for the God of my father, *said he, was* mine help, and delivered me from the sword of Pharaoh:
- 5 And Jethro, Moses' father in law, came with his sons and his wife unto Moses into the wilderness, where he encamped at the ^amount of God:
- 6 And he ^asaid (ie sent word) unto Moses, I thy father in law Jethro am come unto thee, and thy wife, and her two sons with her.
- 7 ¶ And Moses went out to meet his father in law, and did obeisance, and kissed him; and they asked each other of *their* welfare; and they came into the tent.
- 8 And Moses told his father in law all that the LORD had done unto Pharaoh and to the Egyptians for Israel's sake, *and* all the travail that had come upon them by the way, and *how* the LORD delivered them.
- 9 And Jethro rejoiced for all the goodness which the LORD had done to Israel, whom he had delivered out of the hand of the Egyptians.
- 10 And Jethro said, Blessed *be* the LORD, who hath delivered you out of the hand of the Egyptians, and out of the hand of Pharaoh, who hath delivered the people from under the hand of the Egyptians.
- 11 Now I know that the LORD *is* greater than all gods: for in the thing wherein they dealt ^aproudly *he was* above them.
- 12 And Jethro, Moses' father in law, took a burnt offering and sacrifices for God: and Aaron came, and all the elders of Israel, to eat ^abread with Moses' father in law before God.
- 13 ¶ And it came to pass on the morrow, that Moses sat to ^ajudge the people: and the people stood by Moses from the morning unto the evening.
- 14 And when Moses' father in law saw all that he did to the people, he said, What *is* this thing that thou

doest to the people? why sittest thou thyself alone, and all the people stand by thee from morning unto even?

15 And Moses said unto his father in law, Because the people come unto me to ^aenquire of God:

16 When they have a ^amatter, they come unto me; and I judge between one and another, and I do make *them* know the statutes of God, and his laws.

17 And Moses' father in law said unto him, The thing that thou doest *is* not good.

18 Thou wilt surely wear away, both thou, and this people that *is* with thee: for this thing *is* ^atoo heavy for thee; thou art not able to perform it thyself alone.

19 Harken now unto my voice, I will give thee counsel, and God shall be with thee: ^aBe thou for the people to ^bGod-ward, (or You represent the people before God) that thou mayest bring the causes unto God:

20 And thou shalt ^ateach them ^bordinances (or laws and doctrine) and ^claws, and shalt shew them the ^dway wherein they must ^ewalk, and the work that they must do.

21 Moreover thou shalt provide out of all the people ^aable men, such as ^bfear God, ^cmen of truth (or faithful or trustworthy men), hating ^dcovetousness; and place *such* over them, *to be* ^erulers of thousands, and rulers of ^fhundreds, rulers of fifties, and rulers of tens:

22 And let them ^ajudge the people at all seasons: and it shall be, *that* every great matter they shall bring unto thee, but every small matter they shall judge: so shall it be easier for thyself, and they shall bear *the* ^bburden with thee.

23 If thou shalt do this thing, and God command thee *so*, then thou shalt be able to endure, and all this people shall also go to their place in peace.

24 So Moses hearkened to the voice of his father in law, and did all that he had said.

25 And Moses chose able men out of all Israel, and made them ^aheads over the people, rulers of thousands, rulers of hundreds, rulers of fifties, and rulers of tens. (How was Israel organized? 1st Presidency, 12, and Seventy. Which Tribe leads the House of Israel today? Ephraim with 1st Presidency, 12 and Seventy.)

26 And they judged the people at all seasons: the hard causes they brought unto Moses, but every small matter they judged themselves.

27 ¶ And Moses let his father in law depart; and he went his way into his own land.

CHAPTER 19

*The Lord covenants to make Israel a peculiar treasure, a kingdom of priests, and an holy nation—
People sanctify themselves—The Lord appears on Sinai amid fire and smoke and earthquakes.*

1 IN the third month, when the children of Israel were gone forth out of the land of Egypt, the same day came they *into* the ^awilderness of Sinai.

2 For they were departed from Rephidim, and were come *to* the desert of Sinai, and had ^apitched (or encamped) in the wilderness; and there Israel camped before the mount.

3 And Moses went up unto God, and the LORD ^acalled unto him out of the ^bmountain, saying, Thus shalt thou say to the house of Jacob, and tell the children of Israel;

4 Ye have seen what I did unto the Egyptians, and *how* I bare you on ^aeagles' wings, and brought you unto myself.

5 Now therefore, if ye will ^aobey my voice indeed, and keep my ^bcovenant, then ye shall be a ^cpeculiar ^dtreasure unto me above all people: for all the earth *is* mine:

6 And ye shall be unto me a ^akingdom of ^bpriests, and a ^choly ^dnation. These *are* the words which thou shalt speak unto the children of Israel.

7 ¶ And Moses came and called for the elders of the people, and laid before their faces all these words which the LORD ^acommanded him.

8 And all the people answered together, and said, All that the LORD hath spoken we will ^ado. And Moses returned the words of the people unto the LORD.

9 And the LORD said unto Moses, Lo, I come unto thee in a thick ^acloud, that the people may ^bhear when I speak with thee, and believe thee for ever. And Moses told the words of the people unto the LORD.

10 ¶ And the LORD said unto Moses, Go unto the people, and ^asanctify them to day and to morrow, and let them ^bwash their clothes, (Prophet – Duties include trying to prepare us to be worthy of God's presence. Our changing clothes, etc. in the temple is to make us ready to see God.)

11 And be ready against the third day: for the third day the LORD will come down in the ^asight of all the people upon mount Sinai.

12 And thou shalt set ^abounds unto the people round about, saying, Take heed to yourselves, *that ye go not* up into the ^bmount, or touch the border of it: whosoever toucheth the mount shall be surely put to death:

13 There shall not ~~an~~ hand touch it, but he shall surely be stoned, or shot through; whether *it be* beast or man, it shall not live: when the trumpet soundeth long, they shall come up to the mount.

14 ¶ And Moses went down from the mount unto the people, and sanctified the people; and they washed their clothes.

15 And he said unto the people, Be ready against the third day: ^acome not at *your wives* (Heb do not go near any woman; ie with lust).

16 ¶ And it came to pass on the third day in the morning, that there were thunders and lightnings, and a thick cloud upon the mount, and the voice of the trumpet exceeding loud; so that all the people that *was* in the camp trembled.

17 And Moses brought forth the people out of the camp to ^ameet with God; and they stood at the ^bnether part of (or foot of) the mount.

18 And mount ^aSinai was ^baltogether (ie covered with smoke everywhere) on a ^csmoke, because the LORD ^ddescended upon it in ^efire: and the smoke thereof ascended as the smoke of a furnace, and the whole ^fmount quaked greatly.

19 And when the voice of the ^atrumpet sounded long, and waxed louder and louder, Moses spake, and God answered him by a ^bvoice.

20 And the LORD came down upon mount Sinai, on the top of the mount: and the LORD called Moses *up* to the ^atop of the mount; and Moses went up.

21 And the LORD said unto Moses, Go down, charge the people, lest they break through unto the LORD to ^agaze, and many of them ^bperish.

22 And let the priests also, which come near to the LORD, sanctify themselves, lest the LORD break forth upon them.

23 And Moses said unto the LORD, The people cannot come up to mount Sinai: for thou chargedst us, saying, Set bounds about the mount, and sanctify it.

24 And the LORD said unto him, Away, get thee down, and thou shalt come up, thou, and Aaron with thee: but let not the priests and the people break through to come up unto the LORD, lest he break forth upon them.

25 So Moses went down unto the people, and spake unto them.

CHAPTER 20

The Lord reveals the Ten Commandments—Israel is to bear witness that the Lord has spoken from heaven—They are forbidden to make gods of silver and gold—They are to make altars of unhewn stones, and to sacrifice to the Lord thereon. (When were the 10 Commandments first given? To Adam.

Variations of these laws are given in the rules laid down in Leviticus and Deuteronomy as they are applied to specific matters, but generally they form the foundation for all proper human conduct. The first four commandments show him his proper relationship to God. The fifth commandment establishes

the importance of the family and proper family relationships. The last five commandments regulate man's relationships with his fellowmen. A man who has committed himself to the perfecting of his relationship with God, family, and fellowman is well on his way to perfection in all things. Institute Manual, p. 127.)

1 AND God ^aspake all these ^bwords, saying,

2 ^aI *am* the ^bLORD thy ^cGod, which have brought thee out of the land of ^dEgypt, out of the house of ^ebondage.

3 Thou shalt have ^ano other ^bgods before me. (If God is not first, then all other things are affected. Nothing in life, not even such treasured things as families or even life itself, can take priority, or come before, God. His power is only power that can save us.)

4 Thou shalt ^anot make unto thee any ^bgraven ^cimage, or any likeness of *any thing* that *is* in heaven above, or that *is* in the earth beneath, or that *is* in the water under the earth:

5 Thou shalt not ^abow down thyself to them, nor serve them: for I the LORD thy God *am* a ^bjealous (Heb *qannah*, possessing sensitive and deep feelings) God, ^cvisiting the ^diniquity of the ^efathers upon the ^fchildren (ie insofar as the children learn and do the sinful things the parents do; but see v. 6 concerning those who repent and serve the Lord) unto the third and fourth *generation* of them that ^ghate me; (Modern idols or false gods can take such forms as clothes, homes, businesses, machines, automobiles, pleasure boats, and numerous other material deflectors from the path to godhood.)

6 And shewing ^amercy unto thousands of them that love me, and keep my ^bcommandments.

7 Thou shalt not take the ^aname of the LORD thy God in ^bvain; for the LORD will not hold him ^cguiltless that ^dtaketh his name in vain. (ie utters an oath or makes a promise using the Lord's name without valid purpose) (When a person is baptized and covenants to take the name of Christ upon himself, if he forgets that solemn oath made at baptism, he has taken the name of the Lord in vain.)

8 Remember the ^asabbath (Heb stopping, cessation, rest (from labor)) day, to keep it ^bholy. (Once each week man is commanded to cease his own labors and allow God to perform his work of sanctification on him. Resting on the Sabbath, then, implies far more than taking a nap or stopping normal activities. Mankind must enter into the Lord's work on that day.)

9 ^aSix days shalt thou ^blabour, and do all thy work:

10 But the seventh day *is* the sabbath of the LORD thy God: *in it* thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy ^astranger (or sojourner) that *is* within thy gates:

11 For *in* ^asix days the LORD made heaven and earth, the sea, and all that in them *is*, and rested the seventh day: wherefore the LORD ^bblessed the sabbath day, and ^challowed it (or sanctified, or consecrated).

12 ¶ ^aHonour (or respect, or value) thy ^bfather and thy ^cmother: that thy ^ddays may be ^elong upon the ^fland which the LORD thy God giveth thee. (Anytime a child lives wickedly he brings shame to his parents, whether or not the parents are righteous. So, honoring parents may not always imply obeying them. In those relatively few cases where parents may ask for or encourage unrighteous behavior in their children, the individual brings dishonor to his parents if he obeys them.)

13 Thou shalt not ^akill. (Heb murder)

14 Thou shalt not commit ^aadultery.

15 Thou shalt not ^asteal.

16 Thou shalt not bear ^afalse witness against thy ^bneighbour.

17 Thou shalt not ^acovet (Heb desire, take pleasure in) thy neighbour's house, thou shalt not covet thy neighbour's ^bwife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor any thing that *is* thy neighbour's.

18 ¶ And all the people ^asaw the thunderings, and the lightnings, and the noise of the trumpet, and the mountain smoking: and when the people ^bsaw *it*, they ^cremoved, and stood afar off.

19 And they said unto Moses, Speak thou with us, and we will hear: but let not God ^aspeak with us, lest we die.

20 And Moses said unto the people, ^aFear not: for ^bGod is ^ccome to ^dprove you, and ^ethat (or because respect for him will always be present with you, you will not sin) his fear may be before your faces, that ye sin not.

21 And the people stood afar off, and Moses drew near unto the thick darkness where God *was*.

22 ¶ And the LORD said unto Moses, Thus thou shalt say unto the children of Israel, Ye have seen that I have ^atalked with you from heaven.

23 Ye shall not make ~~awith me~~ (unto you) ^bgods of silver, neither shall ye make unto you gods of gold.

24 ¶ An altar of earth thou shalt make unto me, and shalt ^asacrifice thereon thy burnt offerings, and thy peace offerings, thy sheep, and thine oxen: in all places where I record my name I will come unto thee, and I will bless thee.

25 And if thou wilt make me an altar of stone, thou shalt not build it of hewn ^astone: for if thou lift up thy ^btool upon it, thou hast polluted it.

26 Neither shalt thou go up by ^asteps (ie a ramp was rather to be provided) unto mine altar, that thy nakedness be not ^bdiscovered (or revealed) thereon.

CHAPTER 32

Aaron makes a golden calf, which Israel worships—Moses serves as a mediator between God and rebellious Israel—Moses breaks the tablets of stone—Levites slay about 3000 rebels—Moses pleads and intercedes for the people.

1 AND when the people saw that Moses ^adelayed to come down out of the mount (While Moses was on the mountain receiving commands about the building of the sanctuary, part of which included asking the people to make a contribution of precious materials for the building of the portable shrine, Aaron was asking for a contribution of precious materials to build the calf. David P. Wright, *Studies in Scripture*. 3:134-35), the people gathered themselves together unto Aaron, and said unto him, Up, make us ^bgods, which shall ^cgo before us; for *as for* this Moses, the man that brought us up out of the land of Egypt, we ~~dwot~~ (know) not what is become of him.

2 And Aaron said unto them, Break off the ^agolden earrings, which *are* in the ears of your wives, of your sons (boys wore earrings), and of your daughters, and bring *them* unto me.

3 And all the people brake off the golden earrings which *were* in their ears, and brought *them* unto Aaron.

4 And he received *them* at their hand, and fashioned it with a graving tool, after he had made it a ^amolten calf: and they said, ^bThese *be* thy ^cgods, O Israel, which brought thee up out of the land of Egypt.

5 And when Aaron saw *it*, he built an altar before it; and Aaron made proclamation, and said, To morrow *is* a feast to the LORD.

6 And they rose up early on the morrow, and offered burnt offerings, and brought ^apeace offerings (It is evident that Aaron intended that the true God should be the object of their worship, though he permitted and even encouraged them to offer this worship through an idolatrous medium, the molten calf.); and the ^bpeople sat down to eat and to drink, and rose up to play.

7 ¶ And the LORD said unto Moses, Go, get thee down; for thy people, which thou broughtest out of the land of Egypt, have ^acorrupted *themselves*:

8 They have ^aturned aside ^bquickly out of the way which I commanded them: they have made them a ^cmolten calf, and have worshipped it, and have sacrificed thereunto, and said, These *be* thy gods, O Israel, which have brought thee up out of the land of Egypt.

9 And the LORD said unto Moses, I have seen this people, and, behold, it *is* a ^astiffnecked people:

10 Now therefore let me alone, that my ^awrath may wax hot against them, and that I may ^bconsume[•]

them: and I will make of thee a great ^cnation.

11 And Moses ^abesought the LORD his God, and said, LORD, why doth thy wrath wax hot against thy people, which thou hast brought forth out of the land of Egypt with great power, and with a mighty hand?

12 Wherefore should the ^aEgyptians speak, and say, For mischief did he bring them out, to slay them in the mountains, and to consume them from the face of the earth? Turn from thy fierce wrath. (Thy people will) ~~band~~ ^crepent of this evil(; therefore come thou not out) against (them) ~~thy~~ people.

13 Remember ^aAbraham, Isaac, and Israel, thy servants, to whom thou ^bswarest by thine own self, and saidst unto them, I will ^cmultiply your ^dseed as the stars of heaven, and all this ^eland that I have spoken of will I give unto your seed, and they shall inherit *it* for ever.

14 ^aAnd the LORD (said unto Moses, If they repent) ~~brepented~~ of the evil which (they have done, I will spare them, and turn away my fierce wrath; but, behold thou shalt execute judgment upon all that will not repent of this evil this day. Therefore, see thou do this thing that I have commanded thee, or I will execute all that which I had) ~~he~~ thought to do unto ~~his~~-(my) people

15 ¶ And Moses turned, and went down from the mount, and the two ^atables of the testimony *were* in his hand: the tables *were* written on both their sides; on the one side and on the other *were* they written.

16 And the ^atables *were* the work of God, and the ^bwriting *was* the writing of God, graven upon the tables.

17 And when ^aJoshua heard the noise of the people as they ^bshouted, he said unto Moses, *There is a noise of war in the camp.*

18 And he said, *It is not the voice of them that ^ashout (Heb call for courage) for mastery, neither is it the voice of them that cry for being overcome: but the noise of them that sing do I hear.*

19 ¶ And it came to pass, as soon as he came nigh unto the camp, that he ^asaw the calf, and the dancing; and Moses' ^banger waxed hot, and he cast the tables out of his hands, and ^cbrake them beneath the mount.

20 And he took the ^acalf which they had made, and burnt *it* in the fire, and ground *it* to powder, and ^bstrawed *it* (or strewed) upon the ^cwater, and made the children of Israel drink *of it*.

21 And Moses said unto Aaron, What did this people unto thee, that thou hast brought so great a sin upon them?

22 And Aaron said, Let not the ^aanger of my lord wax hot: thou knowest the people, that they *are* ^bset on ^cmischief.

23 For they said unto me, ^aMake us ^bgods, which shall go before us(;): for *as for* this Moses, the man that brought us up out of the land of Egypt, we ~~wæt~~ (know) not what is become of him.

24 And I said unto them, Whosoever hath any gold, let them break *it* off. So they gave *it* me: then I cast *it* into the fire, and there came out this calf.

25 ¶ And when Moses saw that the people *were* ^anaked; (or riotous, let loose) (for Aaron had made them ^bnaked) (The Hebrew word used here may mean either 'bare, uncovered' or 'unruly, broken loose.' The expression can also mean 'exposed in guilt before God's wrath.) unto *their* shame among their enemies:)

26 Then Moses stood in the gate of the camp, and said, Who *is* on the LORD's side? *let him come* unto me. And all the sons of Levi gathered themselves together unto him.

27 And he said unto them, Thus saith the LORD God of Israel, Put every man his sword by his side, *and* go in and out from gate to gate throughout the camp, and ^aslay every man his brother, and every man his companion, and every man his neighbour.

28 And the children of Levi did according to the word of Moses: and there fell of the people that day about three thousand men. (There is one point here which requires more particular inquiry than it has yet received. As commonly understood, the slaughter of these 3,000 stands out as an unexplained fact. Why just these 3,000? Did they fall simply because they happened to stand by nearest, on the principle, as has been suggested, of decimating an offending host; and why did no one come to their aid? Such

indiscriminate punishment seems scarcely in accordance with the Divine dealings. But the text, as it appears to us, furnishes hints for the right explanation. When Moses stood in the camp of Israel and made proclamation for those who were on Jehovah's side, we read that "he saw that the people were naked" (ver. 25), or unreined, licentious (comp. ver. 6; 1 Corinthians 10:7, 8). In short, there stood before him a number of men, fresh from their orgies, in a state of licentious attire, whom even his appearance and words had not yet sobered into quietness, shame, and repentance. These, as we understand it, still thronged the open roadway of the camp, which so lately had resounded with their voices; these were met by the avenging Levites, as, sword in hand, they passed from gate to gate, like the destroying angel through Egypt on the Paschal night; and these were the 3,000 which fell on that day, while the vast multitude had retired to the quietness of their tents in tardy repentance and fear, in view of him whose presence among them betokened the nearness of that holy and jealous God, Whose terrible judgments they had so much cause to dread. Alfred Edershiem, Bible History Old Testament, Exodus, Chapter 12.)

29 For Moses had said, ^aConsecrate yourselves to day to the LORD, even every man upon his ^bson, and upon his brother; that he may bestow upon you a ^cblessing this day.

30 ¶ And it came to pass on the morrow, that Moses said unto the people, Ye have ^asinned a great sin: and now I will go up unto the LORD; ^bperadventure (or perhaps) I shall make an ^catonement for your sin. (Moses is the mediator between God and the people. Some have wondered why Aaron, who played a key role in the golden calf episode, came out with no condemnation. Though he did not record it in Exodus, Moses later indicated that Aaron also was nearly destroyed and was saved only through Moses' intercession in his behalf. Deuteronomy 9:20)

31 And Moses returned unto the LORD, and said, Oh, this people have sinned a great sin, and have made them ^agods of gold.

32 Yet now, if thou wilt ^aforgive their sin—; and if not, ^bblot me, I pray thee, out of thy ^cbook which thou hast ^dwritten.

33 And the LORD said unto Moses, ^aWhosoever hath ^bsinned against me, him will I ^cblot out of my ^dbook.

34 Therefore now go, ^alead the people unto *the place* of which I have spoken unto thee: behold, mine ^bAngel shall go before thee: nevertheless in the day when I visit I will visit their sin upon them.

35 And the LORD plagued the people, because they ~~made~~ (worshipped) the calf, which Aaron made.

CHAPTER 33

The Lord promises to be with Israel and drive out the people of the land—Tabernacle of the congregation moved away from the camp—The Lord speaks to Moses face to face in the tabernacle—Later, Moses sees the glory of God, but not his face.

1 AND the LORD said unto Moses, ^aDepart, *and* go up hence, thou and the people which thou hast brought up out of the land of Egypt, unto (a land flowing with milk and honey,) the land which I swore unto Abraham, to Isaac, and to Jacob, saying, Unto thy ^bseed will I give it(;):

2 And I will send an ^aangel before thee; and I will drive out the ^bCanaanite, the Amorite, and the Hittite, and the Perizzite, the Hivite, and the Jebusite:

3 Unto a land ^aflowing with milk and honey: for I will not go up in the midst of thee; for thou *art* a stiffnecked people: lest I consume thee in the way.

4 ¶ And when the people heard these evil tidings, they ^amourned: and no man did put on him his ^bornaments.

5 For the LORD had said unto Moses, Say unto the children of Israel, Ye *are* a ^astiffnecked people: ^bI (or if I came up.. I would consume) will come up into the midst of thee in a moment, and consume thee: therefore now put off thy ornaments from thee, that I may know what to do unto thee.

6 And the children of Israel stripped themselves of their ornaments by the mount Horeb.

7 And Moses took the tabernacle, and pitched it without the camp, afar off from the camp, and called it the ^aTabernacle of the congregation. And it came to pass, *that* every one which sought the LORD went out unto the ^btabernacle (Heb tent of meeting) of the congregation, which *was* without the camp. (It was outside the camp to show that God had rejected the people because they broke their covenant. Later the Tabernacle would be brought back inside the camp showing that God was again with them.)

8 And it came to pass, when Moses went out unto the tabernacle, *that* all the people rose up, and stood every man *at* his ^atent door, and looked after Moses, until he was gone into the tabernacle.

9 And it came to pass, as Moses entered into the tabernacle, the ^acloudy pillar descended, and stood *at* the door of the tabernacle, and *the LORD* talked with Moses.

10 And all the people saw the cloudy pillar stand *at* the tabernacle door: and all the people rose up and worshipped, every man *in* his tent door.

11 And the LORD ^aspake unto Moses ^bface to face, as a man ^cspeaketh unto his ^dfriend. And he turned again into the camp: but his servant ^eJoshua, the son of ^fNun, a young man, departed not out of the tabernacle.

12 ¶ And Moses said unto the LORD, See, thou sayest unto me, ^aBring up this people: and thou hast not let me know whom thou wilt send with me. Yet thou hast said, I ^bknow thee by ^cname, and thou hast also found grace in my sight.

13 Now therefore, I pray thee, if I have found ^agrace in thy sight, ^bshew me now thy ^cway, that I may know thee, that I may find grace in thy sight: and consider that this nation *is* ^dthy ^epeople.

14 And he said, My ^apresence shall go *with thee*, and I will give thee ^brest.

15 And he said unto him, If thy presence go not *with me*, carry us not up hence.

16 For wherein shall it be known here that I and thy people have found grace in thy sight? *is it* not in that thou ^agoest with us? so shall we be ^bseparated, (or special distinctive people) I and thy people, from all the people that *are* upon the face of the earth.

17 And the LORD said unto Moses, ^aI will ^bdo this thing also that thou hast spoken: for thou hast found grace in my sight, and I know thee by name.

18 And he said, I beseech thee, ^ashew me thy ^bglory.

19 And he said, I will make all my ^agoodness pass before thee, and I will ^bproclaim the name of the LORD before thee; and will be gracious to whom I will be gracious, and will shew ^cmercy on whom I will shew mercy.

20 ^aAnd he said (unto Moses), Thou canst not see my face: (at this time, lest mine anger be kindled against thee also, and I destroy thee, and thy people;) for ^bthere shall no man (among them) ^csee me (at this time), and live(, for they are exceeding sinful. And no sinful man hath at any time, neither shall there be any sinful man at any time, that shall see my face and live.). JST John 1:19: And no man hath seen God at any time, except he hath borne record of the Son; for except it is through him no man can be saved.) (The JST makes it also sound like those that are wicked will see the face of God in the final judgment, but will then die a spiritual death and be sent from the presence of God for ever.)

21 And the LORD said, Behold, ~~there is a place by me, and thou shalt stand upon a rock(, and I will prepare a place by me for thee.):~~

22 And it shall come to pass, while my glory passeth by, that I will put thee in a cli(e)ft of ~~the~~ (a) rock, and ~~will~~ cover thee with my hand ^awhile I pass by: (Heb until I have gone past)

23 And I will take away mine hand, and thou shalt ^asee my ^bback parts(;) ~~:~~ but my face shall not be ^cseen(, as at other times; for I am angry with my people Israel).

CHAPTER 34

Moses hews new tables of stone—He goes up into mount Sinai for forty days—The Lord proclaims his name and attributes and reveals his law—He makes another covenant with Israel—The skin of Moses' face shines and he wears a veil.

1 ^aAND the LORD said unto Moses, ^bHew thee two ^ctables of stone(,) like unto the first(,); and I will ^dwrite upon *these* tables the words that were in the first (them also, the words of the law, according as they were written at the first on the) tables, which thou ^ebrakest (but it shall not be according to the first, for I will take away the priesthood out of their midst; therefore my holy order, and the ordinances thereof, shall not go before them; for my presence shall not go up in their midst, lest I destroy them..

(What is the difference between the first tablets and the second tablets? First tablets included the ordinances of the Melchizedek Priesthood. The lesser law was more detailed than what the Lord gave: Do unto others as you would have them do unto you. (JST 34:1-2) The JST of Deuteronomy 10:2 makes it clear that the two sets of plates contained the same thing, with one exception: And I will write on the tables the words that were on the first tables, which thou brakest, save the words of the everlasting covenant of the holy priesthood, and thou shalt put them in the ark.)

2 (But I will give unto them the law as at the first, but it shall be after the law of a carnal commandment; for I have sworn in my wrath, that they shall not enter into my presence, into my rest, in the days of their pilgrimage. Therefore do as I have commanded thee.) And be ready in the morning, and come up in the morning unto mount Sinai, and present thyself there to me in the ^atop of the mount.

3 And no man shall ^acome up with thee, neither let any man be seen throughout all the mount; neither let the flocks nor herds feed before that mount.

4 ¶ And ~~he~~ (Moses) hewed two ^atables of stone like unto the first; and ~~Moses~~ (he) rose up early in the morning, and went up unto mount Sinai, as the LORD had commanded him, and took in his hand the two tables of stone.

5 And the LORD descended in the cloud, and stood with him there, and ^aproclaimed the name of the LORD.

6 And the LORD passed by before him, and proclaimed, The LORD, The LORD God, ^amerciful and ^bgracious, ^clongsuffering, and abundant in ^dgoodness and truth,

7 Keeping mercy for thousands, ^aforgiving iniquity and transgression and ^bsin, ^cand that will (or but who) by no means ^dclear *the* ^eguilty (rebellious); visiting the ^finiquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth *generation*.

8 And Moses made haste, and ^abowed his head toward the earth, and worshipped.

9 And he said, If now I have found ^agrace in thy sight, O Lord, let my Lord, I pray thee, go among us; for it *is* a ^bstiffnecked people; and ^cpardon our iniquity and our sin, and take us for ^dthine ^einheritance.

10 ¶ And he said, Behold, I make a covenant: before all thy people I will do ^amarvels, such as have not been done in all the earth, nor in any nation: and all the people among which thou *art* shall see the work of the LORD: for it *is* a ^bterrible thing that I will do with thee.

11 ^aObserve thou that which I command thee this day: behold, I ^bdrive out before thee the Amorite, and the Canaanite, and the Hittite, and the Perizzite, and the Hivite, and the Jebusite.

12 Take heed to thyself, lest thou make a ^acovenant with the ^binhabitants of the land whither thou goest, lest it ^cbe for a (or become a) snare in the midst of thee:

13 But ye shall ^adestroy their ^baltars, break their images, and cut down their ^cgroves: (Heb *asherim*, or cultic deities)

14 For thou shalt worship ^ano other ^bgod:(;) for the LORD, whose name *is* ~~Jealous~~ (Jehovah), *is* a ^djealous God:

15 Lest thou make a ^acovenant with the inhabitants of the land, and they go a ^bwhoring after their ^cgods, and do sacrifice unto their gods, and ^done (or they) ^ecall thee, and thou ^feat of his sacrifice;

16 And thou ^atake of their ^bdaughters unto thy sons, and their daughters go a whoring after their gods, and make thy sons go a whoring after their gods.

17 Thou shalt make thee no molten ^agods.

18 ¶ The ^afeast of ^bunleavened bread shalt thou keep. Seven days thou shalt eat unleavened bread, as I commanded thee, in the ^ctime of the month (or appointed feast) ^dAbib: for in the ^emonth Abib thou camest out from Egypt.

19 All that ^aopeneth the ^bmatrix *is* mine; and every firstling among thy cattle, *whether* ox or sheep, *that is male*.

20 But the firstling of an ass thou shalt redeem with a lamb: and if thou redeem *him* not, then shalt thou break his neck. All the ^afirstborn of thy sons thou shalt redeem. And none shall appear before me empty.

21 ¶ Six days thou shalt work, but on the seventh day thou shalt ^arest: in ^bearing (Heb plowing) time and in harvest thou shalt rest.

22 ¶ And thou shalt observe the ^afeast of weeks, of the firstfruits of wheat harvest, and the feast of ingathering at the year's end.

23 ¶ ^aThrice in the year shall all your men children appear before the Lord GOD, the God of Israel.

24 For I will ^acast out the nations before thee, and enlarge thy borders: neither shall any man ^bdesire thy land, when thou shalt go up to appear before the LORD thy God thrice in the year.

25 Thou shalt not offer the ^ablood of my sacrifice with ^bleaven; neither shall the sacrifice of the feast of the passover be ^cleft unto the morning.

26 The first of the ^afirstfruits of thy land thou shalt bring unto the house of the LORD thy God. Thou shalt not ^bseethe (or cook a young goat in its mother's milk – a ritual food of the fertility cults) a kid in his mother's milk.

27 And the LORD said unto Moses, ^aWrite thou these words: for ^bafter* the tenor of these words I have made a covenant with thee and with Israel.

28 And he was there with the LORD ^aforty days and forty nights; he did neither ^beat bread, nor drink water. And he ^cwrote upon the tables the words of the ^dcovenant, the ^eten ^fcommandments.

29 ¶ And it came to pass, when Moses came down from mount Sinai with the ^atwo ^btables of testimony in Moses' hand, when he came down from the mount, that Moses ^cwist (or knew) not that the skin of his face ^dshone while he talked with him.

30 And when Aaron and all the children of Israel saw Moses, behold, the skin of his face shone; and they were afraid to come nigh him.

31 And Moses called unto them; and Aaron and all the ^arulers (or leaders) of the congregation returned unto him: and Moses talked with them.

32 And afterward all the children of Israel came nigh: and he gave them in commandment all that the LORD had spoken with him in mount Sinai.

33 And *till* Moses had done speaking with them, he put a ^avail on his face.

34 But when Moses went in before the LORD to speak with him, he took the vail off, until he came out. And he came out, and spake unto the children of Israel *that* which he was commanded.

35 And the children of Israel saw the face of Moses, that the skin of Moses' face shone^(:); and Moses put the va^(e)il upon his face again, until he went in to speak with ~~him~~ (the Lord).

Now things are ready for the building of the Tabernacle.

Additional Reading:

THE BOOK OF
PSALMS
PSALM 78

Israel to teach the Lord's law to their children—Disobedient Israel provokes the Lord in the wilderness—Egyptian plagues recounted—The Lord chooses and blesses Judah and David.

Maschil of Asaph.

1 GIVE ^aear, O my people, *to* my law: incline your ears to the words of my mouth.
2 I will open my mouth in a ^aparable: I will utter dark sayings of old:
3 Which we have heard and known, and our ^afathers have told us.
4 We will not ^ahide *them* from their children, ^bshewing to the generation to come the praises of the LORD, and his strength, and his wonderful works that he hath done.
5 For he established a testimony in Jacob, and appointed a law in Israel, which he commanded our fathers, that they should make them known to their ^achildren:
6 That the generation to come might know *them*, *even* the children *which* should be born; *who* should arise and declare *them* to their children:
7 That they might set their hope in God, and not forget the works of God, but keep his commandments:
8 And might not be as their ^afathers, a ^bstubborn and ^crebellious generation; a generation *that* set not their heart aright, and whose spirit was not stedfast with God.
9 The children of Ephraim, *being* armed, *and* carrying bows, turned back in the day of battle.
10 They kept not the ^acovenant of God, and refused to walk in his law;
11 And forgat his works, and his wonders that he had shewed them.
12 ^aMarvellous things did he in the sight of their fathers, in the land of Egypt, *in* the field of ^bZoan.
13 He ^adivided the sea, and caused them to pass through; and he made the waters to stand as an heap.
14 In the daytime also he led them with a ^acloud, and all the night with a light of fire.
15 He ^aclave the rocks in the wilderness, and gave *them* drink as *out of* the great depths.
16 He brought streams also out of the rock, and caused waters to run down like rivers.
17 And they sinned yet more against him by provoking the most High in the wilderness.
18 And they tempted God in their heart by asking ^ameat for their ^blust.
19 Yea, they spake against God; they said, Can God furnish a ^atable in the wilderness?
20 Behold, he smote the rock, that the waters gushed out, and the streams overflowed; can he give bread also? can he provide flesh for his people?
21 Therefore the LORD heard *this*, and was wroth: so a ^afire was kindled against Jacob, and anger also came up against Israel;
22 Because they ^abelieved not in God, and ^btrusted not in his salvation:
23 Though he had commanded the clouds from above, and opened the doors of heaven,
24 And had rained down manna upon them to eat, and had given them of the ^acorn of heaven.
25 Man did eat ^aangels' food: he sent them meat to the full.
26 He caused an ^aeast wind to blow in the heaven: and by his power he brought in the south wind.
27 He rained flesh also upon them as dust, and feathered ^afowls like as the sand of the sea:
28 And he let *it* fall in the midst of their camp, round about their habitations.
29 So they did eat, and were well filled: for he gave them their own desire;
30 They were not estranged from their ^alust. But while their meat *was* yet in their mouths,
31 The wrath of God came upon them, and slew the fattest of them, and smote down the chosen *men* of Israel.
32 For all this they sinned still, and believed not for his wondrous works.
33 Therefore their days did he consume in ^avanity, and their years in trouble.
34 When he ^aslew them, then they sought him: and they ^breturned (or repented) and ^cenquired (or earnestly sought) early after God.
35 And they remembered that God *was* their ^arock, and the high God their redeemer.
36 Nevertheless they did ^aflatter him with their mouth, and they ^blied unto him with their tongues.

37 For their ^aheart was not right with him, neither were they ^bstedfast in his covenant.
38 But he, *being* full of compassion, forgave *their* iniquity, and destroyed *them* not: yea, many a time turned he his anger away, and did not stir up all his wrath.
39 For he remembered that they *were* but ^aflesh; a wind that passeth away, and cometh not again.
40 How oft did they ^aprovoke him in the wilderness, *and* grieve him in the desert!
41 Yea, they turned back and tempted God, and limited the Holy One of Israel.
42 They remembered not his hand, *nor* the day when he delivered them from the enemy.
43 How he had wrought his signs in Egypt, and his wonders in the field of Zoan:
44 And had turned their rivers into blood; and their ^afloods', (Heb streams) that they could not drink.
45 He sent divers sorts of flies among them, which devoured them; and frogs, which destroyed them.
46 He gave also their increase unto the caterpillar, and their labour unto the ^alocust.
47 He destroyed their vines with ^ahail, and their sycomore trees with frost.
48 He gave up their cattle also to the hail, and their flocks to hot thunderbolts.
49 He cast upon them the fierceness of his anger, wrath, and indignation, and trouble, by sending ^aevil angels *among* them.
50 He made a way to his anger; he spared not their soul from death, but gave their life over to the pestilence;
51 And smote all the ^afirstborn in Egypt; the chief of *their* strength in the ^btabernacles (Heb tents, dwellings) of ^cHam:
52 But made his own people to go forth like sheep, and guided them in the wilderness like a flock.
53 And he led them on safely, so that they feared not: but the ^asea overwhelmed their enemies.
54 And he brought them ^ato the border of his sanctuary (or into his holy land), *even* to this mountain, *which* his right hand had purchased.
55 He cast out the heathen also before them, and divided them an inheritance by line, and made the tribes of Israel to dwell in their tents.
56 Yet they tempted and provoked the most high God, and kept not his testimonies:
57 But turned back, and dealt unfaithfully like their fathers: they were turned aside like a ^adeceitful bow.
58 For they ^aprovoked him to anger with their high places, and moved him to jealousy with their graven images.
59 When God heard *this*, he was wroth, and greatly abhorred Israel:
60 So that he forsook the tabernacle of ^aShiloh, the tent *which* he placed among men;
61 And delivered his strength into captivity, and his glory into the enemy's hand.
62 He gave his people over also unto the sword; and was wroth with his inheritance.
63 The fire consumed their young men; and their maidens were not given to marriage.
64 Their priests fell by the sword; and their widows made no lamentation.
65 Then the Lord ^aawaked as one out of sleep, *and* like a mighty man that shouteth by reason of wine.
66 And he smote his enemies in the hinder parts: he put them to a perpetual reproach.
67 Moreover he refused the tabernacle of Joseph, and chose not the tribe of Ephraim:
68 But chose the tribe of Judah, the mount Zion which he loved.
69 And he built his sanctuary like high *palaces*, like the earth which he hath established for ^aever.
70 He chose ^aDavid also his servant, and took him from the sheepfolds:
71 From following the ewes great with young he brought him to feed Jacob his people, and Israel his inheritance.
72 So he fed them according to the ^aintegrity of his heart; and guided them by the skilfulness of his hands.

THE FIRST EPISTLE OF PAUL THE APOSTLE TO THE
CORINTHIANS
CHAPTER 10

Christ is the God of Israel and the spiritual Rock that guided them—Ancient Israel rebelled against Christ—Paul contrasts true and false sacraments.

- 1 MOREOVER, brethren, I would not that ye should be ignorant, how that all our fathers were under the ^acloud, and all passed through the ^bsea;
- 2 And were all ^abaptized unto Moses in the cloud and in the sea;
- 3 And did all eat the same spiritual ^ameat;
- 4 And did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that ^aRock was Christ. (Paul shows the miracles in the desert to be a type of the new covenant instituted by Jesus, made efficacious through baptism and the partaking of the spiritual meat and drink of the sacrament. David Seely, Studies in the Scriptures, 6:69)
- 5 But with many of them ^aGod was not well ^bpleased: for they were ^coverthrown (strewn, buried) in the ^dwilderness.
- 6 Now these things were our ^aexamples (types), to the intent we should not ^blust (desire, long for) after evil things, as they also lusted.
- 7 Neither be ye idolaters, as *were* some of them; as it is written, The ^apeople sat down to eat and drink, and rose up to play.
- 8 Neither let us (to) commit ^afornication, as some of them committed, and fell in one day three and twenty thousand.
- 9 Neither let us ^atempt Christ, as some of them also tempted, and were destroyed of serpents.
- 10 Neither ^amurmur ye, as some of them also murmured, and were ^bdestroyed of the destroyer.
- 11 Now all these things happened unto them for ^aensamples (types): ^band they are ^cwritten for our ^dadmonition (also, and for an admonition for those), upon whom the ends of the world ~~are~~ (shall) come.

D&C 84: 19-27: 19 And this greater ^apriesthood administereth the gospel (The priesthood can exist without the Church, but the Church cannot exist without the priesthood. Revelations of the Restoration, p. 591) and holdeth the ^bkey of the ^cmysteries of the kingdom, even the key of the ^dknowledge of God. (It is the purpose of the high or holy priesthood to bring the children of God back into his presence both in this life and in the world to come. The ordinances (rites or rituals) of the priesthood are designed to prepare both men and women to stand in the presence of God. Revelations of the Restoration, p. 591) 20 Therefore, in the ^aordinances thereof, the power of ^bgodliness is manifest. 21 And without the ordinances thereof, and the ^aauthority of the priesthood, the power of godliness is ^bnot manifest unto men in the flesh; 22 For without this no ^aman can see the face of God, even the Father, and live. 23 Now this ^aMoses plainly taught to the children of Israel in the wilderness, and sought diligently to ^bsanctify his people that they might ^cbehold the face of God; 24 But they ^ahardened their hearts and could not endure his ^bpresence; (Moses did not seek to establish an Aaronic order of things, for that order would not bring his people into the presence of God. The Aaronic order came only after the children of Israel had rejected the invitation to stand in God's presence. The "kingdom of priests," to which reference is made, is clearly a kingdom of high priests. What the Lord sought to institute through Moses was a nation of men who had been ordained both "priests and kings" (D&C 76:56). Revelations of the Restoration, p. 593-94) therefore, the Lord in his ^cwrath, for his ^danger was kindled against them, swore that they should not ^center into his rest while in the wilderness, which rest is the fulness of his glory. 25 Therefore, he took ^aMoses out of their midst, and the Holy ^bPriesthood also; (Although the higher or holy priesthood was taken from the children of Israel, Joseph Smith told us that "all the prophets had the Melchizedek Priesthood and were ordained by God himself" (Teachings of the Prophet Joseph Smith, 181). Revelations of the Restoration, p. 594) 26 And the lesser ^apriesthood continued, which priesthood holdeth the ^bkey of the ^cministering of angels (The Melchizedek Priesthood is empowered to bring us into the presence of God. The Aaronic Priesthood possesses the authority by which we may receive the ministering of angels. Thus, it is the right of those holding this priesthood to be instructed and blessed by

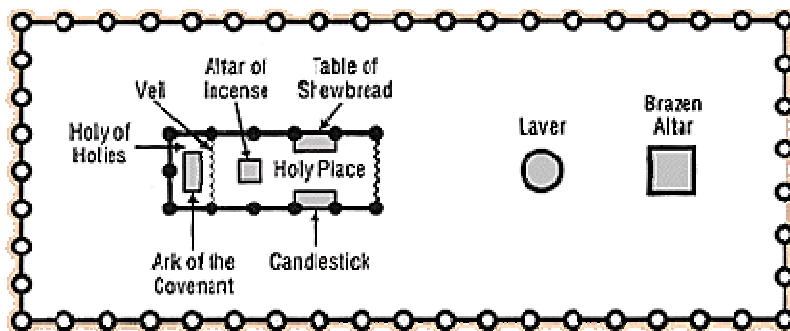
angels. It is also their right to perform those ordinances that entitle those who do not hold the priesthood to also enjoy the ministering of angels. Revelations of the Restoration, p. 594) and the ^dpreparatory gospel; 27 Which ^agospel is the gospel of ^brepentance and of ^cbaptism, and the ^dremission of sins, and the ^elaw of ^fcarnal commandments, which the Lord in his wrath caused to continue with the house of Aaron among the children of Israel until ^gJohn, whom God raised up, being ^hfilled with the Holy Ghost from his mother's womb.

Exodus as a type of the Plan of Salvation:

Israel in Canaan	Pre-existence
Egypt	In the world
Bondage to the Egyptians	Sin
Deliverance (Moses)	Repentance and shunning of the world
Red Sea crossing	Baptism
Mt. Sinai	Covenants with God
Wandering in the wilderness	Testing and trials – endure to the end
Promised land (Joshua)	Back in God's presence because of Jesus

The Tabernacle as a type:

When man was sent out of the Garden of Eden, he went to the east of Eden.



The Tabernacle and temple of today is trying to help us do the reverse of the Garden of Eden. We come from the east and go into the Temple and return to the presence of God. The main entrance of the Salt Lake Temple faces east. Not all temples, however, face east.

Today we can go to the temple ourselves and do this. The Israelites could not do it themselves, they had to have someone do it for them. This is what was taken from them on Sinai.

OUTER COURT - Telestial

The altar is obedience and sacrifice (broken heart and contrite spirit)

The laver is baptism and the remission of sins

HOLY PLACE – Terrestrial

Menorah – Tree of Life – Live by the light of the Holy Ghost

Table of showbread – Sacrament (the table also included wine with the bread)

Altar of incense – Prayers to heaven directly in front of the veil.

Go through the veil – angels on the veil – we must pass by the angels who stand as sentinels guarding the Celestial kingdom

HOLY OF HOLIES – Celestial

Ark of the Covenant – Where Christ sits and meets with Moses. He will meet with each of us. Presence of God.

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