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Daily Bible Notes/Highlights Genesis through Revelation 2014

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Exodus

C-1

V 1-5 The whole clan restated by Moses the writer.

V7 Israel fruitful

V8 there arose a king who was removed generationally from the exploits of Joseph.

V9 fear grips the Pharaoh and he moves to oppressive policy

V12 the more oppressive the more the Hebrews grew.

V16 Midwives ordered to kill make children. They saved the boys. Some orders are not to be followed.

V20 God honored the midwives.

C 2-4

C-2

V1 A man out of Levi's house (Levi-priests to be)

V3 they make an ark for the man-child

V10 Moses-drew out (prepared to draw out the people of Israel).

V11 looked in their burdens (called but not prepared)

V12 killed the Egyptian (murdered)

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V14 apparent Moses out incognito. Hebrews didn't know him. Moses in Midian (children of Eeaa)
V21 Zipporah- becomes wife
V22 son (Gershom-stranger in strange land)
V23 passage of time the people cry because of bondage (they weren't designed to stay their. They were comfortable and assimilated. The cry is related to the oppression). The Lord uses the oppression to motivate them to depart.
V24 God heard them...

Demonstrates that Hebrew particularly priests were mixed with "Gentiles-Midianites."

C-3

V1 Moses introduced to priesthood by Midianites father in-law, Jethro
V2 Angel appears in midst of fire.
V4 Calls Moses Moses
V7 God seen the affliction
V8 come down to deliver them
out ...and to a land flowing with resources
V11 Moses asks who Am I
V14 God says I Am
V17 God's promise of resources
V18 they'll listen...tell the king let us travel and sacrifice to our Lord (the whole campaign is about God, not the liberation for the sale of liberation).
V21 God will give them favor.
V22 they'll get resources from the Egyptians.

C-4

V1-3 Moses knows the culture and anticipated the responses. God gives the snake demo. Moses was the one with the doubt. Needed to be persuaded.
V6 second demo- hand leprosy!
V9 third demo- water to blood
V10 Moses tongue excuse
V11 God (made tongue)
V13 too many excuses
V14 God calls Aaron
V15 put words in his mouth (precedent of the oral tradition of the Gospel).
V19 Moses to return because a new generation of law enforcement don't remember the murder.
V20 Moses, wife, "sons" (Gershom, Eliezar).
V22 Israel my son, first born (first argument)
V24 with passage of time, Moses house was not set-apart
V25 Zipporah circumcised son, she apparently knew the problem and Moses did not. She

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saves him with her actions

V29 Hebrew slavery not chattel slavery. They could gather and meet.

V31 the people believe (sign-belief, but not salvation-belief)

1/19 5-7

C-5

V1 they approach Pharoah

V2 ask as told

V5-7 opposition to faith, conditions become more oppressive.

V9 more work upon them.

V17 the Pharoah says they are idle.

V20 the people confront M & A

V22 Moses to The Lord, why? It's worse.

C-6

V1 God takes it to another level.

V2 Emphases, I Am The Lord!

V3 Jehovah (not known to Egyptians)

V6 say "I" will bring you out.

V9 their condition wouldn't allow them to hear (bondage makes it where you cannot hear).

V16 side-bar sons of Levi (Gershon, Kohath, Merari). Moses and Aaron great-grandchildren of Levi. Aaron also saves from Pharoah as a child

C-7

V1 Moses like a god to Pharoah (there are many gods in Egypt). This protects Moses.

V3 God hardens the king's heart

V7 Aaron three years older than Moses

V10-12 wizards demo, but God's demo superior

V17 water to blood (keep in mind, God reminds Moses often that Pharoah will not relent).

V22 Magicians do the same and Pharoah pleased.

1/20 8-10

C-8

V1 let the Hebrews go so they can serve The Lord. It's The Lord v Pharoah

V4 Frogs

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V7 Magicians did the same.
V12 M & A cry to The Lord to stop frogs
V15 Pharoah returns to oppression.
V16 lice
V18 Magicians could not abate the lice as before.
V20 that they may serve me (again, liberation is for service, not self-serving).
V22 Severs Goshen from Egypt. Passover like
V23 Division between mine and them...(not just humans, heaven regards His)
V24 flies
V25 P calls for M & A and for them to go sacrifice
V28 P tries to get a compromise

C-9

V1 serve me (not about the people. About God)
V2 animal plague
V4 Lord protects His
V7 Pharoah sees the cattle of Hebrews not dead.
V9 Boils
V11 Boils on Magicians
V13 that they may serve Me.
V16 God set-up Pharoah to demo His power that His name would be proclaimed throughout the earth (anything proclaiming God's name throughout the earth is the objective today).
V20 still cattle remaining after some time, or somehow not among v6 cattle. Or they got cattle from Hebrews.
V23 Hail and fire
V29 the earth is the Lord's
V30 but you will not relent (Moses convinced of the depth of Pharoah's hardness)

C-10

V2 this account is to be told to generations to know that "I Am Lord"
V3 that they may serve me
V4 locusts
V7 P's servants...let them go.
V15 locust devastating ear everything
V16 Pharoah false confession. I have sinned (but no change).
V20 P wouldn't let them go.
V22 darkness
V23 Hebrews had light
V24 P says go but leave cattle
V26 M no compromise

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V28 see my face no more P says to M.
V29 Moses affirms P.

1/21 11-13

C-11

V1 one more plague
V2 jewels from the Egyptians
V3 The Lord the origin of Moses' favor
V5 all the first born man and beasts
V7 difference between Israel and Egypt

C-12

V1 a new first month
V3 10th day take a lamb
V5 everyone to kill the animal by the 14th
V7-11 blood on the posts...eat everything...be ready to go.
V12 against all the gods (every plague represented God's authority over the gods of Egypt)
V13 the blood a token... When I see (blood of the lamb) I'll Passover.
V14 a memorial to remember.
V19 no leaven... Don't anything causing (rise) humility required
V28 they did as told
V30 nation- wide crying
V31 God calls M & A to go
V32 take your herds as you said you would
V36 the Egyptian gave them whatever they desired
V37 600,000 men
V38 a mixed multitude included Egyptians and others
V40 they were there 430 years (they were completely assimilated in the E culture).
V46 not a bone to be broken (like Jesus) on the cross

C-13

V1 the first born is mine (first fruits)
V3 Remember this day...the Lord brought you out
V4 The month Abib
v12 set apart the first person and beast
V17 guides the people thru area of least resistance
V18 led them to the Red Sea (opposition whatever the direction)
V19 M took the bones of Joseph (nothing said about other an ancestors)
V21 guided by pillar-cloud day, fire cloud at night

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1/22 14-16

C-14

V1 we see God's provisional care at work. The cloud by day and fire by night will continue until they reach their destination
V4 God hardened the Kings heart that God may be glorified
V5 The devil deserves to be served. This is a preview of Satan's desire for Jesus to serve him.
V10-12 the children begin crying when they see Pharaoh.
V13 Moses encourages the people
V15 it's clear that Moses is crying out to God in despair while he's encouraging the people.
V17 the whole ordeal is to honor God
V18 using the term Angel of God
V23 Satan pursues completely.
V27 Moses shows we are co-laborers.
V28 Satan destroys the whole strategy.
V30 the salvation complete

C-15

V1-2 their song of victory
V 6 right hand of power
V16 the redemption or purchase concept expressed
V20 the women dance...(later the same people would be engaged in dance&sex).
V22 3 days later no water
V24 the people complain (as Jesus said to His disciples, how could I be talking about bread. Didn't you see me feed thousands). How could they complain seeing all God had done to free them? Could he not produce water for them?
V25 Moses cried out. A tree makes the waters sweet. What seemed bitter only required the Lord's intervention.
V26 none of the diseases of the Egyptians will be associated w/Hebrews if they obey and honor... The Lord heals...

C-16.

V1 15 days from crossing Red Sea
V2 they murmured and complained
V3 the Egyptian within them cried to return.
V4 the bread from heaven (preview of Jesus)
V8 murmuring not against spokesman, but against The Lord
V10-12 The Lord hears their murmuring.
V13 Quail fall from the sky

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V19 Most gives instructions
V20 they disobey
V28 they continue to disobey (this is because what they witnessed in Egypt was religious observances but no heart change.
V31 Manna was sweet
V33 deposit manna as a memorial in ark
V35 they eat manna forty years

1/23. 17-19

C-17

V2 this time no water at all.
V3 the crisis is real not perceived. They thirsted!
V4 Moses crus out of fear for his life.
V6 Moses to strike the rock. He did it.
V9 with passage of time they face the Amalek. (There are periods when God does not seem to be around).

C-18

V3-4 Gershom-defined earlier. Eliezer-God my help. Moses reunited with his family.
V11 Jethro gives his testimony.
V14-18 Jethro management and wisdom insight.
V24 Moses listens to his father n law.

C-19

V1 the third month (90 days)
V 3 Moses up the mountain...Moses commanded to say to house of Jacob (Jacob is usually referred when the people are less than spiritual).
V5 they are promised to be set-apart if they obey.
V6 a kingdom of priests (they were suppose to be lights to the world).
V8 the people agree.
V10-20 an extraordinary ordination of the people
V22 already priests among them
V25 Moses went down to the people

1/24 20-22

C-20 Ten Commandments

v2-4 The first commandments have specific bearing on the gods of Egypt. The Hebrews have been there 400 years. They are in-fact Hebrews with Egyptian culture.

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v5. The generational curse of persons who do not honor God continues to be a reality. Notice the it is to subsequent generations who "also" hate him.
v6 In contrast God shows mercy to them (generations) who love Him.
vs 10-11 The principle of rest instituted.
v12 Family, particularly honor for the parents established with a promise.
v13-16 All relational commands. The sex-sin of origin "adultery" mentioned.
v.17-19 The people have a fear and prefer a mediator
v.20 Reverential fear is a preventive component to preclude sin.
v23-26 The laws concerning presenting offerings: different offerings, the Lord promises to receive them. But they cannot be polluted.

C-21

v1-4 Laws concerning servants. The Hebrews did not have chattel slaves (e.g., slavery in U.S.). The servants had rights. Their families were intact.
v5-9 The servant family laws. Essentially, the laws give the right to the owner who can set-free a servant, but keep the family when the family originated with the owner.
v10. Provisions are made for wives even if a owner were to take another wife.
v12 Causing death generally meant being put to death
v13-14. A manslaughter matter where killing was not intentional was provided a place to flee. But pre-meditated murder, if established, required death.
v15 Again, parental rights are very high in God's laws. Striking a parent was a corporal punishment.
v16 Kidnapping and selling the captive was a death offense.
v17 Cursing or wishing parents ill-will was a death offense (This underscores the story/condition of the prodigal).
v19-22 The laws establishing restitution are consistent throughout. Generally, if two persons fight, or there are losses, the offender must make restitution for losses. A woman with child who miscarries as a result of a dispute is a matter submitted to judges to determine the punishment.
v24-27 Judges use these standards to determine the restitution.
v 28 An animal who injures a party must die but the owner is cleared.
v 29 However, a owner who is negligent with an animal who is known to be aggressive must pay personally (death).
v30. If a slave is lost do to negligence the owner pays for the slave (30 shekels, the price of a servant).
v31-35 Generally, negligence is a matter where restitution is required.

C-22 (These laws were issued before they reached the promised land). These issues were already happening. So they help Moses and the other judges make the decisions.

v. 1 This is the law Zaccheus promised to comply with if found guilty.

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v.2 -3 A thief caught in the act "instantaneously" could be killed without consequence to the killer, but if the owner has time to recognize it is a thief he must show restraint.

Killing a thief.

v3-7 The restitution laws are common-sensual. Persons at fault or in-possession of another's property must give restitution.

v8 When a dispute occurred judges made the decision concerning the guilty party. The guilty party paid double. (This is why Jesus said it is better to settle a matter before being drag to court).

v9-15 Are much like vs.3-7, restitution must be made. This time concerning something borrowed or similar.

v16-17 Sex with a woman required marrying and a dowry. He has to pay the dowry even if the father refuses to give her to him (it would be consigning the woman to singleness in all likelihood).

v18 Witches or persons in the occult were to die.

v19-20 Bestiality, honoring other gods was a death warrant.

v21-23 Oppression of strangers, mistreatment of widows and orphans met with God's hostility. God hears their cries.

vs25-27 Special rights for the poor who borrow, or give security for a loan. They are not to be charged interest, and their property was to be returned immediately.

v28-30 Honor governing officials in so doing, you honor God. The best of offerings need not be delayed.

v31 Be holy

1/25 23-25

Vss 6-12 don't charge falsely, no bribes, don't oppress, rest of ground and body, the poor and animal provisions, all things rest, calling on other gods

The Law provides for justice and rest. There is repeat of the concern for the weak. It's in the conscious of the Hebrew to care for the non- supported: foreigners, widows, orphans. What's done with these groups are a true measure of any nation's Christ- likeness.

All of creation that grows or produces requires rest periods. Produce is never to be gleaned completely. Since God is the one who gives results, results are to be left for the poor and less fortunate even animals.

Depending on other sources of spiritual guidance no matter how innocent is forbidden. This would include horoscopes, tarot cards, superstition, mysticism, other forms of divination.

Vss 14-19

Celebrations, three festivals, every man appear, blood and yeast prohibited, first-fruits best.

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There were three celebrations: Unleavened-bread: representing the speed or time need to move when the opportunity came to leave Egypt. No fluff time. There are times when acts must be done swiftly, particularly those freeing people from strongholds. Lott's family is an example. In contrast traps also encourage speedy decisions. The difference is getting out of a stronghold versus doing something that is sinful, or an error.

Festival of Harvest - represent a celebration at the beginning of the Harvest season.

Festival of Final Harvest: This is another festival at the end of the harvest season. One cannot help but to see the significance of the number three. The origin (Egypt-Unleavened), then the compliments (First, Final Fruits). The beginning and end of all things are represented by the celebrations.

Again we also see the blood offering had to be separated from the grain or ground offerings. It seems the blood offering categorically had to be for more serious concerns. While the grain offering was for issues not as critical and even as appreciation as opposed to atonement.

The very best was always required. Today this represents complete sincerity with any offering, particularly service.

Vss 20-32 sending angel before you, obey, enemy to your enemy, I'll take their land and destroy them, don't worship their gods, destroy them, I'll bless your womb and lives, enemies will run reminder, I will drive them out methodically, set your boundaries, make no treatise

God sent an angel (Foreshadow Holy Spirit). strict obedience was required. The Lord would destroy the inhabitants. Reminded not to worship their gods. They would be provided every need from their womb to extending their lives. Throughout this period God will continue to share how He would provide.

An excellent example of how God provides based on the human laws of nature. It would require a process of time and other activities. Otherwise, the Hebrews would not be prepared for the blessing all at once. We need to be patient about what God is doing and take care to prepare for blessings.

C-24

Vss 1-6 Moses come up mount, bring elders, worship at distance, only Moses could come near, Moses read instructions to people, set-up 12 pillars memorial,

The preparation for the official promulgation of written law required the gathering of all

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leaders and a reading to all people.

Vss 7-11 affirmation, blood sprinkling, elders climbed mountain and saw God's presence and communed.

The people approved of the covenant and had no choice. The elders could move closer to The Lord and saw His presence. Notice previously they could not come up the mount. Only after they had influence with the people (infested) had they done the job to sanctify themselves with God. Thereafter they could experience His presence.

The more we fulfill His purpose in us, the greater His presence with us. We can commune. Also notice there's no dancing. Dancing is problematical. It is too closely aligned with debaucherous activity. There are no recordings of dancing in the New Testament. Yes, psalms, singing, but dancing is de-emphasized. We are not saying it didn't happen, but it was more carefully regarded such as jumping & leaping and praising God (Acts, Man at the Gate of Alms).

Vas 12-18 come up mount, tablets, Moses and Joshua go up (further), resolve disputes, glory of Lord settles down, Moses even higher

To receive tablets written in stone Moses ascends even higher on the mount. Tablets represent the resolute nature of God's demand. He's there 40 days.

C-25

Vss 1-9 Bring sincere offerings, listing of offerings, offerings are special gifts, build a tabernacle

The people will be instructed to bring sincere special gift offerings. Interestingly the priests will adorn many of the gifts. No doubt another example of where some in Christian ministry get their thirst for jewels and accessories. Provisions are already made for persons in the Church. It's called double-portion when the leader is a good teacher/preacher in word and deed.

Pursuit of jewels, diamonds and accessories are not an entitlement of the faith.

Vss 10-22, ark design, gold trim, poles, never remove them, tablets inside, cover pure gold, cherubim gold, and face each other, I'll meet you there.

The Ark be one the treasured keepsake of the faith representing the heart/soul of the Hebrew. It was precious and the place keeping the very words and promises of God. This is an excellent example of the believer's heart

It provides a focus of where God is responding from a human perspective. Remember

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God is not limited. But humans need a focus point.

Vss 23-30 make a table, gold, rings and poles to carry the table, bread of presence.

Both the Ark and table are not to be touched by human hands once they are within the Ark. Holiness is without human interference. At some point holiness will be a reality. Obviously hands are all over each item, poles, ark, utensils to make them. They are not untouched by the human condition. Therefore, they represent something forthcoming. (Jesus).

Finally, the bread of presence was set there as if God Himself would eat it. Actually, the priests ate it.

Vss 31-40 lamp stands, one piece, 7 lamps, all accessories pure gold, be precise.

Note all of the articles around the ark, poles, utensils, table, lamps are lite gold and represent 25 hour presence. Everything had to be as instructed. Notice when Uzzah touched the Ark hundreds of years later he's stricken.

1/26 26-28

C- 26 Tabernacle

Vss 1-10 the tabernacle, linen, curtains blue, purple, scarlet thread, embroidered ten curtains, 42x6 feet, gold clasp, one continuous piece, curtains of goat hair, eleven curtains, second set of curtain, fifty loops

The Tabernacle becomes the moving place of God. The tabernacle had as much detail as the ark, table, bowls and lamps. Both articles inside and outside demonstrate how thorough God is concerning those things representing the key to relationship, holiness.

vss 11-20 clasps, one continuous piece, completely covering, protective layer, acacia wood framework, frames identical, silver bases,

The Tabernacle representing the seamless perfection of God is of one cloth, and long enough to cover everything representing God's completing covering for His people. The protective layer represents His protection. Acacia wood being the most reliable wood product. All the features represent characteristics of God.

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vss 21-30 forty silver bases, six frames, corner units the same, cross-bars to link frames, Tabernacle faces west, overlay frames with gold, pattern shown on mount.

The number forty is one of the most repeatedly used numbers representing the completion of a phase, administration, or process in Scripture. Cross-bars to link the frames represent an ironic figure that connects all other structures. The cross is the emblem that represents the bridge connecting humanity to the Godhead. Jesus "crossed" the bridge.

Again, the required designed had to be followed meticulously. Our God of perfection deserves nothing less.

vss 31-37 inside the Tabernacle, blue, purple, scarlet thread, overlay posts with gold, set in silver bases, hang the inner curtain, put Ark of the Covenant behind it, table outside the inner, another curtain for entrance area, five bronze basis

The Holy of Holies is set us with an inner curtain enclosing the Ark of the Covenant. The table and lamp were located in the middle or "mediator" room, and an entrance area with bronze accessories. Jesus final prayer represent an experience where his disciples go with him. They all go to a degree into the garden. The inner circle follows him further, and Jesus goes further and falls down.

C-27 1-8

square altar, horns for four corners, ash buckets, shovels, basins...

All of the accessories needed to complete the Tabernacle and ark are made of bronze and wood. The further away from the Ark of the Covenant the more rugged and utilized the instruments and accessories of the Tabernacle were designed.

vss 9-19 courtyard closed with curtains, twenty posts, curtains with silver hooks, woven linen

The Tabernacle includes a courtyard. There will always be persons in relationship with the Lord, but represent those persons who hang on the edges through disobedience, poor conduct, worldliness, but they are inside.

vss 20-21 people contribute oil, lamps burning continually, priests keep lamps burning, observed generationally

Oil is typically representative of the Holy Spirit. The continuous nature represents our God who never sleeps or slumbers. Priest actively participate. Today, each believer is a royal priesthood as Peter submits. And our operation is daily.

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C-28 1-5 set apart Aaron and his sons, minister to me, make garments, chestpiece, ephod, robe, turban and sash, fine linen cloth, gold, blue, purple, scarlet

The priests are set apart. They all Levites. They are dressed with special garments.

Many used this to dress professionally today when ministering. Others see this as the degree of preparation and consecration required to lead God's people.

vss. 6-13 ephod in two parts, onyx stoned plaques, 6 names on each stone (two), placed on the shoulder of the ephod

The ephod is like the priests covering over his clothing. Again, God always providing an imagery of covering for the priests. The priests represented all of the clans. Aaron to carry the names as a constant reminder when he goes before the Lord. Remembering the incredible acts of God is an imperative for every believer, and key to consistent obedience.

vss 15-30 chest piece to be worn seeking an answer from God, chest piece a single piece, formed as a pouch, four rows of stones on the pouch with many different stones, attach the pouch to the chest piece, Aaron to carry the names near heart.

The chest piece was designed to place within the Urim and Thumim to help the priest make decision. The U and T indicated God's decision. Today, we have the inner witness of the Holy Spirit.

vss 31-43 robe with ephod single piece blue cloth, gold bells tinkle as he ministers to the Lord, medallion, must always wear turban, Aarons sons clothing glorious and beautiful, anoint and ordain, must be warn for priestly duties, failure meant death
Notice the tinkling bells coming in or out of the Tabernacle. Jesus' words are to let our lights shine. We are to demonstrate our walk and activities in the Lord. A name or position is not enough. But our movements/activities should show that we are operating for the Lord. Ministry is a life or death endeavor. Failure is catastrophic for the whole family. The family is indicated by Aaron and his sons.

1/27 C 29-31

C-29

vss 1-14 the consecration ceremony, bulls and rams, present the priests, the right to be priests forever, slaughter the bull at the entrance, blood on horns, blood on base, internal parts burn on altar, external parts discard outside as sin offering

The priests were

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