

KGW6 to Feb 12

February 6 Su Reading 37 — Exodus 20:1-21 — The Ten Commandments

¹ *And God spoke all these words, saying,*

² *"I am the LORD your God, who brought you out of the land of Egypt, out of the house of slavery.*

³ *"You shall have no other gods before^[fn] me.*

⁴ *"You shall not make for yourself a carved image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth. ⁵ You shall not bow down to them or serve them, for I the LORD your God am a jealous God, visiting the iniquity of the fathers on the children to the third and the fourth generation of those who hate me, ⁶ but showing steadfast love to thousands^[fn] of those who love me and keep my commandments.*

⁷ *"You shall not take the name of the LORD your God in vain, for the LORD will not hold him guiltless who takes his name in vain.*

⁸ *"Remember the Sabbath day, to keep it holy. ⁹ Six days you shall labor, and do all your work, ¹⁰ but the seventh day is a Sabbath to the LORD your God. On it you shall not do any work, you, or your son, or your daughter, your male servant, or your female servant, or your livestock, or the sojourner who is within your gates. ¹¹ For in six days the LORD made heaven and earth, the sea, and all that is in them, and rested on the seventh day. Therefore the LORD blessed the Sabbath day and made it holy.*

¹² *"Honor your father and your mother, that your days may be long in the land that the LORD your God is giving you.*

¹³ *"You shall not murder.^[fn]*

¹⁴ *"You shall not commit adultery.*

¹⁵ *"You shall not steal.*

¹⁶ *"You shall not bear false witness against your neighbor.*

¹⁷ *"You shall not covet your neighbor's house; you shall not covet your neighbor's wife, or his male servant, or his female servant, or his ox, or his donkey, or anything that is your neighbor's."*

¹⁸ *Now when all the people saw the thunder and the flashes of lightning and the sound of the trumpet and the mountain smoking, the people were afraid^[fn] and trembled, and they stood far off ¹⁹ and said to Moses, "You speak to us, and we will listen; but do not let God speak to us, lest we die." ²⁰ Moses said to the people, "Do not fear, for God has come to test you, that the fear of him may be before you, that you may not sin." ²¹ The people stood far off, while Moses drew near to the thick darkness where God was.*

ESV Footnotes

(20:3) Or *besides*

(20:6) Or *to the thousandth generation*

(20:13) The Hebrew word also covers causing human death through carelessness or negligence

(20:18) Samaritan, Septuagint, Syriac, Vulgate; Masoretic Text *the people saw*

Jealous God — This is the first time in the Bible that God is called “jealous,” and He says it about Himself: *“I the LORD your God am a jealous God”* (v. 5). Moses was even more specific later when he made jealousy a name for God: *“...the LORD, whose name is Jealous, is a jealous God”* (34:13). How can a holy God be jealous? The idea of jealousy normally seems negative to us, e.g., after hearing Joseph’s two dreams, *“his brothers were jealous of him”* (Gen. 37:11). One difference is that different Hebrew words are used in these two examples. In fact, the Hebrew word in Ex. 20:5 is used six times in the Scriptures and it is only used in reference to God. His is a special kind of jealousy, not of selfishness but of exclusiveness. That statement is immediately preceded by the first commandment: *“You shall have no other gods before me”* (v. 3). Yahweh is the only God. As Creator, He deserves to be viewed with that exclusiveness and honor by His creatures.

Meditation: The Israelites were understandably terrified after seeing the awesome display of God and hearing Him speak to Moses. They begged to have God’s messages given only to Moses and then forwarded to them. Moses’ response to them was informative: *“Do not fear, for God has come to test you, that the fear of him may be before you, that you may not sin”* (v. 20). Did you see the duplication here? *“Do not fear ... that the fear of him may be before you.”* Their fear appeared to be in the dramatic display of God’s *power* but Moses wanted them to fear God’s *person*. That is the fear of God that we should have as well. It includes both a recognition of what is ultimate in His awesomeness, but also an understanding of His discipline for sin. Moses said that they (and we) should fear Him, *“that you may not sin.”* It is a defense against sin.

February 7 M Reading 38 — Exodus 29:38-46 — The Tabernacle Altar

We move ahead several chapters today as we continue to look for what the Bible teaches us about God. Moses received detailed instructions from God about various laws, including the tabernacle and the priests who served there. In our passage for today, God gave instructions to Moses about the altar in front of the Tent of Meeting.

³⁸ Now this is what you shall offer on the altar: two lambs a year old day by day regularly. ³⁹ One lamb you shall offer in the morning, and the other lamb you shall offer at twilight. ⁴⁰ And with the first lamb a tenth measure^[fn] of fine flour mingled with a fourth of a hin^[fn] of beaten oil, and a fourth of a hin of wine for a drink offering. ⁴¹ The other lamb you shall offer at twilight, and shall offer with it a grain offering and its drink offering, as in the morning, for a pleasing aroma, a food offering to the LORD. ⁴² It shall be a regular burnt offering throughout your generations at the entrance of the tent of meeting before the LORD, where I will meet with you, to speak to you there. ⁴³ There I will meet with the people of Israel, and it shall be sanctified by my glory. ⁴⁴ I will consecrate the tent of meeting and the altar. Aaron also and his sons I will consecrate to serve me as priests. ⁴⁵ I will dwell among the people of Israel and will be their God. ⁴⁶ And they shall know that I am the LORD their God, who brought them out of the land of Egypt that I might dwell among them. I am the LORD their God.

Footnotes

(29:40) Possibly an ephah (about 3/5 bushel or 22 liters)

(29:40) A *hin* was about 4 quarts or 3.5 liters

My Glory — This is the first of 15 times in the Bible that God refers to Himself with this expression: *“My glory.”* What is it? In six of those biblical references, God’s glory is something to be *“seen ... shown ... manifest.”* John Piper defines it as *“the radiance of his holiness ... [and] ... his manifold, infinitely worthy and valuable perfections”* (www.desiringgod.org). We see the glory of God all around us. *“The heavens declare the glory of God, and the sky above proclaims his handiwork”* (Ps. 19:1). God’s glory is basically the magnificence of who God is, but He demonstrates it to us in ways that we

can grasp through our senses. God said that the altar in front of the tabernacle “shall be sanctified by my glory” (Ex. 29:43). He told Moses that it would be “where I will meet with you, to speak to you” (v. 42). The purpose of this glorious manifestation of God was so that the people “shall know that I am the LORD their God” (v. 46). Moses and the people of Israel did not see God because He is immortal and invisible (1 Tim. 1:17), but they did see evidence of His presence and activity. We do, too. He “shows up” for us in many ways and at many times, perhaps in an answer to prayer or an unexpected blessing or an insight into a verse of Scripture.

Immortal, Invisible, God Only Wise - YouTube

Immortal, invisible, God only wise,
In light inaccessible, hid from our eyes,
Most blessed, most glorious, the Ancient of Days,
Almighty, victorious, thy great name we praise.
—Walter C. Smith (1867)

February 8 Tu Reading 39 — Exodus 32:1-35 — The Golden Calf

¹ When the people saw that Moses delayed to come down from the mountain, the people gathered themselves together to Aaron and said to him, "Up, make us gods who shall go before us. As for this Moses, the man who brought us up out of the land of Egypt, we do not know what has become of him." ² So Aaron said to them, "Take off the rings of gold that are in the ears of your wives, your sons, and your daughters, and bring them to me." ³ So all the people took off the rings of gold that were in their ears and brought them to Aaron. ⁴ And he received the gold from their hand and fashioned it with a graving tool and made a golden^[fn] calf. And they said, "These are your gods, O Israel, who brought you up out of the land of Egypt!" ⁵ When Aaron saw this, he built an altar before it. And Aaron made a proclamation and said, "Tomorrow shall be a feast to the LORD." ⁶ And they rose up early the next day and offered burnt offerings and brought peace offerings. And the people sat down to eat and drink and rose up to play.

⁷ And the LORD said to Moses, "Go down, for your people, whom you brought up out of the land of Egypt, have corrupted themselves. ⁸ They have turned aside quickly out of the way that I commanded them. They have made for themselves a golden calf and have worshiped it and sacrificed to it and said, 'These are your gods, O Israel, who brought you up out of the land of Egypt!'" ⁹ And the LORD said to Moses, "I have seen this people, and behold, it is a stiff-necked people. ¹⁰ Now therefore let me alone, that my wrath may burn hot against them and I may consume them, in order that I may make a great nation of you."

¹¹ But Moses implored the LORD his God and said, "O LORD, why does your wrath burn hot against your people, whom you have brought out of the land of Egypt with great power and with a mighty hand? ¹² Why should the Egyptians say, 'With evil intent did he bring them out, to kill them in the mountains and to consume them from the face of the earth'? Turn from your burning anger and relent from this disaster against your people. ¹³ Remember Abraham, Isaac, and Israel, your servants, to whom you swore by your own self, and said to them, 'I will multiply your offspring as the stars of heaven, and all this land that I have promised I will give to your offspring, and they shall inherit it forever.'" ¹⁴ And the LORD relented from the disaster that he had spoken of bringing on his people.

¹⁵ Then Moses turned and went down from the mountain with the two tablets of the testimony in his hand, tablets that were written on both sides; on the front and on the back they were written. ¹⁶

The tablets were the work of God, and the writing was the writing of God, engraved on the tablets. 17 When Joshua heard the noise of the people as they shouted, he said to Moses, "There is a noise of war in the camp." 18 But he said, "It is not the sound of shouting for victory, or the sound of the cry of defeat, but the sound of singing that I hear." 19 And as soon as he came near the camp and saw the calf and the dancing, Moses' anger burned hot, and he threw the tablets out of his hands and broke them at the foot of the mountain. 20 He took the calf that they had made and burned it with fire and ground it to powder and scattered it on the water and made the people of Israel drink it.

21 And Moses said to Aaron, "What did this people do to you that you have brought such a great sin upon them?" 22 And Aaron said, "Let not the anger of my lord burn hot. You know the people, that they are set on evil. 23 For they said to me, 'Make us gods who shall go before us. As for this Moses, the man who brought us up out of the land of Egypt, we do not know what has become of him.' 24 So I said to them, 'Let any who have gold take it off.' So they gave it to me, and I threw it into the fire, and out came this calf."

25 And when Moses saw that the people had broken loose (for Aaron had let them break loose, to the derision of their enemies), 26 then Moses stood in the gate of the camp and said, "Who is on the LORD's side? Come to me." And all the sons of Levi gathered around him. 27 And he said to them, "Thus says the LORD God of Israel, 'Put your sword on your side each of you, and go to and fro from gate to gate throughout the camp, and each of you kill his brother and his companion and his neighbor.'" 28 And the sons of Levi did according to the word of Moses. And that day about three thousand men of the people fell. 29 And Moses said, "Today you have been ordained for the service of the LORD, each one at the cost of his son and of his brother, so that he might bestow a blessing upon you this day."

30 The next day Moses said to the people, "You have sinned a great sin. And now I will go up to the LORD; perhaps I can make atonement for your sin." 31 So Moses returned to the LORD and said, "Alas, this people has sinned a great sin. They have made for themselves gods of gold. 32 But now, if you will forgive their sin--but if not, please blot me out of your book that you have written." 33 But the LORD said to Moses, "Whoever has sinned against me, I will blot out of my book. 34 But now go, lead the people to the place about which I have spoken to you; behold, my angel shall go before you. Nevertheless, in the day when I visit, I will visit their sin upon them."

35 Then the LORD sent a plague on the people, because they made the calf, the one that Aaron made.

ESV Footnote

(32:4) Hebrew *cast metal*; also verse 8

Imploring God — We are reminded of several aspects of God's character in this chapter. First, He is omniscient or all-knowing. Speaking to Moses on the mountain, God described what was happening in Israel's camp. He saw them making the golden calf and heard what they said about it: "*These are your gods, O Israel*" (v. 8). He saw inside them as well, knowing that they "*have corrupted themselves*" (v. 7) and were "*a stiff-necked people*" (v. 9). God knows us completely and nothing is hidden from Him. We might be able to hide our sin from people but we cannot hide it from God. Secondly, we are reminded that God answers prayer. After "*Moses implored the LORD*" (v. 11) to not wipe out the people and start over again with him, "*the LORD relented from the disaster*" (v. 14). God was not being indecisive here but showed a willingness to change His plans in response to Moses' prayer. That would be good to remember the next time we ask God for something. "Your will be done" is certainly a good attitude to have in prayer but it may also cause us to miss out on some good thing we desire. Moses argued against God's stated plan by appealing to His promise to Abraham (v.

13) and His reputation in the eyes of the Egyptians (v. 12). Thirdly, we see that although God is merciful, He is also just, as He told Moses, “*I will visit their sin upon them*” (v. 34). A plague was sent in punishment (v. 35). Ultimately, the just God must punish sin.

Meditation: Aaron made a single calf image but the people said, “*These are your gods, O Israel*” (vv. 4, 8) as if there were more than one. It may be that they were combining the physical image of the calf and the invisible Yahweh because in the next verse it says that Aaron built an altar before it and said, “*Tomorrow shall be a feast to the LORD*” (v. 5). He was certainly connecting the two. Whatever their thinking behind constructing the golden calf, it was detestable in the sight of God. We worship an invisible God, even though it is often difficult to not try to visualize Him in some way.

February 9 W Reading 40 — Exodus 33:7-23 — The Presence of Yahweh

⁷ Now Moses used to take the tent and pitch it outside the camp, far off from the camp, and he called it the tent of meeting. And everyone who sought the LORD would go out to the tent of meeting, which was outside the camp. ⁸ Whenever Moses went out to the tent, all the people would rise up, and each would stand at his tent door, and watch Moses until he had gone into the tent. ⁹ When Moses entered the tent, the pillar of cloud would descend and stand at the entrance of the tent, and the LORD^[fn] would speak with Moses. ¹⁰ And when all the people saw the pillar of cloud standing at the entrance of the tent, all the people would rise up and worship, each at his tent door. ¹¹ Thus the LORD used to speak to Moses face to face, as a man speaks to his friend. When Moses turned again into the camp, his assistant Joshua the son of Nun, a young man, would not depart from the tent.

¹² Moses said to the LORD, "See, you say to me, 'Bring up this people,' but you have not let me know whom you will send with me. Yet you have said, 'I know you by name, and you have also found favor in my sight.' ¹³ Now therefore, if I have found favor in your sight, please show me now your ways, that I may know you in order to find favor in your sight. Consider too that this nation is your people." ¹⁴ And he said, "My presence will go with you, and I will give you rest." ¹⁵ And he said to him, "If your presence will not go with me, do not bring us up from here. ¹⁶ For how shall it be known that I have found favor in your sight, I and your people? Is it not in your going with us, so that we are distinct, I and your people, from every other people on the face of the earth?"

¹⁷ And the LORD said to Moses, "This very thing that you have spoken I will do, for you have found favor in my sight, and I know you by name." ¹⁸ Moses said, "Please show me your glory." ¹⁹ And he said, "I will make all my goodness pass before you and will proclaim before you my name 'The LORD.' And I will be gracious to whom I will be gracious, and will show mercy on whom I will show mercy. ²⁰ But," he said, "you cannot see my face, for man shall not see me and live." ²¹ And the LORD said, "Behold, there is a place by me where you shall stand on the rock, ²² and while my glory passes by I will put you in a cleft of the rock, and I will cover you with my hand until I have passed by. ²³ Then I will take away my hand, and you shall see my back, but my face shall not be seen."

ESV Footnote
(33:9) Hebrew *he*

Your Ways ... Your Glory — Israel had failed miserably through making and worshiping the golden calf but God had accepted Moses' plea not to destroy them all. God then threatened not to accompany Israel to the Promised Land but to only send an angel with them (33:2). Again, Moses pled for God to “*please show me now your ways*” (v. 13) to which God promised in response, “*My presence will go with you*” (v. 14). A second very similar request from Moses was, “*Please show me*

your glory" (v. 18). That seems strange to me. Was Moses still standing at the entrance to the tent of meeting? (v. 9). If so, God had just shown His glory by the descending pillar of cloud from which He spoke to Moses "face to face" (v. 11). In any case, God was gracious to Moses and showed him a representation of the invisible God, with a face, a hand, and a back (vv. 20-23). Are you satisfied with knowing that God is always with you without seeing some physical evidence? Jesus said to doubting Thomas after the resurrection, "*Blessed are those who have not seen and yet have believed*" (John 20:29). God seldom supplies enough evidence of His presence that would eliminate the continued need for faith. We need to believe what we cannot see. We can see enough of His "ways" and His "glory" in the pages of His Word.

February 10 Th Reading 41 — Exodus 34:1-10 — The Character of God

¹ *The LORD said to Moses, "Cut for yourself two tablets of stone like the first, and I will write on the tablets the words that were on the first tablets, which you broke. ² Be ready by the morning, and come up in the morning to Mount Sinai, and present yourself there to me on the top of the mountain. ³ No one shall come up with you, and let no one be seen throughout all the mountain. Let no flocks or herds graze opposite that mountain."* ⁴ *So Moses cut two tablets of stone like the first. And he rose early in the morning and went up on Mount Sinai, as the LORD had commanded him, and took in his hand two tablets of stone. ⁵ The LORD descended in the cloud and stood with him there, and proclaimed the name of the LORD. ⁶ The LORD passed before him and proclaimed, "The LORD, the LORD, a God merciful and gracious, slow to anger, and abounding in steadfast love and faithfulness, ⁷ keeping steadfast love for thousands,^[fn] forgiving iniquity and transgression and sin, but who will by no means clear the guilty, visiting the iniquity of the fathers on the children and the children's children, to the third and the fourth generation."* ⁸ *And Moses quickly bowed his head toward the earth and worshiped. ⁹ And he said, "If now I have found favor in your sight, O Lord, please let the Lord go in the midst of us, for it is a stiff-necked people, and pardon our iniquity and our sin, and take us for your inheritance."*

¹⁰ *And he said, "Behold, I am making a covenant. Before all your people I will do marvels, such as have not been created in all the earth or in any nation. And all the people among whom you are shall see the work of the LORD, for it is an awesome thing that I will do with you."*

ESV Footnote

(34:7) Or to the thousandth generation

Yahweh, Yahweh — This is the only place in the Bible where God refers to Himself with this double name, "*The LORD, the LORD*" (v. 6), literally, "*Yahweh, Yahweh.*" It is rather like an ancient herald's "Hear ye, hear ye..." before an important announcement from the king. God's announcement here is of utmost importance because it introduced an unusual description of several divine characteristics of Yahweh in verse 6. First, He is "*merciful and gracious,*" the first of three times this description appears in the Scriptures. (An additional six times it is said that He is "*gracious and merciful.*") Grace is basically giving someone something good that is *not* deserved, while mercy is not giving something bad that *is* deserved. If it were not for God's mercy and grace, none of us would be saved. Secondly, God is "*slow to anger,*" the first of 14 times this description of God is stated in the Bible. He puts up with a lot from us in patience. Thirdly, He is "*abounding in steadfast love,*" the first of nine times this whole expression is used. We were introduced to God's "*steadfast love*" (Heb. *chesed*) in Gen. 24:14 but here it shows that God abounds in it or overflows with it. He not only abounds in "*steadfast love*" but also in "*faithfulness.*" He is dependable, doing what He always does and what He has promised to do. The seventh verse adds two more rather opposite characteristics of God: He is a God of forgiveness and He is a God of wrath. The first is His willingness to withhold punishment and the second is His unwillingness to let it go on forever. God's wrath comes at the end of His justice.

Justice must punish sin and wrath is its execution. That is a rather nutshell description of that character of God—not all of it but much of it.

[Yahweh - LIFE Worship - YouTube](#)

Behold the One
That stands above creation,
The name that towers
Over all the earth;
Time and space will bow
Before His presence,
The Holy One, the Holy One.

Yahweh, Yahweh!
Unfailing One, You will remain
King of kings, Lord of lords
Praise the name of Yahweh!

— Life Worship

February 11 F Reading 42 — Leviticus 10:1-11 — Respecting What is Holy

We skip over several chapters of God’s detailed laws in order to read today about the great importance of obeying those divine and holy laws.

¹ Now Nadab and Abihu, the sons of Aaron, each took his censer and put fire in it and laid incense on it and offered unauthorized^[fn] fire before the LORD, which he had not commanded them. ² And fire came out from before the LORD and consumed them, and they died before the LORD. ³ Then Moses said to Aaron, "This is what the LORD has said: 'Among those who are near me I will be sanctified, and before all the people I will be glorified.'" And Aaron held his peace.

⁴ And Moses called Mishael and Elzaphan, the sons of Uzziel the uncle of Aaron, and said to them, "Come near; carry your brothers away from the front of the sanctuary and out of the camp."

⁵ So they came near and carried them in their coats out of the camp, as Moses had said. ⁶ And Moses said to Aaron and to Eleazar and Ithamar his sons, "Do not let the hair of your heads hang loose, and do not tear your clothes, lest you die, and wrath come upon all the congregation; but let your brothers, the whole house of Israel, bewail the burning that the LORD has kindled. ⁷ And do not go outside the entrance of the tent of meeting, lest you die, for the anointing oil of the LORD is upon you." And they did according to the word of Moses.

⁸ And the LORD spoke to Aaron, saying, ⁹ "Drink no wine or strong drink, you or your sons with you, when you go into the tent of meeting, lest you die. It shall be a statute forever throughout your generations. ¹⁰ You are to distinguish between the holy and the common, and between the unclean and the clean, ¹¹ and you are to teach the people of Israel all the statutes that the LORD has spoken to them by Moses."

ESV Footnote
(10:1) Or *strange*

Lest You Die — Five times in Scripture, God stressed the necessity of obedience with the warning, “*lest you die,*” and three of those times are found in our passage for today. All of them are in the context of what God had declared to be holy. The first time this expression was used in the Bible was in the Garden of Eden, when God warned Adam and Eve not to eat the fruit of one sanctified tree (Gen. 3:3). The warnings in Leviticus 10 were especially impacting since they immediately followed

the punishing deaths of Aaron's two oldest sons for performing a formal religious act before God without His direction. The reason for these warnings is given at the end: "*You are to distinguish between the holy and the common...*" (v. 10). The word "holy" means "set apart," here to set apart for God. Those two sons of Aaron probably thought they were just being creative in worship but they failed to understand the holiness of God. Their experience is a good reminder for us when we are in church worshipping God. What is our attitude? Are we really focusing our minds on Him? Would it improve your concentration if someone in the congregation were struck by lightning during worship because they were thinking about the televised game that afternoon?

February 12 Sa Reading 43 — Leviticus 11:44-45, 19:1-4 — The Holy Model

Leviticus 11

11:44 For I am the LORD your God. Consecrate yourselves therefore, and *be holy, for I am holy*. You shall *not defile yourselves* with any swarming thing that crawls on the ground. ⁴⁵ For I am the LORD who brought you up out of the land of Egypt to be your God. *You shall therefore be holy, for I am holy.*"

Leviticus 19

19:1 *And the LORD spoke to Moses, saying,* ² "*Speak to all the congregation of the people of Israel and say to them, You shall be holy, for I the LORD your God am holy.* ³ *Every one of you shall revere his mother and his father, and you shall keep my Sabbaths: I am the LORD your God.* ⁴ *Do not turn to idols or make for yourselves any gods of cast metal: I am the LORD your God.*"

Be Holy! — It is rather surprising that this is the first statement in the Bible that says God is holy. Before this, it was always *things* that were called holy. The seventh day of Creation was holy (Gen. 2:3). The ground at the burning bush was holy (Ex. 3:5). There was the Holy Place in the tabernacle (Ex. 26:33). What is holiness? For God, it is the absolute moral purity that sets Him above all else in value. What a standard! Then, in the same place that God is first called holy, we are called to be like Him in holiness. We are to imitate Him in moral purity, being set apart for His own, for His use, for His glory. Although it is impossible for humans to achieve it completely in this life, Jesus didn't lower the target: "*You therefore must be perfect, as your heavenly Father is perfect*" (Matt. 5:48). God is our model for holiness. We are to be imitators of Him. You may also have noticed in our short reading for today that each call to holiness is accompanied by commands to obey. We might say that holiness comes through obedience. If Christ dwells within us, we are holy, but our attitudes and actions need to be developed toward a more perfect holiness through obedience. Be holy!

[Holy Holy Holy - YouTube](#)

Holy, holy, holy! Lord God almighty!
Early in the morning our song shall rise to Thee.
Holy, holy, holy! Merciful and mighty!
God in three persons, blessed trinity!

Holy, holy, holy! Though the darkness hide Thee,
Though the eye of sinful man Thy glory may not see,
Only Thou art holy; there is none beside Thee,
Perfect in pow'r, in love, and purity.

— Reginald Heber (1826)