

EXODUS

Moses wrote Exodus (Exodus 17:14; 24:4, 12; 34:27-28) as he did all of the Torah (Pentateuch). (Leviticus 1:1, 6:8; Deuteronomy 31:9, 31:24-26; Joshua 1:7-8, 8:31-34, 22:5; 2 Chronicles 34:14; Matthew 19:7-8, 22:24; Mark 7:10, 12:24; Luke 24:44; John 1:17, 5:46, 7:23; Acts 26:22; Romans 10:5).

Exodus is a continuation from the book of Genesis and would lead into the other three books (Leviticus, Numbers, Deuteronomy) as the Torah is an aggregate story of God establishing His people. The story of God's people has grown from individuals and families in Genesis to an entire nation in Exodus. The truths of the individual are applied to the corporate body of Israel. The book of Exodus is about God's grace on His people – the individuals as well as the corporate body.

The Book of Exodus establishes the feasts and festivals for the people of God. Weekly Sabbaths (Shabbat – Exodus 23:3) were recognized by the Jews as the last day of each week as it was established in the Creation account. (Genesis 2:2-3)

The Seven Jewish Feasts			
1. Passover	Pesach	14 th of Nisan	Exodus 12; 23:5
2. Unleavened Bread	Hag Hamatzot	15 th – 21 st of Nisan	Exodus 23:6-8; Deuteronomy 16:1-8
3. First Fruits	Chag HaBikkurim	22 nd of Nisan	Exodus 23:9-14
4. Pentecost/Feast of Weeks	Shavuot	6 th of Sivan	Exodus 23:15-21; Deuteronomy 16:9-12
5. Trumpets	Rosh Hashanah	1 st of Tishri	Exodus 23:23-25; Numbers 29:1-6
6. Day of Atonement	Yom Kippur	10 th of Tishri	Exodus 23:26-32; Numbers 20:7-11
7. Feast of Booths/Tabernacles	Sukkot	15 th of Tishri	Exodus 23:33-44; Numbers 29:12-40; Deuteronomy 16:13-17

With each plague against Egypt, God would be dismantling their false gods. “The Lord had also executed judgments against their gods.” (Numbers 33:4) The world would know that Yahweh is the only true and living God. (Exodus 18:11; Zephaniah 2:11)

The Ten Plagues that God Would Send Against Egypt's False Gods		
Corresponding Plague		Egyptian False God
1. The Nile Turned to Blood	Exodus 7:14-25	Khnum – Creator & Guardian of river's source. Hapi - Spirit of the Nile. Osiris – God of Life & the Nile was his bloodstream
2. Frogs	Exodus 8:1-15	Hapi & Heqt - Frog goddesses related to fertility
3. Lice; Gnats	Exodus 8:16-19	Seb - The earth god
4. Flies	Exodus 8:20-32	Uatchit - The fly god of Egypt
5. Disease of Cattle	Exodus 9:1-7	Ptah, Mnevis, Hathor, Amon were Egyptian gods associated with bulls and cows.
6. Boils	Exodus 9:8-12	Sekhmet - Egyptian goddess of Epidemics Serapis & Imhotep - Egyptian gods of healing.
7. Hail	Exodus 9:13-35	Nut - Egyptian sky goddess. Isis & Seth - Egyptian agriculture deities. Shu - Egyptian god of the atmosphere
8. Locusts	Exodus 10:1-20	Serapia - Egyptian deity protector from Locusts
9. Darkness	Exodus 10:21-29	Re, Amon-re, Aten, Atum, Horus – Egyptian sun gods Thoth - Egyptian moon god.
10. Death of Firstborns	Exodus 11:1-8	The Pharaoh would be a firstborn and worshipped as a demigod.

Outline for Exodus	
Ch 1-6	Need for Redemption (Enslaved to Sin)
Ch 7-11	Power of God
Ch 12-18	Character
Ch 19-24	Implied Duties from Redemption
Ch 25-40	Provision for our Failures (Tabernacle = Jesus)

Read Exodus 1:1-7.... Israel’s Sons are listed

1:1 Jacob is the reference point, and his brothers “came with him” after sending Joseph ahead in bondage.

The Twelve Tribes (Sons) of Israel (Jacob)						
Genesis 35:23-26; Exodus 1:1-4						
Exodus 1:1-4 Sequence	Birth Sequence	Birth Mother	Birth Passage	Genesis 49 Blessing Sequence	Deuteronomy 33 Blessing Sequence	
1.	Joseph	11	Rachel	Genesis 30:24	11	5&6*
2.	Reuben	1	Leah	Genesis 29:32	1	1
3.	Simeon	2	Leah	Genesis 29:33	2	<i>Not Mentioned</i>
4.	Levi	3	Leah	Genesis 29:34	3	3
5.	Judah	4	Leah	Genesis 29:35	4	2
6.	Issachar	9	Leah	Genesis 30:18	6	8
7.	Zebulun	10	Leah	Genesis 30:20	5	7
8.	Benjamin	12	Rachel	Genesis 35:18	12	4
9.	Dan	5	Bilhah	Genesis 30:6	7	10
10.	Naphtali	6	Bilhah	Genesis 30:8	10	11
11.	Gad	7	Zilpah	Genesis 30:11	8	9
12.	Asher	8	Zilpah	Genesis 30:13	9	12

**Joseph is listed as his two sons in Deuteronomy 33 – Ephraim (5) & Manasseh (6)*

- The first words of the book of Exodus repeat Genesis 46:8. “Now these are the names of the sons of Israel who went to Egypt, Jacob and his sons: Reuben, Jacob’s firstborn.”
- The opening of Exodus shows that it is interconnected with the book of Genesis.
- By Israel relocating into Egypt, they were separated from the idolatrous Canaanite influence while being isolated from their Egyptian hosts.

1:2-4 The listing of Israel’s tribes (Exodus 1:1-4) does not correspond the order of birth of Jacob’s sons.

- All of Leah’s children are listed first including Issachar & Zebulun who weren’t born until sequence 9 & 10.
- Then Rachel’s son, Benjamin is listed prior to the sons of the concubines (Bilhah & Zilpah).

1:5 Israel’s beginnings were with 70 (7 = perfect completeness) people (Gen 46:8-27). This is the same number (70) of families that populated the earth (Genesis 10). The sum of seventy consists of Jacob, his twelve sons, his daughter (Dinah), Jacob’s 51 grandsons, his grand-daughter (Serah), and his four great-grandsons.

1:6 Very much like a tombstone; nothing is told of their lives in this passage other than those in Joseph’s generation died.

1:7 “The sons of Israel were fruitful and increased greatly, and multiplied, and became exceedingly mighty, so that the land was filled with them.”

- The very first command of God was to be “fruitful and multiply.” God had always intended for His people to “be fruitful and multiply” (Genesis 1:22, 28; 8:17; 9:1, 7; 17:20; 28:3; 35:11).
 - He sent out the seventy families in the “Table of Nations” (Genesis 10) to populate the earth.
 - He also sent out His seventy witnesses (Luke 10:1; Deuteronomy 32:8).
 - There were seventy in Jacob’s family who came into Egypt (representing the world). (Genesis 46:27; Exodus 1:5; Deuteronomy 10:22). God always intended for His good news to saturate the world
- This is the way that the family of God should grow as well (John 4:35)

Read Exodus 1:8-14.... Israel’s Sons are listed

1:8 This “new” king is actually a king of a “different kind” – possibly Assyrian (Is 52:4; Acts 7:18)

- Circa 1720BC, a Semitic people called the “Hyksos” conquered and ruled over Egypt until circa 1570.

1:9 Throughout the ages, there has always been a spirit of the Antichrist. Pharaoh is now a symbol of Satan with Egypt representing the world; Christians have been persecuted throughout history in the hopes of curbing the church’s growth.

- The new King characterizes the Israelites as being too numerous and mighty for Egypt.

1:10 The Egyptians were concerned that they would lose Israel, so they became increasingly controlling which made Israel desire to leave. Individuals are similar in that they often become more demanding and controlling which makes others want to leave even more.

- The Hittites might have intimidated Egypt.

1:11 The Pharaoh attempted to dominate them and subjected the Israelites to heavy burdens.

- The new King became the focus of Israelite labor as two store-places (defensive cities) were constructed for the King in the land of Goshen (the same valley) near the border that was exposed to invasion.
- Pithom (meaning “their mouthful”) was on the eastern Pelusiac branch of the Nile while Ramses (meaning “son of the sun”) was between the Pelusiac branch of the Nile and the Bitter Lakes.

- Israel repeatedly recalls their “hard labor.” (Exodus 1:11, 14; 2:11; Deuteronomy 26:6)
- 1:12 The persecuted church not only grows deeper in a relationship with the Lord, but has also historically increased in numbers. At this point, there were most likely over 2 million Israelites.
- The persecutors feared God’s people as they “multiplied and spread abroad.”
 - The persecuted church not only grows deeper in a relationship with the Lord, but has also historically increased in numbers. At this point, there were most likely over 2 million Israelites.
 - Not only were the Israelites forced to work, the Hebrew word is “perek” meaning harshness, severity, and cruelty.
- 1:13 The result of the fear of the Egyptians was that they enslaved the Israelites, and by doing so, they became enslaved to having the Israelites work for them.
- 1:14 Not only were the Israelites forced to work, the Hebrew word is “perek” meaning harshness, severity, and cruelty. In Leviticus, the Lord commands His people to not rule their servants ruthlessly (Leviticus 25:43, 53).
- In Ezekiel, the “shepherds” (e.g., spiritual leaders) of God’s people are charged with abusing God’s people in the same way (Ezekiel 34:4).
 - The descriptions that are used to describe Israelite slavery include bitter, ruthless, harsh, and hard.
 - The work of the Israelite slaves included making bricks as well as working in the fields.

Read Exodus 1:15-22.... Pharaoh Kills Hebrew Babies

- 1:15 The new Pharaoh told the two (witness) Hebrew midwives, Shiphrah (“beauty”) and Puah (“splendid”) to kill the male infants (Matthew 2:16-18).
- Midwives were often barren women without children of their own.
 - Although the King of Egypt’s name goes unrecorded, the names of the midwives are documented for posterity.
- 1:16 Just as Pharaoh commands Israel’s sons to be killed, the tenth plague (Ex 12:29) would also kill the sons of the Egyptians.
- In order to live, the gender of the baby must be female.
 - The Pharaoh explicitly intended on killing the “SONS” (instead of “boys” or “males”)
 - Pharaoh’s focus was on stopping the lineage of Israel; very similar to Satan’s focus
- 1:17 While the King wanted to be feared, the midwives feared God instead
- 1:18 The Egyptian King blamed the midwives for the growing population.
- 1:19 The midwives elevate God’s people in front of Pharaoh.
- It seems that the midwives may have been deceiving the Pharaoh; however, the mothers may have been given the chance to bear the children before the midwives arrives. God blessed the midwives with households of their own (Exodus 1:20)
 - Scripture doesn’t explicitly specify whether the midwives were lying, but God blessed them.
 - Jeremiah followed King Zedekiah’s advice and lied to the elders (Jeremiah 38:24-27)
 - The midwives proudly told the Pharaoh that Israelite women are vigorous, lively, strong and skilled relative to the Egyptian women.
- 1:20 God rewarded the midwives for disobeying Egypt’s King by blessing them in the greatest Hebrew way – by blessing them with households of their own (Ex 1:20)
- God blessed the midwives in the same way that He blessed Israel - by increasing them in number and strength.
 - God was the actual “King” of the midwives (1 Samuel 8:6=7)
- 1:21 The “root” of God’s blessing towards the midwives was that they feared God (Proverbs 9:10; Matthew 10:28).
- 1:22 Pharaoh (Satan & the World) begins with subtle plans to undermine God’s family, but when those plans are foiled (e.g., by the midwives), it becomes a public persecution (e.g., Holocaust)
- Pharaoh (Satan & the World) developed the subtle plans to undermine God’s family, but when those plans were foiled (e.g., by the midwives), it becomes a public persecution (e.g., Holocaust)
 - Just as Pharaoh commanded Israel’s sons to be killed, the tenth plague (Ex 12:29) would also kill the sons of the Egyptians.
 - It is possible that tossing babies as sacrifices into the Nile was a religious practice. Bathing in the Nile was also viewed as a religious practice.

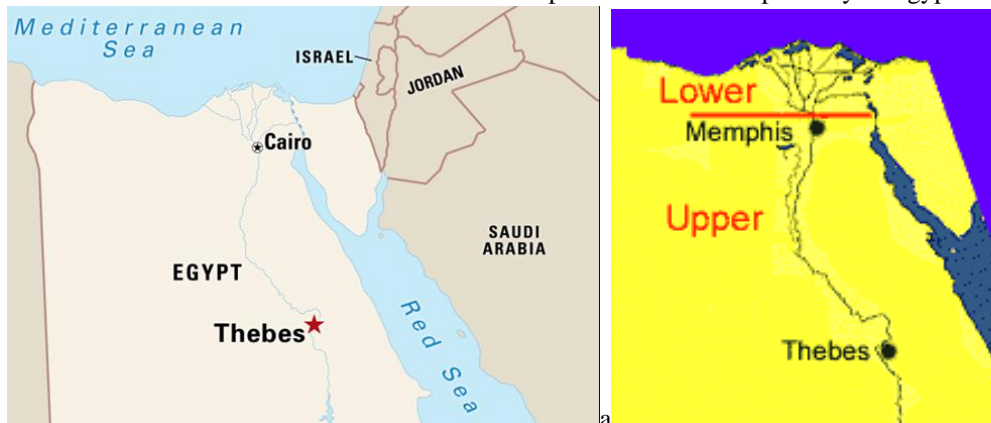
Read Exodus 2:1-3 Moses is Born

- 2:1 Amram (“an exalted people”) married Jochebed (“Yahweh is Glory”) (Exodus 6:20). Jochebed was Amram’s aunt (his father’s sister). (Numbers 26:59)
- Aaron and Moses were in the Tribe of Levi which would become the Priestly lineage.
- 2:2 The beauty of baby Moses was a contributing factor to his salvation (Acts 7:20; Hebrews 11:23)
- The mother of Moses (Jochebed) noticed that he was a beautiful baby (also translated fine or special); this is mentioned two more times in the New Testament.

- Moses was hidden by his mother for three (3) months; throughout Scripture, the number “3” often represents revelation/resurrection. Moses will be discovered and begin a new life after three months.
- Miriam was the eldest sister who had already been born (Exodus 15:20). Aaron had been born three years prior to Pharaoh’s murderous edict and the birth of Moses. (Exodus 7:7)
- The name “Miriam” means “drop of the sea,” “bitter,” and “beloved.” The New Testament name “Mary” is a derivative of the name “Miriam.”

2:3 This deliverance from water is very similar to Noah’s ark (Gen 6:14; Psalm 69:1,14-15; 88:6-7, 16-17); Moses was “taken out/drawn forth” and saved out of the water.

- The salvation of Moses depended on a vessel constructed from papyrus (a papyrus basket). Moses would be educated in Pharaoh’s home to write the Pentateuch/Torah on Papyrus and save many others
 - The Torah/Pentateuch is also a Papyrus vessel in the Chaotic Sea of this world
- Israel constructed seafaring ships in the “papyrus” reeds. (Isaiah 18:2)
- The mother of Moses (Jochebed) may have known of the ark that saved Noah during difficult times; a vessel of gopherwood covered with pitch (Genesis 6:14)
- The current of the Nile can move very slowly up to speeds of 7mph. Israel had begun up in the land of Goshen; however, they may have migrated southward over time.
 - The Pharaoh may have lived in Thebes, and the water flows northward towards the Mediterranean. The basket containing Moses would have flowed northward towards Thebes.
 - The pyramids are located in Giza which is located just 20 miles south of the Nile Delta, so it is possible that the Pharaoh’s family was domiciled near Giza.
 - Giza lies less than 19 miles north of Memphis which was a capital city of Egypt



Read Exodus 2:4-10 Pharaoh’s Daughter Saves Moses

2:4 Although the family of Moses needed to send him away, the sister continued to observe him with interest

2:5 As Moses is often a type of Christ, Pharaoh’s daughter might represent the Gentiles who accepted Him, but for His life on earth, He was surrounded by the Jewish nation who would reject him until his second coming.

- The daughter of the King (Pharaoh) saw the papyrus containing Moses.
- The Gentile had a desire to be clean (she had come to the Nile to bathe).
- As a baby, the life of Jesus would also be preserved through time with the Egyptians (Matthew 2:14-15).

2:6 When the Egyptian woman opened the papyrus, she saw a Hebrew child who was crying.

- Jesus wept twice because of the lack of faith in Jesus’ love and power. (John 11:35, Luke 19:41)

2:7 Miriam was brave and outspoken when interacting with the daughter of Pharaoh.

- Miriam would retrieve a Hebrew for the Gentile.

2:8 It would have been an amazing time for Jochebed when Miriam returned to bring her to Pharaoh’s daughter.

- The Hebrew word for “girl” (hā‘almāh הַעַלְמָה) mean “maiden” and is used for young women who were virgins (Isaiah 7:14) but of ancient marriageable age (12 years or older). This same term was used for Isaac’s wife Rebekah (Genesis 24:43).

2:9 The mother of Moses was blessed in Moses’ infancy in several ways:

- The mother of Moses was able to be with her infant son
- She and her Hebrew baby were protected from harm
- The mother was paid by the Pharaoh’s daughter for caring for her son.

2:10 The name of Moses means “taken out/drawn forth” and “saved out of the water.”

- This deliverance from water is very similar to Noah’s ark (Gen 6:14; Psalm 69:1,14-15; 88:6-7, 16-17).
- Believers are saved from the chaotic sea of this world and baptized into the family of the heavenly King.

Read Exodus 2:11-14 Moses Kills an Egyptian

- Nothing is recorded about Moses being raised in Pharaoh’s Palace.
 - The very next action that takes place after being saved is that Moses kills an Egyptian
- 2:11 The Hebrews were considered the people of Moses; another way of stating that they were the people of the “son of the King.” (Exodus 3:10)
- 2:12 *“I looked, but there was no one to help, and I was astonished and there was no one to uphold; so, My own arm brought salvation to Me, and My wrath upheld Me.”* (Isaiah 63:5)
- 2:13 Moses challenged the Hebrew aggressor that was attacking his fellow Hebrew.
- While God’s people (Hebrews) should expect to be attacked by the “world” (Egypt), God’s people should not attack each other.
- 2:14 Moses had been adopted into the royal family (Rom 8:23, 9:4; Eph 1:5), but because he had become a murderer, he could no longer remain in that comfort.
- The Jewish people would look for help and salvation (Isaiah 59:16, 63:5), but the first time with Moses (like Jesus), Israel did not recognize Him (Acts 7:25; Hebrews 11:23-29).
 - The offending Hebrew posed two questions to Moses while he was trying to make peace:
 - By whose authority are you prince and judge? (Mark 11:28)
 - Is your plan to kill your people just as you judged the Gentile (Egyptian)? (Luke 4:24-28)

Read Exodus 2:15-22 Moses Married Zipporah

- 2:15 Midian (“strife”) was the instrument that God used to take Joseph into Egypt, and now they would prepare Moses in leading Israel out. Midian would be one of the first people to fall in battle to God’s people (Israel) after Egypt (Numbers 31:1)
- Midian is on the west coast of the Arabian Peninsula where Israel would wonder for 40 years.
 - This time in the wilderness provided experience to Moses in getting there as well as experience in the wilderness.
 - Midian was the fourth son of Abraham’s wife, Keturah (Genesis 25:2)
 - The descendants of Abraham from Hagar/Ishmael and Keturah/Midian merged into a single group of people. Midianites were considered Ishmaelites (Gn 37:36, 39:1). Ishmaelites and Midianites were used interchangeably in the story of Gideon as well (Judges 8:22-26). Midian played a key role going into and coming out of Egypt; Moses would flee to the land of Midian before returning to lead Israel out of Egypt (Ex 4:19).
- 2:16 The Priest of Midian had seven daughters; seven often symbolizes “full” and “sufficient”
- Jethro’s clan or last name was “Reuel” (“associate with God”); Jethro means “a remnant”
- 2:17 Moses’ father-in-law would go through a number of name changes: Reuel (Ex 2:18) and Jethro (Ex 3:1); the name Hobab was probably Moses’ brother-in-law (Numbers 10:29) who took responsibility for his sisters after the death of his father (Judges 4:11).
- In Scripture, the term “shepherds” often infers “leaders;” however, these were not good shepherds who denied water from the flocks. (Jeremiah 23:1; Ezekiel 34:1-10; Zechariah 10:3; 11:8)
 - Moses intervened for the sheep of the Gentile Priest:
 - The 7 (complete perfection) daughters of the Midian Priest (Gentile Spirituality) were protected and their sheep (1 Pet 2:25) given water (Jn 7:38) by Moses (a type of Jesus).
 - Zipporah means “Sparrow” and in Scripture, a sparrow infers “having little value.” (Mt 10:29, 29:30). Zipporah was the eldest of seven sisters, and she would bear two children with Moses: Gershom and Eliezer.
- 2:18 Jethro’s clan or last name was “Reuel” (“associate with God”); Jethro means “a remnant”
- In ancient times, it was not uncommon for individuals to have multiple names. They might also be called a Jewish name by Israel that was separate from their Gentile name.
- 2:20 The Gentile Priest offered bread in fellowship (as well as his eldest daughter) to Moses.
- There were a number of Gentile Priests mentioned in the Old Testament including Melchizedek Job may have been a Gentile Priest as well as Balaam. (Numbers 22-24)
- 2:21 Zipporah means “Sparrow” and in Scripture, a sparrow infers “having little value.” (Mt 10:29, 29:30). Zipporah was the eldest of seven sisters, and she would bear two children with Moses: Gershom and Eliezer.
- 2:22 Gershom (“a stranger here”) is eldest of two sons (Ex 18:3)
- The stranger in a strange land could symbolize Moses in Midian and/or Israel in Egypt.

Read Exodus 2:23-25 Pharaoh Dies

2:23 This dead Pharaoh is thought to be Thutmose III (1504-1450 B.C.), who was succeeded by Amenhotep II (1450-1425 B.C.).

- Moses was forty years old when he left Egypt (Acts 7:23), and it was forty years later that the angel spoke to Moses through the burning bush (Acts 7:30)
 - Forty often represents a time of tests/trials (quarantine); Israel was enslaved in Egypt for 400 years.

2:24 God hears His children when they cry to Him.

- When God heard the cries of the Israelites, God remembered His covenant with Abraham, Isaac, and Jacob.
 - It was the promise of God Himself that moved Him to action.
 - When God hears the cries of His people, He may recall His new covenant (Jeremiah 31:31-34) with His people.

2:24 The result of God taking notice of His Abrahamic covenant is that God took notice of Israel.

2:25 God is loving and caring. He was concerned for His people and acknowledged their situation.

Read Exodus 3:1-6.... The Burning Bush

3:1 Horeb (“desert” or “waster”) is a range of mountains in the southwestern tip of the Sinai Peninsula while Mt Sinai is a specific mountain within that range. The Law was later given to Moses at this place (Exodus 3:12), and Elijah also fled to Horeb to hear from the Lord (1 Kings 19:8)

- Moses was shepherding and caring for the sheep on the mountain of God when he was interrupted by the call from God.
- Moses spent the first 40 years learning how to be a ruler and leader; however, the second 40 years was spent in learning how to shepherd a flock. Both leader and shepherd would be needed to guide Israel through the wilderness for 40 years.

3:2 Fire symbolizes judgment while thorns represent the consequences of sin (Genesis 3:18; Matthew 27:29). That this bramble (acacia) bush (sin) was on fire (judgment) without being consumed is a picture of mercy.

3:3 It is because Moses responded to the activity of God and took time to “go over and look” that God spoke to him. Busy schedules hamper the Lord’s interaction with His people (Acts 7:31)

3:4 God is a consuming fire (Exodus 24:17; Deuteronomy 4:24, 9:3; Hebrews 12:29), and He calls out to His people by name.

- When God called to Moses, His first words were “Moses, Moses” – God called Moses by name twice; God knows His servants
 - God also called Saul in the same way Acts 9:4) although Saul would respond “who are you, Lord?”
 - When God called “Abraham, Abraham”, he responded the same way as Moses with “Here I am” (Genesis 22:1, 11)

3:5 The shoe/sandal symbolizes separation from this world (dust) to the believer; in all of the wanderings of Israel their separation (shoes) never wore out (Deuteronomy 29:5).

- Moses was directed to remove his sandals because he was on holy ground.
 - The shoe/sandal symbolizes separation from this world (dust) to the believer; in all of the wanderings of Israel their separation (shoes) never wore out (Deuteronomy 29:5).
 - There should not be separation between man and what God has made holy

3:6 Moses hid his face because he was afraid to see God, but then he became accustomed (Exodus 34:34). In the New Testament, the first martyr Stephen related these words before he was killed (Acts 7:32)

- When God identified Himself, the first response of Moses was to hide his face because he was afraid to see God, but then he became accustomed (Ex 33:17-22).
 - Moses would grow to frequently meet with God face-to-face until he would finally ask to see God’s glory.
 - In the New Testament, the first martyr Stephen relayed these words before he was killed (Acts 7:32)

Read Exodus 3:7-10.... The Lord’s Observations of Enslaved Israel

3:7 God understands the sufferings and trials of His people in Egypt under the taskmasters

3:8, 17 Twice, the six (insufficient) peoples are listed as inhabitants in the promised land (the six peoples with whom God’s people must contend): 1.Canaanites (“trafficker”) 2.Hittites (“terror”) 3.Amorties (“a sayer”) 4.Perizzites (“rustic” or “a squatter”) 5.Hivites (“life liver”) 6.Jebusites (“he will be trodden down”)

3:9 God heard the cry of His people and saw the abuses of Egypt

3:10 God identifies the Hebrews as “His people” just as they had been identified with Moses (Exodus 2:11).

Read Exodus 3:11-14 God is the “I Am”

3:11 Moses asks “Who am I” while God identifies Himself as “I am who I am.”

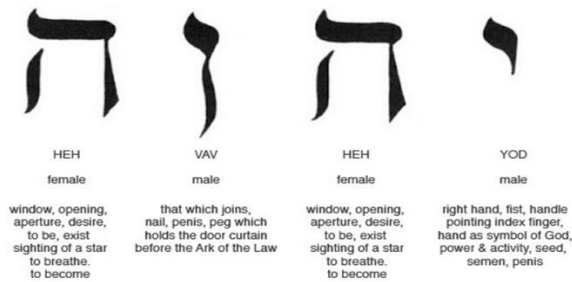
3:12 God provides a sign after the obedience of Moses; as Moses climbs the mountain alone, it is a sign of his special relationship with God. (Exodus 19:10-20)

3:13 Moses wants to prepare himself for questions from the enslaved Hebrews

3:14 God reveals His personal, covenantal name to Moses.

- “God said to Moses, ‘I AM WHO I AM.’ ”
 - He is the ever-existing, only living God.
- The Jews did not use the personal name of God because of their fear of the law. God desired a relationship with His people; however, Jews were more focused on the law.
- The name “Yahweh” is called the “Tetragrammaton” which is Greek for “Four Letters.”
 - YHVH (Hebrew, Yod Heh Vau Heh, read right to left), or in the Latin version, IHVH

Significance of the Tetragrammaton
4 Symbols of YHWH



- Jewish Rabbi’s refer to the Tetragrammaton as “HaShem” (“The Name”) or “Shem Hameforash” (“The Special Name”).
- The spelling of the Tetragrammaton refers to four letters, yud-hey-vav-hey (יהוה) which appears 5,410 times in the Bible (1,419 of those are in the Pentateuch).
- The name of “Yahweh” is also called “Jehovah.”
- Instead of using the term “Yahweh” (“LORD”), Israel would use the term “Adonai” (“Lord”) out of respect for His name.

Read Exodus 3:15-22 God Foretells Pharaoh’s Rejection of 3-Day Journey to Sacrifice

3:15 Beyond cultural Judaism, God wants to be known as the God of each of the patriarchs individually (“the God of Abraham” and “the God of Isaac” and “the God of Jacob”). He is the “El Bethel” – “the God of the House of God” (Genesis 35:7)

3:16 God directed Moses to tell Israel’s elders that God had witnessed their struggle and cared about them.

3:17 Twice (Exodus 3:8), the six (insufficient) peoples are listed as inhabitants in the promised land (the six peoples with whom God’s people must contend): 1.Canaanites (“trafficker”) 2.Hittites (“terror”) 3.Amorties (“a sayer”) 4.Perizzites (“rustic” or “a squatter”) 5.Hivites (“life liver”) 6.Jebusites (“he will be trodden down”)

3:18 The three-day interval of Jesus reveals the choice between death and life. God directs Moses to take the elders with him to the Pharaoh which was not followed (Exodus 5:1). Indeed, although the people believed the signs of Moses, Scripture does not explicitly document that the elders believed apart from the people (Exodus 4:29-31)

3:19 God knows beforehand that Pharaoh’s heart is hardened; a “mighty hand” would be necessary to compel Pharaoh (Proverbs 28:14)

3:21-22 God’s people will not only escape with their lives, but with rewards in accordance to God’s prophecy to Abraham (Gen 15:14)

- **Beyond Israel’s freedom, the Lord would also provide:**
 - **Favor with the Egyptians**
 - **Silver and gold jewelry as well as clothing for the Israelite women**
 - **The plundering of the Egyptians**
- **These Egyptian riches fulfilled God’s prophecy to Abraham (Genesis 15:14)**

The Excuses of Moses		
Exodus. 4:1	“What if they don’t believe”	THEM
Exodus 4:10	“I have never been eloquent”	ME
Exodus 4:13	“Lord, find someone else”	GOD

Read Exodus 4:1-9 Signs Given to Moses

- 4:1 Moses worries that Israel will not believe God's call on Moses. This is a lack of faith because God has already assured Moses that Israel's elders would believe him (Exodus 3:18) and that Pharaoh would deny until punished. (Exodus 3:19-20)
- 4:2 God is "ask assertive." While the rod (club) worn in the belt was used for protection, the staff was usually used for guidance (Psalm 23:4; 2:9).
- 4:3 God turned the staff to a serpent; the staff was meant to protect, but when thrown to the world, Satan can frighten God's people. Moses ran from the serpent.
- The rod and staff were for guidance and protection (Ps 23:4; 2:9), but it became a snake
- 4:4 When Moses had the courage to obey God and take hold of serpent's tail, the serpent became incapacitated.
- It was an act of faith for Moses to obediently take the serpent by the tail.
- 4:5 God affirms that this sign will show the Israelites that God has given this calling.
- 4:6 As the hand was put inside the cloak by the heart to contaminate, the heart always contaminates a man's hands (deeds).
- 4:7 Only God can clean the leprous because God has an answer for sin. As the hand was put inside the cloak by the heart, it can be cleansed by a clean heart as well.
- Leprosy was the consequence (divine punishment) of sin (Numbers 12:9-10; Leviticus 13; 2 Chronicles 26:19)
 - Leprosy as sin: starts small → lose feeling → separated life → often generational 2 Samuel 3:29, 2 Kings 5:27
- 4:8 Beyond the first sign of the snake, God provides additional signs for any doubters.
- 4:9 If the Israelites don't believe from the first two signs, the blood spilled for them would surely convince them, but Israel did not believe even after Christ was crucified.
- The signs were not used before the Pharaoh; however, these signs reflect the salvation process to Moses and the Israelites. Aaron performed these signs before the people of Israel, and they believed. (Exodus 4:29-31).

Signs to Moses Reflect Fall & Salvation				
1.	Ex 4:3	Snake	Satan	Gen 3; Rev 12:9
2.	Ex 4:6	Leprosy	Sin	Lev 13-14; Mt 11:5
3.	Ex 4:9	Blood	Payment for Sin	Mt 26:28; Heb 10:19

Read Exodus 4:10-17 Moses gives other Excuses

- 4:10 Moses has an incorrect assessment of his capabilities (Acts 7:22; Matthew 10:19-20).
- After receiving the miraculous signs from God, the response of Moses was to doubt his own skill.
 - Believers should approach each day as an adventure with the power of God.
 - God does not promise to make all of His people eloquent, but they will be effective in teaching His truths.
- 4:11 God made people with disabilities to serve Him with a special purpose (Isaiah 45:7)
- The church must understand that God created people with disabilities to bring glory to Him.
- 4:12 God would support Moses by teaching him as well as helping him. (Exodus 4:15)
- 4:13 Moses asks God directly to please send someone else. God's calling is non-transferable; those who call Him "Lord" should be willing to follow His call (Isaiah 6:8; Luke 10:1-3)
- 4:14 Although God is angered by Moses' doubts, He has already met Moses' need by arranging to bring Aaron to him
- 4:15 God repeats his promise to teach and help Aaron as well as Moses in speaking (Exodus 4:12)
- God would continue to teach and assist as needed
- 4:16 God will work through His people (Mt 10:19; Ex 7:1). Just as Moses was to unquestioningly obey the Lord, Aaron would unquestioningly submit to the words of Moses.
- Israel put too much trust in Moses instead of God which led to sin (Exodus 32:1) and complaints against Moses (Exodus 16:2, 17:2)
- 4:17 God reminds Moses to take his staff as a way to show the signs of God's power.

Read Exodus 4:18-23 Moses Prepares to Leave Midian

- 4:18 Moses stops talking against the Lord's plan, and he obeys the Lord.
- Moses had shepherded Jethro's flocks like Jacob had shepherded Laban's flocks (Gen 29-30); Moses was an 80-year-old man who respects his father-in-law so much that he requested permission to return to his family (unlike Jacob & Laban – Genesis 31:22-29). Jethro selflessly let's Moses leave without negotiation.
- 4:19 Cynics and mockers eventually fade away; a certain way to overcome naysayers is simply to outlast them. This is the same message that God gave to Joseph & Mary after the nativity and flight to Egypt (Matthew 2:19-20)
- God knew the thoughts and heart of the men who wanted to kill; God knows the knows the heartfelt desires of everyone.
 - God had not told Moses that those who wanted him dead were dead themselves until Moses obediently followed God to return.

4:20 This was God's staff as all of the possessions of His people belong to Him

- Like Moses, the staff itself was unimpressive; however, the wondrous things that God did through the staff were amazing.
- Moses sent his wife, Zipporah, and his two sons back to live with her father, Jethro, until Moses led all of the Israelites to Mount Sinai, and he was reunited with his family (Exodus 18:5-12).

4:21 Even before the return trip, God tells Moses that He will harden Pharaoh's heart (Proverbs 28:14)

- Pharaoh's hardened heart was not a surprise to Moses because God had already disclosed that Pharaoh would have a hard heart
- The Lord would use Pharaoh's hard heart to for the purpose of displaying His power to the world (Romans 9:14-18)
- God knew that Pharaoh would reject the request of Moses, so each time that He requested that His people be released from slavery, Pharaoh hardened his own heart by saying "no." (Exodus 8:32; 9:34)
 - Each request was a hardening of Pharaoh's heart by God (Exodus 9:12, 14:8, 10:1, 20, 27, 11:10)
 - God gave Pharaoh over to his sinful, hard heart. (Romans 1:24)

4:22 Israel was to be esteemed as a firstborn while Gentile believers are as "second sons."

4:23 Just as Egypt persecuted Israel (God's firstborn – Lev 27:26; Num 3:13), so would Egypt's firstborn die. The tenth plague is foretold before any of the plagues.

- When Moses pleaded with Pharaoh to repent – it was for Pharaoh's sake.... Moses had been told beforehand about the end result of Pharaoh's rejection.

Read Exodus 4:24-26 God Threatens Moses' Life

4:24 Although Moses was headed on the mission to lead the nation of Israel out of slavery, God met him with the possibility of ending his life.

- Since a pronoun is used instead of his name, another option is that God may have intended to kill his firstborn, Gershon (Ex 2:22) or his second son, Eliezer (Exodus 18:4) since he had not been circumcised.
 - The previous verse described that God would kill Pharaoh's firstborn son.
- Circumcision had been established between God and the descendants of Abraham centuries earlier (Genesis 17:10).
- Moses had two sons, Gershom and Eliezer (1 Chronicles 23:15).
 - The name of the elder son, Gershom, means "I have become a foreigner in a foreign land" (Exodus 2:22).
 - The name of the second born, Eliezer, means "My God is my Helper." (Exodus 18:4; 1 Chronicles 23:25). Nothing more is known about Eliezer from Scripture except that his son (Rahabiah) had many descendants. (1 Chronicles 23:17, 25-26).

4:25 The wife of Moses, Zipporah, circumcised their son since Moses had reneged on his family obligations.

- The name "Moses" is not explicitly stated in the Hebrew text; the verse literally reads that the foreskin was "cast at his feet." (לְרַגְלָיו וְתַעַב) (לְרַגְלָיו וְתַעַב)
- As Joshua leads Israel into the conquest of Israel at Gilgal, Scripture reveals that many Jewish men had not been circumcised (Joshua 5:2-9)
- These are the only words recorded from Zipporah in Scripture.
- Jesus Christ could also be called the "bridegroom of blood" for the church.
 - The church is the bride of Christ (2 Corinthians 11:2; Ephesians 5:25-27; Revelation 19:7-9, 21:9; Isaiah 54:5)
 - The church was purchased by Christ's blood on the cross (Galatians 3:13-15; 1 Peter 1:19)
 - Zipporah was the Gentile (Midianite) bride of her Jewish Groom (Moses).

4:26 While Moses had been called to awesome acts of God, Moses had failed in his responsibility as a husband/father.

- God refrained from killing Moses because his wife called him a "bridegroom of blood."
- Circumcision was a sign of the covenant to Israelite women to ensure that the married couple were both Israelites and that the man was obediently following God's commands.
- A call by God does not lessen the need for obedience; instead, a call from God heightens the importance of obedience and faithfulness even in lesser matters.
- Clearly, Moses had planned to take his family into Egypt with him; however, after the circumcision by Zipporah, Moses sent his wife and his two sons back to live with her father, Jethro, until Moses led all of the Israelites to Mount Sinai, and he was reunited with his family (Exodus 18:5-12).
 - The firstborn of Moses would not be in Egypt when Pharaoh lost his firstborn son in the tenth plague (Exodus 4:23)
- The Jewish Midrash states that Moses wanted Gershom to replace him as leader over Israel; however, Jewish tradition is that God responded, "Your sons sat and did not occupy themselves with Torah. Joshua, who served you,

is fitting to serve Israel.” This would seem an unlikely response because Moses was writing the Torah in his lifetime. Deuteronomy covers the last two months of Moses’ lifetime.

- The descendants of Gershom became an idolatrous priesthood for the rebellious tribe of Dan until they were exiled to Assyria. “Then they set up the carved image, and they appointed Jonathan son of Gershom, son of Moses, as their priest. This family continued as priests for the tribe of Dan until the Exile.” (Judges 18:30)

God Threatened the Life of Moses	
-	While Moses had been called to awesome acts of God, Moses had failed in his responsibility as a husband/father. (Genesis 17:9-14)
-	Moses had not circumcised his son (Gen 17:10-12, and God sought to kill him because of his unfaithfulness)
-	However, Zipporah performed the duties by becoming the spiritual leader of the household in this act of faithfulness.
-	Even today, men are frequently replaced by the wives as the spiritual leaders.

Read Exodus 4:27-31 Israel Worships After the Signs & Testimony

4:27 Moses (“taken out”) and Aaron (“lofty teacher”) meet at Horeb’s Mt Sinai.

- Having sent his family back to his father-in-law, Jethro, Aaron approached and encouraged his lonely, broken brother in the wilderness.

4:28-29 The first person that Moses showed the miraculous signs was Aaron, who now joined Moses in traveling to meet Israelite’s elders in the land of Goshen within Egypt.

4:30-31 After hearing Moses/Aaron and seeing the signs, the Israelites believed God and worshipped.

- It seemed that Moses had worried more about speaking with the Israelites than with Pharaoh
- In the New Testament, the first martyr, Stephen, uses this attitude of Israel towards Moses as a precursor to their attitude towards Christ. They rejected Moses at their first meeting (representing the first incarnation of Jesus); however, they accepted him as their savior at his second meeting (representing the second coming of the Lord).

Read Exodus 5:1-3.... The First Visit of Moses/Aaron to Pharaoh

5:1 Seven times, Pharaoh is told to let God’s people go to worship Him (7:16, 8:1, 8:20, 9:1, 9:13, 10:3). Although Pharaoh viewed the Hebrews as his slaves, God claimed them as His people. God had told Moses to take the elders to Pharaoh to request a three-day trip for the purpose of sacrifice instead of only going with Aaron and referencing a feast (Exodus 3:18)

- The term “Pharaoh” (meaning “Great House”) was the title of Egyptian “Kings.” The same is true for “Hadad” with the Syrian Kings and “Caesar” for the Roman Emperors.
- Pharaoh was considered the divine son of “Ra” the sun god.
- The Hebrew phrase “that they may hold a feast” (wəyāhōggū אָחֲזוּ) which may have been similar to a pilgrimage to a sacred site or for a sacred purpose. The name “Haggai” comes from the term “festival” (chaggay חַגַּי).

5:2 The Pharaoh proclaims that he does not know the Lord. People do not obey the Lord because they do not know Him.

- The Pharaoh considered himself a “god,” so a reference to any other god would have been viewed as his equal in his eyes.
- Egypt was polytheistic, and all of the false Egyptian gods had tangible (worldly) manifestations.

God Reveals Himself to Israel & Egypt	
Exodus 6:7	<i>“I will take you to be my people, and I will be your God, and you shall know that I am the Lord your God, who has brought you out from under the burdens of the Egyptians.”</i>
Exodus 7:5	<i>“The Egyptians shall know that I am the Lord, when I stretch out my hand against Egypt and bring out the people of Israel from among them.”</i>
Exodus 7:17	<i>“Thus says the Lord, “By this you shall know that I am the Lord: behold, with the staff that is in my hand I will strike the water that is in the Nile, and it shall turn into blood.”</i>
Exodus 8:10	<i>“And he said, “Tomorrow.” Moses said, “Be it as you say, so that you may know that there is no one like the Lord our God.”</i>
Exodus 8:22	<i>“But on that day, I will set apart the land of Goshen, where my people dwell, so that no swarms of flies shall be there, that you may know that I am the Lord in the midst of the earth.”</i>
Exodus 9:14	<i>“For this time, I will send all my plagues on you yourself, and on your servants and your people, so that you may know that there is none like me in all the earth.”</i>
Exodus 9:16	<i>“But for this purpose, I have raised you up, to show you my power, so that my name may be proclaimed in all the earth.”</i>

Exodus 9:29	<i>“Moses said to him, “As soon as I have gone out of the city, I will stretch out my hands to the Lord. The thunder will cease, and there will be no more hail, so that you may know that the earth is the Lord’s.”</i>
Exodus 10:2	<i>“That you may tell in the hearing of your son and of your grandson how I have dealt harshly with the Egyptians and what signs I have done among them, that you may know that I am the Lord.”</i>
Exodus 11:7	<i>“But not a dog shall growl against any of the people of Israel, either man or beast, that you may know that the Lord makes a distinction between Egypt and Israel.’</i>
Exodus 14:4	<i>“And I will harden Pharaoh’s heart, and he will pursue them, and I will get glory over Pharaoh and all his host, and the Egyptians shall know that I am the Lord.” And they did so.”</i>
Exodus 14:8	<i>“And the Egyptians shall know that I am the Lord, when I have gotten glory over Pharaoh, his chariots, and his horsemen.”</i>

5:3 This is first time in the book of Exodus that the term “plague” (בַּדָּבָר *baddeber*) is used; the term can also be translated as “pestilence.” This initial discussion with Pharaoh reveals that Moses was concerned that God would punish His people Israel with plagues or warfare. God sends warnings before destruction, but every third plague, the Lord acted without forewarning.

- God had commanded Moses to tell Pharaoh, *“The Lord, the God of the Hebrews, has met with us. So now, please, let us go a three days’ journey into the wilderness, that we may sacrifice to the Lord our God.”* (Matthew 3:18)
 - God knew that Pharaoh would not let Israel go – even for three days. (Matthew 3:19)
- It is better to give some than to lose everything. Pharaoh would not even concede for a brief time (3 days), and he lost Israel forever.

The Ten Plagues God Will Send		
1.	The Nile Turned to Blood	Exodus 7:14-25
2.	Frogs	Exodus 8:1-15
3.	Lice; Gnats	Exodus 8:16-19
4.	Flies	Exodus 8:20:32
5.	Disease of Cattle	Exodus 9:1-7
6.	Boils	Exodus 9:8-12
7.	Hail	Exodus 9:13-35
8.	Locusts	Exodus 10:1-20
9.	Darkness	Exodus 10:21-29
10.	Death of Firstborns	Exodus 11:1-8

Read Exodus 5:4-9.... Pharaoh Increases the Work of the Israelites

5:4 Pharaoh told Moses/Aaron not distract God’s people from their jobs (labor/work). Pharaoh wanted God’s people to prioritize their occupations and labor above any spiritual calling.

5:5 Although Israel was enslaved to Egypt, it was actually the Egyptians who needed and were enslaved to having a subjugated Israel.

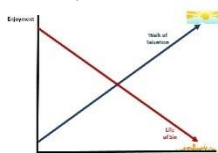
5:6 Pharaoh did not waste any time, but that very day he pursued additional labor.

- “The taskmasters” (הַגִּבּוֹרִים *hannōgōrīm*) were Egyptian; however, the “foremen” (שְׂטָרֵי *šōṭarê*) were Hebrew, and they would be beaten if quotas were not achieved. (Exodus 5:14)

5:7-8 Because of the Pharaoh’s command not to provide straw, the Egyptians would have even less work to do while Israel’s workload would grow. Egyptians may have become increasingly “weak” with less work.

- The straw would be pressed into the clay before drying to make strong, durable bricks that would not crack as easily.

5:9 Salvation often begins by conditions getting worse; the conditions for Israel became worse before they get better (Acts 24:8-14)



- Pharaoh views God’s commandments as “false words” (שְׂקָרָה: בְּדַבְרֵי *šāqer baḏibrê*)

Read Exodus 5:10-18.... Israel’s Foremen Are Beaten for Not Meeting Daily Production Quotas

5:10 The Egyptian taskmasters and the Hebrew foremen worked together to jointly convey the Pharaoh’s message to Israel’s workers.

- 5:11 Pharaoh believed that Israel was being lazy (Exodus 5:8), so additional demands would improve their work ethic.
- 5:12 Because of this edict, Israelites dispersed into all of Egypt. This may have been the reason that God allowed Pharaoh to make this demand.
- The slavery of Israel does not seem to have inhibited their movement individually.
 - Instead of straw (latteḇen לַתְּבֵן), Israel only found “stubble” (qaš wīq). The stubble could have been splinters and the leftovers from harvests.
 - Archeologists have found ancient bricks with straw as well as ancient bricks without straw. Some ancient bricks contain other debris such as pebbles and twigs (the Israelites may have substituted the contents for straw).
- 5:13 The Israelites had a daily quota of bricks that needed to be manufactured each day although the Pharaoh had made efforts to decrease their male population.
- The bricks were between 14”-20” long and approximately 7”-9” wide. Straw was included in bricks to keep them from cracking (similar to lath & plaster).
- 5:14 The Israelite foremen were beaten when daily quotas were not achieved.
- 5:15 The foremen address the Pharaoh in weakness asking for the reason that he has made this arduous request.
- Since the foremen were Israelites, they should first cry out to God, but instead, they went to Pharaoh. It isn’t recorded that the foremen prayed at all.
- 5:16 The foremen were getting beaten for Israelites not making the production quotas; however, they blamed the Egyptians for not supplying the straw.
- The slavery of Israel does not seem to have curbed their candor to the Pharaoh as they blamed the Egyptians.
 - Pharaoh turns Israelites against each other, so that they would be distraught while not trusting each other.
- 5:17 The Pharaoh characterized Israel’s workforce as lazy.
- 5:18 The Pharaoh did not concede to the Hebrew foremen, but directed them to make quota without being supplied straw.

Read Exodus 5:19-23.... Israelite Foremen question Moses; Moses questions God

- 5:19 Some Israelites were burdened with the responsibility of being foremen. Instead of the three-day leave, the quota of bricks remained the same as the effort to produce the bricks grew.
- 5:20 Moses and Aaron had waited on the Israelite foremen who, in turn, confronted them.
- After Pharaoh’s rejection, Moses did not hide from the Israelite foremen, but instead waited for the foremen.
- 5:21 The Israelite foremen did not take revenge on Moses/Aaron, but left judgment in God’s hands.
- Believers should not render evil-for-evil because only God knows His ultimate plan.
 - Pharaoh’s plan was to turn Israel against Moses and the word of God.
 - The Jewish foremen did not call on God to discipline Pharaoh; instead, the foremen prayed that God would judge Aaron and Moses.
 - The Jewish phrase “*may the Lord look upon you and judge you*” is used throughout the Old Testament for suffering individuals against their oppressors.
 - The Egyptian Pharaoh was a wicked man with a hard heart, but the Jewish foremen blamed Aaron/Moses for losing Pharaoh’s favor. They did not understand that Pharaoh was not in God’s favor; they did not understand, that they needed to be in God’s favor. They did not understand that God was in control.
 - The Jewish foremen did not realize that God’s plan was progressing just as He had intended.
 - Israel’s foremen should have focused on pleasing the Lord instead of solely fixating on the Pharaoh.
- 5:22 Moses correctly turned his attention to God; he went back to the Lord before going back to Pharaoh. Moses asks the Lord why He had caused trouble for Israel.
- Believers who feel that their prayers are not answered should be encouraged by this story of Moses.
 - Moses told God that He had caused trouble for the Israelites; Moses also believed that Pharaoh caused trouble for them as well
 - Moses explicitly told the Lord that He had not delivered His people.
- 5:23 As Moses stated that God has caused trouble for the Israelites, he made the same judgment about Pharaoh. Moses reminded the Lord that He hasn’t delivered Israel, and that they were His people.
- The Lord would soon respond in sending plagues on Egypt; God had forewarned Moses that Pharaoh would not allow Israel to leave until the death of his firstborn. (Exodus 4: 21-23)
 - When Pharaoh was under the trials of the plagues, he no longer focused on the quota or work of the Israelite slaves. Instead, Pharaoh just wanted to retain them.

Read Exodus 6:1-5.... God Comforts Moses about His Identity & Power

- 6:1 God ignores Moses questions, but states that He will show His power. God states that the land of Egypt belonged to Pharaoh as “his land.” God repeats what He conveyed at the burning bush that He will use His “strong hand.” (Exodus 3:20)
- God answers the complaints of Moses by giving him hope about God’s plan.
- 6:2 God reminds Moses that He is Yahweh (self-existent and eternal).
- When “LORD” is written in all capital letters, it is Yahweh.
 - Instead of focusing on the circumstances of the situation, God encourages Moses to focus on the character of God.
- 6:3 God encourages Moses. God emphasizes that He has revealed Himself in a special way to Moses that He did not do even for the patriarchs. (Rev 3:12, 19:12)
- Either the Lord did not make His name (Yahweh) known to the Jewish forefathers or this is a Hebrew rhetorical question such as “was I not known to them?” The word “known” may also infer “experienced” (Heb 11:3).
 - The Patriarchs knew God to be the almighty provider (El Shaddai), but Moses would understand the character of God more deeply.
- 6:4-5 God prepares to act for two reasons.
- God has remembered His covenant with the patriarchs and is extending the covenant to the Israelites.
 - God has heard the suffering of the Israelites as the Egyptians harshly treat them as slaves.

Read Exodus 6:6-9.... Israel Rejects God’s Help in Hard Times

- 6:6 God repeats a number of times what He will do. God, the redeemer, will free His people from slavery by outstretched hands. (Galatians 5:1; Luke 4:18; John 8:36)
- This is meant to turn the eyes of the people toward God instead of focusing on their situation or possibly trusting Moses (only a man) to rescue them.
 - God vows to “redeem” (gā’al גָּאֵל) His people; the kinsman redeemer (gō’el גּוֹאֵל) purchases the freedom of his loved one.
- 6:7 God foretells of a testimony that His people will experience when He frees them from forced labor.
- God’s people understand that God is the instigator and savior. (Ephesians 2:8-9) Man cannot save himself, but God’s supernatural and sovereign power is extended in grace to His people.
- 6:8 God reminds Moses that He swore to give the Promised Land to the Patriarchs. God vowed to give the land to Abraham (Genesis 15:18), Isaac (Genesis 26:3) and Jacob (Genesis 35:12).
- 6:9 The world’s burdens are obstacles to God’s people experiencing His grace.
- God’s people were stopped from being encouraged by His promises.
 - They did not listen to God’s truth and encouragement because they had broken spirits and hard labor.
 - Believers may struggle when things aren’t going well instead of pulling closer to God?

Jesus Christ on the Cross redeemed His people with Outstretched Arms (Exodus 6:6)	
Idiom	Type of:
Egypt	World
Pharaoh	Satan
Bondage	Sin

Read Exodus 6:10-13.... God Provides a Message for the Israelites as well as the Pharaoh

- 6:10-11 After the many “I will” statements of God, He sends Moses to be a vessel that will be utilized by God to perform His will. God sends Moses back to the Pharaoh to do what Moses is capable of doing (speaking). Then God would do what Moses cannot do by sending the plagues.
- God refers to Egypt as “his (Pharaoh’s) land.”
- 6:12 Three times, Moses claims that he is a poor speaker (Ex 4:10, 6:30). Moses believes that he has now lost credibility with his own people (Israel), so it would be illogical to believe that he might have credibility with the Pharaoh.
- 6:13 God includes Aaron in the directions on how to interact with the Israelites as well as Pharaoh.

Discuss Exodus 6:14-25.... Documented Lineages of Jacob’s Three Eldest Sons (Reuben, Simeon, Levi)

- The families leaving Egypt (Exodus 6:14-25) can be compared with those families entering Egypt under Joseph (Genesis 46:8-27). God had foreseen His plan of exodus since the time that Israel had come into Egypt.
 - Scripture gives the genealogy of Moses and Aaron; however, their forefather was the third eldest, so Scripture gives a quick reference to Reuben (the eldest) and Simeon (the second born).
- 6:14 Reuben was the eldest of Jacob’s sons who lost his birthright due to sleeping with his father’s concubine, Bilhah. (Genesis 35:22; 49:3-4)

- 6:15 Simeon was the second son of Jacob and Leah; he had a child by a Canaanite woman.
- The blessing/curse from Jacob of Simeon and Levi were tied together. (Genesis 49:5-6)
- 6:16 Levi was the third son of Jacob and Leah. The Levitical duties of maintaining the Tabernacle (Numbers 4) were divided into these three groupings (Gershon, Kohath, and Merari).
- 6:17 Descendants of the eldest son, Gershon, were assigned to the structures of the Tabernacle. (Numbers 4:21-28)
- 6:18 The descendants of the second son, Kohath, were assigned the most sacred duties of the items within the Holy Place of the Tabernacle. (Numbers 4:1-20)
- 6:19 The clans of the youngest Merari were assigned the outside items of the courtyard. (Numbers 4:29-33)
- King David also separated the Levites into these three groupings (1 Chronicles 23:6).
- 6:20 Both Levi and his grandson, Amram, lived 137 years while Kohath (Levi's son & Amram's father) only lived 133 years. Ishmael had also lived 137 years (Genesis 25:17), and Isaac had been 137 years old when Jacob stole Esau's birthright. Amram married his aunt Jochebed.
- 6:21 Kohath's second son (after Moses' father, Amram) was Izhar (the uncle of Moses). Izhar's eldest son, Korah, would lead a rebellion against Moses (Numbers 16; Jude 1:11) but others would become officers and judges over Israel (1 Chronicles 26:29)
- 6:22 Kohath's youngest son (after Moses' father, Amram) was Uzziel (the uncle of Moses). Uzziel's family was included in the Levitical census (Numbers 3:18). Uzziel's descendants were responsible for the ark, the table, the lampstand, the altars, the sanctuary utensils and the veil. (Numbers 3:30-31)
- 6:23 Amminadab is thought to be Izhar (the father of Korah). Amminadab is listed as a son of Kohath (1 Chronicles 6:22).
- Aaron and his wife, Elisheba, had four sons: Nadab ("noble"), Abihu ("He is my father"), Eleazar ("My God has helped"), and Ithamar ("Island of the Palm Tree").
 - Nadab and Abihu would die performing their priestly duties as they presented a "strange" fire to light the incense that did not originate from the altar of sacrifice. (Leviticus 10:1-2)
- 6:24 Izhar's eldest son, Korah, would lead a rebellion against Moses (Numbers 16; Jude 1:11) but others would become officers and judges over Israel (1 Chron 26:29)
- 6:25 Phinehas (meaning "Oracle") was the grandson of Aaron and son of Eleazar – both High Priests.
- Phinehas single-handedly stopped a plague that killed 24,000 Israelites at Peor due to immorality with the women of Midian and Moab (Number 25:1-13)
 - Zadok's priestly lineage descended from Aaron through Phinehas (Ezra 7:2-5) who received an eternal covenant of peace from God because of his zeal for the Lord (Numbers 25:10-13).
 - Zadok was the faithful priest of King David against the insurrection of Absalom (2 Samuel 15:24-36; 2 Samuel 17:15, 2 Samuel 17:17-21) and the faithful priest of Solomon against Adonijah (1 Kings 1:8, 1 Kings 1:26, 1 Kings 1:32-45).
 - The lineage of Phineas and Zadok extends into the Priesthood of the millennium (Ezekiel 40:46, 44:15, 48:11)

The Three Eldest Sons of Israel (Jacob)				
Exodus 6:14-25				
Exodus 1:1-4	Sequence	Number of Sons	Age of Death	Number of Grandchildren
1.	Reuben	4	Not Recorded	Not Recorded
2.	Simeon	6	Not Recorded	Not Recorded
3.	Levi	3	137 Years	8

Read Exodus 6:26-30.... The Lord Encourages Moses

- 6:26 The genealogy in the prior verses from Levi to Kohath to Amram was the genealogy of Aaron (the elder) and Moses (his younger brother).
- Aaron was three years older than Moses (Exodus 7:7), and continued to be listed before Moses in the genealogies (Exodus 6:20, 26; Numbers 3:1; 26:59; 1 Chronicles 23:13).
 - God directed Aaron and Moses to lead Israel in the sequence and order of their tribal distinctions. (Numbers 2).
- 6:27 From the lineage of Levi, Moses and Aaron spoke to Pharaoh to bring Israel out of Egypt.
- The phrase "Moses and Aaron" is repeated 64 times in Scripture.
- 6:28 God commanded Moses to go before Pharaoh because of who God is – not because of who Moses was.
- God seeks availability of His people as He fills them with His power.
- 6:29 God did not want Moses to become the focus with tangents of his own. God desired that Pharaoh would hear God's message with God as the focus.
- 6:30 Moses repeats that he is a stutterer and that he stammered. (Exodus 4:10)

Read Exodus 7:1-7.... God Explains His Purpose to Moses

7:1 God describes the communication strategy that He will utilize throughout the Old Testament.

- God explicitly identifies Pharaoh as the reference; Moses would be God's representative to Pharaoh.
 - God elevated role of Moses to be a representative of God Himself.
- In the Old Testament judges and magistrates are sometimes called "gods" (Elohim אֱלֹהִים) because they were God's spiritual representation in law and judgment on earth. (Psalm 82:1, 6)
 - The term "Elohim" refers to an authority with power to rule; clearly, God is the ultimate Elohim, and He gives authority to other judges who are subordinate to Him.
 - Pharaoh considered himself divine, and the plagues would establish Moses as the divine representative that was equivalent to Pharaoh.
 - A prophet is someone who shares God's truth to others.
- At the conclusion of Exodus 6, Moses blames himself for Pharaoh's hard-heartedness.
- Christians are often the only "Bible" that the world ever reads (2 Corinthians 3:2-3); the world should see the testimony of Jesus in the lives of believers.
 - Some Egyptians would be converted to the one true God through the plagues/miracles. Egyptians would be traveling with Israel in the Exodus as a "mixed multitude" (Exodus 12:38)

7:2 God encourages Moses by telling him to convey God's message (Ex 4:16)

- God emphasizes that Moses is not speaking on his own but must relay the message of God.
- The point is to obediently follow the Lord regardless of the outcome

7:3 God hardens Pharaoh's heart to show His power (Mt 18:7; Rev 17:17). Although Pharaoh hardens his own heart, God will exasperate the hardened heart to reveal more of His wonders and strength. (Proverbs 28:14)

- God confirms ("firms up") the decision of the heart.

7:4 God tells Moses directly that Pharaoh will reject God's command and that God will lead the 12 tribes of Israel out of Egypt through His works of judgment. Because Pharaoh did not willingly obeyed God's command, Egypt received punishment for their years of hard slavery.

7:5 The plagues from the Lord would reveal God beyond His Israelites to the worldly Egyptians.

7:6 Moses and Aaron obeyed God completely. They acted as a unified witness of God to the Pharaoh. The Jewish term for "did" ('āšū אָשׂוּ) is singular to reflect that they acted in unison.

7:7 Aaron 3 years older than Moses; the number eight typically refers to "new beginning"

Read Exodus 7:8-13.... Initial Sign of a Serpent to Pharaoh

7:8 God communicated to Moses and Aaron.

7:9 Pharaoh's response to the request to release the Israelites was for them to perform a miracle. Aaron's staff would be used to perform this first miracle of a staff turning to a serpent.

- Pharaoh would demand to see a miracle. (Mt 12:39, 16:4)

7:10 Moses and Aaron obeyed God; Pharaoh's officials witnessed the staff turn to a serpent.

- Moses did not re-enact the miracle on Mt. Horeb (Exodus 4:3) because it was Aaron's rod that was used.

7:11 Satan has counterfeit miracles (Rev 13:14), everything that magicians (Jannes & Jambres – 2 Tim 3:8) was evil and corrupting instead of good and beneficial.

- The snakes of Pharaoh's magicians were eaten by the snake from the rod of Aaron.
 - The power of God is greater than the deceit of Satan's powers
- Sometimes the snakes are swung by the tails, so that the blood goes to the head of the snake which causes them to become rigid until the blood drains from the head. There are other records that the head of a cobra is pushed backwards at a pressure point that cause them to become rigid.
- Satan is capable to perform counterfeit miracles (Deuteronomy 13:1-2; Matthew 24:24; 2 Thessalonians 2:9; Revelation 13:13; 16:14)
- Jannes and Jambres were Egyptian magicians who opposed the truth conveyed by Moses and Aaron (2 Timothy 3:8)

7:12 The power of God is greater than the deceit of Satan's powers.

- Serpents generally represent Satan (Genesis 3:1-8; Revelation 12:9)
 - The Son of Man became Sin to destroy sin (John 3:14; Numbers 21:9)
- This term for snake (Lənāhāš לְנָחָשׁ) is only used twice in Scripture (Exodus 4:3; 7:15). The Hebrew term hannāhāš (הַנָּחָשׁ) was used to describe the snake of Genesis.
 - The serpents from the sticks of the Egyptian magician uses the term ləʔannînim (לְאֲנָנִים) which usually represent a larger reptile; in Hebrew, the term "tannin" (תַּנִּין) is used to describe serpents, sea monsters or dragons. A crocodile would have been meaningful to the Egyptians who depended on the Nile river.

7:13 The reader is reminded that God had foretold Pharaoh's rejection. Pharaoh's heart hardened without the Lord hardening it. (Proverbs 28:14)

- Archeologists have discovered an ancient Egyptian document from the time of Moses that may reference these plagues: "The Admonitions of Ipuwer" (discovered in 1828 & translated in 1909)
 - Indeed, the desert is throughout the land, the "nomes" are laid waste, and barbarians from abroad have come to Egypt.
 - Indeed, poor men have become owners of wealth, and he who could not make sandals for himself is now a possessor of riches.
 - Indeed, [hearts] are violent, pestilence is throughout the land, blood is everywhere, death is not lacking, and the mummy-cloth speaks even before one comes near it.
 - Indeed, the river is blood, yet men drink of it. Men shrink from human beings and thirst after water.
 - Those who were Egyptians [have become] foreigners and are thrust aside.

Read Exodus 7:14-18.... Moses Prepares for The First Plague of Water Turning to Blood

7:14 God explains to Moses that the reason that he will not let the Israelites leave is Pharaoh's hard heart.

- Pharaoh refused to let the Israelites leave because of his hard heart.
 - God calls His people to sensitive hearts (Ps 51:17; Ez 36:26; Jer 18:12; Rom 2:5)

7:15 God tells Moses to meet Pharaoh the next morning and to take his staff that turned to a snake.

- As Pharaoh was making his way to use the water, Moses would intervene, so that Pharaoh could not use the water.
- The 4,130-mile Nile River floods from July to August and overflows the banks into the land of Egypt. (This is caused by annual monsoons between May-August in the mountains of Ethiopia (at an elevation of 15,000 feet).
 - Water from the overflow is used for irrigation and distributed to other areas in vases.

7:16 Moses was to identify the source of the request as the God of the Hebrews whose name is Yahweh.

- Yahweh, the God of the Hebrews is making the request to let the Israelites go.
- Although God knew that Pharaoh would reject the testimony of Moses, He still called Moses to testify.

7:17 Moses quotes God and then acts as God's instrument in striking the water to turn it to blood. God states "I am Yahweh," but Moses would strike the water with the staff in his hand. Believers act in God's power with God's indwelling spirit. In fact, Aaron would strike the Nile with his staff (Exodus 7:20). The command to Pharaoh is to watch.

7:18 Three consequences of the Nile turning to blood are listed: Fish die; River stinks; Egyptians cannot drink

- The Egyptians lost their sustenance and water; this is juxtaposed to the life in Jesus as the "bread from heaven" (John 6:51) and the "river of life" (John 7:38).
- The foremen of Israel had complained to Moses that he had caused them to "stink" to Pharaoh (Numbers 5:21); now Pharaoh had a real stink.

Read Exodus 7:20-25.... The First Plague of Water Turning to Blood

7:19 The first plague resulted in the water turning to blood while Israel was protected from the last plague of death by blood being put on the door (Ex 12:22). Unlike the description in Exodus 7:17, God tells Moses to tell Aaron to hold his staff over the rivers, canals, ponds and water reservoirs - instead of striking the Nile.

- God sent plagues on Egypt to reveal His power over the Egyptian gods. (Exodus 12:12, 18:11; Numbers 33:4)
 - God continues to show His power over false gods by destroying them.
- This event is documented in a secular artifact (the Ipuwer Papyrus) that was discovered in the 19th century. the ancient Ipuwer Papyrus says that the Nile turned to blood and servants left their masters in those days.

7:20 Moses and Aaron then seemed to follow the description in Exodus 7:17 as Aaron struck the Nile with his staff.

7:21 The three consequences of the Nile turning to blood came to fruition. Fish died, and the river stench was so horrific that Egyptians could not drink. "Blood was throughout the land" seems to transcend the water sources to Egypt's physical abuses.

- Blood was detestable to the Egyptians which was the reason that they did not practice blood sacrifices.
- This is similar to the second and third bowls of wrath in the Tribulation when the second and third angels turn the seas and rivers to blood (Revelation 16:3-6)
- Multiple false Egyptian gods were associated with the Nile:
 - Khnum was thought to be the source and protector of the Nile
 - Hapi was thought to be the spirit of the Nile
 - Osiris was the Egyptian god of the dead with the Nile as his bloodstream

7:22 The magicians were able to replicate the water to blood plague causing Pharaoh's heart to harden. This is the second time that Pharaoh's heart hardened (following a miracle) without the Lord hardening it (7:13).

- Satan has power to conjure counterfeit miracles (2 Thessalonians 2:9-10; Rev 13:14)

- Everything that magicians (Jannes & Jambres – 2 Tim 3:8) did just made matters worse; they couldn't resolve any of God's miracles
- The power of God is greater than the deceit of Satan's powers
- The magicians/illusionists may have used water from wells or simply utilized water that was already turned to blood to make it appear that they had caused it to become blood.

7:23 Pharaoh retreated into his palace without taking to heart the first plague.

7:24 The Egyptians dug wells to reach fresh water (John 4:10-11).

- Initially, the Jews were forced to work harder; however, now the Egyptians were forced to work for water.
- Israelites are not mentioned as having to dig wells for pure water.

7:25 After the first plague, a week passed before Moses confronted Pharaoh again. Pharaoh had received the sermon from Moses/Aaron, and now he would reflect on it for a week before God had another word for him.

Plagues against Egyptian gods (Exodus 12:12, 18:11; Numbers 33:4)		
Egyptian Comfort:	Egyptian Possessions	Death & Destruction
2. Frogs, 3. Gnats, 6. Boils, 9. Darkness	4. Flies/Land ruined 8:24 7. Hail, 8. Locusts	1. Nile, 5. Livestock 10. Firstborn
Aaron's Rod	No Mention	Moses

The Ipuwer Papyrus (the Papyrus Leiden or the Admonitions of Ipuwer) was written in the time of Moses and describes the plagues from a secular source. The Ipuwar manuscript was an archeological discovery in Memphis, Egypt circa the 13th Century BC. It is currently showcased in the Dutch National Museum of Antiquities in Leiden, Netherlands.

The Ipuwer Papyrus Correlating to Scripture		
The Plague of Blood (Exodus 7:14-25)	Ipuwer 2:3	"Pestilence is throughout the land, blood is everywhere."
	Ipuwer 2:9	"The (Nile) River is Blood. Men thirst after water."
The Plague on Cattle (Exodus 9:1-7)	Ipuwer 5:5	"All animals, their hearts weep. Cattle moan."
The Plague of Hail & Fire (Exodus 9:22-26)	Ipuwer 9:23	"The fire ran along the ground. There was hail, and fire mingled with the hail."
	Ipuwer 2:10	"Gates, columns, and walls are consumed by fire."
The Plague of Locusts (Exodus 10:1-20)	Ipuwer 6:1 (Allusion)	"No fruit nor herbs are found. Oh, that the earth would cease from noise, and tumult (uproar) be no more."
	Ipuwer 4:14 (Allusion)	"Trees are destroyed and the branches are stripped off."
The Plague of Darkness (Exodus 10:21-29)	Ipuwer 9:11	"The land is without light."
The Plague on Egypt's Firstborn (Exodus 12)	Ipuwer 2:13	"He who places his brother in the ground is everywhere."
	Ipuwer 3:14	"Groaning is throughout the land, mingled with lamentations."
	Ipuwer 4:3	"Help us. the children of princes are dashed against the walls."
	Ipuwer 6:12	"Help us, the children of the princes are cast out in the streets."
Taking Egyptian Treasures at the Exodus (Exodus 12:31-36)	Ipuwer 1	"The plunderer is everywhere, and the servant takes what he finds."
	Ipuwer 2	"Indeed, poor men have become wealthy."
	Ipuwer 3	"Gold, silver and jewels are fastened to the necks of female slaves."
	Ipuwer 5	"Slaves (who have now been freed) are throughout the land."
	Ipuwer 10	"The king's storehouse has now become common property."

Read Exodus 8:1-7.... The 2nd Plague of Frogs

8:1 The people needed to be released from slavery (sin) to worship God. Moses is told to return to Pharaoh to tell what Yahweh had said.

- Moses was told to simply witness the truth about what God had said.
 - Believers are also to share God's Word with others as well as the ramifications of not obeying.
 - The people needed to be released from slavery (sin) to worship God.

8:2 Frogs symbolize unclean spirits (Rev 16:13). As a result of Pharaoh's refusal, there would be a plague of frogs.

- Heqet (Heket) was the Egyptian goddess of fertility personified in the form of a frog. Heqet was believed to bring a healthy pregnancy while supporting the mother and child during their labor. In bringing about life, Heqet was also believed to have the power of resurrection for the diseased and dead.
- In the Egyptian culture, certain animals (e.g., cows, frogs, etc.) were considered sacred. If someone caused the death of these “sacred” animals, the individual could be put to death.

8:3 Scripture often utilizes the numbers seven to represents full or complete. Seven places are mentioned where the frogs would swell: 1. The Nile 2. Palace 3. Bedroom. 4, Bed 5. Houses 6. Ovens 7. Kneading Bowls

8:4 The frogs would swarm three types of people: The Pharaoh, The People; The Officials

8:5 This is similar to the command of the first plague in Exodus 7:19 although the water reservoirs are not mentioned.

8:6 Aaron does not strike anything, but instead stretches his staff over the waters of Egypt

8:7 Using occult practices, Pharaoh’s magicians replicated the plague with even more frogs.

- Pharaoh’s magicians simply brought even more frogs; Satan’s powers don’t improve a situation; they just make matters worse.
- The magicians reproduced the judgments of God; their miracles were counterfeit. As with all counterfeits, they simply prove that there is an authentic one).
- Pharaoh had moved from “Persecution” to “Imitation” (Satan attacks the church from the outside as well as inside).

Read Exodus 8:8-15.... Pharaoh’s fake repentance with the 2nd Plague of Frogs

8:8 This was the first weakening of the Pharaoh. Pharaoh summons Moses and makes a request of God.

- Just like many men, repentance was temporal, and Pharaoh’s heart hardened when the trial subsided.

8:9 Moses allowed Pharaoh to select when the frogs would be removed, so that the Pharaoh would know that it was God’s power instead of chance.

- Even during the judgment upon Pharaoh, Moses was civil and deferential to the Pharaoh.

8:10 Pharaoh chose to end the horrible frog plague “tomorrow.” As with sin’s horrible consequences – people say, “*I’ll stop tomorrow*” when God has the power to end it today.

- The term for ‘LORD’ is “Yahweh” because God is revealing that He is the only true and living God.

8:11 Many places in Egypt would be rid of frogs except for the Nile.

8:12 Moses prays for God to faithfully remove the frogs at the appointed time. It seems as if this is a personal request from Moses crying out for help.

- After Pharaoh negotiated to allow the Israelites to leave, Moses prayed for God to faithfully remove the frogs at the appointed time. It seems as if this is a personal request from Moses crying out for help.

8:13 God answered Moses’ prayer. God did not make the frogs disappear, but instead they died. As with the consequences of sin, there are after-effects remaining to be cleaned up.

8:14 Dead frogs were piled into heaps causing a terrible odor. Both the first and second plagues caused an odor in Egypt (Exodus 7:21). Israel’s sin of storing manna would also cause an odor (Ex 16:20)

- Believers are a sweet aroma (2 Cor 2:15-16; Philippians 4:18; Ephesians 5:2; Genesis 8:21; Ezekiel 20:41)

8:15 Just like many men, repentance was temporal, and Pharaoh’s heart hardened with relief. God had foretold that this would happen. This was the third time that Pharaoh’s heart had hardened without the Lord doing it (7:13, 22).

Read Exodus 8:16-19.... The 3rd Plague of Gnats

- The Hebrew word “*lōkinnim*” (לֹקִינִים) speaks of small bugs, and although most translators, translate into the word “gnats,” some translate into the term “lice.” (KJV)
- Gnats were considered a pollutant to the Egyptians idolatrous Temples
- Egyptians experienced gnats after the harvests on the banks of the Nile River; the gnats would fly into the eyes, ears and nose of the afflicted Egyptian.

8:16 Every third miracle was without warning. The process of this third plague followed the two prior plagues in that Aaron was stretching out his staff or striking something (i.e., Nile).

8:17 The third miracle involved the giving of life in making dust become gnats. Satan and demonic powers have no capacity to create life as the Lord God does.

8:18 Egyptian priests could not use occult practices to replicate. The Egyptian priests tried to stay clean for rituals, so lice and gnats caused their entire worship to become unclean. The plague of gnats shut down the idolatrous worship of Egypt because they no longer considered their priests clean. The priests understood that God was dealing with them.

- The third miracle involved the giving of life in making dust become gnats.
- Satan and demonic powers have no capacity to create life as the Lord God does.
- Satan’s black magic can only curse and make things worse.

8:19 The Egyptian priests testify to the power of God (Elohim). By this point Pharaoh’s heart was hardened, so he did not even believe his own magicians. This is the fourth time that Pharaoh’s heart hardened without the Lord hardening it (7:13, 22; 8:15).

- Pharaoh’s magicians witnessed to him (Jannes & Jambres – 2 Timothy 3:8)
- Egyptian Priests were called “Uab” (or “Wab Priest”) which literally translates into the “pure ones.” Their purity was external with linen garments, shaved hair, circumcision and frequent washings; however, they were encouraged to follow any desire and action that they desired (eating, drinking, sexuality, celebrations, etc.)
- The Egyptian priests recognized the supernatural source of the plagues as a generic god (Elohim); however, they did not know Yahweh.

Miracles

- | | | |
|-----------------------|---|--|
| 1) By Whose Authority | } | Satan’s Method: |
| 2) Who Gets the Glory | | <i>Counterfeit/Imitation</i>
<i>(not Confrontation)</i> |

Read Exodus 8:20-24.... The 4th Plague of Flies Attacks Only Egypt

- This Egyptian fly is thought to be the “Ichneumon Fly” that lays its eggs (larva) on other organisms (animals, plants) and possibly kill the host organism. Fly larva is called “maggots.” “Ichneumon flies” can attach themselves and bite to inflict swelling and pain on the host animal/human.
 - Other scholars believe that this “fly” is more likely the “Scarab Beetle” that was common in Egyptian culture. The “Scarab Beetle” was also referenced as the “Dung Beetle” because it laid its eggs in piles of dung. The beetle (scarab) represented eternal life to Egyptians.
- The Egyptian goddess Uatchit (Beelzebub) had winged arms; she was goddess of the marshes and fiery sun rays/heat. She sometimes took the form of a winged serpent (cobra).

8:20 This is the second time that God tells Moses to intercept Pharaoh on his way to the Nile in the morning (Exodus 7:15)

8:21 Beelzebub means “Lord of the Flies” (Mt 12:24; Ps 78:43-49). Swarms of flies will engulf Pharaoh, his officials, his people and their houses.

8:22 God separates His people in Goshen (Gen 47:27) from the effects of the plague of flies.

- The Hebrew term for “Lord” in this verse is “Yahweh” because God is revealing His covenantal agreement with His people.



8:23 The sign from God would be more than the plague of flies; it would also be the protection of God’s people.

- God protects His people in Goshen (Gen 47:27) from the effects of the plague of flies
- This is a verse of sanctification (separation from the world). “*I will make a distinction between My people and your people.*”

8:24 The Lord sent thick swarms of flies that ruined the land of Egypt.

Read Exodus 8:25-32.... The 4th Plague of Flies w/ Pharaoh’s Fake Repentance

8:25 For the second time, Pharaoh begins to concede (Ex 8:8)

- Pharaoh does not submit to God’s command, but instead Pharaoh tried to haggle with God about how long and how far. Pharaoh wants God’s people to compromise with Egypt (the world).
- Believers are often told by the world not to take Christianity “too far”
- There is no room to haggle with the clear will of God; Moses wouldn’t “settle”

- People should not attempt to make deals with the Lord.
- 8:26 Although Pharaoh allowed the sacrifice, he would not allow the three-day journey. Moses told Pharaoh that it wouldn't be right – that the Egyptians would detest their sacrifice and stone them. Moses doesn't compromise on what is right.
- Moses didn't settle or compromise with the world
 - Moses told Pharaoh that it wouldn't be right – that the Egyptians would detest their sacrifice and stone them (Egyptians worshipped some of the animals that were being sacrificed)
- 8:27 There is no room to haggle with the clear will of God; Moses wouldn't "settle"
- God is freeing His people from slavery for a purpose – in order to sacrifice for Him.
- 8:28 Pharaoh agrees to allow Israel to go to the wilderness as long as they do not go too far. Pharaoh indirectly reveals that he is beginning to believe in the power of Yahweh in that he requests that an appeal be made for him.
- The world often tells Christians not to take their religion too far.
- 8:29 Moses agrees to mediate between Pharaoh and Yahweh regarding the flies, but cautions Pharaoh against acting deceptively (again) and not letting the Israelites leave. (Exodus 8:8)
- 8:30 Upon leaving Pharaoh, Moses faithfully appealed to the Lord about the flies.
- 8:31 The next day, God faithfully got rid of every fly until not a single fly was left.
- God knows the details. "No creature is hidden from his sight, but all are naked and exposed to the eyes of him to whom we must give account." (Hebrews 4:13)
- 8:32 Pharaoh unfaithfully hardened his heart again and did not allow Israel to leave (7:13, 22; 8:15, 19).

Stimulus of Each Plague		
1. Nile to Blood	Aaron's Staff/Strike	Ex 7:19
2. Frogs	Aaron's Hand	Ex 8:5
3. Gnats	Aaron's Staff/Strike	Ex 8:16
4. Flies	The Lord	Ex 8:24
5. Livestock	The Lord	Ex 9:6
6. Boils	Moses/Aaron Handful	Ex 9:8
7. Hail	Moses' Hand/Staff	Ex 9:22
8. Locusts	Moses' Hand/Staff	Ex 10:12
9. Darkness	Moses' Hand	Ex 10:21
10. Firstborn	The Lord	Ex 12:29

25 Ex 9,10

Read Exodus 9:1-7.... The 5th Plague on Livestock Attacks Only Egypt

9:1-7 Fifth Plague on Livestock

9:1 God identifies Himself as Yahweh, the God of the Hebrews, and the reason that His people should be released is to worship Him. (Ephesians 2:10)

9:2-3 God would send a plague against Pharaoh's livestock including: horses, donkeys, camels, herds and flocks.

- In the third plague, the "finger" ('ešba 'עַשְׂבָּא) of God is referenced (Exodus 8:19), but now God's "hand" (yād יָד) would be against Egypt as the plagues continue to gain in intensity. This plague was more than discomfort; this affected the animals (food, resources, wealth) of the Egyptians.
- The second largest Temple in the land of Egypt was dedicated to Apis, the false "Bull god" of fertility and rebirth.

9:4 Beyond the sign of the plague itself, the Lord protected the livestock of Israel while Egypt's livestock died.

9:5 Just as with the previous plague of the flies (Ex 8:23), the timeframe given to Pharaoh was "tomorrow this will occur."

As with every third plague, Pharaoh would receive no warning for the plague of Boils; however, the next two plagues of hail (Ex 9:18) and locusts (Ex 10:4) would come the next day (aka tomorrow).

9:6 When the plague occurred, all of the Egyptian livestock died while none of Israel's livestock died.

9:7 Pharaoh sent messengers to verify that Israel's livestock had not died. This was the fifth time that Pharaoh heart hardened on his own accord without the Lord hardening it (7:13, 22; 8:15, 19, 32).

- The Pharaoh sent messengers to check on Israel's livestock
- God can protect His people from judgments like the Tribulation (2 Peter 2:4-10)
- "Blessed is the one who fears the Lord always, but whoever hardens his heart will fall into calamity." (Proverbs 28:14)

Read Exodus 9:8-12.... The 6th Plague of Boils Attacks Only Egypt

9:8-12 Sixth Plague of Boils

9:8 Without warning, Moses was to do something different in throwing furnace soot towards heaven in front of Pharaoh.

- Egyptian priests would throw soot into the air to bless people, but Egyptian blessings would become curses.
- The soot came from a furnace/kiln that was probably to make bricks for Egypt; the tools used against Israel were now being used against Egypt.

9:9 The soot would cause boils all over Egyptian people and beasts. Egyptian Priests were not allowed to have any wounds or sores, so the boils would make the Priests incapable of serving.

9:10 Moses obediently followed God's command causing festering boils on man and beast.

9:11 The sixth plague of boils was so harsh that Pharaoh's magicians could not even appear before him.

- It was a public regulation that anyone who entered a Temple had to be clean of skin disease (i.e. blisters, sores, etc.)

9:12 Although God stated that He would harden Pharaoh's heart before the plagues, this is the first occasion (on the sixth plague) that God hardened Pharaoh's heart.

- Six times prior, Pharaoh's heart initially hardened on its own accord (Exodus 7:14, 7:22, 8:15, 8:19, 8:32, 9:7)
- By the 6th Plague, Pharaoh had already hardened his own heart six times

Read Exodus 9:13-21.... God Warns of the Upcoming Plague of Hail

9:13 It doesn't appear that Pharaoh was able to sleep in late as Moses is told again to go see him early in the morning (Ex 8:20)

9:14 If God were to send all of His plagues against Pharaoh, his officials and his people, Pharaoh would understand that there is no one like God in all the earth. Monotheism is correct as Yahweh alone is worshipped, and there are no other gods; Egypt's idolatrous polytheism of false gods is wrong.

9:15 God warns that He could have destroyed Pharaoh and all of Egypt by this time.

- God said that He could have already obliterated Egypt from the earth

9:16 Pharaoh is told that he has been tolerated and allowed to live by God to demonstrate God's strength and make God's name known worldwide (Rom 9:22)

- This verse is quoted by the Apostle Paul to declare God's sovereignty (Romans 9:17)
- At no point during the plagues is it documented that the Pharaoh appealed to Egypt's gods. Pharaoh considered himself a god, so he possibly disregarded the other gods as having more power than he did.

9:17 God explains that pride is the reason that Pharaoh is restricting the Israelites; Pharaoh is acting arrogantly (Ex 10:3)

9:18 The timeframe of "tomorrow" is given that such great hail will come down on Egypt that they have not experienced before.

- This warning is similar to the caution by Jesus of the Tribulation; nothing like this has ever occurred before. (Matthew 24:21)
- Hail is mentioned multiple times during the Tribulation (Revelation 8:7; 11:19; 16:21)

9:19 For the first time, Egyptians were offered the choice of believing God and following His warnings to save their livestock. Any livestock that was brought under shelter would be saved. Every person or animal outside would be killed by the hail.

- There are several reasons that address how Egypt had livestock after the 5th Plague against their livestock. One reason might be that the 5th Plague against Livestock focused on the Pharaoh's livestock (Ex 9:3 – "your livestock") while the hail was focused on Pharaoh's officials (Ex 9:20-21).
 - However, another reasonable answer might be that after the 5th Plague of the Livestock, Pharaoh took unique action in sending messengers to assess the health of Israel's livestock; it is possible that Pharaoh replenished the dead livestock of the Egyptians with the stolen, yet healthy livestock of their slaves.
 - Even after the 5th Plague against Livestock and the 7th Plague of Hail that killed Livestock, the firstborn of the Livestock would die during Passover (Ex 12:29) and the Israelites would drive a huge number of livestock during their exodus (Exodus 12:38).
- The plagues consisted of elements of both judgment and mercy.

9:20 Some of Pharaoh's officials believed the Lord in making their servants and animals take cover under shelter.

- This group of Egyptians that feared the Lord would leave Egypt with the people of Israel. (Exodus 12:38)

9:21 Some did not take God's words or warnings seriously.

Read Exodus 9:22-26.... The 7th Plague of Hail

9:22 The Lord told Moses to stretch out his staff to heaven to begin the hail. One victim of the hail that had not been mentioned prior were the plants.

9:23 Beyond hail, the Lord sent thunder and lightning on the land of Egypt.

9:24 Egypt had not experienced such destructive weather in their existence.

9:25 Beyond man and beast, the hail destroyed the plants and trees in the fields.

9:26 God protected the land of Goshen where the Israelites lived.

Read Exodus 9:27-34.... The After-Effects of the 7th Plague of Hail

9:27 Pharaoh admits sin (Ex 10:16-17) “this time” as if he hadn’t sinned before.

- Pharaoh’s confession was solely based on the consequences and situation instead of sincerely understanding that he had pridefully transgressed the only living God.
- According to Deuteronomy 17:2-5, the Old Testament punishment for idolatry was stoning. Hail is likened to stoning (Revelation 16:21)

9:28 Pharaoh asked Moses to appeal to God saying that he would let Israel go

9:29 Moses agrees to lift his hands to Yahweh after leaving the city (possibly to get out of reach of Pharaoh). Moses states that God stopping the thunder and hail will prove that God owns the earth.

- The natural praying posture for Jewish men was standing with their arms outstretched to heaven as they prayed to God.

9:30 Although Moses agrees to stop the hail and lightning, Moses tells Pharaoh that he still lacks fear for the Lord. Flooding was also a piece of this disaster (Ps 78:47).

- Pharaoh still doesn’t fear the Lord God (Yahweh Elohim).
 - Beyond polytheism, a common belief in ancient times was “Henotheism” which limited the power of a god to a local area. The Syrians believed in local deities (1 Kings 20:23). This is the reason that Naaman took soil from Israel to Syria (2 Kings 5:17), and this is the reason that Ezekiel was surprised to see the chariot throne of God approach Babylon. (Ezekiel 1)
- Moses understands that Pharaoh still lacks fear for the Lord.
- Flooding was also a piece of this disaster (Ps 78:47).

9:31-32 The flax/barley was destroyed - celebrated at the Feast of First Fruits, but the wheat/spelt were not destroyed as they are celebrated later – at the Feast of the Pentecost

- The barley was ripe and the flax was budding
- Barley & Flax were harvested around the time of Passover and Unleavened Bread
 - Barley was used in food for horses and the making of beer
 - Flax was grown in Egypt for linen worn by important men like priests
- The wheat and the spelt were not destroyed since they are later crops
 - Wheat & spelt were harvested around the time of the Pentecost
 - Wheat & spelt are used in making bread
- Considering the timing of the Nile flooding and the crops, the plagues of Egypt lasted approximately nine months which is appropriate since Israel is called God’s firstborn, and this is considered the birth of the nation.

9:33 Scripture does not record Moses asking anything of the Lord in this instance. Moses knew that Pharaoh’s heart continued to be hard, so Moses just extended his hands to heaven. Whether with the Red Sea (Ex 14:21, 27) or Joshua’s battle (Ex 17:11), Moses would continue to extend his hands to heaven.

9:34 Not only did the Pharaoh harden his heart, but so did his officials

Read Exodus 10:1-11.... God Warns of the Plague of Locusts

10:1 God hardened Pharaoh’s heart as well as the hearts of his officials

10:2 Plagues were testimonies that the Lord provided for generations of believers.

- A reason that God gives for hardening the hearts of Pharaoh and his officials is to build the testimonies shared with children and grandchildren of His people.

10:3 God has Moses and Aaron ask Pharaoh how long he would refuse to humble himself. (Exodus 9:17)

10:4 Locusts were used by God for judgment even at the end of times (Rev 9). Locusts (nicknamed “the incarnation of hunger”) represent the destructive power of the enemy (Rev 9:3, 7), and the three categories of locusts (devouring, swarming, young) bring utter destruction (Joel 1:4, 2:25; Nahum 3:15-17).

- The message of John the Baptist destroyed these demolishers – he consumed them (Mk 1:6). Caterpillars joined the locusts in the feast (Ps 78:46)

10:5 Any vegetation remaining after the hail storm would be consumed by the locusts.

10:6 Moses warns that locusts would fill the houses of Pharaoh, his officials and all Egyptians. Moses left the presence of Pharaoh without discussion and without being dismissed.

10:7 Beyond repentance, Pharaoh’s servants now ask for Pharaoh to concede. Pharaoh’s officials understand that Egypt is devastated. The officials have shown signs of faith along the way by bringing their livestock into shelter during the 7th Plague of Hail (Exodus 9:20) as far back as the Egyptian magicians (Exodus 8:19).

- In Exodus 10:3, Moses asked Pharaoh “how long” would he rebel against God, and Pharaoh’s servants echo the question of “how long?”

10:8 Instead of Pharaoh releasing the Israelites, Pharaoh wants to know the details of who would go to worship.

- Pharaoh (symbolizing the world) wants to negotiate with Moses as to who could leave their slavery

- 10:9 Moses told Pharaoh that everyone would be going including the old and young men and women as well as the livestock.
- 10:10 Pharaoh makes an interesting statement about Yahweh being with the Israelites if Pharaoh let them go. Indeed, Yahweh would be with the Israelites as evidenced by the Red Sea (Ex 14:26) and the care in the wilderness (Dt 29:5).
- God wants families of His people to escape slavery, but Pharaoh (representing the world) wants to keep the children enslaved)
- 10:11 Although Pharaoh accused Moses of planning evil (Ex 10:10), it is much more likely that Pharaoh was planning evil. Another Pharaoh had desired to kill the male offspring while preserving the females since the beginning (Ex 1:16).
- Pharaoh wanted the Israelite women to remain in Egypt.
 - Although Pharaoh accused Moses of planning evil (Ex 10:10), it is much more likely that Pharaoh was planning evil.
 - Another Pharaoh had desired to kill the male offspring while preserving the females since the beginning (Ex 1:16).

Read Exodus 10:12-20.... The 8th Plague of Locusts

10:1-20 Eighth Plague of Locusts

10:12 The Lord tells Moses to stretch out his hand and locusts would eat every plant that the hail storm left

10:13 The east wind is used by God for judgment (Genesis 41:6; 2 Kings 19:26; Psalm 48:7; Jeremiah 18:17; Jonah 4:8)

- The east and west winds were used to carry the locusts into and out of Egypt.
- The sirocco wind originates from the Sahara blowing over the Mediterranean and reaching speeds up to 62 mph. The dust carried by sirocco winds can reach 19,000 feet high causing passing planes to lose vision.

10:14 Scripture states that a larger number of locusts had never amassed together and never would accumulate again. This was historic and for all time gathering of a multitude of locusts.

- Joel and John (Revelation) were the two Prophets that wrote about Locusts.
 - Locusts were used by God for judgment even at the end of times (Rev 9).
 - Locusts (nicknamed “the incarnation of hunger”) represent the destructive power of the enemy (Revelation 9:3, 7).

10:15 Anything green was consumed by the locusts as they turned the land black.

10:16 The Pharaoh once again admits sin (Exodus 9:27); however, this time he was urgent in his recognition of sin, and Pharaoh didn’t lessen his claim by saying “I have sinned this time.”

- Recognition of guilt is not repentance; an individual must recognize, but then the individual must change and turn from their wickedness.

10:17 Pharaoh requests that Moses ask God to remove “this death” from Egypt. Pharaoh correctly correlated locusts with death.

10:18 Moses did not talk to the Lord in the presence of Pharaoh, but instead Moses left Pharaoh before making his appeal.

10:19 A west wind blew the offending locusts to be drowned in the Red Sea until not a single locust remained in Egypt.

- God used natural factors like wind with supernatural timing at the command of God.
- The locusts that were drowned in the Red Sea may be symbolic of the Egyptian horses that are drowned in the Red Sea.
 - Locusts actually look like horses (Joel 2:4)
 - Italians call them “Cavalette” meaning “little horses”
 - Germans call locusts “Heupferde” meaning “hay horses”;
 - Horses represent weaponry (Proverbs 21:31, 30:27; Jeremiah 4:29, 8:6; Psalm 33:17; 66:12; Job 39:19-20 → Revelation 9:7)
 - This is interesting because Egypt’s war horses would also be drowned in the Red Sea (Ex 14:26-28).

10:20 Then the Lord hardened Pharaoh’s heart, so that he would not let the Israelites leave.

- “*For godly sorrow produces a repentance that leads to salvation without regret, whereas worldly sorrow produces death.*” (2 Corinthians 7:10)
- “*Do not harden your hearts as in the rebellion, on the day of testing in the wilderness.*” (Hebrews 3:8)

Read Exodus 10:21-29.... The 9th Plague of Darkness

10:21-29 Ninth Plague of Darkness (may represent spiritual darkness)

10:21 Egypt worshipped the sun god “Ra”, so there was already a spiritual darkness over their land (Mt 27:45; Lk 23:44-45).

- Moses continues to evoke God’s judgment and power when he stretches out his hands.
- The darkness of the 9th plague was so tangible that it could even be felt.
- Egypt had an abundance of sunshine, and the false god “Amun Ra” (the sun god) was worshipped daily; the Egyptian pharaoh was considered to be a physical manifestation of “Amun Ra.”

- Egyptians viewed “Ra” as the “king of the gods” (similar to Zeus for the Greeks). In Egyptian folklore, Ra distributed powers to the other gods.
 - Egyptians believed that Ra originated from the watery chaos that existed; “Ra” was depicted with a serpent on his headdress.
 - The primary function of the Egyptian god “Ra” was to drive away the darkness
- 10:22 The darkness is described as “thick”, and it remained for three days.
- *“Now from the sixth hour there was darkness over all the land until the ninth hour. And about the ninth hour Jesus cried out with a loud voice, saying, ‘Eli, Eli, lema sabachthani?’ that is, “My God, my God, why have you forsaken me?”* (Matthew 27:45-46)
 - According to the Babylonian Talmud, God reserves the judgment of darkness against a nation for its wickedness.
 - *“The fifth angel poured out his bowl on the throne of the beast, and its kingdom was plunged into darkness. People gnawed their tongues in anguish.”* (Revelation 16:10)
- 10:23 For three days, Egypt was at a standstill in the darkness while Israel walked in light.
- God’s people were the only ones in the light.
- 10:24 Pharaoh continued to offer to release increasingly more, but he had not surrendered everything. Pharaoh determined that the flocks and herds must stay in Egypt.
- Pharaoh had agreed to allow the release of all of the people without their animals, and Pharaoh believed that Moses should compromise (just a little).
- 10:25 Moses was not swayed and required the flocks and herds for the sacrifices.
- Moses needed to take everything into the wilderness because he did not yet know what the Lord would require him to sacrifice.
- 10:26 Moses determined to take all of the livestock as they didn’t know what God would have them sacrifice. The only reason that believers need to acquire is in order to sacrifice them to God.
- 10:27 Again the Lord hardened Pharaoh’s heart, so that he would not let them go. The Lord had explained that He had hardened Pharaoh’s heart in order to do miraculous signs (Ex 10:1)
- 10:28 The prideful people of this world arrogantly reject the word of God as if they were the ones in control of the believer’s destiny – when in fact, God decides their destiny.
- Pharaoh (the one headed for destruction) continued to make threats)
- 10:29 Moses agrees with Pharaoh that he would never see his face again (Exodus 12:31).
- Pharaoh did not mention labor and production of Israel after the plagues began.

26 Ex 11,12

Read Exodus 11:1-3.... God gives the Israelites favor in the sight of the Egyptians

- 11:1 God understood beforehand exactly what it would take to break Pharaoh. The Lord told Moses that this 10th plague would be the last. (Exodus 4:21-23)
- 11:2 Israel would be in the wilderness for 40 years, so they could have been collecting resources for the trip (Genesis 15:14). The people of Israel took more than just wealth, they seemed to have taken the Egyptian idols (Ezekiel 20:6-9).
- The Israelite people had worked as slaves without pay for the Egyptians, so this would be their “payday.”
 - This wealth was to be collected to construct the Tabernacle (Exodus 25:1-9)
- 11:3 God can make someone favorable to those around him; Moses was respected by all.

Read Exodus 11:4-10.... Moses’ Last Discussion with Pharaoh about the 10th Plague

- 11:4 These were the final words of Moses to Pharaoh about the 10th plague which would occur at midnight; this was the first occasion that a time was given. Midnight might represent the spiritual depth of darkness and wickedness.
- 11:5 Moses warned that the firstborn of every class and rank would die (from Pharaoh to Servant Girl) as well as the firstborn of the livestock.
- The actual event documents that the Lord struck every firstborn from the Pharaoh to the prisoner in the dungeon as well as the firstborn of the livestock (Exodus 12:29)
 - One of the first recorded acts of the Pharaoh in the Book of Exodus was to attempt to kill the infant sons of Israel. (Exodus 1:16, 22)
 - All of Egypt had participated in the slavery of the Israelites, and no one is exempt from God’s judgment. (Revelation 20:12)
 - God does not distinguish between color or classes; however, He does distinguish between His faithful people and the remainder of the world.
 - The tedious work of grinding corn with hand-mills was laborious, and one of the most difficult jobs with the heavy millstones rotating on each other.

- God was slowing grinding down the Egyptians as well.

11:6 There would be a distinction with God’s people as Egypt will wail from the loss of their firstborn while Israel remains silent. The weeping and wailing would be more than any before or in the future.

1:7 This is a colloquial adage that means that dogs will not even bark at the Israelites.

- Throughout Scripture, “dogs” also symbolize unworthy men. (Deuteronomy 23:18; 2 Samuel 16:9; 2 Kings 8:13; Psalm 22:16, 20; Isaiah 56:11; Philippians 3:2; Revelation 22:15)

11:8 Moses told Pharaoh that his Egyptian officials would come and tell him to leave after the 10th plague.

- Moses left Pharaoh’s presence in fierce anger.
- Moses had an on-going anger problem – from the time that he murdered the Egyptian (Ex 2:12) until he broke the 10 commandments (Ex 32:19) and he struck the rock (Numbers 20:10-11).

11:9-10 Pharaoh’s heart is hardened to make God’s wonders known; as the trials grow, so grows the testimony. Difficult times create an even greater testimony to God’s glory.

- God reminds Moses that Pharaoh will not listen for a greater purpose – so that God’s miracles in Egypt would increase. It seems that God is comforting Moses that He has a bigger plan.
- The Exodus from Egypt was a powerful testimony through the Old Testament.

Read Exodus 12:1-4.... Moses’ Is Told How Israel is to Prepare for the 10th Plague

- More is written about the 10th plague than any other plague

12:1 The Lord told Moses and Aaron how they must prepare Israel for the 10th plague while in the land of Egypt.

12:2 This is the month of Nisan (May); in the Jewish calendar months are either 29 or 30 days corresponding to the 29½-day lunar cycle (moon around the earth).

- It is almost as if the nation of Israel is getting a new birthday as their new calendar year begins with Nissan instead of Tishri
- Years consist of either 12 or 13 (Shanah Me’uberet) months, corresponding to the twelve 4-month solar cycles (earth around the sun). Jewish holidays are celebrated on the same day of the Jewish calendar every year, but the Jewish year is not the same length as a solar year on the Gregorian calendar used by most of the western world, so the date changes on the Gregorian calendar.
- The world revolves around the sun (symbolic of Jesus) in the “Gentile” calendar, the moon (believers) revolves around the earth (Israel) in the “Jewish” calendar (Rev 6:12).

Jewish Calendar		
Jewish Months	Length	Gregorian Months
Nissan	30 days	March-April
Iyar	29 days	April-May
Sivan	30 days	May-June
Tammuz	29 days	June-July
Av	30 days	July-August
Elul	29 days	August-September
Tishri	30 days	September-October
Cheshvan	29 or 30 days	October-November
Kislev	30 or 29 days	November-December
Tevet	29 days	December-January
Shevat	30 days	January-February
Adar I (only in leap years) or Adar (Adar II in leap years)	30 days or 29 days	February-March
<i>Jewish leap years occurred every 3rd, 6th, 8th, 11th, 14th, 17th and 19th year</i>		

	March	April	May	June	July	August	September	October	November	December - February
Jerusalem Average Temperature	59°	70°	77°	82°	86°	86°	86°	79°	62°	55°
Jerusalem Average Precipitation (Inches)	1.95	0.59	0.12	0	0	0	0	0.49	1.65	3.5
Jerusalem Average Days of Precipitation	9	5	3	0	0	0	1	5	9	12
Annual Jewish Feasts	Passover Unleavened Bread First Fruits		Pentecost				Trumpets Day of Atonement Tabernacles			
Barley	X									
Vetch	X	X								
Peas		X X								
Lentils		X X								
Oats		X								
Wheat		X								
Chickpeas			X							
Grapes			X	X	X	X				
Sesame					X					
Flax					X					
Millet						X X				
Figs							X	X		
Pomegranates							X	X		
Olives							X	X	X	

12:3 Each household would have a sacrifice (Galatians 6:10; Ephesians 2:19, 1 Peter 1:19)

12:4 Allowance was made for those without households and the portion of the lamb/goat correlated to the individual's capacity.

- A young sheep is called a lamb until it is one year old when it becomes a sheep; the meat of a sheep is called "mutton" while the meat of a lamb is called "lamb."
- At one year of age, the lamb would have been born around Passover of the prior year.
- The first requirement defined for the Israelites regarding the Passover was the exact month and day (the 10th day of Nissan), so that Israel could celebrate Passover in future generations
- Every household would need a sacrifice
- The portion of the lamb/goat correlated to the individual's capacity.

Read Exodus 12:5-11.... Israel Prepares for Passover

12:5 The lamb (always spoken of as singular) was to be unblemished as Jesus was without sin. Jesus is our Passover Lamb (1 Cor 5:7; John 1:36; Rev 5:6)

12:6 According to the Jewish calendar, the 17th day of this month Nisan (the 7th month of the water receding), the ark had settled on the mountains of Ararat (Gen 8:4); this new beginning was three days after this Passover on the 14th day.

- Israelites would select their lamb on Nissan 10 (Exodus 12:3), but then they would kill it on Nissan 14. During those interim days, the family would become emotionally connected to the lamb that would be sacrificed for them.

12:6 This keeping of the lamb is similar to the 40 days that Jesus visited the Temple prior to His death

- The time of day is given for the killing of the lamb; the lamb was to be killed at twilight (hā'arbāyīm הָאַרְבָּיִם).
- Jewish Scribes contend that each day has two evenings as recorded in the Talmud. The first evening is from noon until 3:00pm (as the sun's intensity declines); the second evening occurs just before nightfall. The lamb would die just as Jesus died at 3:00pm in the afternoon. (Mark 15:25)

12:7 As the Angel of death flew over, he would see the cross of blood on each door (John 10:7)

12:8 Fire is the symbol for judgment, but also the Holy Spirit; unleavened bread without yeast speaks of humility and truth (1 Cor 5:7-8). Bitter herbs are used to show that it is not a time of joy, but of unpleasant hostility.

- Unleavened bread can be baked quickly.

12:9 Although the boiling of sacrificial animals was condoned for other occasions (Leviticus 8:31); this Passover lamb was to bear the full measure of the fire itself for symbolic purposes.

- Every year, Jewish families participate in the Seder meal. The word "seder" means "strict order," and the seder meal is eaten in a precise sequence every time.

12:10 Similar to taking down the body from the cross (Jn 19:31)

12:11 Always ready to leave at God's bidding (Eph 6:14; Mt 24:44; Lk 12:40; Titus 3:1; 1 Pet 1:13)

The Order of the Seder Meal

1. Kadesh	Sanctify
2. Urchatz	Wash Hands
3. Karpas	Appetized
4. 3wYachatz	Break the Middle Matzah
5. Maggid	Tell the Story of Exodus
6. Rachtzah	Wash Hands Again
7. Motzi	Blessing Over Bread
8. Matzah	Bread of Faith/Healing
9. Maror	Bitter Herbs
10. Korech	The Hillel Sandwich
11. Shulchan Orech	The Festive Meal
12. Tzafun	Eat the Afikomen
13. Beirach	Grace After Meal
14. Hallel	Psalms of Praise
15. Nirtzah	Accepted

Read Exodus 12:12-16.... Directions About Sacred Days

12:12 Each plague corresponded to a false Egyptian god (Numbers 33:4)

12:13 As the Angel of death flew over, he would see the Cross of blood on each door (John 10:7)

12:14 The days that we celebrate are our memorials, so be cognizant of what you are memorializing.

12:15 Unleavened bread is bread without yeast. Scripture uses yeast to symbolize sin as pride would puff up arrogance.

12:16 No work was allowed on sacred days because life is not about man's efforts, but instead about obedience and God's provision.

Read Exodus 12:17-20.... The Feast of Unleavened Bread

12:17 God led Israel by tribe out of slavery which should be remembered forever.

12:18 Israel was to eat unleavened bread which symbolizes obedient lives without sin

12:19 As a precaution, yeast shouldn't even be allowed in the house, and anyone who is polluted by yeast (sin) would be cut off from others. In the same way, believers should remove items that could lead to sin (e.g. movies, magazines, hobbies, drinks/food, devices)

12:20 All of Israel was called to purity and obedience.

Read Exodus 12:21-28.... Moses Relays Commands of the Passover & Israel Responds

12:21 Moses relays God's commands about the Passover to Israel's elders

12:22 Hyssop in Bible 12 times Lev 14:49-52, Nu 19:18, Ps 51:7, Jn 19:29; Solomon relates hyssop to lowest form of plant life while cypress represents royalty

- Anyone who has gone through the door covered in blood will be saved.
- Hyssop was to be used in the application.
 - Hyssop in Bible 12 times Lev 14:49-52, Nu 19:18, Ps 51:7, Jn 19:29; Solomon relates hyssop to lowest form of plant life while cypress represents royalty

12:23 The Lord is the judge and protector. The destroyer will pass through behind the Lord, but the Lord has power to protect from the destroyer.

12:24-25 Passover was a dreadful and wonderful time that was meant to be remembered as a testimony in Israel in the Promised Land.

12:26 Children will wonder and ask what is the meaning behind celebrations and parental actions.

12:27 The meaning of Passover was meant to be shared of the awesome Lord holding Egypt accountable for their sin while having mercy on His people and sparing their lives. The response of Israel to God's commands about Passover was that they humbly bowed and worshipped.

12:28 The Israelites obeyed God without hesitation, negotiation or objections.

Read Exodus 12:29-36.... After-effects of the 10th Plague & Preparation for the Exodus

12:29 From Pharaoh to the prisoner in the dungeon (including livestock), Egypt's firstborns are lost due to their treatment of God's firstborn (Israel – Ex 1:16). When this had been conveyed to Pharaoh, the range consisted of the Pharaoh to the servant girl behind the millstone (Exodus 11:5). This may have been because the Pharaoh cared more for the servant girl than he would for the prisoner.

- 12:30 Someone died in every Egyptian house; the noise of Egypt's wailing and crying had been juxtaposed to the silence in Israel. (Exodus 11:6-7)
- 12:31 Pharaoh summoned Moses and Aaron telling them to go. As Moses had foretold to the Pharaoh, his officials probably retrieved Moses and Aaron for the Pharaoh (Exodus 11:8). Moses had agreed with the Pharaoh that he would not see his face again (Exodus 10:28-29), so there may have been a veil between them.
- This seems similar to Moses seeing God face-to-face (Deuteronomy 34:10) which may simply mean that God speaks directly to Moses and not in riddles (Numbers 12:8). Although Moses spoke with God face-to-face (Exodus 33:11), he didn't see God directly and have been able to live (Exodus 33:20).
 - King Zedekiah would also be told that he would speak with the King of Babylon face-to-face (Jeremiah 32:1-5), and yet he would be blinded, so that he could not see (2 Kings 25:6-7; Jeremiah 39:7)
- 12:32 Beyond taking everyone and everything to leave, Pharaoh requests that they ask Yahweh to bless him.
- Pharaoh requested intercession that Yahweh might bless him (not all of Egypt)
- 12:33 The Egyptians were fearful that they would all die like their eldest, so they attempted to hurry Israel's exodus.
- From slow consideration to hurried belief... the Egyptians represent all the world in desperation
- 12:34 The bread was unleavened by the necessity of speed to exit.
- 12:35 The Israelites obeyed Moses in each detail including asking their Egyptian neighbors for their gold and silver jewelry.
- 12:36 The Israelites took so much Egyptian wealth that it is said that Israel plundered Egypt
- This would fulfill God's promise to Abraham (Genesis 15:14)
 - This treasure might be useful in the wilderness for 40 years.

Read Exodus 12:29-36.... The Exodus

- 12:37 600,000 men left Egypt (~2 million people in total). Israel had been in a culture of slavery for over a century which would be training for submissiveness and order. This mindset of obedience would also position them well for compliance to the law given to Moses.
- 12:38 The Jewish exodus was ethnically diverse
- 12:39 The Israelites had not made provisions for themselves, so they baked unleavened bread to eat along the Exodus.
- 12:40 This 430-year period includes all of Joseph's years (compared to Gen 15:13/Gal 3:17) since Joseph was 30 yrs. old when he was made ruler
- 12:41 The Israelites left on the very day that Joseph had been brought into Egypt as a slave.
- Joseph was enslaved at the age of 17 (Gen 37:2), and then met his brothers in his early forties. Jacob's family would have moved to Egypt when Joseph was 47.
- 12:42 The Israelites held a night vigil in honor of the Lord and the exodus that He brought about. A vigil would be a night of watching for the Lord and by the Lord of His people
- 12:43 Anyone who did not belong as God's people could not eat of the Passover.
- 12:44 A purchased slave of Israel was considered part of God's people if he had been circumcised.
- God's People and their slaves who had been circumcised could partake of Passover.
- 12:45 Anyone who did not belong as God's people could not eat of the Passover.
- The guidelines for the Passover lamb were that it must be eaten in one house (only one way), and similar to Jesus on the cross, the lamb's bones were not broken (Jn 19:31-34; Ps 34:20).
- 12:46 Like Jesus on the cross, the lamb's bones were not broken (Jn 19:31-34; Ps 34:20).
- 12:47 All of God's people was to celebrate Passover
- 12:48 For a foreigner to become eligible to join in Passover, he and every male of his household must be circumcised.
- 12:49 No uncircumcised (outside of the covenant with God) could partake in Passover
- 12:50 All of Israel celebrated Passover
- 12:51 At the celebration of Passover, the Lord brought Israel out of Egypt
- God's people needed military divisions because they had worldly battles to fight; believers should still operate in spiritual (military) divisions. (Ephesians 6:12)

27 Ex 13, 14, 15

Read Exodus 13:1-8.... The Firstborn & The Passover Feast

- 13:1 God established all firstborn belong to God – this designation is outside of the individual's personal choice; it was a designation by God without works or effort from the firstborn. Sanctify (or consecrate) means to set aside as holy (for a unique purpose). God had spared the firstborn of Israel during the Passover and considered Israel His firstborn (Ex 4:22).
- After Israel's release from slavery, communication with God continued for Moses although the nature of their discussions changed

- None of Israel’s firstborn had died during the Passover, so the individuals who had been spared would be dedicated to God.

13:2 This verse is referenced in the New Testament as Jesus was dedicated in Jerusalem (Luke 2:23).

- God always was to be prioritized to receive the first-fruits of all things.

13:3 Although Israel would celebrate Passover, they would forget that they had been enslaved (John 8:32-33) Leaven represents sin and pride that “puffs up”.

13:4 The Exodus occurred in the month of April. The word “Abib” means “Spring.” The name of this first month “Abib” would become “Nissan.” God would often change the names of His people (Abram-Abraham; Sarai – Sarah; Jacob-Israel), but in this case, God is changing the names of the months.

- The Jewish community usually records months as numbers instead of names (“first month, second month, third month, etc.....) These “month” names were Chaldean, so they were probably applied to the months after the Babylonian captivity.
- Perizzites means “villagers” (i.e., countryside) and is included in 21 of the 27 lists of Canaan nations prior to Israel; Perizzites lived in rural, open country without walls in the northern part of Israel southwest of Mt. Carmel.

13:5 Israel is reminded to observe Passover in the Promised Land. The list of inhabitant nations in the Promised Land is typically six nations, but only five are listed in exodus 13:5 (the Perizzites are not listed).

13:6 Immediately following the Passover was the Feast of Unleavened Bread.

13:7 To ensure purity against yeast (whether temptation or accident), Israel was to remove it from their land.

13:8 Believers are to give purposeful testimony of God’s work to our children; explain biblical truths as they grow.

- God emphasized that His Word should be passed through family generations by the parents. There was an obligation to share the reality of God in the home. (Exodus 12:26-27; 13:14; 10:2; Deuteronomy 4:9-10; 5:29; 6:2,13,20-25; 11:19; 32:46)

The Inhabitants of the Promised Land			
Reference	List of Nations Inhabiting the Promised Land		
1. Ex 3:8	Canaanites, Hittites, Amorites, Perizzites, Hivites, and Jebusites		Bring Israel to the land of...
2. Ex 3:17	Canaanites, Hittites, Amorites, Perizzites, Hivites, and Jebusites		Bring Israel to the land of...
3. Ex 13:5	Canaanites, Hittites, Amorites, Hivites, and Jebusites		Remember to Observe Passover in the land of...
4. Ex 23:23	Amorites, Hittites, Perizzites, Canaanites, Hivites, and Jebusites		My angel will wipe out...
5. Ex 23:28	Hivites, Canaanites, and Hittites		A hornet will drive out...
6. Ex 33:2	Canaanites, Amorites, Hittites, Perizzites, Hivites, and Jebusites		An angel will drive out...
7. Ex 34:11	Amorites, Canaanites, Hittites, Perizzites, Hivites, and Jebusites		I am going to drive out...

Read Exodus 13:9-16.... The Exodus

13:9 Although some Jews wear pouches (phylacteries) containing portions of the law on their foreheads and arms (Exodus 13:1-10; 11-16), God is more interested in His law being plainly evident in our thoughts (head) and our work (hands) – Deuteronomy 6:8, 11:18 contrasted with Revelation 13:16, 14:9, 20:4

- The hands and head represent man’s thoughts (head) and man’s actions (hands)
- God desires for His people to think and do His will as a Witness – so that the law of the Lord be in your mouth
- This would develop into a metal box containing several Scriptures (i.e., Exodus 13:1-10,11-16; Deuteronomy 6:4-9, 11:13-21) being placed on the door frame of the house (i.e., where the blood of the Passover was placed).
 - This would represent the “gates” into the home life
- Jesus condemned “*the teachers of the law and the Pharisees who sit in Moses’ seat*” for “broadening their phylacteries” to appear righteous to men (Matthew 23:5).

13:10 The Feast of Unleavened Bread should be an ongoing, annual celebration.

13:11 Israel is assured that God would give the land that He vowed to their forefathers and encourages Israel to faithfully recognize His faithfulness

- The Canaanites generally represented all the tribes in the Promised Land, but particularly those who lived along the flatlands and the coast.
- The Amorites were also used to generally represent all the tribes in the Promised Land, but particularly those who dwelt in the higher elevations.

13:12 Israel was to give to God the firstborn of all of their livestock. All good gifts come from God (James 1:17)

13:13 A donkey represents man in his rebellious natural state (Job 11:12); donkeys were unclean animals.

- The outcome of these donkeys was to either be redeemed by a lamb (Jesus) or die (Ex 34:20)

- Even in modern times, Jewish fathers take their eldest son to a Rabbi for the ritual of Pidyon Haben 30 days after birth; the Rabbi offers the father a choice to keep five shekels or keep his son. The Father pays the price to redeem his son.

13:14 Answers to the questions of children should be focused on God.

13:15 The Lord personally took responsibility for the deaths of the firstborn instead of referencing the “destroyer.” (Exodus 12:23)

13:16 Although some Jews wear pouches (phylacteries) containing portions of the law on their foreheads and arms, God is more interested in His law being plainly evident in our thoughts (head) and our work (hands) – Dt 6:8, 11:18 versus Rev 13:16, 14:9, 20:4

Read Exodus 13:17-22.... The Route of the Exodus

13:17 Although the Kings Highway led directly to Canaan, God only allows what His people can handle. This road beside the Mediterranean became known as the “Via Maris” (the way of the Sea).

- God led His people in a different way than the shortest way. Instead of 11 days, the route into Israel took 40 years.
- The Palestinians currently live in the southwest coastal corner of Israel. The Philistines had originated from Crete to attack Egypt; however, they were rebuffed, so they moved over to settle in the land of Gaza strip circa 1200BC.
- Egypt had a number of military outposts in that area as a guard against attacks from the north and east of the Mediterranean.

13:18 God led Israel through the wilderness because of their weakness. Although they left Egypt in battle formation, they were not mentally/spiritually prepared for battle.

- There is a natural underwater land bridge at Nuweiba’al Muzayyinah (“waters of Moses opening”), Egypt where chariot wheels have been discovered underwater enabling a crossing without steep climbs down into and out of the depths of the Red Sea (Is 51:10).
 - “Nuweiba” means “water” while “Muzayyinah” means “Moses.”
 - It is 13 miles across the Red Sea to get to Arabia.
 - On either side of the land bridge are the Eilat Deep (5000 feet deep) and the Aragonese Deep (6000 feet deep)
 - Scholars approximate that there were 20,000 chariots destroyed that day.

13:19 Israel was faithful (even several centuries later) as Israel takes Joseph’s mummified bones with them (Genesis 50:24-26)

13:20 Succoth means “booths/tents” while Etham means “their strength”

13:21 God leads in the dark times of our lives as well as the good times (day). In the good times, God is the leading water, but in the dark times, He is the leading fire.

- Jewish Rabbis refer to this cloud as the "Shekinah Cloud of Glory" (Exodus 13:21-22; 14:19,24; 33:9-10; Psalm 78:14; 99:7). The Hebrew word “shekinah” (שכינה) means "to dwell with."

The Shekinah Glory	
A symbol of God’s presence	Exodus 13:21-22; 14:19,24; 33:9-10; Psalm 78:14; 99:7
It obstructed Israel from Pharaoh's elite troops	Exodus 14:19-20
It led Israel	Exodus 13:21-22; Numbers 9:17-23
It covered them and protected them from the heat	Psalm 105:39
It lit up the camp by night	Exodus 13:21; Nehemiah 9:12,19
It caused the nations to fear Israel	Exodus 23:27; Deuteronomy 2:25; 11:25; Joshua 2:9
It disappeared when Israel crossed the Jordan River	Exodus 16:35; Joshua 5:12

13:22 God faithfully led His people as they faithfully followed Him; God did move to the rear when Pharaoh was ready to attack in order to protect His people (Ex 4:19)

Read Exodus 14:1-9.... God forewarns Moses of Pharaoh’s Attack

14:1 God continues speaking to Moses as He leads him day-by-day.

14:2 Israel was to camp in front of Pi-hahiroth (“the mouth of wrath”) between Migdol (“a tower”) and the sea while facing Baal-zephon (“lord of the north”). All of these locations allude to evil, and Israel was to camp in their midst.

14:3 God positions Israel so that Egypt will think that they are indecisive. God is making Israel appear as if it is “boxed in,” but quite often the world misinterprets the actions of God’s people.

- God has a clear understanding of Pharaoh’s reasoning and rationale.

14:4 God hardens Pharaoh’s heart again and warns Moses that Pharaoh will pursue “them” (God speaks of Israel apart from Moses). God considers this another opportunity for the Egyptians to know that He is Yahweh. The Israelites willingly followed these directions and should not have been surprised to discover Egypt pursuing them.

14:5 The Pharaoh and his officials changed their minds because their focus was on the servitude of Israel instead of Yahweh, Israel's God.

- Israel should not have been surprised that Pharaoh was pursuing them. God shared with His people His plan of Pharaoh's pursuit and Egypt's impending judgment
- Their focus was on the servitude of Israel instead of Yahweh, Israel's God.
- If Pharaoh had not pursued, he might have anticipated that Moses would return with Israel after the three-day journey to sacrifice.

14:6 Pharaoh was going to depend on his troops against Israel's sovereign Lord.

14:7 Pharaoh used 600 (6 = insufficient/the number of man) of his best chariots (possibly used for the best occasions), and all of the remaining chariots of Egypt. The more that he took to fight God's people, the greater he would sacrifice.

14:8 God's people were triumphant while the Lord hardened Pharaoh's heart. If Pharaoh had not pursued, he might have anticipated that Moses would return with Israel after the three-day journey to sacrifice.

14:9 Pharaoh's armies caught up with Israel at the precise location that God had positioned His people at Pi-hahiroth.

Read Exodus 14:10-14.... Israel's Response to Pharaoh's Attack

14:10 The Israelites were terrified that Pharaoh was coming although this was God's plan all along. In terror, Israel cried out to God. The Israelites have fear instead of faith as they see Pharaoh's army approaching.

- Israel's faith was not very strong; believers should have faith in God as He leads.

14:11 Although Israel had prayed for freedom and marched out in battle formation (Exodus 13:18), they were not prepared for battle.

- Israel blamed Moses for bringing them to the wilderness to have them slaughtered.

14:12 The memory of the Israelites began to wane as they believed that they would have been better off as slaves in Egypt. (this is called "selective memory.")

- Israel inaccurately remembers that they had assured Moses that they were fine as slaves in Egypt and that he should leave them alone.

14:13 Moses encourages the Israelites to have faith, stand firm and watch. Moses tells the Israelites that this is the last that they would see of Egypt.

- Moses was very strong as he assured Israel that God would bring salvation

14:14 Moses wisely tells God's people to stop talking out of fear and to be quiet because God was going to fight for them.

- Moses did not tell Israel to fight Pharaoh; instead, Moses told Israel that the Lord would fight for His people.

Read Exodus 14:15-20.... God protects Israel from Pharaoh's army

14:15 God encourages Moses to action (raising his hand over the sea), and not to worry because God knew their predicament prior to the prayer.

- God encourages Moses to act in faith (raising his hand over the sea), and not to worry because God knew their predicament prior to the prayer.
- Moses had practiced lifting his hands and staff several times during the plagues and watching God's miraculous work (Hail – Ex 9:23; Locusts – Ex 10:13).
 - God had reminded Moses to take his staff at his calling on Mt. Horeb (Ex 4:17); the staff that Moses carried was called "God's staff." (Exodus 4:20)

14:16 Moses had practiced lifting his hands and staff several times during the plagues and watching God's miraculous work (Hail – Ex 9:23; Locusts – Ex 10:13). God had reminded Moses to take his staff at his calling on Mt. Horeb (Ex 4:17); the staff that Moses carried was called "God's staff." (Exodus 4:20)

- Israel would cross on dry ground.

14:17 Although God hardens the hearts of the Egyptian army, He still holds them accountable (1 Samuel 6:6; Romans 9:18-20)

- The Lord expected to receive glory when Pharaoh, all of his army, his chariots and horsemen were defeated and destroyed. God is glorified through the destruction of those who harden their hearts against Him
- The Egyptian army was held accountable for Pharaoh's hard heart.
 - Although God hardens the hearts of the Egyptian army, He still holds them accountable (1 Samuel 6:6; Romans 9:18-20)
 - Pharaoh had hardened his own heart six times until the sixth plague when God began to confirm (firm up) Pharaoh's hard heart.

14:18 God is glorified through the destruction of those who harden their hearts against Him

14:19 Jesus (the Angel of God) moves from guiding/leading in front to protecting behind. This is the first time that God moved His presence from the front to the rear (Ex 13:22).

14:20 God's presence enlightens some while blinding others in darkness

Read Exodus 14:21-28... Pharaoh's Army Destroyed

- 14:21 As Moses obediently stretched his hand over the sea. God uses the natural force of the east wind to drive the sea back while drying the earth.
- 14:22 The Israelites went through the sea on dry ground as the sea (chaos of this world) was held back from submerging them (Ps 77:19; Is 43:16).
- 14:23 All of Pharaoh's horses, chariots and horsemen went into certain death as they pursued God's people
- 14:24 Night was over and the day dawned. God looked down from atop the pillar of fire and cloud as God threw the Pharaoh's army into confusion.
- Fire is mentioned before cloud because this is a time of judgment on Pharaoh's army prior to the refreshing water for Israel. Also, the pillar was through the night a fire that turned to cloud with the sunrise.
- 14:25 God impaired the primary weapon of the Egyptian army - their chariots, and Egypt realized that God was fighting for Israel.
- Just prior to their ultimate destruction, Pharaoh's army realized that God was fighting for His people against Egypt
 - As is often the case, the object that God's people think will cause them harm (e.g., the sea) turns out to be the very thing that saves them (e.g., overcomes Pharaoh's army).
 - Jonah and the whale, Jesus at the crucifixion are several other examples.
- 14:26 God once again directed Moses to stretch his hand over the Red Sea, so that Pharaoh's chariots and horsemen would be engulfed in the waters.
- 14:27 As is often the case, the object that God's people think will cause them harm (e.g., the sea) turns out to be the very thing that saves them (e.g., overcomes Pharaoh's army). Jonah and the whale, Jesus at the crucifixion are several other examples.
- 14:28 There were no survivors of Pharaoh's entire army, horsemen and chariots that had gone after God's people.

Read Exodus 14:29-31... Pharaoh's Army Destroyed

- 14:29 The description of crossing the Red Sea includes a dry floor and walls of water on each side.
- On either side of the land bridge are the Eilat Deep (5,000 feet deep) and the Aragonese Deep (6,000 feet deep). The walls protected Israel from falling into the chasms.
 - It is 13 miles across the Red Sea to get to Arabia which would take 4 hours to walk across.
 - It is estimated that over 2 million Israelites passed through the Red Sea.
 - Scholars estimate that 20,000 Egyptian chariots were destroyed that day.
- 14:30 The Lord saved His people who witnessed the corpses of the Egyptians wash up on the seashore.
- God's people saw death and destroyed lives as Pharaoh's army washed ashore.
- 14:31 The results of this were three-fold: 1. Fear the Lord 2. Believe in the Lord 3. Believe in Moses
- Israel feared the Lord, believed in the Lord, and Believed in Moses.

Read Exodus 15:1-19.... The First Mention of Singing in Scripture

- 15:1 **This is the first mention of singing in the Bible. Just before Israel complains at the end of the chapter (Exodus 15:22-26) comes the first worship song. Even in modern times, believers complain after the worship music. Worship is a sincere response to God's salvation and blessing.**
- **Moses also authored Psalm 90 and other songs in Deuteronomy 32 and referenced in Revelation 15**
 - **Hebrew poetry rhymed or contrasted thoughts/concepts**
 - **Synthetic/Synonymous Thought (similar concepts – aka simile)**
 - **The verse begins with the word "then" because worship is a response to God's work in the worshipper's life.**
- 15:2 A critical truth of the Bible is that man cannot save himself – either God is your salvation or you have none.
- Worship is primarily about the Lord – what He has done...Who he is...what He means to the worshipper.
 - Moses is not mentioned in the song.
- 15:3 Unlike His first coming, the second coming of the Lord will be primarily as a warrior.
- 15:4 Pharaoh's officers are characterized as "elite." Although Pharaoh's army followed Israel into the Red Sea on their own before the water collapsed on them, all of this happened under God's power.
- 15:5 Just as in the time of Noah, Pharaoh's army sank in the flood. Beyond sinking, their fear caused them to be still as a stone (Ex 15:16)
- 15:6 Symbolically, the right hand often represents strength. This is one of several "**Anthropomorphisms**" which explain **God using human characteristics to make Him more easily comprehended. The spiritual attributes of God are described tangibly to be more easily understood.**
- 15:7 **The enemies of God's people are characterized as God's enemies. (Acts 9:4)**
- 15:8 The east wind is likened to the "blast of God's nostrils." (Ex 14:21). The enemies of God are lost in the heart of the sea.

- 15:9 The enemy (the man of this world) predicts 6 (number of man) “I/My” statements while, in contrast, the believer is focused on the Lord.
- 15:10 The east wind is sourced from God’s breath. (Ex 14:21).
- 15:11 A more accurate translation of this verse is “among the heavenly hosts or angelic beings.”
- The name of Yahweh translates into the one and only living God.
- 15:12 Moses and Aaron are not named in this song of worship; they were simply utilized by God. (Ex 7:17)
- 15:13 God’s people have been “redeemed” and bought with a price (1 Cor 6:19-20). God is guiding His people to a place of whole commitment to the Lord. God’s “holy habitation” might be the Holy of Holies set up in Shiloh and later Jerusalem (2 Chron 7:12; Psalm 76:2), but in the future Jesus will reign during the Millennium, and then God’s people will join Him in His holy city (Revelation 21-22).
- 15:14-15 The testimony of God’s defeat will cause others to fear God (Joshua 2:9-11; Heb 11:31). God is preparing His people to conquer the Promised Land, and God is also preparing Israel’s enemies to fear God’s power for Israel.
- Rahab in Jericho “*said unto the men, I know that the Lord hath given you the land, and that your terror is fallen upon us, and that all the inhabitants of the land faint because of you.*” (Joshua 2:9)
- 15:16 The fear of God’s enemies would cause them to be still as a stone before sinking like a stone (Ex 15:5)
- 15:17 As with a vineyard or fruit trees, God’s people are planted to be fruitful. (2 Chron 7:12; Psalm 76:2),
- 15:18 The Kingdom of God is eternal, and the Lord will reign forever.
- 15:19 The Pharaoh may or may not have been with his army when they were drowned in the Red Sea

Discuss Exodus 15:20-21.... Miriam’s Song

Quite often the women of the Bible sing after God blesses them. (Deborah, Hannah, Mary)

- 15:20 There were multiple women in the Bible who are referenced as prophetesses. Aaron was the eldest and reference point for Miriam as her brother.
- Miriam quotes the first verse of the Song of Moses; instead of usurping his praise, she extends and supplements his praise of God’s miraculous deliverance. (Exodus 15:1)
- 15:21 Miriam’s song was focused solely on the Lord and what He has done.

Prophetesses of the Bible		
Name	Scripture	Association
1. Miriam	Exodus 15:20	Aaron’s Sister
2. Deborah	Judges 4:4	Wife of Lappidoth
3. Huldah	2 Kings 22:14; 2 Chronicles 34:22	Wife of Shallum
4. *Noadiah	Nehemiah 6:14	<i>Wickedly wanted to intimidate Nehemiah</i>
5. Isaiah’s Wife	Isaiah 8:3	Mother of “Maher-shalal-hash-baz”
6. Anna	Luke 2:36	Daughter of Phanuel
7. **Four Virgin Daughters	Acts 21:9	Daughters of Philip the evangelist who prophesied
8. ***Jezebel	Revelation 2:20	<i>“Calls herself a prophetess” as she deceives</i>
*The Prophetesses Noadiah & Jezebel who were not associated with a male were also wicked		
**The Four Virgin Daughters are not explicitly referenced as prophetesses, but they did prophecy		
***Jezebel calls herself a prophetess, but she was wicked		

Read Exodus 15:22-26.... Wood Makes the Water at Marah Drinkable

- 15:22 In the wilderness of Shur, the average rainfall is approximately 1 inch per year.
- The people of God were led into the wilderness which represents this world to the believer – this world (the wilderness) offers no sustenance, and the believer must completely rely on God alone.
 - Israel went three days without water – after salvation, one might feel vacant of His word (Eph 5:26), but He will provide understanding.
- 15:23 “Marah” means “bitter” because the Israelites are bitter. In the New Testament, Paul writes that believers should not be like these Israelites that did not please God (1 Cor 10:1-6)
- The trial does not make someone bitter; it just reveals the bitterness that is already within the person.
 - In the Book of Ruth, Naomi would change her name to “Marah” as she left Moab to return to Bethlehem. (Ruth 1:20)
- 15:24 Although God led them to these waters, Israel complained against Moses. God can lead His people into difficult places (John 16:33). Trials mature His people to live by faith instead of sight while producing perseverance (James 1:3).
- 15:25 Moses turns his attention to God instead of focusing on the complainers.
- The cross (John 19:17) also made the living water drinkable; without His cross, the Word of God (water) is bitter, but because of the cross, the water of His word gives life.

- God often turns the bitter experiences of His people to blessings.

15:26 Often, sin brings illness and sickness.

15:26 God says that those who diligently seek Him would have good health

15:27 Israel progresses on from Mara (“bitter/sad”) to Elim (“strong”) where there is one well/spring per tribe. As there were 70 families that entered Egypt (Gen 46:27), there are now 70 palm trees (symbol of righteousness) – Ex 24:1. After the trial, God brought His people to refreshment.

- Elim was a time of blessing after a time of testing; however, the miracle of God occurred during the time of testing (not the time of peace at Elim).
- There are multiple symbols at Marah:
 - The living water represents the Word of God
 - The wood that made the water (God’s Word) palatable represented the cross
 - God’s Word is only “good news” to those who receive it by faith; God’s Word can be bitter without the Cross because unbelievers are judged
 - Palm trees are the only fruit tree in the world that bears more fruit as it gets older.
 - Date palms (*Phoenix dactylifera*)
 - Coconut palms (*Cocos nucifera*)
 - Acai palm (*Euterpe oleracea*)
 - Jelly, pindo or wine palm (*Butia capitata*)
 - Peach palm (*Bactris gasipaes*)
 - Saw palm or palmetto (*Serenoa repens*, *Serenoa sabulata*)
 - African oil palm (*Elaeis guineensis*)

28 Ex 16, 17, 18

Read Exodus 16:1-3.... Israel Continues to Lack Faith

16:1 Sin means ‘clay/mud’ was located between Elim ‘strength’ and Sinai ‘enmity’. Elim had been a wonderful oasis (Ex 15:27). The wilderness of “Sin” is related to the plains at the base of Mt. Sinai.

16:2 After a 1½ months on the road, Israel begins to complain of hunger and starvation

- As with the lack of water, Israel complained when they needed food and water (Ex 15:23)
- The miracle of the water of Marah is not remembered

16:3 When believers are faced with trials, it is natural to imagine that the old nature would have alleviated the distress; the negatives of the old nature fade (selective memory), but in the supernatural walk, God provides in His timing and in His way to continue to mold His people.

- God’s people turn negative when they are not grateful (Romans 1:21)
- “The first step to going back, is looking back”
- Israel’s “selective memory” recalls wonderful nostalgia during their slavery.
 - The enslaved life of Egypt where the people recalled meat and bread
 - When believers are faced with trials, it is natural to imagine that the old nature would have alleviated the distress;
 - The detriments of the old nature fade, but in the supernatural walk God provides in His timing and in His way to continue to mold His people.
 - There is a tendency to remember what we should forget, and forget what we should remember.

Read Exodus 16:4-8.... Israel Complains Against God

16:4 God heard the complaints of the congregation, and tested His people with explicit directions. There was such certainty that God would provide, that he gives them details of what to do in the blessing.

- God’s people would need to have faith in God’s provision instead of their own. They are moving from Egypt’s Nile to heaven’s rains (Deuteronomy 11:13-17) as well as trusting in God’s provision instead of Egypt’s crops of the land; God would “rain” manna to feed His people.
- Daily dependence on God is exemplified in the Lord’s pray – “Give us this day, our daily bread.”
- Jesus also refers to himself as "the true Bread from heaven" (John 6:32), "the Bread of God" (John 6:33), "the Bread of life" (John 6:35, 48, 51)
- Were Israelites a worshipping people who occasionally complained...or were they a complaining people who occasionally worshipped.

16:5 The Sabbath is held sacred rest in the Lord; this was even before the ten commandments had been given. This day had been considered holy since creation when God blessed it.

- God tells His people to prepare for the Sabbath

16:6 As God meets the needs of the Israelites, they understand that it was God who took care of past needs.

16:7 God's glory would be evidenced by His provision.

16:8 Complaints ultimately are against how God is working in one's life; although people criticize Moses and Aaron (Exodus 16:2), they are complaining against the ones that He has chosen.

- **According to Exodus 16:4, how did God respond to the complaints of His people?**
 - **God said that He would rain down manna from heaven that very day**
- **According to Exodus 16:5, God's people were supposed to prepare for what?**
 - **They were told to prepare for the Sabbath**
- **According to Exodus 16:8, who are complaints ultimately against?**
 - **God; He has selected the people and leaders and allowed the situation**

Read Exodus 16:9-12.... God's Glory Appear to Israel

16:9 Moses continues to utilize Aaron to speak with the Israelites. This might be because Moses does not care for public speaking, but it also adds to the esteem of Moses over the people.

16:10 God doesn't wait; even while Aaron was speaking the Lord's glory appeared.

16:11 The Lord continues to speak with Moses.

16:12 God meets the needs of His people, so that they will know that He is Yahweh – THEIR God

Read Exodus 16:13-15.... God provides Quail and then Manna

16:13 The quail was to be a one-time gift while the manna would be daily.

- This reflects the one time shedding of blood for the salvation of the sinner, but then the daily time in the word (John 6:32-36).
 - Because of the complaints of the Israelites, God sent quail again – but this second time in judgment as it made the Israelites sick (Numbers 11:4-33).
 - During several months in the Spring of the year, quail migrate from the Arabian Peninsula across northern Africa and over to Europe. The quail return to the Arabian Peninsula in the Autumn.
 - Winds carry quail over long distances which exhausts the birds causing them to fly slow and low to the ground. These masses of quail land and rest together.
 - Quail are inordinately easy to catch by hitting them in flight, by net or even by hand.
- The manna was to be gathered each morning. The start (tith) of each day was meant to gather God's Word.

16:14 Manna is referenced throughout Scripture as "bread from heaven" (Ex 16:4), "angel's food" (Ps 78:25), and "light bread" (Num 21:5) – also Rev 2:17; Mt 4:4; Jn 6:32, 41.

16:15 The Israelites didn't recognize what manna was since this was the first time that they had seen manna (Deuteronomy 8:3); Jewish tradition is that Israelites believed the ground covering to be snow.

Read Exodus 16:16-23.... Guidelines About Manna

16:16 This verse implies responsibility on the head of the household to ensure the daily bread for his house is collected.

16:17 Each individual was able to gather the amount that they wanted; the volume gathered equated to the amount that each individual could eat in a day.

16:18 The amount and methods of gathering the manna (spending time in the Word) vary by faith and spiritual maturity – all capacities are not equal.

16:19 It is most important to be in Scripture every day because God has sustenance for each man each day. "Reading ahead" in Bible reading plans betrays that one intends on not committing the time on a future day (strongly put, it is premeditated unfaithfulness).

16:20 Moses struggled with an anger problem whether killing the Egyptian, breaking the commandments, or striking the stone.

- The manna that wasn't eaten (digested) began to stink just as the word of God that is not applied begins to sour lives.

16:21 The manna was gathered every morning for that day, and so should each day begin with the reading/meditation on God's Word (Gn 19:27; Ex 8:20; 24:4; 34:4; Job 1:5; 7:18; Ps 5:3; 63:1; Is 50:4, 26:9; Mt 6:33; 20:1; Jn 8:2; Acts 5:19-21 → Jer 7:13).

- If the Israelite didn't wake up in the morning to gather the day's manna, it would melt and the Israelite would go hungry

16:22 It appears that the elders wanted to ensure that collecting twice as much manna on the sixth day was God's will.

- 16:23 **This is the first mention of the “Sabbath.”** The manna wasn’t simply gathered and eaten, but it was baked and boiled which points to reflecting and meditating on God’s Word versus superficial browsing. Both baking and boiling require fire (the Holy Spirit) while boiling also requires water (possibly the Word already memorized).
- 16:22-26 The Sabbath is a time of reflection on the manna (God’s Word) gathered prior during that week; it is interesting how many only consume God’s Word on the Sabbath to reflect upon during the other six days of the week.
- **According to Exodus 16:16, what is implied as to whose responsibility is to collect the daily bread for the household?**
 - This verse implies responsibility on the head of the household to ensure the daily bread for his house is collected.
 - **According to Exodus 16:17, how much manna was collected each day?**
 - The amount and methods of gathering the manna (spending time in the Word) vary by faith and spiritual maturity – all capacities are not equal.
 - **According to Exodus 16:19-20, did Israel obey Moses in gathering only enough for that day?**
 - No, some manna was stored and it bred worms and smelled.
 - Foul smells were a consequence of several plagues: the bloody Nile (Ex 7:21), the frogs (Ex 8:14)
 - The raunchy aroma was a sign to others of the sin
 - Believers are a sweet aroma (2 Cor 2:15-16; Philippians 4:18; Eph 5:2; Gen 8:21; Ez 20:41)
 - **According to Exodus 16:20, what was the response of Moses to the disobedience of the Israelites?**
 - Moses was angered
 - **According to Exodus 16:21, was there an urgency to gathering the manna each morning?**
 - Yes, Israelites couldn’t sleep in because the manna would melt away as the day warmed.
 - **What is the symbolism of gathering manna for the future?**
 - READ Deuteronomy 8:3
 - It is most important to be in Scripture every day because God has sustenance for each man each day.
 - “Reading ahead” in Bible reading plans betrays that one intends on not committing the time on a future day (strongly put, it is premeditated unfaithfulness).
 - **What does it mean by baking and boiling the manna?**
 - The manna wasn’t simply gathered and eaten, but it was baked and boiled which points to reflecting and meditating on God’s Word versus superficial browsing.
 - Both baking and boiling require fire (the Holy Spirit) while boiling also requires water (possibly the Word already memorized).
 - **According to Exodus 16:23, were God’s people to gather manna on the Sabbath?**
 - The Sabbath is a time of reflection on the manna (God’s Word) gathered prior during that week; it is interesting how many only consume God’s Word on the Sabbath to reflect upon during the other six days of the week.

Read Exodus 16:24-30.... Sabbath Manna

- 16:24 Obedience to the guidelines that Moses shared was blessed with this being the only day where stored manna didn’t spoil with worms and smell.
- 16:25 The Lord would take a Sabbath from providing manna and the Israelites would take a Sabbath from collecting.
- 16:26 On Sabbath, the Israelites could work and search using all of their efforts and strength but there would be no manna
- This was the first time in human history where there was a dedicated day off from work. In 321 AD, Constantine established Sunday as the first day of the week to relax from work.
- 16:27 Even on the Sabbath, some Israelites disobeyed God’s commandments about not collecting on the Sabbath.
- 16:28 God holds the leader of His people (the head of the household) responsible for obedience
- 16:29 Just as God is giving manna to eat, God is also giving Sabbath to His people
- 16:30 What a wonderful verse, “*So the people rested on the seventh day.*” (Genesis 2:2)
- 16:31 White tends to imply purity while honey represents pleasure (Rev 10:8-10; Ez 2:8-3:4; Jer 15:16, Ps 119:103; Heb 6:5).
- 16:32 **God continues to encourage testimonies and memorials of this time to the future Jewish generations; the manna would be stored in the ark of the covenant. (Exodus 16:33-34)**
- 16:33 Moses tells Aaron to preserve the manna before the Lord’s presence.
- 16:34 The manna from God was the first item placed in the ark of the covenant (testimony).

Contents of the Ark of the Covenant (Exodus 16:33-34, 25:10-16; Numbers 17:10)		
1.	Stone Tablets of the Law	Moral Guidance (Ex 20:1-17; Dt 10:2, 31:25-26)

2.	Aaron's Budding Rod	Leadership; Fruitfulness	(1 Cor 15:23; Gal 5:22-23; Rom 1:13-15)
3.	Golden Pot of Manna	Provision; Jesus	(Ex 16:4; Jn 6:32)
When Solomon brought the Ark into the Temple which he had built, it only contained the stone tablets. (1 Kings 8:9)			

16:35 The number 4 Biblically symbolizes creation and testing; in the same way, believers must rely on sustenance from God during their lives in this world.

Read Exodus 17:1-7.... Water at the Rock of Massa/Meribah

17:1 The Israelites moved from one place to the next without issue, but when they stopped at Rephidim ("rest"), they found no water and became disgruntled.

- The exact location of Rephidim is unknown; however, it is in the wilderness of Sin near Mt. Sinai. (Exodus 19:2; Numbers 33:14-15.)
- This is similar to a later event recorded in Numbers 20:2-13.

17:2 Complaining is viewed as testing God; instead of complaining to a man, they should bring their requests to the Lord (1 Pet 3:12; Heb 4:15-16)

- The people of Israel were repeatedly quarrelsome towards Moses. (Exodus 14:11-12; 16:2-3)
- The people of Israel challenged God to prove His presence and ability to provide. Although Israel thought that they were testing God, He was actually testing their faith that He could provide.

17:3 The Israelites should have "thirsted" for the Lord, but instead they blamed Moses for emancipating them and their children from slavery. (Exodus 16:3)

- Instead of praying and asking God for water, the people of Israel complained to Moses.

17:4 The life of Moses is threatened with stoning because of the thirst of the people.

- Although Moses feared that stones would be used by the Israelites to kill him, the stone would actually give him life. (Psalm 18:31; 42:9; 78:35; Genesis 49:24; Deuteronomy 32:4, 15; 2 Samuel 22:32; 23:3; Isaiah 30:29; Habakkuk 1:12)
- As with Jesus, Israel wanted to kill the one who brought salvation and deliverance for them. (1 Corinthians 10:4)
- Instead of directly responding to the complaints of the Israelites, Moses turned to the Lord.

17:5 The staff is becoming a symbol of authority and power, and the elders were present as witnesses

- The staff had been used to strike the Nile and turning it to blood in the presence of Pharaoh (Exodus 7:17-20)
- A shepherd's staff (crook) can lift a sheep from danger or a tight spot; God can rescue and defend His people. From the vantage point of eternity, a believer will not regret one place that God has led.
- Moses was told to "pass before" (Hebrew "before go on" - לִפְנֵי עֹבֵר - לִפְנֵי עֹבֵר) the people as their leader just as God would "pass before" Moses. (Exodus 34:6) God had passed over the people in Egypt, and the people themselves had passed over the Red Sea.

17:6 The first time that Jesus came, he was beaten and crucified (Matthew 27:30), and He is the source of living water for all of His people (1 Corinthians 10:4, John 4:10-14; Revelation 22:17).

- The rock was possibly hit by Aaron's rod which may have had almond buds mid-spring (Numbers 17:8) – some buds would have fallen off with the blow.
- A "rock" represents strength and stable/solid. (Deuteronomy 32:4; 1 Samuel 2:2; Psalm 18:2, 62:2; 2 Samuel 22:32)

17:7 This place was called Massah ("temptation" or "test") and Meribah ("strife") because the Israelites tested (Hebrews 3:9) the Lord. Although believers may choose not to walk with Him, He always walks with us (Matthew 28:20).

- The Israelites questioned whether God was present with them
- Scripture references the testing of Israel at Massah (Deuteronomy 6:16; 9:22; 33:8; Psalm 95:8) and Meribah (Numbers 27:14).

Read Exodus 17:8-16.... Joshua Defeats Amalek w/ Moses' Hands Raised

17:8 While Israel rested at Rephidim (meaning "Rest"), and after being attacked internally by their desires, they would now be attacked from the outside. After God met the needs of His people, God's people were attacked by the Amalekites ("who licks up" – a semi-nomadic people descended from Esau – Gen 36:12).

- Amalekites were a tribe of Bedouins in the southern part of Canaan. They were descendants of Amalek who was the grandson of Esau (type of the flesh – evil old nature – 1 Cor 15:46)
 - Flesh or Spirit – the one that is fed will grow; believers should spend more time in God's Word, Prayer, Obedience, Fellowship than for the Flesh (Galatians 5:16-17)
- The Amalekites would attack from the back; they would attack the outliers and the stragglers (Deuteronomy 25:17-18)

- God's people who are weary and outliers will be attacked by the flesh (symbolized by the Amalekites).
- 17:9 This is the first mention of Joshua ("God is my salvation") as he goes into battle.
- "Joshua" is the Hebrew name for "Jesus"
- 17:10 Joshua obediently follows Moses' direction and fought Amalek.
- 17:11 Moses represents the law of God (e.g., recipient of the 10 commandments) and His word (e.g., author of the Pentateuch); as long as Moses was upheld, the war against this world is won.
- This is the last of 7 times that outstretched hands are mentioned in Exodus (7:19, 8:5, 17, 9:22, 10:12, 14:16)
- 17:12 Moses rested on the sturdy stone; Jesus provides rest and support (Acts 4:11). Christian brothers can also help to support us in battle – Aaron means "light-bringer" (sharing God's Word) while Hur means "white" (purity and righteousness).
- According to Josephus, Hur was married to Miriam (the brother-in-law of Moses)
 - Hur was viewed as one of the leaders of Israel when Moses and Aaron were away (Exodus 24:14).
 - Hur may have been the father of Caleb in the wilderness (1 Chronicles 2:50)
 - Hur was the grandfather of Bezalel who was the chief architect of the Tabernacle. (Exodus 31:2)
 - "*Lift up holy hands in prayer.*" (Psalm 134:2) The battle wasn't won in the valley of interaction, but on the mountain of intercession.
- 17:13 Joshua's sword defeated the Amalekites for the day, but the Word of God (as captured by Moses – Num 33:2) would defeat them forever.
- Joshua is credited with having defeated Amalek with his sword
 - Joshua is a type of Jesus, and the sword represents the word of God (Hebrews 4:12)
- 17:14 This may be the oldest section of Scripture written down by Moses. Although Moses documented all of the Torah (Pentateuch) including the Genesis creation account, he was probably given that insight on Mt Sinai, and this documentation occurred prior to Mt. Sinai.
- 17:15 This is the first altar that was built after the exodus from Egypt. Jehovah-nissi means "the Lord is my standard/banner" (Isaiah 11:10; 59:19); God's people are identified with the Lord.
- 17:16 Moses lifted up his hands towards the Lord's throne
- God would battle with Amalek from generation to generation
 - Amalek (the grandson of Esau) is representative of the Flesh, and there will be ongoing battles with the flesh throughout.
 - King Saul was directed to destroy the Amalekites completely (1 Samuel 15:2-3), but Saul spared the King and livestock which resulted in God regretting that He made Saul king. (1 Samuel 15:9-11)

Read Exodus 18:1-6.... Jethro Prepares to Visit Moses

- 18:1 Jethro means "a remnant", and he was a religious leader in Midian ("contention/strife")
- Jethro's ancestry may have knowledge of the one true God from Abraham, and then have it reinforced by the forty years with Moses.
 - may have come from the lineage of Abraham. After Sarah died, Abraham had married Keturah who bore him six sons; one of the six sons was Midian (Genesis 25:1-2).
 - Moses had led the people of Israel to Mt Sinai where he had spoken to the burning bush while shepherding the flock of his father, Jethro (Exodus 3:1).
 - Jethro's clan or last name was "Reuel" ("associate with God" – Exodus 2:18); Jethro means "a remnant"
 - In ancient times, it was not uncommon for individuals to have multiple names. They might also be called a Jewish name by Israel that was separate from their Gentile name.
- 18:2 There is no Biblical record of Moses sending Zipporah back to her father; this could have happened for safety while he was challenging Pharaoh or before that when she saved Moses' life by circumcising their newborn. (Exodus 4:24-26)
- 18:3-4 Gershom means "a stranger there" while Eliezer means "God of help"
- 18:5 The mount of God was Horeb (Ex 3:1 Horeb ("desert") is a range of mountains in the southwestern tip of the Sinai Peninsula while Mt Sinai is a specific mountain within that range. The Law was later given to Moses at this place (Ex 3:12), and Elijah also fled to Horeb to hear from the Lord (1 Kings 19:8)
- 18:6 At some point after the circumcision of her son (Exodus 4:24-26), Zipporah had returned to Midian with her two sons, Eliezer and Gershom.

Read Exodus 18:7-12.... Jethro Fellowships with Moses & Shows Signs of Salvation

- 18:7 Moses and his father-in-law have a cordial relationship. Moses honored his in-laws (the elders in the family).
- 18:8 Moses recounts the testimony of God's salvation to Jethro: 1. All that the Lord had done to others 2. All their personal hardships 3. The ways that God had delivered them
- 18:9 Jethro focuses on the acts and power of the Lord instead of His servant, Moses

18:10 Jethro shows signs of salvation as he praises the Lord.

- A sign of Jethro's salvation is a sacrifice is made to Yahweh; the burnt offering represents total commitment

18:11 Jethro recognizes Yahweh as different and greater than other gods. Three times in the Bible, the Lord speaks of punishing false gods (Zephaniah 2:11; Numbers 33:4); Egypt had several hundred false gods.

18:12 Jethro brings a burnt offering which is a sign of dedication to the Lord. Aaron seems to bring the elders that he was with in Egypt while Moses was with Jethro in Midian.

Read Exodus 18:13-23.... Jethro Counsels Moses to Share the Responsibilities

18:13-18 Religious leadership should be distributed, so as not to overburden the leader of the people.

18:13 Moses was busy judging the people from morning to night which would have left little time for fellowship with the Lord, his family or other Israelites.

- Even in present-day courts, "all rise" when the Judge enters to take his seat.
- The "seat of Moses" was an honored (throne-like) seat of authority in Jewish synagogues for the chief Rabbi. (Matthew 23:2)

18:14 Jethro questions Moses' practice of judging alone.

- Jethro characterized his observations of Moses by saying that he was "alone" judging; this seems to be reflective of God's observation with Adam in that is not good for man to be alone (Genesis 2:18)

18:15 Moses inquires of God for the people – toward God

18:16 Moses decided disputes and teaches Israel of God's statutes and laws – toward man.

- No one was better qualified to understand the ways and laws of God more than Moses.

18:17 Jethro calls the model "not-good"; Moses should share the responsibility of judging.

- As with God's observation of Adam in Genesis 1, Jethro called the solitude "not good."
- Moses had a soft heart, and he was open to being corrected. This is a wonderful attribute of a godly leader.

18:18 Beyond wearing out Moses, this model would exhaust Israel in waiting for a single judge.

18:19 Moses was to have a unique service in bringing the people's cases to the Lord – toward God

- It was important for Moses (as the leader) to pray for the people.

18:20 Moses would also instruct Israel about God's statutes and laws – toward man

- It was important for Moses to teach the Word of God to all of the people.
- Moses also had to walk uprightly with the Lord as an example of God's truths.
- The people would be able to settle disputes and disagreements without bringing them to any authority if they understood the dictates of the Lord. (1 Corinthians 6:4)

18:21 The judges selected to rule were men who were: 1. God-fearing 2. Trustworthy; Loving Truth 3. Hating Covetousness/Bribes (Acts 6)

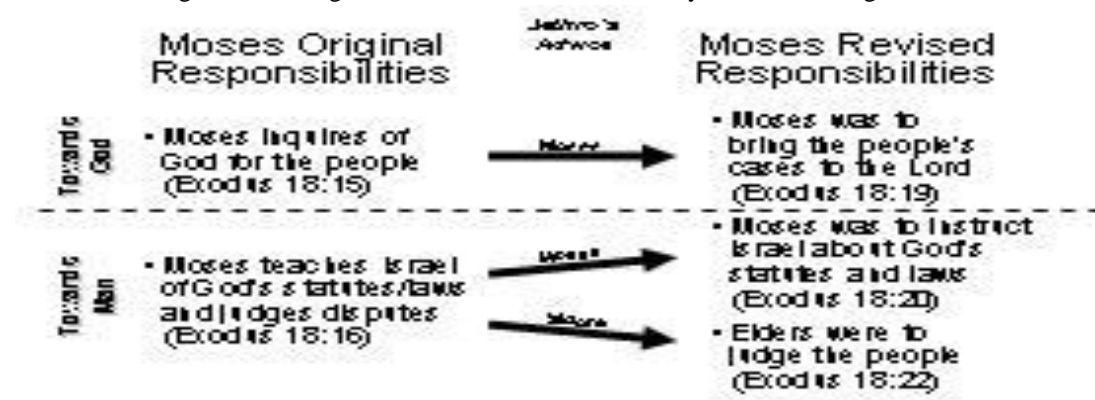
- The Sanhedrin was established with the Spirit of God at a later time (Numbers 11:16-30)
- The only way for this distributed model would work is if the people understood and accepted that the Word of God was the authority instead of Moses. Moses only had authority when it aligned to God's will and ways.

18:22 Moses would continue to retain the responsibility for judging the important cases.

- Although Jesus asked His disciples to distribute the bread and fish to the multitude, Jesus blessed the food beforehand. Although the people rolled the stone from the grave, Jesus called Lazarus from the dead. The followers of Christ could do many things, but only Christ could die for sin.

18:23 The outcome of distributed responsibility is endurance of the leader and satisfaction of the people; however, all of the people were ultimately to follow God. God was the one to follow instead of trusting in a man (i.e. Moses, Jethro, Elders).

- Although Jethro had given counsel to Moses, ultimately Jethro encouraged Moses to follow God.



Read Exodus 18:24-27.... Moses Follows Jethro's Counsel and Shares the Responsibilities

18:24 Moses followed Jethro's advice completely; Moses was entirely obedient when committed.

18:25 Beyond the 72 on the Sanhedrin, Moses selected able men at four levels of leadership (thousands, hundreds, fifties, tens). The Sanhedrin isn't established until Numbers 11:16-17 when the Lord told Moses to gather 70 elders in which God would take some of the Spirit on Moses and put it on them.

- Israelites would become leaders with responsibility and ministry that would give increased meaning to their lives. This would be good for the new leaders to learn and grow into mature men of God.
- Jesus would also delegate ministry; He sent out seventy-two witnesses to the white harvests. (Luke 10:1)

18:26 The judges would decide lesser cases while only burdening Moses with more important cases.

18:27 After the new model was established, Jethro returned to his own land.

29 Ex 19, 20, 21

Read Exodus 19:1-8...Israel arrives at Sinai

19 :1 Sinai means "my thorns", and thorns represent the consequences of sin (the earth's cursed state – Gen 3:17-18; Mt 27:29). Three represents resurrection/revelation, and although Israel had been saved from Egypt, they were still "in the world" although not "of it." (John 15:19)

- Prior to the Exodus (when God had spoken to Moses through the burning bush), God vowed to Give Moses a sign – that all of Israel would worship God at Mount Sinai (Exodus 3:12). So this was a fulfillment of God's promise.
- The people of Israel will not leave Mount Sinai until Numbers 10.

19:2 Israel had defeated Amalek at Rephidim (meaning "Rest") before moving to Mt. Sinai; This was the direction that Jethro may have left to return home (Exodus 18:27).

- Some believe that Mount Sinai is known as "Jebel Musa" ("the mountain of Moses) which consists of a rugged, steep terrain of granite that rises to an elevation of 7,497 feet in elevation.

19:3 This mountain was Mt Sinai in the Horeb mountain range – the same mountain in which God spoke to Moses in the burning bush. Mountains symbolize government, and God was speaking from His authority (the Kingdom of God).

- Moses had to leave the daily responsibilities and those depending on him to retreat and spend time with the Lord away from the daily duties.
- God has multiple names for His people: Israelites & House of Jacob
 - They had grown from a family to a nation
 - Jacob means "usurper" as one who takes what does not belong to him whereas "Israel" means "God Contends."
- Moses is told to communicate in two different ways to the same people who were worldly mature and spiritually young:

19:4 Before God told His people what they should do in His commandments; He reminded them of what He did for them by the miracle of bringing them out of slavery.

- God's people were lifted/elevated from this world – not to a place, but to God Himself as if on eagle's wings (Ex 19 :4, Dt 32 :9-13, Is 31 :5, 40 :31, Lk 17 :33-37, Rev 12 :6, 14).
 - Eagles fly higher (closer to heaven) than any other animal.
 - Eagles can look directly into the sun because they have two eye-lids where one can close and leave one open.
 - Eagles build their nests in high inaccessible places for the safety of their young which makes their young totally dependent on its parent.
 - The Eagle is very protective (aggressively defensive) of their young.
 - The Eagle matures very slowly (up to 3 years for the baby Eagle to become mature); the best way for the mother Eagle to kick the baby out of the nest before swooping down to catch and carry the baby eagle back up.
 - The "Griffin" Eagle (neshar נֶשֶׁר) is called a "Shirdal" which means "Lion Eagle." It became a mythological creature with a body of a lion and a head of an eagle.

19:5 Before God gives commandments to His people, He tells them of the future blessings that He has for them if they obey His commands and walk faithfully with Him.

- God’s covenant was greater than the Law. The covenant consisted of the Law, the sacrifice and Israel’s choice to walk with God.
- God gives a bi-lateral, conditional covenant (reflected by the “if/then” statement). A covenant is an agreement that governs a relationship. A covenant has public accountability while a contract might be privately held between two parties.
 - The Abrahamic covenant (Genesis 12:1-3) was unconditional as God vowed to give the Land to Abraham/Isaac/Jacob without condition; however, the Mosaic covenant is conditional.
 - Although the land was unconditional, Israel’s settlement in the land was conditional, so the Lord would continue to exile them when they disobeyed Him.
 - The Mosaic covenant was an “ad interim” covenant which was temporary between the time of Moses and the sacrifice of Christ (Galatians 3:23-25).
- There are different kinds of covenants:
 - Parity covenants – participants are of equal status; covenant equally beneficial to both parties
 - Suzerainty-vassal covenant – a covenant between a superior and a subordinate; “Suzerain” means “king/monarch.” God uses the suzerainty covenant model.

19:6 All of the earth belongs to God (Ex 9:29; Dt 10:14; Job 41:11; Ps 24:1; 1 Cor 10:26), but Israel was called to be His special people separated for a holy purpose. After Israel’s denial, the church would become God’s kingdom of priests (Revelation 1:6; 1 Peter 2:9), but God still has a plan for Israel.

- The Jewish community designates between priests (from the Levitical lineage) and royalty (from the line of Judah). A priest is a mediator representing the individual to God. The King was intended to be an example of a godly man walking with the Lord. (Deuteronomy 17:14-20) The only Priestly King in the Old Testament was Melchizedek (Genesis 14:18-20; Psalm 110:4; Hebrews 5:6-10, 6:20-7:28).
- These are three ways that God thought of Israel:
 - “My Possession” – God loves His people. Value is determined by the amount someone is willing to pay, so God’s people are invaluable because Sovereign God was willing to lay down His life (Rev 1:18)
 - “My Kingdom of Priests” – Bringing God to the Lost World
 - “My Holy Nation” – Wholly committed (set apart) to God

19:7 Moses faithfully relayed God’s words to the elders. To share God’s word, Moses came, called and communicated.

19:8 All of the Israelites vowed obedience which pleased the Lord; however, they would not have the hearts to carry out their commitment ((Exodus 24:3, 7; Deuteronomy 5:27-29)

The Trips of Moses to the Top of Mount Sinai (2-3 hours to climb to the top)		
1.	Exodus 19:2-7	God introduces a covenant for Moses to convey to Israel
2.	Exodus 19:9	God tells Moses that Israel will hear God’s voice in a thick cloud on the mountain
3.	Exodus 19:10-15	God tells Moses the way that Israel should wash & prepare for the Lord’s appearance
4.	Exodus 19:19-25	God sends Moses to warn Israel to not approach Mount Sinai
5.	Exodus 20:18-23:33	God gives multiple laws
6.	Exodus 24:1-2	God directs Moses to bring Aaron, Nadab, Abihu, and seventy of Israel’s elders to worship
7.	Exodus 24:9-11	Moses, Aaron, Nadab, Abihu, and the seventy selected elders of Israel see God’s throne. (Ezekiel 1:4-28)
8.	Exodus 24:12-18	God calls Moses & Joshua to receive the stones tablets containing the 10 Commandments as well as instructions for the Tabernacle (for 40 days & 40 nights). The Commandments allude to obedience while the Tabernacle alludes to worship.
9.	Exodus 32:31-34	Moses intercedes for the Israelites who worshipped the golden calf
10.	Exodus 34:1-28	Moses returns with two tablets of stone to retrieve the 10 commandments again

Read Exodus 19:9-15...Israel arrives at Sinai

19:9 The reason that God will speak to Moses in a certain way was so that Israel would believe Moses.

19:10 God warned Israel to protect them. In scripture, the clothing represents the righteousness of a man (Rev 19:8)

19:11 God’s people were not to enter into His presence lightly, but instead, they were to prepare themselves to meet God.

- The number 3 represents resurrection/revelation, and all believers should live in anticipation for Jesus’ second coming.

19:12 The first step in preparation for God’s people was to establish boundaries. God’s people are to understand His holiness.

- No man can approach God without being invited (Jn 6:44; 1 Cor 1:9; Gal 1:15) – the defiled will die from transgression (2 Sam 6:6-7)

19:13 No one could ascend the mountain prior to the long blast of the ram's horn. The caution was not to touch a disobedient person who climbed the mountain early - the offender was to be stoned or shot with an arrow

- This is the first mention of a trumpet (hayyōḥēl הַיְיָוֹהֵל) in scripture. While a metal trumpet (bahāšōšerōwṭ הַקְּצָרֹת) is introduced in Numbers 10:1-10, this term seems more closely associated with the ram's horn (hayyōwḇlīm הַיְיָוֹהֵלִים).

19:14 The Israelites washed their clothes to prepare for God's visit on the mountain.

- There was an "Inward consecration – Outward preparation."
- The Israelites needed to wash and purify their clothes.

19:15 In three days, God would descend on the mountain. Three often represents revelation. A way to cleanse and prepare for God's presence was to abstain from sexual activity.

- The Israelites were to abstain from sexual activity as they were to be solely focused on the coming of the Lord
 - Read Galatians 5:17; 1 Corinthians 7:5
 - Israel was to abstain from activities (that otherwise would be lawful) for the greater sanctification and solemnity of the service of this day

Read Exodus 19:16-25...God's Holiness on Sinai is Conveyed

19:16 This is consistent with the day of rapture (1 Thessalonians 4:16-17; 1 Cor 15:51-52; Isaiah 26:20; Psalms 118:19; Matthew 24:23-51, Mark 13:21-23, 13:32-37 Luke 17:20-37), and all of God's people were fearful of His greatness.

- Israel's trumpets would not be made until Numbers 10:1. Israel utilized the trumpets for a number of reasons (Numbers 10:1-10).

19:17 Moses brought the people to the base of the mountain. **(READ Hebrews 12:18-29)**

19:18 The Lord is a consuming fire (Ex 24:17; Dt 4:24, 9:3; Heb 12:29)

19:19 The trumpet grew increasingly louder and louder, and even God spoke in a thunderous voice (2 Sam 22:14 = Ps 18:13; Job 26:14, 37:2-5; Ps 68:33). The Shofar is mentioned over 80 times in the Bible as either a ram's horn or trumpet.

- The words of Moses are not recorded; they may have been associated with the fear of the people or their readiness to hear from Him. As the trumpet grew louder, the intensity must have been immense.
- When Moses spoke to God, God responded (in kind) by voice to Moses.

19:20 Even Moses waited for God's call instead of going up on his own volition.

19:21 The sight of the Lord would kill a man (Ex 33:20). God sent Moses down again to emphasize the warning.

19:22 Priests were also obligated to follow God's commands in spite of their position (Romans 6:1-2; 1 John 3:4-10). At this time the Levitical priesthood wasn't set up (Leviticus 8-10), and in ancient times, families had priests for their family. (Melchizedek and Jethro were Priests). This may have referenced the firstborns who were consecrated to the Lord (Ex 13:2); the Levitical Priesthood would replace the firstborn in each family (Numbers 3:41-45)

- Priests must be purified before coming into God's presence?
 - At this time the Levitical priesthood was not established at this time (Leviticus 8-10), and in ancient times, families had priests for their family. (Melchizedek and Jethro were Priests).
 - This may have referenced the firstborns who were consecrated to the Lord (Ex 13:2); the Levitical Priesthood would replace the firstborn in each family (Numbers 3:41-45)

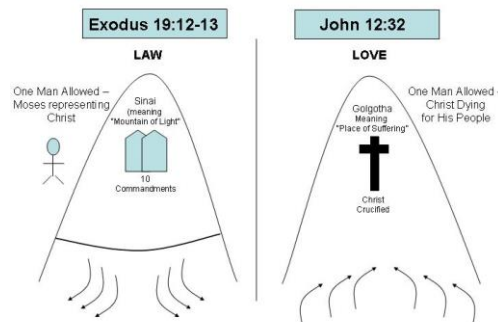
19:23 Instead of making the hour-long trip down the mountain, Moses attempts to persuade God that Israel already had the warning, so he felt there was no need for him to remind Israel and emphasize the warning.

19:24 God does not argue with Moses; instead God sends Moses immediately, and tells him to return with Aaron.

- God's holiness is dangerous.

19:25 Moses concedes and obediently descends Mount Sinai to caution Israel once again.

- Compare Mount Sinai to Mount Calvary (Hebrews 12:18-24)
 - Mt Sinai contrasted to Mt Zion
 - Law contrasted to Grace
 - Conviction contrasted to Purification
 - Fear/Terror contrasted to Love/Forgiveness
 - Wilderness contrasted to the Promised Land
 - Worldly contrasted to the Heavenly
 - Only Moses contrasted to Open Invitation
 - The Old Covenant contrasted to the New Covenant



THE TEN COMMANDMENTS

In the Hebrew language, the term for commandment is “mitzvot” (מצוות), but these 10 concepts transcend simple commandments. Scripture never refers to these 10 themes as “10 commandments” (“Asseret Ha-Mizvot”); instead, Scripture refers to these 10 principles as the “10 Statements” (“Asseret Ha-Dibrot”). Each of these “10 Statements” represent many mitzvot within the single statement.

Hammurabi’s Code

- The Ten Commandments are often contrasted to one of the oldest law codes by a human king, Hammurabi’s Code.
- This is not the oldest written law because the Sumerian ruler Ur-Nammu has laws dating back to the 21st century BC. Hammurabi’s Code circa 1750 BC.
- Hammurabi mentions his deities at the beginning of his law (Anu and Marduk) with a total of 282 laws.
- The punishment was specified as being dependent on a social status within a caste system.
- If crimes could not be proven or disproven, Hammurabi allowed “trial by ordeal” placing the accused in a deadly situation to prove innocence.

There were two types of Covenants:

1. Parity where both parties are equal
2. Suzerainty-Vassal Treaty where one party is Superior
 - This was the preference of treaties for the Hittite Kings entered into with vassal or subordinated states around; at that time, the powerful Hittite empire extended into modern day Syria.
 - The Ten Commandments follow a loose outline of a Suzerainty Vassal Treaty which begins by defining the authority of the speaker (God – the Suzerain) with treaty stipulations as well as rewards and consequences of adherence.

Ten Commandment Overview

- The Ten Commandments (the "Decalogue" – Deuteronomy 4:13) were given 50 days after Passover just as the Spirit of God was given at Pentecost, and are recorded in two (witness) places in Scripture (Deuteronomy 5:6-18).
- Jesus kept the commandments (John 15:10) and encouraged others to do the same (Matthew 19:17-19).
- Members of God’s church should adhere to the commandments (1 John 2:3-4; Rev 12:17, 14:12).
- The first four commandments demonstrate love for God while the last six exhibit love for your neighbor.
- The first two commandments speak of God in the first person, while the remainder references Him in the third person.
- “Supreme Devotion to Him & Sincere Affection to One Another”
- The first commandment establishes the foundation for the other commandments as every man has a master
- Coveting is very dangerous as it is the most subtle of sin which drives lives into the other sins (Romans 7:7-8).

Read Exodus 20:1-17...God Gives the Ten Commandments

20:1 God spoke the commandments as He spoke the world into existence (John 1:1) These commands were not created by man; God sets His own commands.

20:2 God identifies Himself as “the Lord” (YHWH meaning self-existent/eternal One) “your God” (Elohim as a pluralistic being – the Trinity). Before giving the commands, He reminds that He saved His people from a life of slavery.

20:3 The first commandment demands that His people not follow false gods.

20:4-5 Man is inclined to worship the tangible versus the spiritual (Jn 4:23-24) Two activities are prohibited: 'bowing down' and 'serving' graven images (Leviticus 19:4, 26:1; Deuteronomy 4:23, 27:15; Ex 34:17)

20:6 Scientifically, as an embryo immediately after conception, epigenetics begins developing from surrounding cells. Cells can be influenced by the environment of the mother - signals through the mother's bloodstream to the fetus. Lifestyle choices affect future pregnancies; however, epigenetics marks are reversible.

20:7 While no physical representation is allowed, man was given His name to represent Him (Rev 2:17). The Hebrew word translated “vain” means “worthlessness.” God’s name should be held in esteem with reverence in recognition of what it stands for. Throughout the prophets in the Old Testament, God’s very actions are driven out of the importance of His

name (Zechariah 14:9; Mal 3:16). While this verse introduces the third commandment for the Jew and Protestant, the Catholics count this as the second commandment and verse 17 into two commandments.

20:8 This fourth command on the holiness of the Sabbath is the longest command (28% of the Hebrew characters in the ten commandments). The first three commands began “do not” while this is the first command that directs to do something – “remember to keep the Sabbath holy”. The Sabbath was originally made holy when God blessed it (Gen 2:3).

20:10 Anyone in the household or visiting should also keep the Sabbath as a holy day.

20:11 God created the earth in a literal six-day time frame (Ex 31:17).

20:12 The fifth and center command demands respect for the parents (Ex 21:15-17). Paul points out that this is the only command with a promise – long life (Eph 6:1-3). In the New Testament, this respect is emphasized (Mk 7:9-13) even to the example of Jesus on the cross (Jn 19:26-27).

20:13 Jesus elaborated that hatred equated to murder (Matthew 5:21; 1 John 3:15)

20:14 Adultery warranted the death penalty (Lev 20:10) and is listed as the sole reason for divorce (Mt 19:8-9).

- The American psychologist, Barry Schwartz, asserts in the Paradox of Choice that a certain amount of autonomy and freedom of choice is needed for wellbeing; however, there are declining rate of returns, and too much choice and autonomy results in paralysis. Barry Schwartz asserts that reducing options can increase satisfaction.
- Replacing old with new relationships on an ongoing basis result in fledgling relationships that can never reach maturity over time.

20:15 Theft is taking anything that belongs to another – one can even steal from God (Mal 3:8). The Bible espouses charity (Acts 20:35; Eph 4:28) versus the modern lifestyles of consumption.

20:16 Lies are more serious than we think - an abomination to the Lord (Prov 12:17, 19, 22; Rev 21:27) with Satan as the initial instigator (Jn 8:44; Rev 21:8)

- Modern science has discovered that small lies cause the Amygdala (the part of the brain that controls emotions and would normally prevent and stop the act of lying) to become desensitized to deception (making the brain more accepting of lies).
- The literal translation is “Don’t testify against your neighbor as a false witness” because a lie is more than something that you do...a liar is someone that you become.

20:17 This is the most subtle of sin which drives lives into the other sins (Rom 7:7-8).

The next passage of Scripture (Exodus 20:18-23:33) is called “The Book of the Covenant.” (Exodus 24:7)

These laws were comparable to other mid-eastern law codes at the time; however, they were also extremely unique from the manmade laws. Motives and attitudes (not only actions) were considered in the judgment. They were given to Israel, and Moses was directed to write them down. (Exodus 24:4)

Read Exodus 20:18-21... Israel’s Reaction

- This passage is very similar to Exodus 19:16-25. This may be a repeated introduction to distinguish the giving of this law as separate from the giving of the Ten Commandments (The Decalogue).

20:18 The people witnessed: 1. thunder/lightning 2. trumpet 3. Smoke

Encountering the Presence of God		
Thunder/Trumpet	In Sound	Exodus 19:16, 19
Lightning	In Sight	Exodus 19:18
Smoke	In Smell	Exodus 19:18

20:19 Israel feared death if God spoke directly to them. The people of Israel recognized their sinfulness in the presence of a holy God.

20:20 The motivation for obedience is a fear of the Lord. The purpose (consequence) of the fear of God should be that man would not sin.

20:21 Although it was deep darkness, God was there (Mt 27:45; Ps 18:9, 11; 97:2; 139:12). Rabbis referred to the thick cloud of the presence of God as the Shekinah Glory (Exodus 13:22; 14:19; 19:9-16). “Shekinah” means “to dwell.”

Read Exodus 20:22-26.... Additional Laws Given

20:22 God revealed His presence on Mt Sinai, so that Israel would believe that the words of Moses were from Him.

- God emphasized that He is communicating from “heaven” (haššamayim שָׁמַיִם) which is a spiritual setting that cannot be replicated by manmade, worldly designs. (John 4:23-24)

20:23 False gods, no matter how they are adorned – silver and gold, are still rubbish (Exodus 20:3). Also, materialism (silver and gold) is not to be pursued as a false god. Symbolically, do not construct a false way of redemption (silver) nor exalt yourself with pride as royalty (gold).

20:24 The earthen altar would be built from stone (Deuteronomy 27:5-6; Joshua 8:31; 1 Kings 18:32) as His church is represented by many stones (1 Peter 2:5).

- This passage reveals that various sacrifices (i.e., burnt, peace) were ancient traditions that were well understood.

- Burnt offerings would be defined and documented in Leviticus 1:3-17.
 - Peace offerings would be discussed in Leviticus 3:1-17).
 - As nomadic people, sheep and oxen were extremely valuable and rarely to be eaten on only special occasions.
- 20:25 The altar of sacrifice consisted of uncut stones; there is no self-effort (cutting the stone) in relation to the sacrifice (Deuteronomy 27:5). Man can add nothing (e.g., traditions, rituals) to His salvation (Dan 2:34; Mt 21:44).
- 20:26 “Going up” speaks of elevating one’s self (pride), but as a religious man is elevated, truths about him (his nakedness) become exposed.
- Although there may be cultural “disconnects” between ancient Hebrew culture and modern times, the spiritual principles & symbolism hold true.
 - In idolatrous Canaanite worship, nudity and licentious perversions were a common practice.
 - God calls His people to dress modestly in their worship; the clothing of the believer should not draw attention to themselves and away from God.

Read Exodus 21:1-6...Hebrews Servant who wants to Remain with Master & not be Freed

- **Chapter 21 compels objective leniency instead of cruel slavery and retribution.**
- **Throughout history, slavery has been an ongoing economic system where individuals have bought and sold their personal efforts for financial gain. In the Roman Empire that consisted of 120 million people, nearly 60 million (50% of the citizens is estimated to have been slaves).**
- **Paul would refer to himself as a servant of God (Romans 1:1; Colossians 4:12; Philippians 1:1; 1 Timothy 4:6). Romans 6 contrasts a slave of sin to a slave of God.**

21:1 These laws were set in front of the people.

21:2 In Hebrew, there is no distinction between “slave” and “servant.” (Deuteronomy 23:15-16; Philemon) Usually, these slaves had been an enemy force rescued from death.

- A more in-depth discussion of slavery is documented in Leviticus 25:39-43 and Deuteronomy 15:12-18.
- The only reason for a Hebrew slave would be someone obligated to pay off debt, so being an indentured servant would allow time to pay off debt.
- At the conclusion of six years, the servant could change from an “indentured” servant to a “bond” servant
- The six years of work and the freedom of the seventh year was a 6/1 model. This is based on the account of creation (Genesis 2:2) and the holiness of the Sabbath Day. This 6/1 model would also be extended to working the land six years and then letting it rest the seventh year – a “Sabbatical” year. (Ex 23:10-11; Lev 25:2-7)
- If the Year of Jubilee came before the “seventh year,” the slaves/servants were to be released (Leviticus 25:8-17,23-33) respectfully and with dignity that includes assistance to begin again after their service (Deuteronomy 15:13-14).
 - This is the same “pattern” as the weekly Sabbath day. An individual works six days and rests one day.

21:2-6 Jesus represents the ultimate servant (Ps 40:6; Is 52:13, 53:11, Zechariah 3:8; Philippians 2:5-8; Lk 22:27) as the church is His bride whom His father gave Him (Jn 17:6), and because of His love for the father (Mt 22:37), He was pierced to retain His bride (Ex 21:6). The symbolism could also symbolize everyone having a Master, but some choose to submit to the Lord faithfully while others turn away from Him (Eph 5:25).

21:5-6 The bond slave referenced throughout the New Testament is a willful act of a believer to submit to the lordship of Christ.

- There were three ways to become a slave: by birth, by purchase, being taken captive.
 - At that time, captivity itself would be merciful compared to the common slaughter of enemies.
 - Jesus represents the ultimate servant (Ps 40:6; Is 52:13, 53:11, Zech 3:8; Philippians 2:5-8; Lk 22:27) as the church is His bride whom His father gave Him (Jn 17:6), and because of His love for the father (Mt 22:37), He was pierced to retain His bride (Ex 21:6).
 - The symbolism could also symbolize everyone having a Master, but some choose to submit to the Lord faithfully while others turn away from Him (Eph 5:25).
- The Bible was anti-culturally merciful to slaves (Deuteronomy 23:15-16; Philemon)
- This is the origin of the term “ear-marked” (to designate for a particular purpose).

Terms of Servitude in Scripture	
Hebrew (Old Testament)	Meaning
1. Ebed עֶבֶד	Slave; Servant; Bondservant
2. Shiphchah שִׁפְחָה	Maid; Maidservant; Slave-girl
3. Amah אָמָה	Maidservant; Female Slave
Greek (New Testament)	Meaning
4. Doulos δούλος	Servant; Slave; Bondservant
5. Sundoulos σύνδουλος	Fellow Servant/Slave
6. Paidiske παιδίσκη	Bondwoman, Maid; Female Slave

Read Exodus 21:7-11...Protection of Rejected Females

21:7 The female slave is purchased as a wife, and would not be released after 6 years. At times it would be better for the daughter (if she were in a poor family) to join a wealthy groom who could provide for her. Since the father was losing someone in his “family workforce,” the father would be paid a dowry from the groom.

21:8-10 Extenuating circumstances in purchasing a female slave: 1. divorce 2. for his son 3. bigamy

21:8 If a man wanted to divorce this wife, he must let her be redeemed (bought back), but not sold to another husband.

- The woman was not to be “re-sold from man-to-man, but instead given to one husband, and then returned to the father if the husband wanted a divorce.

21:9 The master is to relate to the female servant as his daughter; females had certain human rights that must be respected.

- The master was to act in a fatherly capacity in taking care of the female servant.

21:10 If there is a polygamous relationship with multiple wives, each wife should receive her portion of: 1. food 2. clothing 3. marital rights (housing)

21:11 If the husband failed in any of these three areas, the woman could leave without compensating the husband for his financial outlay for her.

- The female servant could leave an abusive situation without any compensation towards the abuser.

Read Exodus 21:12-14...Capital Punishment (The 6th Commandment)

21:12 Capital punishment is commanded for murderers.

- Capital punishment for murder was established by God to Noah and his sons (Genesis 9:5-6)
- Capital punishment is not regarded as murder; instead, capital punishment was viewed as righteous execution. This was not to be personal retribution, but on a judicial, societal level, capital punishment was commanded.
 - Capital punishment is a deterrent of future crimes. Modern studies show that a single capital punishment reduces 18 counts of possible murder. Nearly all murderers would rather have a life sentence than capital punishment because they fear death. Fear drives behavior twice as forcefully as reward.
 - 85% of inmates who return to prison (recidivism) because they have accepted lifestyles of sin.
 - The land is cursed when murder is not accounted for (Numbers 35:29-34).
- Paul admitted that there were reasons for capital punishment even in the New Testament (Acts 25:11).

21:13 Although a death might be unintentional by man, God may have allowed the death to happen (Isaiah 45:7). If the killing is unintentional (manslaughter) then the killer could flee to the cities of refuge. (Numbers 35)

21:14 A scheming murderer who had committed pre-meditated murder cannot hide at the altar, but must instead be put to death. Even priests who worshipped at the altar were to be held accountable for the egregious sin of murder.

- **Is the death penalty right or wrong? Right, and God commanded**
- **If someone dies accidentally, who has caused it to happen according to verse 13? God**

Read Exodus 21:15-21...Additional Capital Punishment

21:15 To attack a person’s father or mother is a serious offence. Believers should honor their father and mother (Ex 20: 12; Deuteronomy 5:16; Eph 6:1-3)

- This verse is both “Old Testament” and “New Testament” theology as Jesus references this verse with the Pharisees when he condemns the act of giving to the Temple instead of supporting one’s own family (Mt 15:1-6; Mk 7:8-12)
- The 5th Commandment comes with the promise of long life because dishonoring parents brought the death penalty. If a child disrespects his parents, he grows to disrespect all authority in his life.
- During the Roman times, the father was given “patria potestas” (Latin: “the power of the father) which gave him supreme power and authority over the members of his family.

21:16 Kidnapping is so serious that it had the ultimate punishment of the death penalty.

21:17 Jesus references this verse with the Pharisees when he condemns the act of giving to the Temple instead of supporting one’s own family (Matthew 15:1-6; Mark 7:8-12)

21:18-19 If two people fight and one beats the other up, the winner would not be held accountable as long as the one who lost can recover his health; however, the winner must pay for full restoration; the winner must pay for any missed time and for any recovery of health,

21:20-21 Master of slaves were to be held accountable for the treatment of their slaves.

Read Exodus 21:22-27...Eye-for-an-Eye/Tooth-for-a-Tooth

21:22 According to these two verses, a fetus is a human whose death was to be matched by the death of the murderer.

- The Lex Talionis (Latin for “law of retaliation”) was repeated in three books of the Torah (Exodus 21:24; Leviticus 24:20; Deuteronomy 19:21).

21:23-25 The punishment was limited to the crime – pursued reasonably and methodically; not out of rage and revenge.

21:26 If an owner put out a slave’s eye, that slave was to be set free. It would do no good to the slave if the owner’s eye was also put out – this might cause additional work or even abuse by the owner.

21:27 If an owner knocks out a slave's tooth, that slave was to be set free. It would do no good to the slave if the owner's tooth was also knocked out – this might cause additional work or even abuse by the owner.

- The law of retaliation was reasonable because:
 - People were hesitant to hurt others
 - The offenders would be judged fairly instead of overly punished
 - This was not vendetta justice – The punishment was limited to the crime – pursued reasonably and methodically; not out of rage and revenge.

Read Exodus 21:28-36... Others of Which Owners Are Accountable

21:28-31 The head of the household was held responsible for the behavior of the entire house – including the animals and pets.

21:32 The amount that Judas received for betraying Jesus was equivalent to the cost of a slave (Mt 26:15, 27:39; Mk 14:11)

21:33-34 If someone makes dangerous situations that put others at risk, that person is accountable to pay restitution.

21:35-36 Punishment is harsher for those who were forewarned

30 Ex 22, 23, 24

Read Exodus 22:1-17...Restitution

- Chapter 22 elaborates on the 8th commandment – Do not Steal.

22:1 If the stolen property is not recoverable, payment should be 4 or 5 times the worth of the property; if the property is recoverable, the worth of the property is doubled in compensation.(Exodus 22:4, 7)

22:2-3 If the thief can be identified (in daylight), they should be taken to the judges for punishment instead of vigilante justice.

- If the thief is killed during a nighttime robbery, no one is guilty of murder. The thief may have used equipment to break into the home, and the equipment could be deadly.
- An unjust society gives more rights to criminals than the victim. However, the offender does have rights, and anyone claiming to be the victim must show restraint.
- If the convicted thief could not pay his debt, the convicted thief must work off his debt as a slave.

22:4 Even if the stolen object can be returned and the offended is made whole, the offender still needs to pay twice as much as he attempted to take.

22:5-6 These two laws have a shared moral: although a man lets his own life/household/career/etc. decline without restraint, he must be punished for ruining another's life/household/career/etc.

- If a man's animal ruins another man's land, the offended must be repaid with the animal owner's best land. The owner does not get to select any land that he wants to give.
- If a man accidentally burns another man's property, no additional fine is levied other than restitution for what was ruined.
- The Hebrew word for "restitution" is "shalam" (שָׁלַם) which means to make "whole/complete." This word is akin to shalom (peace).

22:7-15 This section is about personal property being owned, borrowed, rented or stolen. The verses seem fairly straightforward, but it is interesting the complexity of the triage as various events occur within certain parameters.

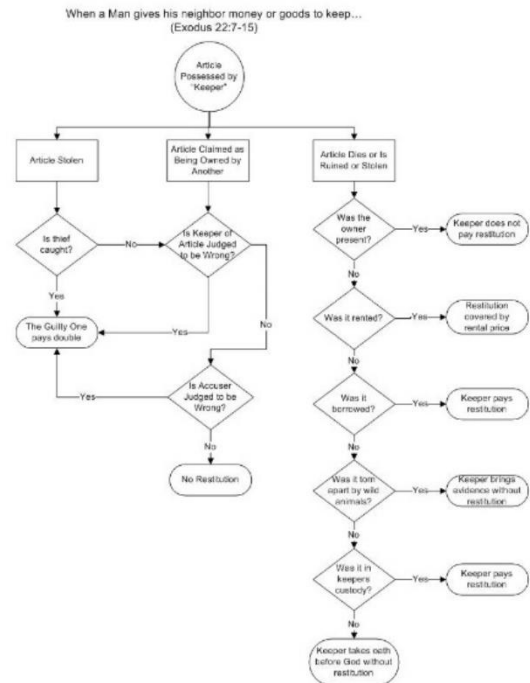
22:7 The thief that steals something being stored by someone other than the owner, must pay double in compensation. (Exodus 22:4, 7)

22:8 If a thief is not captured, the individual who was keeping/watching someone else's goods must be judged for wrongdoing.

22:9 Disagreements in ownership were determined by the judges; the individual found to be wrong must pay the same as a thief (double the compensation).

22:10-11 If something happens (it is broken) to an asset being watched by another, the one that was watching the asset must make a vow to God that he did not take purposeful action against the item that he was tending.

- The one tending the item does not need to make restitution if it is damaged while in his custody.
- The owner who engaged the other individual to watch his goods must bear some responsibility.



- This vow to God is akin to putting a hand on the Bible and lifting the other hand to swear fidelity.
- 22:12 If the property being tended is stolen, the one tending the property must make restitution. There is no way of knowing whether he stole and sold the property.
- 22:13 Just as in Exodus 22:10-11, if a wild animal damages the item being tended, the one watching over the item does not need to pay restitution.
- The owner who engaged the other individual to watch his goods must bear some responsibility.
- 22:14 If someone borrows something, he is responsible to ensure that the borrowed item is returned undamaged. The borrower must make “full restitution,” but is not penalized with additional compensation to the owner.
- 23:15 If the owner is overseeing the use of the borrowed/rented item, then the borrower/renter will not be held accountable for any damage.
- 22:16-17 If a man seduces a woman into sex, he must marry her or at least pay the dowry
- In the midst of a passage against thievery and stealing, these lines on seduction are included.
 - The seducer must pay the dowry whether the father agrees to allow his daughter to marry or not.

Read Exodus 22:18-20...Capital Offenses

- 22:18 Any woman who fellowshipped with evil spirits and was empowered by evil was to have their “life ended.”
- This shows the seriousness of sorcery and witchcraft; the evil is obvious and the punishment is absolute.
- 22:19 Modern society differs on which sexual acts should be condoned versus abhorred. The modern measurement is “if no one gets hurt...”, but the Bible eliminates the subjectivity from condemned lifestyles. While some in modern society support homosexuality and sodomy, the Bible reviles the licentious acts that are focused on pleasure alone.
- The punishment for bestiality (having sexual relations with animals) was execution.
- 22:20 Idolaters were to be executed. Punishment of sacrificing to other gods was “setting apart for destruction.”

Read Exodus 22:21-26...Protection of the Vulnerable

The Defenseless according to the Bible (Exodus 22:21-27)	
Foreigners	Do Not Exploit
Widows/Orphans	Do Not Mistreat
Poor People	Do Not Charge Interest

- 22:21 Scripture defended foreigners from bigotry, exploitation and oppression.
- 22:22 God protects widows and orphans. The Father God becomes the “man of the house” for those without men. (James 1:27)
- 22:23 If orphans and widows pray about poor treatment, God will hear them.
- 22:24 God will make widows and orphans out of the families of the men who misuse widows and orphans.
- 22:25 It is not right to take advantage of an impoverished person. Do not charge interest when loaning money to the poor. (Leviticus 25:35-37; Deuteronomy 23:19; Psalm 15:5)
- Gemach (גמ"ח) an abbreviation for gemilut chasadim (גמילות חסדים) "acts of kindness"
 - Jewish communities offer “Gemachs” (גמ"ח) which are interest free loans that are set up with easy repayment terms. Jewish communities donate to these community funds.
 - No one makes money to manage to “Gemach.”
- 22:26 In ancient times, individuals would sleep in their robes as blankets (sleeping bags). Collateral should not be used to penalize the needy.
- 22:27 God listens to the homeless and needy when they pray to Him. “*If he cries out to Me, I will listen because I am compassionate.*” The term “ḥannūn” (חַנּוּן) means compassionate and gracious. (2 Chronicles 30:9; Nehemiah 9:17, 31; Psalm 111:4, 112:4, 116:5, 145:8; Joel 2:13; Jonah 4:2)
- 22:28 God demands that authorities (God first and then the societal leaders) be treated with respect
- Paul quoted this verse after calling the high priest Ananias a “*whitewashed wall.*” (Acts 23:5)
 - Respect the office/position in spite of their behavior as long as they do not have to sin to obey them (Romans 13)
- 22:29-30 Give God the first and the best. God should receive the “first fruit.” (Proverbs 3:9-10; Nehemiah 10:35; Ezekiel 44:30; 2 Chronicles 31:5)
- 22:30 The eighth day was the day that Israelite children were circumcised in dedication to the Lord
- 22:31 Be holy and set apart. The Levitical priests would be given this command (Leviticus 22:8-9); less than perfect sacrifices were not to be offered as sacrifices (Leviticus 22:22).

Read Exodus 23:1-9...No Favoritisms; Judge Fairly

- 23:1 This focused on the Ninth Commandment – “Do not give false testimony against your neighbor.” (Exodus 20:16)
- When someone is gossiping or making hurtful comments, sometimes it is easy to join them. (Proverbs 20:19)
- 23:2 Believers should be wary and careful of the influence of their friends. (Proverbs 13:20)
- The chief priests encouraged the crowd to demand the crucifixion of Christ (Mark 15:11)

- Social psychology reveals that after a discussion with peers, groups who held a minor consensus became more extreme in their opinions. Group consensus drives extremism.
 - Individuals leverage the decisions of others as a heuristic (mental shortcut) to navigate personal decisions. Advertisers influence the markets with terms like “fastest-growing” or “best-selling.”
- 23:3 Do not have bias towards the poor in a lawsuit (or bias towards the wealthy – Exodus 23:6)
- 23:4 The Romans personified justice as a woman (Latin “Lustitia;” Greek “Themis”) who was blindfolded because the personal characteristics of an individual should not influence a decision.
- 23:5 Individuals should help and assist his enemies. (Matthew 5:44; Luke 6:27; Romans 12:14). An act of kindness might result in reconciliation.
- 23:6 Do not have bias against the poor in a lawsuit (or bias against the wealthy – Exodus 23:3)
- 23:7 The term “justify” means to declare innocent. God will hold as guilty (not declare innocent) anyone who condemns the innocent.
- 23:8 Instead of being blind towards the characteristics of the accused, a bribe makes a judge lose discretion for justice (Deuteronomy 16:19; 1 Samuel 12:3). Those who take bribes will be judged (Job 6:22; Deuteronomy 10:17); believers should not take bribes (Proverbs 15:27; Psalm 15:5; Isaiah 33:15)
- 23:9 Do not have bigotries against foreigners.
- Scripture reminds Israel that they were once foreigners without a homeland in Egypt. (Exodus 22:21; Leviticus 19:34)
 - All believers are foreign pilgrims (Hebrews 11:13; Psalm 39:12; 1 Peter 2:11) with a citizenship in heaven. (Philippians 3:20)

Read Exodus 23:10-13...The Sabbath Year

- 23:10-11 This is the same six-and-one model as every week with the Sabbath as a day of rest.
- The Jewish community observed seven-year cycles which culminated in a Sabbatical year, known as “Shemithah” (meaning “to release”). During the Shemithah year, the Israelites were to completely abstain from farming their land.
 - The Jewish community also had the process of Pruzbul (also called “Prozbul” - פרוזבול) where debts could be transferred to a public institution (beit din) with the belief that the Sabbatical Year only cancels/applies to “private/personal” debts.
 - After the judges, Israel ignored the 7th year of rest for the land over a period of 490 years, but the land received its rest during the 70 years of Babylonian captivity (2 Chronicles 36:21)
- 23:12 The rest on the Sabbath wasn’t only for spiritual refreshment, but also to make the apparatuses and “operating assets” become more effective
- Everyone was to be refreshed to the animal and lowliest servant; no one was to be forced to work during the Sabbath year. It was a time of total reliance on God.
- 23:13 God emphasized the importance of listening to His commands and following them. The Yahweh God is uniquely sovereign while other gods are manmade falsehoods and vanity.

Read Exodus 23:14-19

Three Mandatory Feasts in Jerusalem for all “able bodied” men (Ex 23:14-19)			
The Feast of Unleavened Bread	Passover	Ex 13:3; 1 Cor 5:7-8	Salvation
The Festival of Harvest	Pentecost	Lev 23:15-21; Deut 16:9-12	Spirit
The Festival of Ingathering	Festival of Booths	Lev 23:33-36; Rev 20:2-4	Kingdom

- 23:14 Three times each year, God’s people were to come together in unity to thank the Lord for His blessings.
- These three feasts began as agricultural reference points (Unleavened Bread (to Passover); Harvest (to Pentecost); Ingathering (to Tabernacles)).
- 23:15 The Feast of Unleavened Bread occurred the following Feast day after the Passover. Unleavened bread has no yeast which causes it to rise. Matzah bread is made with five different grains (wheat, spelt, barley, oats, and rye.).
- Matzah is bread made from grain and water dough without fermentation.
 - The Feast of Unleavened Bread commemorates the quick exodus from Egypt after Passover; the Jewish people did not have time for the bread to rise. (Deuteronomy 16:1-8)
 - God expects for each of His people to give back to the Lord relative to how He has blessed the individual. (Malachi 3:6-8)
- 23:16 The Feast of Harvest (Pentecost) is 50 days after Passover.

- This Feast of Weeks (Shavuot) occurred on the 6th day of the third Jewish month.
- The Feast of Ingathering (Booths/Tabernacles) occurs from 15th – 22nd of the seventh Jewish month.

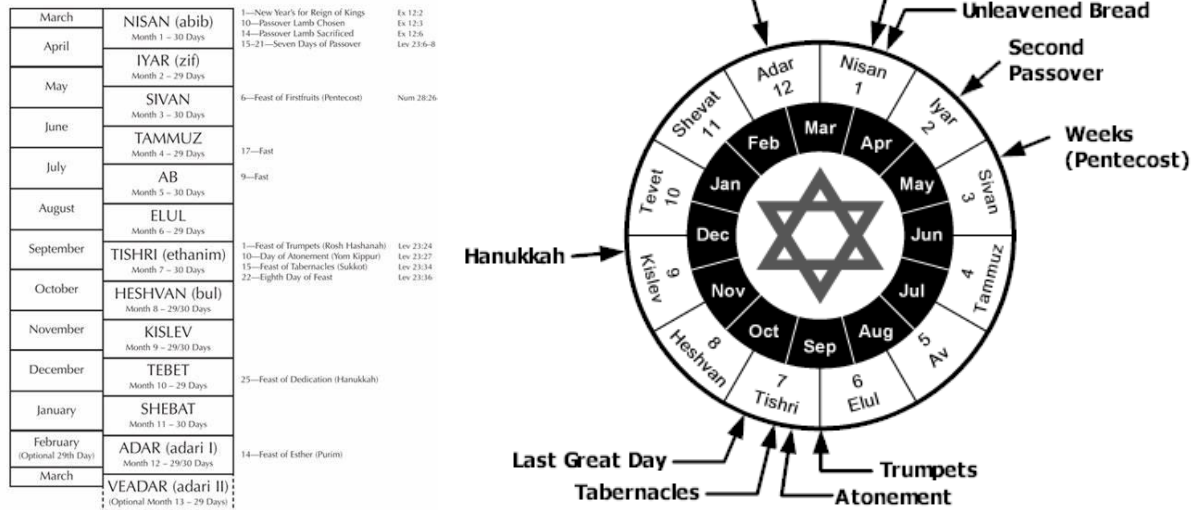
23:17 The Jewish men were required, but wives and children often joined the Father to make it a family occasion.

23:18 The sacrificial blood foretells Christ shedding His blood for salvation which should begin the redemptive (and repentant) process. Christ's sacrifice should not enable lifestyles of gratuitous sin (symbolized by leaven).

23:19 Even in modern times, the Jewish kosher diet consists of three categories of food: meat, dairy and pareve. Meat and dairy cannot be eaten together, but pareve can be eaten with either category.

- The Pareve category consists of fruits, vegetables, grains, fish and eggs.
- The Jewish community does not want the dairy and meat to churn together as they are digested in the stomach of the consumer.
- The verse seems to emphasize the correct use of God's gifts. The mother's milk is meant for the sustenance of its child (not for the destruction of the mother's child).
- According to archeological excavations of Ras Shamra in Syria, an ancient pagan Phoenician idolatrous practice was to boil young goats in their mother's milk.

The Lunar Jewish Calendar



Read Exodus 23:20-33...God's Protection of His People

23:20 The Angel of the Lord is thought to be the Christophany of Jesus (Jn 20:31, Acts 3:16); this guidance occurs in every believer's life as Jesus takes us to the place He has prepared (John 14:2)

- A "Christophany" is an appearance or non-physical manifestation of Christ. (Joshua 5:13-15)

23:21 God's people were commanded by God not to disregard the Angel of the Lord; He bears God's name (God's image – Immanuel – John 5:23; Philippians 2:5-11)

23:22 The key to victory for God's people is that they are walking obediently with Him.

23:23 Six nations are listed as dwelling in the land promised to the Israelites:

1. Amorites: In the eastern mountains
2. Hittites: In the southeast by the Dead Sea
3. Perizzites: In the southwest
4. Canaanites: On the western coastal plains
5. Hivites: North of the Sea of Galilee
6. Jebusites: In the center around Jerusalem

23:24 God commanded His people to not respect and worship the false gods, but instead, God commanded His people to destroy the idols.

23:25 The Lord can give health. (Exodus 15:26; Deuteronomy 7:12-15; Jeremiah 30:17, 33:6; 1 Corinthians 11:30)

23:26 This verse seems to infer that each man is assigned a "number of his days" (1 Kings 2:1; Job 14:5; Ps 39:4, 90:12) and God decides how much of that number is lived (Romans 11:25).

23:27 God can cause individuals to feel a certain emotion (including being terrorized).

23:28 This "hornet" is used three times in scripture of God diminishing the resistance of those in the land of Canaan (Deuteronomy 7:20; Joshua 24:12). This term could be used generally as striking terror or panic among the people.

- A "hornet" can symbolize invading armies; the term may reference raiding parties from Egypt.

23:29 God's timing is rational, and He works methodically. God does not immediately eradicate their enemies because the consequences would be detrimental to His people (desolate land with wild animals).

23:30 After entering the Promised Land, Joshua led Israel on military campaigns:

- The central conquest (Joshua 6-8)
- The southern conquest of Canaan (Joshua 9-10)
- The northern campaign (Joshua 11-12).

23:31 God would subjugate Israel's enemies to them, but God's people needed to eradicate their enemies.

- Through the years, wild animals continued to attack those in Israel (Judges 14:8; 1 Samuel 17:34; 2 Samuel 23:20; 1 Kings 13:24; 2 Kings 2:24).
- There are two phrases that often describe the biblical boundaries of the Land of Israel:

- From Dan (1) to Be'er Sheva (2)
 - The phrase "from Dan to Be'er Sheva" appears nine times in the Bible (Judges 20:1, I Samuel 3:20, II Samuel 3:10, II Samuel 17:11, II Samuel 24:2, II Samuel 24:15, I Kings 5:5, I Chronicles 21:2, II Chronicles 30:5),
- From the Nile (3) to the Euphrates (4)
 - The phrase "from the Nile to the Euphrates" references God's vow to Abraham (Genesis 15:18)



23:32 God warns about being unequally yoked which would cause sin. False gods will not bring beneficial results.

23:33 The remnants of sin will seduce God's people into sinful lifestyles that cause them to be unfaithful.

- New believers should rid their lives of any lure to their sinful past

Read Exodus 24:1-8...The Commitment of Israel & the Covenant of God

24:1 The 70 elders were established in Exodus 15:27. Nadab ("free gift") was Aaron's first-born son and Abihu ("father he is") was the second (Exodus 6:23; Numbers 3:2; 26:60; 1 Chronicles 6:3).

- Both brothers (Nadab and Abihu) held the priestly office (Exodus 28:1) until they wrongly offered "strange fire," and both "died before Yahweh" (Leviticus 10:1-2; Numbers 3:4; Numbers 26:61).
- God was able to speak to His people where they were as He called them into a closer more intimate place of worship. (Ephesians 2:13)

24:2 Offerings and position mean nothing to God without obedience (Lev 10:1,2)

- The priesthood and the 70 elders were directed to come closer to the Lord while remaining at a distance. Their mediator (Moses) was the only one who was permitted to come directly before the presence of the Lord.

24:3 All of the Israelites vowed obedience which pleased the Lord; however, they would not have the hearts to carry out their commitment ((Exodus 19:8 24:7; Deuteronomy 5:27-29)

- Instead of the Israelites simply 'saying' that they would obey God, He led them into a covenant relationship.

24:4 Moses wrote the Pentateuch (Exodus 17:14, Exodus 34:27, Leviticus 1:1, Leviticus 6:8, Deuteronomy 31:9, Deuteronomy 31:24-26, Joshua 1:7-8, Joshua 8:31-34, Joshua 22:5, 2 Chronicles 34:14, Matthew 19:7-8, Matthew 22:24, Mark 7:10, Mark 12:24, Luke 24:44, John 1:17, John 5:46, John 7:23, Acts 26:22, Romans 10:5

- Jewish and Christian Forefathers, such as Ecclesiasticus, Josephus, Philo, and Origen were in agreement that the Pentateuch was written solely by Moses. (The Mishnah and the Talmud also confirm this.)
- Israel had verbally agreed to follow the commands of the Lord (Exodus 24:3), but Moses documented the Lord's commands in Scripture, so that a formal covenant could be made with His people. These writings enabled recollection and consistency (2 Timothy 3:16).

Oldest Examples (Artifacts) of "Writing" in the World				
1.	3500 BC	Kish Tablet	Proto-cuneiform	Tell al-Uhaymir, Babil Governorate, Iraq
2.	3200 BC	Narmer Palette	Egyptian hieroglyphs	Temple of Horus, Nekhen (modern-day Aswan Governate), Egypt
3.	3100 BC	Proto-Elamite Tablets	Proto-Elamite	Susa (modern-day southwestern Iran)
4.	2600 BC	Kesh Temple Hymn	Cuneiform	Temple library of Nippur (modern-day Nuffar, Iraq)
5.	2600 BC	Instructions of Shuruppak	Cuneiform	Temple library of Nippur (modern-day Nuffar, Iraq)
6.	2400 BC	The Reforms of Urukagina	Cuneiform	Girsu (modern-day Tell Telloh, Iraq)
7.	2300 BC	Palermo Stone	Egyptian hieroglyphs	Regional Archeological Museum Antonio Salinas in Palermo, Italy

24:5 Covenant sacrifices were offered; the burnt offering (Leviticus 1) symbolized complete dedication to the Lord while the fellowship offerings (Leviticus 3) represented an interactive relationship and walk with the Lord.

- While the relationship with the Lord was individual and personal, God's covenant was to a group of people (i.e., Israel, the church). God's moral directives are established for His people instead of individual guidelines that allow

certain sins for certain individuals. Although man is not saved by works, He is saved “for good works.” (Ephesians 2:10)

- Covenants can only be made in the context of an acceptable sacrifice.
- The “young men” (na‘ārê נְעָרִים) may have been the firstborn sons who “belonged to the Lord” and fulfilled the role of priests (Exodus 13:2, 12-13, 34:19-20; Numbers 8:16-18, 18:15-16; Deuteronomy 15:19) until God established the Levitical priests under Aaron. (Numbers 3:11-13)

24:6 This is the exact description of the Fellowship Offering that is given in the first verse of Leviticus 3. Regardless of whether it is a male or female offering, it must not have a blemish.

24:7 It is thought that Moses read the “Covenant Code” (also called the Book of the Covenant) which consisted of Exodus 21:2-23:33. “Covenant” means agreement or treaty.

- This was the second group of commandments given to Moses at Sinai (after the ten commandments – Ex 20:1-17).
- This covenant code is important to Jewish people who see it as a segment of the 613 commandments making up the mitzvah (the commandments).
- A covenant is “an agreement that governs a relationship.”
- The people initially shared their hearts to follow God (Exodus 24:3), but now Moses read God’s Word, so that the people would understand God’s desires to which they were committing (for an informed decision).

24:8 Those in God’s covenant were covered with blood. Jesus would provide the blood of the covenant for all time (Mark 14:24) The word “vicarious” means “done in place of someone else,” and “vicarious atonement” (“substitutionary atonement”) is the belief that Christ gave His life for the sins of His people. (Isaiah 53:5; 1 Peter 3:18; Mark 10:45).

- Blood represents the “core of life,” and blood was required to establish the eminent covenant. (Hebrews 9:22)
- Those who were sacrificing would slit the throats of the sacrificial animal and catch the blood that flowed out of the body of the sacrifice. (Leviticus 3:2, 4:24, 29, 33)
 - This equated to buckets of blood, and half of the blood was poured onto the altar.
 - A Holstein cow can have 39 liters (10.3 gallons).
 - “For the life of the flesh is in the blood.” (Leviticus 17:11)

Read Exodus 24:9-11...Israel’s Leaders Come Closer to Worship God

24:9 Moses brings the leaders closer to worship according to God’s command (Exodus 24:1).

24:10 They saw a vision of the throne of God from below. The sapphire stone would have been God’s footstool. (Ezekiel 1:22, 10:1; Revelation 4:6)

- The image of God Himself is not described – only the platform/foundation on which His throne sat.

24:11 God had mercy on the elders who ate before Him; God established a sense of fellowship with Him (Leviticus 7:11-21).

- These leaders of Israel experienced unity and intimacy with the Lord, and God still offers that communion with His people today (Revelation 3:20; 1 Corinthians 1:9, 10:16-17; 1 John 1:3).
- God calls His people to fellowship and commune together (Acts 2:42; 1 John 1:7)

Read Exodus 24:12-18...Moses Comes Closer to God

24:12 Just as Moses had recorded (written) God’s commandments earlier in the chapter (Exodus 24:4), God would also record the ten commandments for Moses.

24:13 “Joshua” in the Hebrew language is translated as “Jesus” in the Greek language. Joshua would lead Israel into the Promised Land after Moses passes away.

24:14 Aaron and Hur had supported the arms of Moses as Joshua led the fight against the Amalekites (Exodus 17:12).

- According to Josephus, Hur was married to Miriam (the brother-in-law of Moses)
- Hur may have been the father of Caleb in the wilderness (1 Chronicles 2:50)
- Hur was the grandfather of Bezalel who was the chief architect of the Tabernacle. (Exodus 31:2)

24:15 When Moses went to the “tent of meeting,” the cloud (shekinah glory – “shakan” meaning dwelling/abiding/neighbor) came down on the door. (Exodus 33:9)

- In Hebrew, Jewish Scribes gave the word “shekinah” a feminine ending. In the Mishna (written Jewish oral traditions), the Hebrew word (shekinah) often refers to an act like birds nesting.

24:16 Moses waited on Mt. Sinai for 6 days until the Lord called to Moses on the 7th day (the Sabbath Day).

- The cloud rested” on the mountain, and the Hebrew term for “rested” (wayyiškōn – וַיָּשְׁכֹן) is similar to the Hebrew word for “shekinah” (as in shekinah glory).
- God fellowshiped with Moses as He would later fellowship with Elijah. Then Moses and Elijah would fellowship with God the Son (Jesus) on the Mt. of Transfiguration.

24:17 A characteristic of God is as a consuming fire. (Hebrews 12:29; Deuteronomy 4:2, 9:3; Psalm 21:9).

24:18 Moses did not eat or drink for these 40 days /nights (Ex 34:28; Dt 9:9). Elijah traveled 40 days without food (1 Kings 19:7-8). Then Jesus began his ministry by going without food and water for 40 days/nights (Mt 4:2). All three of these were together at the Mt of Transfiguration.

- **How long was Moses on the mountain?**
 - **Moses did not eat or drink for these 40 days /nights (Ex 34:28; Dt 9:9).**
- **Who else went without water/food for 40 days?**
 - **Elijah traveled 40 days without food (1 Kings 19:7-8).**
 - **Then Jesus began his ministry by going without food and water for 40 days/nights (Mt 4:2).**
 - **All three of these were together at the Mt of Transfiguration.**

31 Ex 25, 26

Read Exodus 25:1-9...Collections for the Construction of the Tabernacle

25:1 Moses was the mediator for God’s people as he faithfully approached God and conveyed God’s message.

25:2 An offering and charitable gift was only accepted from those whose hearts were stirred to give. These donations were symbolic of various characteristics and values.

- God did not put guidelines on the amount to be given, but He required a positive “giving” heart. (2 Corinthians 8:12, 9:7)

25:3 The list of offerings begins with gold (“glory”) then silver (“redemption”) and bronze (“strength”)

- Fourteen specific elements are listed in regards to the materials that were being collected. Each of the materials conveys spiritual symbolism.

25:4 Yarn colored blue (“heavens”), purple (“royalty”), scarlet (“blood payment”), white linen (“righteousness”), goat (“burden bearer of sin”) hair (“submission” – Ps 68:21)

- In ancient times, colored fabric was rare and expensive. The blue dye was tediously extracted from shelf fish. The purple dye was often a variant of the blue dye with an additional chemical. The red dye was extracted from the shani (“crimson”) worm

25:5 Red ram skins (“blood of sacrificial ram”); manatee/badger/dolphin skins (waterproof & drab – “unbecoming” – Is 53:2-3); acacia wood (shittim – “thorn” equating to “sin”). While wood speaks of humanity, shittim/acacia wood was a hard, indestructible wood that spoke of Jesus being victorious over the cross and grave (John 10:18; Acts 2:31).

25:6 Oil (“Holy Spirit”) would provide the source of light (“enlightenment”). Spices (“flavor”) would be included with the oil for anointing (“dedication”) and incense (“prayers”).

25:7 Various gems were collected for the priest’s ephod (vest), and onyx (stone of Joseph) for shoulders (Ex 28:7-12, 39:4-7)

25:8 God dwells in His sanctuary.

25:9 The Tabernacle was designed after a heavenly pattern.

- **These offerings were all symbolic of various characteristics and values**
 - **Offering begins with gold (“glory”) then silver (“redemption”) and bronze (“strength”)**
 - **Yarn colored blue (“heavens”), purple (“royalty”), scarlet (“blood payment”), white linen (“righteousness”), goat (“burden bearer of sin”) hair (“submission” – Ps 68:21)**
 - **Red ram skins (“blood of sacrificial ram”); manatee/badger/dolphin skins (waterproof & drab – “unbecoming” – Is 53:2-3); acacia wood (shittim – “thorn” equating to “sin”). While wood speaks of humanity, shittim/acacia wood was a hard, indestructible wood that spoke of Jesus being victorious over the cross and grave (John 10:18; Acts 2:31).**
 - **Oil (“Holy Spirit”)**
 - **In regards to patterns, Biblically,**
 - **Length refers to the duration of life**
 - **while Breadth refers to the quality of the life**
 - **(Height speaking of the quality of the life God-ward; and depth, of its quality man-ward)**

The Tabernacle (Exodus 25:8-9, 26:30) was patterned after the Heavenly Tabernacle (Revelation 15:5)

Seven Tabernacles/Temples are referenced in the Bible:	
1. Tabernacle/Temple	(1 Samuel 1:9)
2. Solomon’s Tabernacle	(1 Kings 6:5,7)
3. Nehemiah/Zerubbabel	(Ezra 4:1-2)
4. Herod	(John 2:200)
5. Defiled by Antichrist	(2 Thes 2:4, Daniel 9:27)
6. Millennial	(Ezekiel 41:1)
7. Jesus	(Rev 21:3, 22)

Seven times are we referenced as the Temple of God because He is in us.	
1.	1 Corinthians 3:9-17
2.	1 Corinthians 6:19
3.	2 Corinthians 6:16
4.	Ephesians 2:20-21
5.	Hebrews 3:6
6.	1 Peter 2:5
7.	1 Peter 4:17

The Three Sections of the Tabernacle may Correspond to the Functions of the Trinity	
Court	Jesus Christ
Holy Place	Holy Spirit
Sanctuary	God the Father

Sequence of Tabernacle Construction	
Ex 25:10	Ark
Ex 25:17	Mercy Seat
Ex 25:23	Table for Bread
Ex 25:31	Lamps
Ex 26:1	Tabernacle
Ex 27:1	Altar
Ex 27:9	Court
Ex 30:1	Incense
Ex 30:18	Laver

- The description of the Tabernacle will be sequenced from the inside-out. God begins His work in man on the inside which is then evidenced by outward speech and actions.
- On the road to Emmaus, Jesus would reveal Old Testament foreshadowing of Himself (Luke 24:13-35) beginning with the writings of Moses (Luke 24:27). Moses only wrote the Torah/Pentateuch and a chapter of Psalms.

Read Exodus 25:10-16...The Ark

- The first Tabernacle item to be described was the Ark.

Designations of The Ark		
1.	The Ark of the Testimony	(Ex 25:22)
2.	The Ark of the Covenant	(Num 10:33; Deut 10:8)
3.	The Ark of God	(1 Sm 3:3)
4.	The Ark of the Lord God	(1 Ki 2:26; Joshua 4:5,11)
5.	The Holy Ark	(2 Chr. 35:3)
6.	The Ark of Thy Strength	(Ps 132:8)
7.	The Ark of the God of Israel	(1 Sam 5:8, 11)

25:10 The ark of the covenant (Ex 37) was first to be designed. The Israelites were searching for a “tangible” (worldly) evidence of God which was the reason that Aaron had constructed their golden calf; instead, God gave them a symbol of their walk with Him.

- The dimensions of the ark were 45 inches long, 27 inches wide and 27 inches in height.
- Acacia wood is plentiful around Mt. Sinai as fast-growing desert bushes that grow into trees.
 - Acacia wood is denser/stronger than oak; it is the hardest of all hardwoods. Because it is a heavy, hard and resistant wood, acacia can withstand rough weather. Fungi, pests nor weather will affect acacia wood.
 - Acacia wood is suitable for ship building.



25:11 Gold represents “glory,” and the ark was coated with gold on the inside as well as the outside.

- Gold represented something of great worth/value. (Psalm 119:127; Proverbs 25:12)

25:12 The poles were designed in the same way as the container as the Acacia wood was overlaid with gold.

25:13 The wood overlaid with gold symbolizes Jesus’ humanity (wood) covered by His deity (gold)

25:14 The ark container is not to be touched, but it was to be carried by the poles.

25:15 The poles were not to be stored elsewhere, but instead every picture of the ark should include the poles.

- Leaving the poles in the rings would ensure that the ark was transported appropriately by the poles.

25:16 Placed within the ark were three items (Heb 9:4): 1. The Tablets (Law) 2. Manna (Provision) 3. Aaron’s rod (New Life & Authority) ← These items were to be their testimony (Ex 25:22).

- The tablets of the law were the first items to be placed inside the ark, and the last items to remain. (1 Kings 8:9)

- The tablets of the law would initially be provided by God, and they would be a testimony of God’s commands as well as man’s unfaithfulness to keeping God’s commands.
- The Ark of Testimony reveals God’s expectations and interaction with His people through His commands (tablets), Manna (God’s provision) and Life/Leadership (Aaron’s rod).

Read Exodus 25:17-22...The Mercy Seat

- The second Tabernacle item to be described was the Mercy Seat.
- In the Septuagint (a Greek Translation of the Old Testament), the Greek term for “*Mercy Seat*” (hilastérion ἱλαστήριον) comes from the root word “hilasmos” (“*means or place where sins are forgiven*”).
 - The English word “Propitiation” is translated from the Greek term “hilastérion.” “Propitiation” is the act of gaining God’s good will and favor.
 - Jesus Christ is the “propitiation” (the “Mercy Seat”) for our sins (Romans 3:25; Hebrews 2:17; 1 John 2:2, 4:10)

25:17 The Mercy Seat (kapōret קַפֹּרֶת) would serve as a lid to the Ark, but it would be viewed as a separate item.

- The Mercy Seat was the exact measurement of the Ark container, so there would be no overlap/lip.
- “Wood” often represents humanity, and there would be no (acacia) wood in the Mercy seat; it would be solid gold.

25:18 The cherubim (singular cherub) were a type of angel that Ezekiel (10:14) described as having four faces (representing creation), but these depictions have only the human face with the likeness of a man which may reference humanity or the incarnation of Jesus.

- The cherubim were commanded to guard the Garden of Eden (Genesis 3:24).
- Satan began as a cherub before his rebellion (Ezekiel 28:12-15)
- The “hammered (beaten) work” symbolizes effort and struggle – possibly suffering.

25:19 The cherubim were also solid gold and included as “one piece” with the mercy seat.

25:20 The two (witness) angels are looking down - away from the presence of God – and towards the blood as if interested in the work of salvation in this world (1 Peter 1:12; John 20:12)

25:21 Three items were placed within the ark (Heb 9:4): 1. The Tablets (Law) 2. Manna (Provision) 3. Aaron’s rod (New Life & Authority) ← These items are to be their testimony (Ex 25:22)

25:22 God will meet His people above the mercy seat (symbol of blood salvation) between the cherubim (as in the heavens)

- God does see His people in the context of the law, but instead, He views His people in the context of the Mercy seat.

Read Exodus 25:23-30...The Table of Showbread (The “Bread of Presence”)

- The third Tabernacle item to be described (the first positioned in the Holy Place outside of the Holy of Holies) was the Table of Showbread. The bread also had other names:
 - Continual/Regular Bread (Numbers 4:7)
 - Holy Bread (1 Samuel 21:6)
 - Bread of piles (1 Chronicles 9:32; 23:29)
- 12 cakes/loaves/wafers of bread would be placed as the “bread of presence” representing God’s sustenance and provision for the twelve tribes of Israel. The bread was also called the “holy bread” or the “bread of the face” as it reflected God’s presence.
- Once a week, the bread would be replaced. The arrangement for the “Bread of Presence” is given in Leviticus 24:5-9, and the cakes/loaves/wafers were to consist of 2/10 (1/5 = 20%) of fine flour which was the same amount of manna that the Israelites were to collect per person in preparation for the Sabbath in the wilderness (Exodus 16:22). (Approximately 7 lbs. per loaf)
 - The Kohathites (from the Levitical priesthood) were tasked with baking the bread (1 Chronicles 9:31-32)
- When Solomon constructed the Temple, he replicated the Table of Showbread 10 times with 5 on the right and 5 on the left. Solomon made each of the 10 tables according to these instructions in Exodus. (2 Chronicles 4:7-8)

25:23 In regards to patterns, Biblically, length refers to the duration of life while breadth refers to the quality of the life (height speaking of the quality of the life God-ward; and depth, of its quality man-ward)

- The dimensions of the Table of Showbread were 36 inches long, 18 inches wide and 27 inches in height.
- As with the container of the Ark, Acacia wood was used as the foundation of the table.

25:24 The crown of molding represents the crowning of Christ (Heb 2:9) with the wood (humanity – Is 4:2, 11:1, 53:2; Jer 23:5, 33:15) being covered by His deity.

- The overlay was pure gold devoid of impurities in the metal.

25:25 On the Table of Showbread was a 3-inch band between the legs of the table for stabilization and support for the rings used to carry the table.

- 25:26 As the bread on the table of showbread represents Jesus (as the bread of life), the four (creation) golden (royal) rings (endless) might represent the four gospels of Jesus' ministry.
- 25:27 The Table of Showbread would be carried in the same manner as the Ark.
- 25:28 The poles for the Table of Showbread were fashioned in a similar manner to the Ark with gold-covered acacia wood. (Exodus 25:13)
- 25:29 Four utensils are named for the Table of Showbread: 1. Plates 2. Cups 3. Pitchers 4. Bowls
- The four solid gold utensils were used for holy purposes. (Ezra 8:28; 2 Timothy 2:20-21)
 - The "drink offering" occurred every day along with the burnt offering (Numbers 28:3-8) and was symbolic of pouring out (emptying) one's self in the Lord's service. It commemorated selfless commitment and abandonment of all that one might hold dear.
- 25:30 Jesus is the bread of life (John 6:35)
- The bread of presence represents sustenance from God; Jesus is God's sustenance of life and salvation (John 6:35)
 - Each Sabbath day, 12 loaves of bread would replace those from the week before; Aaron and his sons would eat the bread being replaced (Lev 24:5-9) just as the "priesthood" of believers should also feed upon Christ (Mt 26:26; Mk 14:22; Jn 6:53-56) and His Word (1 Pet 2:9; Lk 4:4).
 - The Lord's supper should also be eaten on the first day of each week in remembrance of His sacrifice and the fellowship to come.

Read Exodus 25:31-40...The Menorah Lampstand

- The Lampstand was the only source of light within the Tabernacle.
- 25:31 The menorah represents the church and lives of believers
- The lampstand was not molded, but instead it was beaten as Jesus was (Mt 27:26, 30; 1 Pet 1:7; Rev 3:18), and believers continue to be persecuted (2 Tim 3:12).
 - The buds/petals were of the almond tree ("the waker" because it is first to blossom) which was the Biblical symbol of the resurrection (Num 17:8)
- 25:32 Six (the number of man) coming out of one vine (John 15:5, 8:12). The oil (Holy Spirit) flowed through all of the branches.
- While the menorah only has 7 branches, the "chanukiah" (used at Hanukkah) has 9 branches.
 - The seven branches represent perfect completion.
- 25:33 The almond tree is the first tree in Israel to bloom, and the rod of Aaron would also be covered with almond blossoms (Numbers 17:8). The almond tree speaks of being watchful for a coming Spring (or watchful for a coming Messiah). (Genesis 43:11, Exodus 25:33-34, Numbers 17:1-11, Ecclesiastes 12:5).
- God used a vision of an almond tree to prepare Jeremiah to watch God accomplish His word.
- 25:34 The number four often symbolizes creation as each of the seven stems contained four cups apiece.
- 25:35 The calyx is the outer "whorl" of a flower that is typically green and often matches the number of petals. The calyx protects the flower bud while it develops.
- 25:36 There is unity in being "one piece" without concern of the separate pieces coming apart.
- 25:37 This menorah was the Temple's only light that burned using the purest of olive oil. The oil was made by harvesting olives and pressing the olives using a millstone. The flat olives were then pressed and allowed to sit while the dark oil sunk to the bottom while the lighter oil settled at the top. Only the oil from the first olive press was used in the Menorah because it was the highest quality. The pure oil would burn clean and clear because it did not have many contaminants that cause smoke.
- The second press was used for baking/cooking and healing while the third press produced oil for the commonplace lamps of the Israelites.
 - Gethsemane ("olive press") was a garden at the base of the Mt of Olives; Jesus would also be "pressed" and persecuted (Luke 22:44).
- 25:38 The wick-trimmers/snuffers (ūmalqāḥehā וַמִּלְקָחֵיהֶּם) were used to trim the dark of the wicks every morning/evening while the firepans/trays (ūmaḥtōṭehā וַמִּאֲחֻזֵּיהֶּם) were to catch the charred wick.
- Every morning and evening (during the morning and evening sacrifices, the seven bowls of the Menorah would be filled with oil
- 25:39 The Menorah was made from a talent of gold, it weighed approximately 75 lbs. although the dimensions were not given.
- 25:40 When God gives guidance on mountaintop experiences, be careful to faithfully pursue His commands.

Layered Curtains over the Tabernacle			
1.	Linen, Blue, Purple, Scarlet, Cherubim	Ex 26:1	Only seen from inside

2.	Goat's Hair	Ex 26:7	Sin – Ps 68:21
3.	Ram Skin Dyed Red	Ex 26:14	Blood Payment
4.	Badger/Manatee Skin	Ex 26:14	Unappealing Protection

Read Exodus 26:1-6...The Curtains of the Tabernacle

- The curtains of the Tabernacle would hang down from the planks/boards that are described in Exodus 26:15-25. Although the planks/boards would need to be vertically placed first for the curtains to hang upon, it is most important for the inner Tabernacle to be precise.
- 26:1 Ten curtains would hang on the planks; the number ten often symbolizes organization. Linen represents purity; blue symbolizes deity; purple represents royalty, and scarlet represents Christ's blood shed for His people.
- Cherubim (angles) covered the inside of the Tabernacle. The cherubim (singular cherub) were a type of angel that Ezekiel (10:14) described as having four faces (representing creation), but these depictions have only the human face with the likeness of a man which may reference humanity or the incarnation of Jesus.
 - The cherubim were commanded to guard the Garden of Eden (Genesis 3:24).
 - Satan began as a cherub before his rebellion (Ezekiel 28:12-15)
- 26:2 The length of the curtains was seven times their width. Aggregately, the ten curtains would have equated to a width of six feet.
- 26:3 The ten curtains were to be separated into two groups of five. Each of the two groups of curtains would have been 30 feet wide without the folds.
- 26:4 Blue yarns would have been utilized as loops to link the two groupings of 5 curtains together. The color "blue" represents divinity.
- 26:5 There were to be 50 loops on each of the two curtains that lined up exactly.
- 26:6 Golden clasps were to be inserted into the matching loops of both curtains to hold the two together. Gold represented glory and something of worth.



Read Exodus 26:7-14...The Covering of the Tabernacle

- 26:7 The goat hair would have been protected from the elements but also the color of black which is representative of sin.
- 26:8 The length of the goat hair covering was 3 feet longer than the colorful curtains (45 feet over 42 feet), but the width of both were six feet (except there was an additional goat hair covering of 46ft by 6ft).
- 26:9 There was an additional 6 feet width of the goat curtain overhanging the back of the Tabernacle. (Exodus 26:12)
- 26:10 As with the inner, colorful curtain, both sections of goat hair had 50 loops that corresponded to each other. (Exodus 26:5)
- 26:11 As with the inner, colorful curtain, both goat hair sections were bound together by gold clasps. (Exodus 26:6)
- 26:12 There was an additional 6 feet width of the goat curtain overhanging the back of the Tabernacle. (Exodus 26:8)
- 26:13 On each side of the Tabernacle, and additional 1½ feet hung down beyond the inner colorful curtains.
- 26:14 The ram skins died in red coloring covered the black goat hair covering just as Christ's blood covers the guilty stain of sin. The covering of manatee was non-descript just as Jesus appeared in a common way. (Isaiah 53:2)

Read Exodus 26:15-25...The Planks of the Tabernacle

- 26:15 "Wood" is often symbolic of mankind, so the "upright planks" could symbolize "upright, godly men."
- 26:16 Each wooden (acacia) plank is 15 feet long and 27 inches wide. The length of the structure would be 20 planks that were 27 inches wide equating to 45 feet in length.
- 26:17 The tenons were wooden pieces connected to one board that would fit into another board. This would align two boards while holding the two boards together.
- 26:18 The bases were silver which represents redemption (Christ's blood), and in the same way, the Tabernacle rested on Christ's blood.
- The first wall of the Tabernacle would establish the south side of the Tabernacle (with the entry way facing east).
- 26:19 Each of the 20 planks would have two tenons that fit into and stood upon two silver sockets in the base.
- 26:20 The second set of 20 planks would establish the wall on the north side.
- 26:21 Each plank would have two tenons that fit into the two silver sockets in the base. The number "two" is often symbolic of a witness and testimony.

- 26:22 The western planks would establish the rear of the Tabernacle and the back wall of the Holy of Holies.
- The width would be six planks that were each 27 inches wide equating to a wall that was 13½ feet wide (27 inches x 6 planks = 162 inches)
- 26:23 There were two additional planks that secured the rear corners of the Tabernacle.
- In aggregate, there were 28 planks (20 on the south & north; 6 in the rear; 2 additional supports in the rear corners).
- 26:24 The two support planks would be interconnected by a single ring at the top of the boards.
- 26:25 Each rear plank (including the two structural supports on the rear corners) would fit their two tenons into two sockets.
- Throughout Scripture, “silver” represents redemption while “wood” represents humanity. Each of the wooden boards (humanity) was grounded and held by the silver base (redemption).

Read Exodus 26:26-30...The Crossbars of the Tabernacle

- 26:26 Beyond the plank tenons fitting into one another, five wooden (acacia) crossbars held the planks together to add stability. Throughout Scripture, the number “five” often represents grace or judgment.
- 26:27 The crossbars are not distinguished as south or north, but only “one side” and the “other side.” The rear side of the Tabernacle (on the west) also had five crossbars. Each of the three sides had five crossbars.
- 26:28 A central crossbar would cross the 20 planks on bot sides (south and north) of the Tabernacle.
- 26:29 All three elements of the Tabernacle walls would be overlaid in gold. The planks, the rings on the planks, and the crossbars that slid through the rings were all covered in gold.
- 26:30 There is a reminder for Israel not to deviate from the precise directions that were given by God on the Mountain.

Read Exodus 26:31-37...The Crossbars of the Tabernacle

- 26:31 A veil was to be constructed to separate the Holy Place from the Holy of Holies that contained the Ark of the Covenant (and signified the presence of God).
- The veil was to follow the same pattern as the curtains, so that the walls within the Holy Place looked the same.
 - Only the High Priest was to go beyond the veil into the Holy of Holies once a year (on Yom Kippur) to make a sacrifice for God’s people (Israel). (Exodus 30:10; Hebrews 9:7)
 - When Jesus died, this veil tore from top to bottom to signify that all of God’s people had access to the presence of God because of Christ’s sacrifice. (Matthew 27:50-51)
 - In Herod’s Temple (referenced in the New Testament), this veil would be much larger – the veil will grow from 15 feet in the Tabernacle to 60 feet high in Herod’s Temple. The veil would be 72 squares woven together to be 30 feet wide in Herod’s Temple as well as being the breadth of a hand (4 inches thick).
 - In the Jewish Talmud, the Temple veil is called the “tunic of God.” According to the Talmud, the veil required 300 priests to move the veil when it needed to be cleaned.
 - Josephus reported that horses tied to each side could not tear the veil apart; however, when Christ died, the veil tore from top to bottom. (Matthew 27:51)
- 26:32 Four wooden (acacia) posts are positioned between the Holy Place and the Holy of Holies.
- 26:33 The Tabernacle is a place of separation – holiness.
- 26:34 The Mercy Seat is viewed as separate from the Ark of the Covenant and covering it entirely.
- 26:35 In the placement of the items, recall that scripturally the north is associated with intellect while the south is associated with faith. The east is the sinful state (Gen 3:24, 4:16) with the west being an approach towards His truth.
- 26:36 The screen from the courtyard into the Holy Place consisted of the same colors that were inside the Tabernacle, but it did not have the angels decorated on it (Exodus 26:1). White linen symbolizes purity. Blue often represents heavenly/spiritual. Purple may represent royalty. Scarlet would represent the blood sacrifice.

The Four Colors of the Curtains & Gospels		
White	Pure Life	Luke
Blue	Deity/Divine	John
Purple	King of the Jews	Matthew
Scarlet	Suffering Servant	Mark

- 26:37 While there are four posts between the Holy Place and the Holy of Holies, there are five posts at the front (Eastern side) of the Tabernacle. The bases for the walls and the Holy of Holies posts are silver while the posts at the eastern entrance to the Tabernacle were bronze.
- Throughout Scripture, “bronze” represents power and strength.

Tabernacle – Temple Comparisons			
	Tabernacle	Temple	
Holy Place	20 X 10 Cubits	40 X 20 Cubits (1 Kings 6:2)	60 X 30 Feet
Holy of Holies	10 X 10 Cubits	20 x 20 Cubits (1 Kings 6:20)	30 X 30 Feet

Entire Structure	30 X 10 Cubits	60 X 20 Cubits (1 Kings 6:2)	90 X 30 Feet
Height – Holy of Holies	10 Cubits	20 Cubits (1 Kings 6:20)	30 Feet
Height – Holy Place	10 Cubits	30 Cubits (1 Kings 6:2)	45 Feet
Lampstand	One	Ten Lampstands	
Laver	One	Ten Mobile Lavens & Molten Sea	
Table of Showbread	One	Ten Tables	

FEBRUARY

1 Ex 27, 28

Read Exodus 27:1-8...The Altar

27:1 The square dimensions symbolize perfection (7½ ft square and 5ft tall)

27:2 The horns (authority) of brass (strength) on each of the four corners represent the extent of His power in all directions – to the four corners of the earth (Isaiah 11:12; John 5:22-23).

- These four horns were used to bind the sacrifice to the altar (Psalm 118:27). The blood of the sacrifice was rubbed/smeared on these horns (Exodus 29:12; Leviticus 4:7, 18), and those who grabbed the horns could claim sanctuary from being killed because their sacrifice had already been slaughtered. (1 Kings 1:50)
- Articles in the courtyard are made from bronze unlike the items within the Holy Place which was made of gold (God's holiness and glory). Brass/bronze is seen as the metal of judgment and of strength. (Jeremiah 15:12)
- When Amos prophesies about judgment on Israel, he preaches of the horns being cut off and falling to the cursed ground. (Amos 3:14)

The Sanctuary Utensils Represent Aspects of Jesus' Sacrifice (Exodus 27:3, 38:3)		
1.	Shovels	Removes the small amounts of Ashes (Mt 11:21; Lk 10:13; 1 Cor 3:11-15)
2.	Pans	Removes the large amounts of Ashes (Heb 9:13)
3.	Basin	Pour out the Blood of the Sacrifice (Heb 9:12-15)
4.	Flesh Hooks	Persecution of Jesus (Lk 23:33)
5.	Fire Pans (Censers)	Intercessory; Carry fire to Altar of Incense (Heb 7:2; 1 Jn 2:1)

The Court of the Gentiles

Psalms 65:4, 100:4
 Numbers 18:14-15
 Romans 10:12

} Revelation 11:2

27:4 The grate is a sieve that is a plate of brass with holes to drain the blood and altars of the sacrifice. In ancient times, bronze was an alloy of copper and tin.

- Bronze (Hebrew-"nechoshet;" Greek-"chalchos") often represents strength.
- All of the articles inside of the Tabernacle were made out of gold while all of the articles outside of the Tabernacle were made out of bronze. The gold on the inside represents exaltation and worship of God. The items on the outside deal with the judgment on sin for humanity.
- God had already commanded Israel to construct an earthen altar (Exodus 20:24-26), so this square grate would have been placed on top of the heap of dirt/stones to contain the ashes from the sacrifice (a retaining box).
 - The border fence was 7½ feet high, so the priest making the sacrifice may have been visible from the outside (depending on how high the mound of dirt/stone was).

27:5 The sieve would be located halfway up the altar.

- Jesus was sacrificed outside the camp for those who are humbled with Him. (Hebrews 13:10-13)
 - Unbelievers have no right to eat of the sacrifice of Christ. (Leviticus 6:23, 7:23-27; 11:3-4, 8, 11, 13, 41-42, 47; 17:14; 19:23, 26; 22:6, 8).
 - Just as Christ was taken outside of the camp to be crucified (John 19:16-20); God calls His people to remove themselves from sinful groups and assemblies. Believers should separate and sanctify themselves apart from societal sin.

27:6-7 Acacia is common (scrubby, little) bush in the Sinai desert with a thick trunk of dense wood that is extremely long lasting. Solid acacia poles would be used by Levitical priests to transport the altar. The acacia tree produces acacia which is a gum that is a dietary fiber that can dissolved in water. When consumed, it may make people feel full, so that they stop eating earlier than they otherwise would.

- 27:8 The altar is hollow and made from boards which may represent the simplicity of the cross upon which the ultimate sacrifice was made.
- This may have simply been a retaining box to keep in the animal parts and the ashes since God also said to make the altar proper out of earth (Exodus 20:24-26)
 - The description of the Tabernacle moves from the inside to the outside. Man’s perspective would have been from the outside-in, but God always starts within and then works outward.
 - There is a spiritual altar for believers under the New Covenant as well (Hebrews 13:1-12)

Read Exodus 27:9-19...The Courtyard

- 27:9 The overall courtyard is said to measure 150 feet long by 75 feet wide.
- Outside of the Tabernacle would be a courtyard that is twice as wide (100 cubits) on the sides (north & south) than the courtyard (50 cubits) on the front (east) and back (west) of the Tabernacle.
- 27:10 The 20 posts would suspend the linen curtains around the Tabernacle; each post would be placed 7½ feet apart.
- Throughout Scripture, silver represents redemption. (Matthew 26:15; Zechariah 11:12-13)
- 27:11 The border of the courtyard would be symmetrical with 20 posts on 20 bronze bases spaced 7½ feet apart.
- 27:12 The court would be totally enclosed on the south, north and west sides leaving a single entrance from the east.
- 27:13 The sunrise is emphasized as to the entrance on the east of the Tabernacle.
- 27:14 A cubit converts to 1½ foot, so the curtain fence around the courtyard would be a little over 7½ feet high (while the Tabernacle structure was 15 feet high).
- The three posts and bases hold up the entire side of the 22½ feet curtain fence covering 1/3 of the east side.
- 27:15 The Tabernacle would be symmetrical with another 22½ feet covering on the other part of the east side.
- 27:16 There is a single entrance into the courtyard that was 30 feet (20 cubits) wide; this entry screen was wider than the eastward partitions on either side of the entrance.
- 27:17 Biblically, silver speaks of “redemption” while bronze is symbolic of “strength/judgment.”
- 27:18 Israel’s tents were dark/black (Song of Solomon 1:5) while the Tabernacle at the heart of the camp was light/white (righteousness/purity).
- 27:19 The tools and pegs were constructed of bronze to represent strength. (Jeremiah 1:18; 15:12; Job 6:12; Isaiah 48:4)
- The pegs were used to keep the hanging material “taut” in spite of the wind

Read Exodus 27:20-21... Oil for the Lampstand

- 27:20 The olives were crushed just as Israel and Jesus would be persecuted (Isaiah 53:5, 10; 2 Corinthians 4:8).
- Oil represents the Holy Spirit while light speaks of testimony and truth.
 - This oil was for the menorah of the Tabernacle.
- 27:21 Aaron and sons were to tend the lamp from evening until morning – from the darkness of night until outside light appears
- The menorah and the altar of incense would receive the flame from the altar of sacrifice. The altar of sacrifice was used to ignite the menorah (testimony) and incense (prayers). A walk with God begins with “sacrifice” to lead His people into fellowship.

Priestly Garments	
1.	Linen Pants
2.	Linen Coat
3.	Blue Robe
4.	Ephod
5.	Belt/Girdle/Sash
6.	Breastplate
7.	Mitre (Headdress/Hat)
<i>No Mention: Shoes/Sandals</i>	

The curtains around the courtyard were somewhat non-descript, however, the gate/curtain to the courtyard had the same colors (white linen/scarlet/purple/blue) as the inside of the holy place. The Tent of the Tabernacle was somewhat non-descript; however, the gate/curtain to the courtyard had the same colors (white linen/scarlet/purple/blue) as the inside of the holy place. The curtain veils of entry revealed Jesus in the color scheme; however, the design of the angels was only to be found within the Tabernacle. The clothing of the High Priest also followed the same color scheme as the inside of the Tabernacle. These colors promised a greater spiritual experience to come if one entered through the door (Jesus) into the holy place.

Read Exodus 28:1-5... Priestly Garments

- Priestly clothing was only to be used in the Tabernacle while performing the duties of the priest. Priests would not have worn these garments when they were going about their personal affairs in the community.
- The Priest would remove the priestly clothes on Yom Kippur (the Day of Judgment) and only wore linen.

28:1 When establishing Aaron in priesthood, God emphasizes the relationship with Moses (who represents the law). Priests would represent God’s people to God through the act of sacrifice.

- Nadab (“the willing one”), Abihu (“my father is he”), Eleazar (“God is helper”), and Ithamar (“palm-coast” – palm equates to righteousness) all list attributes that a servant of the Lord should have.
- The Hebrew word for “priest” (Kohen כֹּהֵן) originates with the meaning of base or support.
- God called specific individuals to priesthood; He selected specific men to be priests.
 - Individuals did not become priests on their own volition or because of their own skills.
 - Individuals could not reject God’s calling without dire consequence.
 - In the same way, believers are called to priesthood because of their relationship with Jesus (1 Peter 2:5, 9)

28:2 As clothing represents one’s righteousness, a righteous life will bring glory to God and beauty to this world.

- The priests wore holy clothes that set them apart from society.
- God’s people are clothed in Christ’s righteousness (Isaiah 61:10; Job 29:10; Romans 13:14; Psalm 132:9; Revelation 19:8)

28:3 This is the first mention of being “filled with the Holy Spirit” (Exodus 31:3)

- The first mention of being “filled with the Holy Spirit” is in relation to workers – seamstresses. (Ex 31:3)

28:4 Six special garments are listed for the priest to wear: 1. Breast piece 2. Ephod 3. Robe 4. Special woven Tunic 5. Turban 6. Sash

- The family relationships are emphasized with Moses and Aaron; priests would come from the Levitical lineage.

<i>The Priests Were Primarily to Serve God (then the People)</i>	
Exodus 28:1	“...to serve Me as a Priest...”
Exodus 28:3	
Exodus 28:4	

28:5 The colors reveal an imagery of God coming from heaven to establish His kingdom with His own blood: linen (purity); gold (glory); blue (heavenly/divine); purple (royalty); scarlet (blood).

- The priests were to wear the same colors that lined the curtains of the Tabernacle (Exodus 26:1, 31, 36; 27:16, 28:6, 8, 15). The Tabernacle was the place of God’s presence, and His priests looked like His Tabernacle.

Four Primary Tabernacle Colors Corresponding to the Four Gospels		
Colors	Gospel	Description
1. Purple	Matthew	King of the Jews
2. Red	Mark	Suffering Servant
3. White	Luke	Righteous humanity as the only perfect person
4. Blue	John	Deity of the Lord Jesus

Read Exodus 28:6-14... The Priest’s Ephod

28:6 The ephod mirrored the same colors as the clothing of the priests.

- The ephod was sleeveless and hung down below the waist.
- The ephod would be a foundation to hang the breast piece
- The blue, purple and scarlet were dyed pieces of linen; however, the gold was literally gold thread that weaved the clothes together.

Priesthood – Levi } Jesus and
Kingship - Judah } Melchizedek

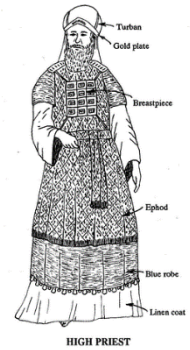
28:7 The ephod was a priestly vest consisting of two parts (front and back) that were held together by two shoulder pieces.

28:8 The ephod was to have a waistband (belt) made of the same colors as the priestly clothing.
 28:9 Onyx was one of three precious metals (gold, bdellium, onyx) found in the Garden of Eden (Genesis 2:12). As the middle stone of the bottom row of the ephod, onyx may have been Joseph's birthstone (followed by Benjamin's birthstone).

- Wisdom is deemed more valuable than gold, onyx or sapphire (Job 28:16).

28:10 The number "six" is called the "number of man," and represents insufficient or unsatisfied. (Revelation 13:18). The priest would offer sacrifices for fallen, sinful men. The number "two" represents witness as these stones would be a witness and testimony.

- The High Priest would come before the presence of God as a representative of Israel.
- On one shoulder was listed Reuben/Leah, Simeon/Leah, Levi/Leah, Judah/Leah, Dan/Bilhah, Naphtali/Bilhah.
- On the other shoulder was listed Gad/Zilpah, Asher/Zilpah, Issachar/Leah, Zebulun/Leah, Joseph/Rachel, Benjamin/Rachel.



28:11 The Priest would carry (the names of) Israel on shoulders as Jesus carries the lost sheep (Luke 15:4-6); the shoulder is the Biblical symbol of strength

28:12 Aaron (the first high priest) would present the names of Israel as he "carried" them before the Lord. (Isaiah 41:10).

28:13 There were fashionable gold designs on the shoulders of the priest that were hooked to the gold chains.

28:14 The gold chains held the ephod and the priestly vest together.

Read Exodus 28:15-30...The Priest's Breastplate of Judgment

- The Urim & Thummim were kept in the pouch behind the 12 gemstones on the Ephod. The Urim & Thummim were used for divine judgments.
 - Some believe that these were three stones. The Thummim consisted of two stones that were the exact same size/shape, but one was black and the other white. The Urim was a different shaped stone that would reveal light. One of the Thummim would be taken without seeing it from the pouch along with the Urim; if the Urim lit up, it showed God's agreement with the stone that had been taken.

28:15 This was called the breastplate of judgment because this was the pouch that held the Urim ("lights") and Thummim ("perfection") which were used in decisions of God (Ex 28:29-30).

- The breastplate was the most elaborate of the garments.

28:16 The breast piece would be cohesive with the Ephod having the same colors and workmanship.

- The square is similar to the Holy of Holies where the matching sides symbolize perfection.
- The pouch would have been folded in half – closing the bottom of the pocket.

Reuben: Sardius	Dan: Sapphire	Issachar: Amethyst
Simeon: Topaz	Naphtali: Diamond	Zebulun: Beryl
Levi: Carbuncle	Gad: Jacinth	Joseph: Onyx
Judah: Emerald	Asher: Agate	Benjamin: Jasper

28:17-20. These same gems are used to describe Lucifer, but the 3rd row (3 meaning Deity) is missing (Ezekiel 28:13)

28:21 The gemstones on the breast piece of priest represented the twelve tribes of Israel, so that the priest would represent the entire nation.

- Each stone was engraved like a seal (signet ring) which reflected authority.

28:22 The ephod would hold the breast piece up with golden chains.

28:23 The golden chains would be attached at the shoulder with the two gold cords.

- The number "two" often symbolizes a "witness" or "testimony."

28:24 The breast piece was to be attached to the golden cords first, and then attached to the ephod.

28:25 The top two corners of the breast piece were connected to the ephod by the chains that hung from the golden rings.

28:26 Beyond the gold rings on the shoulders, the priest would also have rings attached to his sides.

28:27 The breast piece would be attached by two golden cords on the top corners as well as those tied to the sides of the priest.

28:28 The color blue represents divinity. The Urim and Thummim were spiritual objects with God intervening in the decisions of man.

28:29 The priest would provide God's guidance and judgments to Israel. The Urim and Thummim were correlated with Aaron's heart. The heart is still utilized to make spiritual decisions.

28:30 The Urim and Thummim covered Aaron's heart when he entered God's presence. The decisions of God may be a reflection of the individual's heart.

Read Exodus 28:31-35...The Priest's Robe

28:31 The priestly robe would be worn under the ephod which was under the breastplate.

- The color blue often symbolizes "divinity."

28:32 The priest would wear a woven collar so that the garment doesn't tear because the High Priest was not to tear His robes (Leviticus 21:10) – he was supposed to always have faith in God regardless of the circumstances.

- When Jesus arrested, the Jewish High Priest tears his robe (Mt 26:65) while the robe of Jesus (the new high priest – Hebrews 7) stays intact (John 19:23-24). Paul did not recognize the Jewish high priest (Acts 23:5).
- 28:33 The pomegranate (rimmon רִמּוֹן) fruit is native to Israel (Deuteronomy 8:8). It is Jewish custom that pomegranates typically have 613 seeds which represent the mitzvot (laws and commands of God found in the Torah).
- Pomegranates also came to symbolize sensual love with seeds of fertility (Song of Solomon 4:3, 6:7)
 - The fruit comes from a deciduous shrub or small tree, and from a health perspective, research has shown that pomegranates have preventive and healing abilities because of its unique, super-potent antioxidants, polyphenols and flavonoids
 - These decorative pomegranates were either woven as pictures using blue, purple and scarlet coloring into the hem of the robe, or they were little balls tied to the hem with yarn of blue, purple and scarlet.
 - The bells were gold which often represent purity, extreme worth/value and glory.
- 28:34 The lower hem represented a double blessing of bells (gifts/testimonies) that signified life (showed priest was still alive) and pomegranates (fruits). The bells can speak of testimony (proclamation) while the pomegranates represent the fruit that follows.
- 28:35 Aaron was not to enter and leave in his own, personal way or according to his personal whims. Aaron was to serve at the calling and according to the design of God. Aaron was to offer a holy and fruitful service (pomegranates – 613 laws) that glorified God (golden bells).
- When Aaron entered the Holy of Holies as the High Priest on Yom Kippur (the Day of Atonement) he would only wear the linen undergarment (Leviticus 16:4, 23). The blue robe with bells and pomegranates was used in his daily functions in the Holy Place.

Read Exodus 28:36-38...The Priest's Turban

28:36 While the shoulders (strength) and the heart were covered with the names of the tribes of Israel, above them all was the characteristic “Holy to the Lord.” The head often represents the “thoughts.” The High Priest needed his thoughts and focus to be separate (holy) to God.

Three Priestly Items as “Seals/Signets” Demonstrating Authority		
1.	Gem Stone with Six Tribes of Israel on Each Shoulder	Exodus 28:11
2.	Gem Stones with Individual Tribe of Israel for Ephod	Exodus 28:21
3.	Turban with Gold Medallion Engraved “Holy to the Lord”	Exodus 28:36

- The “seal/signet” (hōtām חֹתָם) is used to confirm the authority of the giver.
- 28:37 “Holy to the Lord” (Zechariah 14:20-21) is engraved on the golden plate on the turban (thoughts) – Ps 19:14; 2 Cor 10:5
- Historians note the turban would be wound around while using 8 yards of linen.
- 28:38 Aaron was to carry the sin sacrifice for all of Israel (especially on Yom Kippur – the Day of Atonement), so that the people would acceptable to the Lord.
- The sacrifices (“holy gifts”) of the Israelites are consecrated (made sacred) by the High Priest.

Read Exodus 28:39-43...Other Priestly Garments

- 28:39 As with the remainder of the regalia, the turban and the sash were to be made of high quality – embroidered and fine linen. Purity as a foundation, and exquisite tapestry embroidered from there.
- 28:40 This verse is a quote from earlier (Exodus 28:2) when God commenced describing the priestly garments; they were to present glory and beauty (the glory of God and the beauty to the world).
- 28:41 Three acts of dedication were to begin the service of the priest: 1. Anoint (symbolizing the Holy Spirit) 2. Consecrate/Ordain (clothe/dress/prepare for service) 3. Sanctify (to make clean as sacred/set apart/separate)
- The etymology of “consecrate” means “the filling of the open hand.”
- 28:42 Linen (representing purity) should cover the nakedness and “private parts” of the priest.
- 28:43 It is imperative to approach God and His service according and in adherence to His calling and commands. These are “life & death” decisions.
- The term “seed” is used instead of “sons.” Beyond physical lineage, this might have spiritual application to all of the priests in God’s kingdom.

2 Ex 29, 30

- **The process of consecration would occur in Leviticus 8-9. When the consecration process occurred, “Moses and Aaron then went into the tent of meeting. When they came out, they blessed the people; and the glory of the Lord appeared to all the people. Fire came out from the presence of the Lord and consumed the burnt offering and the fat portions on the altar. And when all the people saw it, they shouted for joy and fell facedown.”** (Leviticus 9:23)

Read Exodus 29:1-3...The Consecration of Priests

- This consecration is applied and followed in Leviticus 8-9
 - The etymology of “consecrate” means “the filling of the open hand.”
- 29:1 The priests are to primarily serve the Lord (above the congregation). Love God first and then others. (Matthew 22:36-40) The sacrifice was to be without defect.(1 Peter 1:19; Hebrews 9:11-14)
- The bull would continue to be the “greatest” sin offering that was used for the nation as well as the priest (Leviticus 4:3-12).
 - The number “two” represents witness while the “ram” represents “power.”
- 29:2 In Scripture “wheat” often represents the harvest of true believers that God matures through tests and trials. Since “yeast” represents sin, these loaves without yeast represent believers without sinful lifestyles. “Oil” represents the Holy Spirit, and the less mature (smaller) loaves have a smattering of the Spirit while the loaves that have grown the most have the oil (Spirit) mixed throughout everything that they do.
- 29:3 The “Grain Offering” (Leviticus 2) is brought to God with the “Sin Offering” (Leviticus 4).

Read Exodus 29:4-7...The Consecration of the High Priest (Washed/Clothed/Anointed)

- 29:4 The first step of the process was to cleanse the priests (Aaron and his sons) at the laver outside of the Tabernacle. (John 15:3; Ephesians 5:26)
- The “tent of meeting” was synonymous with the Tabernacle (Exodus 40:1-2). The Hebrew term “tent of meeting” (‘ōhel mōw’êd מוֹעֵד מוֹעֵד) is last used in 2 Chronicles 1:3 during the time of Solomon as he was constructing the Temple.
 - The priests did not wash themselves; instead, they had to submit to someone washing them.
- 29:5 The high priest (Aaron) was then to be dressed by others. The clothing was listed from the inside out (just as changes to a person must occur from the inside); however, the breastplate (containing the Urim and Thummim) were worn beneath the ephod next to the heart.
- The Tunic (Exodus 28:4) – a white linen robe representing purity/humility
 - The Robe of the Ephod (Exodus 28:31-35) – a blue robe constructed to support/present the ephod with decorations of pomegranates and bells along the bottom hem
 - The Ephod (Exodus 28:6-14) – a colorful sleeveless vest (blue, purple and scarlet yarn sewn together with gold thread) that hung down below the waist with two gems on the shoulders listing the Tribes of Israel as well as twelve gems on the breastplate engraved with a Tribe of Israel
 - The Breastplate (Exodus 28:15-29) – Contained the Urim and Thummim
 - A “Skillfully Woven” Waistband (Exodus 28:8) – The belt would be made of the same colors as the priestly clothing.
- 29:6 After the clothing is placed on the priest, the Turban (Mitre - Exodus 28:36-39) is placed on the High Priest’s head.
- The clothing (Tunic & Robe) would have needed to slide over the priest’s head
 - Hanging from the Turban is a sacred emblem / holy crown (haqqōdēš nēzer שֵׁנֵי הַקֶּטֶר) sign reading “Holy to the Lord.” (Exodus 39:30; Leviticus 8:9, 2:12)
- 29:7 The anointing oil represents the Spirit that covers a man of God for a mission/ministry (Priest, King, Prophet).
- There may have been a good amount of oil used in the anointing: *“How good and pleasant it is when God’s people live together in unity! It is like precious oil poured on the head, running down on the beard, running down on Aaron’s beard, down on the collar of his robe.”* (Psalm 133:1-2)

Read Exodus 29:8-9...The Consecration of the Priests (Washed/Clothed)

- 29:8 After Aaron (the High Priest) was anointed, his sons (the other priests) would also be fitted with pure white linen tunics.
- The other priests (Aaron’s sons) were already washed when Aaron (the High Priest) was washed. (Exodus 29:4)
- 29:9 The “regular” priests (Aaron’s sons) would also wear caps. Aaron and his sons would be given sashes.
- The priests of the Tabernacle/Temple would descend from Aaron’s lineage (Kohanim). Other Levites (from other ancestry) would have other responsibilities outside of the holy of holies.
 - The Levites outside of Aaron’s lineage were separated into three categories: Gershonites (from Gershon), Kohathites (from Kohath), and Merarites (from Merari).

Read Exodus 29:10-14...The Consecration of the Priests (Bull Sacrifice for Sin – “The Sin Offering”)

- 29:10 The laying on of hands was relational and a transference of guilt.
- The Hebrew concept of “Semikhah סמיכה” (meaning "lean on/rely on") describes the priest's placing of his hands on the offering of a korban (animal sacrifice)
 - This was process was also used to dedicate a successor to one’s leadership role. (Numbers 27:18)

- 29:11 The Lord's presence was a requirement for an appropriate sacrifice. The bull was slaughtered in the courtyard outside of the Tabernacle.
- 29:12 Throughout Scripture, "horns" represent "strength." The blood sacrifice is the power of every believer, and a dab of blood was rubbed onto the horns on the four corners of the altar while the remainder was poured onto the ground at the altar's foundation.
- 29:13 The organs (liver and kidneys) of the bull were to be burned on the altar. The liver and kidneys were symbolic of the inmost parts (Job 19:22; Proverbs 23:16; Jer 12:2; Lamentations 2:11, 3:13)
- The Liver: Removes toxins while converting food into substances that the body can use
 - The Kidneys filter the blood
 - The death of the bull would make atonement for sin and purify the altar (Exodus 29:36)
- 29:14 The body of the bull was to be cremated outside of the camp because it was considered a sin offering.
- Jesus was crucified outside of Jerusalem near a road leading into the town. (Hebrews 13:11-13)
 - This was similar to the refuse that was also covered outside of the camp to ensure purity of the camp. (Deuteronomy 23:12-14)

Read Exodus 29:15-18...The Consecration of the Priests (Ram Sacrifice of Dedication – “The Burnt Offering”)

- 29:15 The priests (Aaron and his sons) were to also relate to the ram by the laying on of hands to the ram's head. (Romans 12:1-2)
- 29:16 The blood of the ram would be tossed on the sides of the altar.
- 29:17 The ram would then be dismembered and cut apart.
- 29:18 The burnt offering was a dedication offering where the entire animal was placed on the altar. Unlike the "sin offering," the burnt offering was a pleasing aroma to the Lord.

Read Exodus 29:19-22...The Consecration of the Priests (Ram Ordination – “Ears/Hands/Feet”)

- 29:19 The priests (Aaron and his sons) would relate to both rams in the same manner - by the laying on of hands to the ram's head.
- 29:20 The blood was applied to cover three areas of the priest's body (and three aspects of the priest's lives.) Blood was put on the priest's earlobe (think), thumbs (do), and toe (go) (Leviticus 8:23)
- The "right" side represented strength and skill, so the blood covering would be the driving force for what was heard/thought, actions performed and destinations.
- 29:21 The priests and their coverings (garments) would have sprinklings of this second ram.
- The dripping of oil and the sprinkling of blood reveals that priesthood was a mixture of Spirit (oil) and sacrifice (blood).
- 29:22 The right thigh symbolized the strength of the animal (Genesis 32:32) while the fat was considered the source of energy.

Read Exodus 29:23-26...The Consecration of the Priests (“The Wave Offering”)

- 29:23 The bread was made at the same time that the animals were collected in preparation for the ceremony, so that the ordination would not be interrupted.
- In Scripture "wheat" often represents the harvest of true believers that God matures through tests and trials. Since "yeast" represents sin, these loaves without yeast represent believers without sinful lifestyles. "Oil" represents the Holy Spirit, and the less mature (smaller) loaves have a smattering of the Spirit while the loaves that have grown the most have the oil (Spirit) mixed throughout everything that they do.

Wave Offering by Aaron & Sons (Exodus 29:23)	
1. One Loaf of Bread	"Sinner"
2. One Cake of Oil	"Believer with the Spirit"
3. Wafer of Unleavened Bread	"Without Proudful Sin"

- 29:24 This is the first action that the priests needed to take themselves. The wave offering was lifted up to God to show the gratefulness for His provision and the dedication of the provision to the glory of God.
- 29:25 Aaron nor his sons would sacrifice the wave offering on the altar (the sacrifice was "taken from them"); instead the sacrifice would be grilled for them.
- The Wave/Grain/Food Offering was pleasing to the Lord; it was an offering of gratitude and fellowship.
- 29:26 The breast of the ram would have been bloody, so the waving would have created a mess with blood splattered all around.

Read Exodus 29:27-34...The Consecration of the Priests (The Fellowship Offering)

- 29:27 The priests were given the ram's breast and thigh to eat after it was grilled on the altar of sacrifice

- 29:28 The portion eaten by the priests originated from the Fellowship Offerings of Israel. The amount of food for the priests depended on the frequency that the people fellowshiped with the Lord
- 29:29 The garments of the High Priest would be passed down the generations from father to son.
- 29:30 This process of “being consecrated” would occur daily for seven days. (Exodus 29:35)
- Wash – Clothed – Anointed – Sacrificial Blood – Fellowship with God
 - Aaron’s eldest son (Nadab) would not be named explicitly because he would die in unholy service to the Lord.
 - Nadab and Abihu would die for bringing unholy fire into the Tabernacle (Leviticus 9:22-24)
 - Eleazar and Ithamar would take their place as the lead priests. (Numbers 3:4)
- 29:31 The Hebrew term for “sacred” (qāḏōš wāḳ̄ḏ) can also be “holy.” The ram was not to be cooked in a common way or at a common place.
- 29:32 The ram and bread were to be eaten by the priests at the entrance to the Tabernacle.
- 29:33 No one (besides Aarons’ Levitical descendants) were to eat the holy sacrifice.
- 29:34 Aaron and sons are to eat until morning comes when they are fully “saturated”
- There was an appointed time to eat and fellowship with the Lord over His sacrifice.

Read Exodus 29:35-41...Daily Sacrifices on the Altar

- 29:35 This process of “being consecrated” would occur daily for seven days. (Exodus 29:30)
- 29:36 Blood was shed for atonement of the altar (Exodus 29:10-14); nothing was made holy without the shedding of blood in a sacrifice (Hebrews 9:22).
- Atonement had been made for this altar – Atonement means reparation for a wrong or injury
- 29:37 Christianity is a daily “walk” with God; it is a holy pilgrimage of communion while following His statutes that have been established for His people.
- 29:38 Every day, two lambs were to be offered – one at the beginning and one at the end of each day.
- The number “two” often symbolizes witness throughout Scripture.
- 29:39 Daily burnt offerings were to be made morning and night.
- 29:40 Burnt offerings represent complete dedication to the Lord as they are completely consumed. Along with the lambs, oil and wine were also to be burned up.
- 29:41 The same burnt offering of lamb, oil and wine would be offered in the evening as in the morning.
- Unlike the sin offering, the burnt offering (that symbolized dedication) was pleasing to the Lord.

Read Exodus 29:42-46...Sanctified for the Glory of God

- 29:42 The daily sacrifices continued for Israel in on-going obedience unless they were exiled from the land.
- In 70AD, the Temple was destroyed by the Roman General Titus (son of Vespasian) leaving no way for the atonement of sin for Israel – outside of the true “Lamb of God” (Revelation 5:6) who came to take away the sin of the world. (John 1:29)
 - This process of consecration (wash – dress – anoint – sacrifice) enabled a holy place for God to interact with the priest and speak with them.
- 29:43 Beyond the priests, this was God’s way to establish communication with all of the people of Israel. Without the pure mediator (Jesus), the people were left separated from the Lord.
- 29:44 The Lord (“*I will!*”) performs the consecration of the Tabernacle, the altar of sacrifice, and the priests as His word is obediently followed each day.
- 29:45 The presence of the Lord is man’s greatest blessing. Obedience to God’s word enabled a holy place for a holy people with a holy purpose.
- 29:46 The reason that God brought Israel out of Egypt was in order to dwell with them as their God.
- The promised land was secondary to the relationship of God with His people.
 - “*I am the Lord their God.*” (’ēlōhēm Yahweh ’ānī אֲנִי יְהוָה אֱלֹהֵיהֶם)

Read Exodus 30:1-6...The Design of the Altar of Incense

- 30:1 The description for the altar of incense (prayer) was only shared after the sacrifice was established.
- Acacia wood is plentiful around Mt. Sinai as fast-growing desert bushes that grow into trees.
 - Acacia wood is denser/stronger than oak; it is the hardest of all hardwoods. Because it is a heavy, hard and resistant wood, acacia can withstand rough weather. Fungi, pests nor weather will affect acacia wood.
- 30:2 A cubit converts to 1½ foot, and the square dimensions symbolize perfection. The altar of incense would have been three feet high. Horns (authority/strength) consist of the same material as the altar.
- Items within the Holy Place were made of gold (God’s holiness and glory).
- 30:3 The molding of gold around the top can symbolize a crown.
- 30:4 The number two often represents “testimony,” and these rings are used to carry the altar of incense.

30:5 The wood represents humanity while the gold represents glory. The incense represents prayers where lowly man is elevated in prayers to God.

30:6 This altar of incense (prayer) was the closest object to the holy of holies (representing the Lord's presence).

Read Exodus 30:7-10...The Maintenance of the Altar of Incense

30:7 As the incense often symbolizes prayers (Psalm 141:2; Revelation 5:8), morning prayer is a blessed way to begin each day.

30:8 In the same way, evening pray is a blessed way to conclude the day.

- The lampstand was to be tended daily; with the flame perpetually burning (Ex 27:20-21), the priests would remove the ash of the wick every morning and night (1 Cor 3:11-15).

30:9 The offering was to be a specific incense – not a personal concoction nor a replacement of the altar of sacrifice for burnt grain or drink offerings.

- Aaron's two eldest sons (Nadab and Abihu) would die because they utilized strange fire on the altar of incense (Leviticus 10:1). The altar of incense was to be ignited by the fire from the altar of sacrifice.

30:10 This altar of incense was to be considered especially holy. Once a year (just like Yom Kippur – the day of atonement), blood was dabbed on the horns of the altar of incense.

Read Exodus 30:11-16...The Census and "Atonement Money"

30:11 Moses was on Mt. Sinai for 40 days receiving these plans from God.

30:12 During the census, each man was to pay a "ransom" for himself.

- Just as God had "plagued" Egypt, God also threatened to plague Israel.
- David eventually took a census of Israel without collecting the ransom money and a plague broke out (2 Samuel 24; 1 Chronicles 21)
- Hebrew tradition was that the wealth of an individual was reflected by their counting. The Hebrew people counted what they owned, but the census counted the individuals were possessions of God.

30:13 Before becoming a unit of money, a shekel was a unit of weight. A shekel weighed 11 grams (.0242 lbs.)

30:14 Only the men of "fighting age" (over 20 years of age) were required to make payment. (Exodus 38:26)

- The census would count the "fighting men" over the age of 20. (Numbers 1:3-18)
- These are the same men who would die in the wilderness over 40 years (Numbers 14:29).

30:15 This atonement for each life would be the same because a wealthy man's life is no more/less worthwhile than a poor man's life. Everyone is worth the same, but everyone owes God. This offering represents the cost of man's redemption.

- Under the new covenant, man's giving should be proportional (1 Corinthians 16:2).

30:16 The "atonement" money from Israel would be used for the service of the Tabernacle. This was a reminder that each of their lives needed atonement.

Read Exodus 30:17-21...The Laver/Basin

30:17-21 This washing in the basin is likened to washing with the Word of God (Ps 119)

- No dimensions were given for the laver of water. This symbolizes God's ability to wash any amount regardless of the size.

30:17 Moses was on Mt. Sinai for 40 days receiving these plans from God.

30:18 Bronze (Hebrew-"nechoshet;" Greek-"chalchos") often represents strength/judgment. All of the articles inside of the Tabernacle were made out of gold while all of the articles outside of the Tabernacle were made out of bronze.

30:19 Throughout Scripture, "hands" often represent what a person does while "feet" represents where a person goes.

- The laver was placed between the altar of sacrifice and the holy place. The priests might have stains from the altar of sacrifice that could be washed off prior to entering the holy place. (Psalm 26:6)
- The priest was to wash before offering a food sacrifice to the Lord. (1 Corinthians 6:11; James 4:8)
- The Bible is used to cleanse the reader (Ephesians 5:25-29)
- Jesus also washed the feet of His disciples (John 13:5)

30:20 From a practical perspective, blood can carry bacteria, so it was important for priests to wash the blood that may have contaminated them around the altar of sacrifice.

30:21 This cleansing was so important that their lives depended on it

Read Exodus 30:22-25...The Recipe of the Anointing Oil

30:22 Moses was on Mt. Sinai for 40 days receiving these plans from God.

30:23-24 Before becoming a unit of money, a shekel was a unit of weight. A shekel weighed 11 grams (.0242 lbs)

Ingredients for the Anointing Oil

1.	Liquid Myrrh	12½ lbs.
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2.	Cinnamon	6¼ lbs.
3.	Fragrant Cane	6¼ lbs.
4.	Cassia	12½ lbs.
5.	Olive Oil	1 Gallon

- Dried cassia buds resembling cloves are used in the East for pickles, curries, candies, and spicy meat dishes. Cassia and cinnamon both come from the bark of a tree that is a member of the laurel family.

30:25 These oils were utilized in anointing the priests as well as articles of the Tabernacle.

Read Exodus 30:26-33...The Use of the Anointing Oil

30:26 The Tent and the Ark of Testimony were anointed with these oils.

30:27 In the Holy Place, the Table of Showbread (and its utensils), the Menorah (and its utensils) and the ark of incense were anointed with this oil.

30:28 In the Courtyard, the altar of burnt offering and the laver/basin were to be anointed with this oil.

30:29 The anointing was a dedication for service making these objects especially holy. These items were so consecrated that anything that came into contact with them would also become consecrated.

30:31 The Israelites were to be told about the unique holiness of this anointing oil.

30:32 The holiness of this sacred oil was to be recognized by all of Israel.

30:33 The misuse or replication of the oil would result in being ostracized from God’s people.

- Religious items should not be counterfeited.

Read Exodus 30:34-38...The Recipe of the Sacred Incense

30:34 While the anointing oil consisted of five (5) of the finest spices, the incense consisted of three (3) fragrant spices as well as pure frankincense. These were to be evenly measured.

Spices in the Incense to be used in equal measure as frankincense (Exodus 30:34-35)			
1.	Stacte	To ooze out; to bubble up	To Testify
2.	Onycha	Finely ground	Brokenness
3.	Galbanum	Substance to hold things together	Unity
Believers are to carry the Scent of Life (2 Cor 2:14-16)			

30:35 Salt was to be added to the incense (just like the grain offering – Leviticus 2:13).

- The word “salary” originated during the Roman times when soldiers were frequently paid with handfuls of salt. The use of salt as a form of payment spread across the Roman Empire which was one of the reasons that Romans constructed their networks of roads.
 - As an example, one of the main roads through Italy was named the “Via Salaria” (the “Road of Salt”) which was used to move salt.
- The expression “worth its weight in salt” infers value.

Characteristics of Salt Represent the Believer’s Responsibility (Matthew 5:13)		
Flavor	Col 4:6; Mk 9:49; Job 6:6; Jn 10:10	Impact; extracts the essence of life’s savor (abundant life).
Preservative	Ps 86:2, 121:7; Jer 50:20; 2 Tim 4:18; Jude 1:1	Extends the life and usefulness of the Believer
Antiseptic; Disinfectant	Ez 16:4; 2 Ki 2:20-21	Heals and restores the broken and hurting
Causes Thirst for Water	Jn 4:13-14	Intensifies the desire for living water (Jesus and His Word)
Additive to Sacrifices	Lev 2:13; Ezra 7:20-22; Ezekiel 43:24; Rom 12:1	Pleasing in God’s Sight
Sanction of Covenants	Num 18:19; 2 Chron 13:5	Incorruptible, imperishable and unchanging commitment.
Currency Medium; Value of Exchange	Ez 7:22; Mt 10:31; 12:12; 1 Cor 6:20, 7:23	The Latin word for salt and the Latin word for salary are the same word; salt was used as value and payment as in “worth your salt”

30:36 The incense was to be ground and kept by the holy of holies.

30:37-38 Incense was reserved for holy use and not for personal consumption

Read Exodus 31:1-6...Skilled Workers to Construct the Tabernacle

- 31:1 Moses was on Mt. Sinai for 40 days receiving these plans from God.
- 31:2 God selects His people and employs them for His purpose; Bezalel (“in God’s shade”), Uri (“my light”), Hur (“white”), and Judah (“praise”) all reflect qualities of God’s workers. These craftsmen were in the ministry under the calling of God.
- God knows the name of the one who He calls, but God also knows so much more about him. God knows his lineage and family. Often times, God calls the entire family into a specific ministry to sacrifice in resources and time.
 - The foreman of construction was selected from the Tribe of Judah from which came the Kings.
- 31:3 God filled this man with wisdom, understanding and skill to do the job that God had for him.
- God made the earth in wisdom:
 - “O Lord, how manifold are your works! *In wisdom have you made them all.*” (Psalm 104:24)
 - “The Lord by *wisdom* founded the earth; by *understanding* he established the heavens.” (Proverbs 3:19)
 - “A house is built by *wisdom*, and it is established by *understanding.*” (Proverbs 24:3)
 - God filled the workers with Spirit of Wisdom, understanding and ability in every craft (Exodus 35:30-35)
- 31:4 These craftsmen were able to work with precious metals (the same metals used for Olympic rewards) of gold, silver and bronze. These were the metals of the Tabernacle that was to be constructed.
- 31:5 These craftsmen understood how to cut away the unwanted stone and wood to leave the wanted product.
- 31:6 The number “two” often symbolizes witness, and the Lord selected more than simply Bezalel (Exodus 31:2) to complete His plan. God gave Bezalel support with a helper from the Tribe of Dan.
- God selected Oholiab (“A Tent for the Father”), Ahisamach (“Brother of Strength”), and Dan (“God is My Judge”)

“God’s Work” in “God’s Work”	
Exodus 31:2	“I have called...”
Exodus 31:3	“I have filled...”
Exodus 31:6	“I have appointed...”
Exodus 31:6	“I have commanded”

Read Exodus 31:7-11...An Inventory of the Tabernacle

31:7-9 The seven elements of Tabernacle are listed: 1. Ark of Testimony 2. Mercy Seat 3. Showbread Table 4. Lampstand 5. Altar of Incense 6. Altar of Burnt Offering 7. Basin

Supportive Accompaniments in the Tabernacle			
1.	Exodus 31:7	The Tent of Meeting	The Furnishings of the Tent
2.	Exodus 31:7	The Ark of Testimony	The Mercy Seat
3.	Exodus 31:8	The Table	The Utensils of the Table
4.	Exodus 31:8	The Pure Lampstand	The Utensils of the Lampstand
5.	Exodus 31:8	The Altar of Incense	<i>(Prayer to God)</i>
6.	Exodus 31:9	The Altar of Burnt Offering	The Utensils of the Altar
7.	Exodus 31:9	The Basin/Laver	The Stand of the Basin

- 31:10-11 Scripture lists three items used in service of Tabernacle: 1. Garments 2. Anointing Oil 3. Incense
- 31:10 The garments (representing “righteousness”) were for the service of the priests. (Revelation 14:13)
- 31:11 The anointing oil and fragrant incense was for the Holy Place.
- “According to all that I have commanded you, they shall do.” (God’s Plan in God’s Way by God’s Chosen)

Read 31:12-17...The Importance of the Sabbath

- God had already established that the Sabbath was to be kept holy (Exodus 16:23; 20:8-11)
 - This may have been a reminder to the craftsmen working on the Tabernacle that they should not work through the Sabbath, but instead rest in the Lord.
- 31:12 God continued to give instructions to Moses on top of My. Sinai.
- 31:13 Just as circumcision was an outward sign of the Abrahamic covenant, the Sabbath was a sign of the Mosaic covenant.
- The Sabbath represents the eternal rest that the believer will enjoy.
 - This respite from work pre-dates the law to the very creation of the world when God blessed the day.
- 31:14-15 Observation of the Sabbath was so important to God, that God demanded death to those who broke it
- 31:16-17 The Sabbath is an attitude and posture away from self-effort to dependence on the Lord (Hebrews 4:9-11; Matthew 11:28)
- The disregard of the Sabbath reveals the self-focus (provision, pleasure, etc.) of modern society and independence from the Lord.
 - This sign (of the Mosaic Covenant) was between God and the Jewish people of Israel.

Read Exodus 31:18

31:18 The law is recorded on the two (witness) tablets; three times God wrote with His finger and each time seemed to precede judgment (John 8:6; Daniel 5:5)

- God knew that Israel would need a tangible presence with them to remind them of spiritual truths

The Hebrew Alphabet Replaced Hieroglyphics Just Before Moses

On November 17, 2016, the American Schools of Oriental Research announced that the world's earliest alphabet was dated in Egypt approximately 3500 years ago as the 22 characters of the Hebrew language. This is exactly the time that Moses would have written the first five books of the Bible after studying in the Royal Palace of Egypt as Pharaoh's adopted grandson.

The ancient (alphabet-based) inscription that was deciphered by the scientists stated "The overseer of the minerals, Ahisemach." When God directed Moses to construct the Tabernacle, He encouraged Moses that He would provide skilled craftsmen like the son of Ahisemach (Exodus 31:6)

Read Exodus 32:1-6...Aaron Makes An Idol

32:1 Israel should be following God instead of Moses; believers should consider what they do when they are alone with God instead of relying on their spouse, parents, church leaders, etc.

- Moses had gone up on the mountain for 40 days (Exodus 25:18)
- Israel had put their trust in a man who was no longer present with them
- Israel should be following God instead of Moses; believers should consider what they do when they are alone with God instead of relying on their spouse, parents, church leaders, etc.
- This is the reason that many people don't spend time with God on vacations or even daily reading.... they need the tangible presence of others
- The Hebrew term for "gods" is 'elōhîm (אֱלֹהִים) which literally means spiritual beings.

32:2 The High Priest leads the people in regression as they willingly give the gold (glory) from their ears (earrings) as they no longer listen to the Word of the Lord.

- It was not difficult to convince Aaron; he was a poor religious leader who immediately collected their wealth/gold to do what they asked.
- The gold rings had been taken from the Egyptians (Exodus 12:36) which fulfilled God's promise to Abraham (Genesis 15:14).
- Golden earrings were worn by the wives and daughters, but also by the sons of Israel. (Genesis 35:4; Exodus 11:2, 33:5-6)

32:3 Israel should have listened to the Lord instead of wearing gold on their ears that they would dedicate to an idol.

32:4 Although only a single golden calf idol was made, Aaron stated that these are your "gods" (Elohim).

- Even now a "bullish market" represents stock and financial success on the rise; the stock market is symbolized by a golden semblance of a bull on Wall Street. Many have made that stock market their false god.

32:5 Jewish Rabbis teach that Aaron was delaying the idolatry another day in the hope that Moses would return in the interim.

32:6 On the next day, God's people were to have a spiritual feast (e.g., lent, Sunday morning worship), so on the day before they begin mixing God's holy feast (altar) with the wicked idol worship (e.g., Mardi gras, Saturday night party). On the day of God's feast, there was not even a sin offering (Leviticus 4).

- The Canaanites worshipped their false gods with lewd and licentious behavior (Genesis 26:8). Israel was mixing the traditions of worship around them with the pure and undefiled worship of the one true God. (John 4:24)
- Many in modern society continue to worship a bull.
 - Even now a "bullish market" represents stock and financial success on the rise; the stock market is symbolized by a golden semblance of a bull on Wall Street.
 - Many have made that stock market their false god.



Read Exodus 32:9-14...The Intercession of Moses for Israel before God

32:7 God referred to Israel as “Moses’ people” instead of His own.

32:8 The speed of which Israel had turned from the Lord was emphasized.

- Throughout the Old Testament, righteousness is reflected by a straight line while sin is reflected in any deviation (“turned aside”) from the straight standard.

32:9 The identifying characteristic that God describes of Israel is their obstinance.

- Although Israel quickly turned from God, they are obstinate and slow to turn from their sin.
- The Hebrew term for “obstinate” (‘ōreṗ qəšêh – קָשָׁה עֹרֵף) is literally “stiff necked” originating with the reference of domestic animals that do not respond to the bridle or the yoke; they struggle against the will of the master.

32:10 God threatens to destroy Israel (Numbers 14:13; Deuteronomy 9:26; Psalm 99:6-8; Jeremiah 15:1).

- This could be a teaching moment for Moses. This threat could be what would be rightful judgment instead of what God planned to do; Jesus was ask-assertive to bring the other person to discover truths themselves, and here God brings risk into His people’s lives to reveal truths.
- This could be a testing of Moses to see if he is faithful to God’s call.

32:11 Moses identifies Israel as God’s people instead of His own with “your people.”

32:12 The first argument against destruction was the testimony to the Egyptians, but God wanted Israel to realize that their act of disobedience also testified to Egypt.

32:13 The second argument was to God’s faithfulness and historic blessings, which highlighted to Israel their unfaithfulness and ingratitude.

32:14 God can alter His plan depending on whether judgment or grace is needed. It is thought that this is written from the human perspective as an anthropomorphic expression (a description of God using human terminology).

- There are several places in the OT where God changes His mind (1 Sam. 15:11; Ps. 106:45; Jer. 18:7-10; 26:3,13,19; Amos 7:3,6; Jonah 3:10).
- God often asked questions to His people to have them discover the truth in themselves.
- God threatened to destroy the people of Israel, so that they could come to an understanding of how horrific the crime was themselves
 - God threatens to destroy Israel multiple times (Nu 14:13; Dt 9:26; Ps 99:6-8; Jer 15:1).
 - This threat could be what would be rightful judgment instead of what God planned to do; Jesus was ask-assertive to bring the other person to discover truths themselves, and here God brings risk into His people’s lives to reveal truths.
- It is thought that this is written from the human perspective as an anthropomorphic expression (a description of God using human terminology).
 - God “repented” nine times throughout Scripture although His change was not repentance in the spirit of man’s repentance, but His actions were changed. The number “9” symbolizes “final”, so it is very fitting that the Hebrew word “way·yin·nā·hem” would be used in Scripture nine times (Gen 6:6, 24:67, 38:12; Ex 32:14, 2 Sam 24:16, 1 Chron 21:15; Ps 106:45; Jeremiah 26:19; Jonah 3:10)
 - It helps to see how this word is applied to humans, and both times it deals with a change of emotion after the death of someone...this seems similar to the death of God’s people when they sin.
- The will of God is divided into three different categories:
 - God’s Intentional Will – These are the desires of God’s heart for us, His ideal plan, flowing out of His goodness, such as that none should be lost [Mat. 18:14].
 - God’s Permissive Will – This is what God will accept, given our choices, good or bad, in particular circumstances, so as to not limit the free will He has given us. He accepts that some will be lost [1 Cor. 1:18].
 - God’s Ultimate Will – This is how God achieves His ends, given man’s choices, be they good or bad. He works all things together for the good of those He called, who love Him [Rom. 8:28]. This means he can ultimately get His good in spite of man’s bad

Read Exodus 32:15-20...The Anger of Moses Against the Idol

- 32:15 It would have been rare for clay tablets to have writing on both sides. The Jewish commentator Rashi (Rabbi Solomon ben Isaac) believes that the lettering may have burned completely through the tablet.
- 32:16 The two (witness) tablets of the law were inscribed (ordained) by God which Moses brought down from God's mountain to where the evil was being pursued by God's people.
- Identifying God as the author is important in showing that the Ten Commandments are not man's creation, but instead they are totally from God.
- 32:17 Joshua was correct that a battle was taking place – a spiritual battle (Ephesians 6:12)
- Joshua must have been waiting at the foot of the mountain a certain distance from the camp.
- 32:19 Moses' anger (Exodus 2:11-12; Numbers 20:11) caused him to literally break the commandments.
- Just as Jesus would be crushed during his first incarnation, the first version of the ten commandments would also be destroyed.
 - Just as Jesus will be sustained in His second coming, also the second commandments were kept safely in the ark of the covenant.
- 32:20 This punishment resulted in the gold (worldly possessions) being lost while polluting the water to be ingested by the Israelites. The contaminated earnings of false idols are not needed to sustain the people of God (Deuteronomy 7:25; Acts 19:37; Romans 2:22).
- As long as there is a mixture of the true living water with materialistic false gods, drinking in will be poisonous/detrimental. Israel had been unfaithful to God (Numbers 5:18-22).
 - The contaminated earnings of false idols are not needed to sustain the people of God (Deuteronomy 7:25; Acts 19:37; Romans 2:22).
 - Drinking of the contaminated water shows that people taste of their sins, even if God does forgive.
 - The act of grinding into powder is repeated way of destroying idols. (2 Kings 23:15)

Read Exodus 32:21-25...Aaron Blames The People For His Sin

- 32:21 Moses gave Aaron the benefit of the doubt by assuming that the people had intimidated Aaron into this sin.
- 32:22 Aaron begins to blame the people for his shortcoming. The spiritual leader should follow God instead of the whims of the congregation.
- 32:23 Israel wanted to worship the tangible instead of the intangible (John 4:23-24)
- 32:24 The lies of Aaron were obvious as he attempted to evade his responsibility. (Psalm 106:19-20)
- 32:25 What Aaron mistook for worship was a people who were reveling out of control

Read Exodus 32:26-29...The Levites Kill 3,000 Idolaters

32:26-27 The tribe of the priesthood came forward to defend God's truths

Three Thousand Men	
Ex 32:28	Killed for Disobedience
Joshua 7:3	Fought without the Lord
Acts 2:41	Were filled with the Holy Spirit

- 32:29 The Levites showed that their commitment to God was greater than family commitments. (Matthew 10:34-39)
- The love for God must supersede all other commitments.
 - There was no place for tolerance of public sin.
 - Those who punished and admonished their brothers received a blessing,

Read Exodus 32:30-35...Moses Is a Mediator to God

- 32:30 Moses functions as Israel's mediator (1 Timothy 2:5)
- "You yourselves" have committed a great sin. (2 Samuel 12:7)
 - The Hebrew term "atonement" (kippur קִפּוּר) means to cover or bridge the gap of separation between two estranged parties. Yom (Day of) Kippur (Atonement)
- 32:31 While any sin would pollute the "whole" person and keep them from heaven (James 2:10), there are degrees of wickedness and sin which will be judged by God.
- 32:32 God has a Book of Life with those who are His.

**Two End Time Books of God
(Daniel 7:10; Revelations 20:12)**

The Book of Life (God's People)	Exodus 32:32-33 Psalm 69:28 Daniel 12:1 Luke 10:20 Philippians 4:3 Revelation 3:5; 17:8
The Book of Remembrances/Works (All People)	Psalm 56:8, 139:16 Isaiah 65:6 Malachi 3:16

- This is similar to the desire to give one's self in the place of the broader population. (Romans 9:3)
 - Ancient ink contained acid that burned the papyrus, so that it could not be erased. It must be blotted out.
- 32:33 This verse infers that all names begin in the book of life (Ex 32:32, Lk 10:20, Rev 1:27, 20:12), but those who sin against God are erased, but all have sinned against God (Romans 3:23), so all would be erased.
- God required individual responsibility instead of corporate responsibility. (Ezekiel 18:1-32; 33:10-20; Jeremiah 31:29-30))
- 32:34 God will fulfill His righteous punishment (Exodus 33:3; 1 Peter 2:12)
- 32:35 God inflicted a plague on His people (similar to His Egyptian plagues) – Ex 23:25-26 vs. 1 Cor 11:29-31

Read Exodus 33:1-6...God Commands Israel to Move on From Mt. Sinai

- 33:1 After this cleansing, God sent them away from Mt. Sinai as a type of exile.
- 33:2 The “angel” traveling with Israel may represent the pre-incarnate Christ.
- 33:3 God's single judgment on Israel is that they were a stiff-necked people; they were stubborn and unrepentant.
- While “milk” references the health of the herds and livestock, the “honey” represents the fruitfulness of the plants/flowers. (Jeremiah 32:22; Ezekiel 20:6).
 - The milk is probably the “goat's milk” while the honey may reference “dates that are squeezed and made into a paste.”
- 33:4 Israel had been punished for their sin, but they must now move on from Mt. Sinai.
- 33:5-6 The people had made an idol of their jewelry (Ex 32:3), and now God was having them deny their jewelry to show their repentance (1 Pet 3:3-4)
- God wanted the people to remove their jewelry, so that they wouldn't be tempted again – God might want His people to get rid of any temptations

Read Exodus 33:7-11...Moses Sets Up the Tent of Meeting

- 33:7 Moses erects the first Tabernacle as a “tent of meeting” away from the disobedient masses
- 33:8 The people understood the significance of Moses visiting the Tent of Meeting.
- 33:9 Moses was in the tent when the cloud (shekinah glory – “*shakan*” meaning dwelling/abiding) came down on the door.
- 33:10 At the same time, all of the Israelites came to the door of their own tents
- 33:11 Moses fellowshiped with God as a friend (James 2:23; John 15:15 → James 4:4).
- Moses did not fellowship with the Lord in the middle of the masses, but instead, Moses erected the first Tabernacle as a “tent of meeting” away from the disobedient masses
 - God calls His people to quiet times as well
 - Moses did not see God's face.
 - The “face-to-face” description (Dt 5:4; Num 12:8) refers to their speaking directly; in the very same chapter Moses is told that he cannot see God's face (Ex 33:20; 1 Jn 4:12).
 - Although Moses had to return to leading the people Joshua remained in the Tabernacle (possibly to guard it) as a young man perpetually seeking the face of God.

Read Exodus 33:12-17...Moses Needs the Presence of God to Lead God's People

- 33:12 Moses is intent on walking with God and remaining in the presence of the Lord.
- 33:13 Moses asks to find favor (grace) in that God would teach Moses His way (versus man's way); Moses also stresses that the Israelites were God's people and not his own.
- 33:14 God agrees to personally walk with His people (Deuteronomy 4:37; Isaiah 63:9; Lamentations 4:16).

33:15 Moses believed that it was better to remain at Mt. Sinai (where the Law was given) than to leave the presence of the Lord.

33:16 God's presence is the distinct differentiator between believers and the worldly.

33:17 God knows His believers (Mt 7:23) and calls them by name (Gn 22:1, 31:11; Ex 3:4; 1 Sam 3:4; Acts 9:10)

Read Exodus 33:18-23...God Reveals His Glory to Moses

33:18 *"Then Moses said, 'Please, show me Your glory!'"*

33:19 God's name is a part of seeing Him. The sovereignty of God is also stressed: *"I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion."* (Romans 9:15)

33:21-22 It is only through the safety of the rock (Jesus – 1 Cor 10:4) are safe to view God

33:23 Man does not see God clearly in this world, but just reflections and evidence of Him (1 Cor 13:12; Jeremiah 18:17)

- *"I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion."* (Romans 9:15)
- The sovereignty of God is also emphasized
- It would have killed Moses to see God glorified
- The only way for Moses to experience God's presence and survive was through the safety of the rock (Jesus – 1 Cor 10:4).

4 Ex 34, 35, 36

Read Exodus 34:1-4...Moses Cuts the Stones For The 10 Commandments

34:1 Moses is directed to cut two (witness) tablets of stone for law for the second time it is given.

- Although Moses cut the stones, the Words were inspired by God.
- God reminds Moses that he smashed (šibbartā שִׁבְרַתָּהּ) the first tablets of commands.

34:2 As the morning light (truth) of a new day came, Moses was to go to Mt Sinai (meaning "thorns" – consequences of sin) for the law (Romans 3:20; 5:20)

- God emphasizes that Moses needs to be ready "in the morning" (ḥabbōqer בְּבֹקֶר) as well as come up the mountain in the morning.

34:3 The consequences of breaking the commandment are total and exhaustive (James 2:10-11)

34:4 The two stone tablets might be divided into commands towards God (the first four commands) and commands towards Man (the latter six commands).

Read Exodus 34:5-9.... God Gives Moses Another Set of 10 Commandments

34:6-7 God is Loving (Joel 2:13; Jonah 4:2) and Just

34:8 Although a "Friend" of God (Ex 33:11), Moses bowed with head to ground in reverence.

- God descended from heaven to stand with Moses
- God emphasize His Loving and Just nature to Moses
- Moses responded to the presence of the Lord by bowing down and worshipping

34:9 Moses makes four requests of God:

- May the Lord go along in our midst
- Pardon our wrongdoing and our sin
- Take Israel as God's own possession

Read Exodus 34:10-17...God's Instructions to stay away from the inhabitants of Canaan

34:10 The Lord makes a Mosaic covenant.

34:11 God would be the one to drive out Israel's idolatrous enemies in the Promised Land.

34:12 Israel was expected to remember their covenant with God while not making a covenant with the world.

34:13 Israel was not to tolerate the manmade idolatrous structures of the Canaanites.

34:14 God deserves honor above all of creation and is a jealous God for glory that is due Him.

- Man is jealous of things that rightly belong to someone else
- God is jealous of something that rightly belongs to Him, but is given to someone else.
- God is worthy of praise

34:15 Those who are not committed to God will "make a covenant" with the world.

34:16 Being "unequally yoked" (2 Cor 6:14) causes the falling away of believers

- Being unequally yoked together results in intolerance for righteousness & celebration of wickedness

34:17 *"You shall not make for yourself any gods cast in metal."*

Read Exodus 34:18-20...The Firstborn Should Belong to God

34:18 The name “of Abib” (אֲבִיב) was the original name of the first month of the Jewish religious calendar and the seventh month of the secular calendar (Deuteronomy 16:1).

- The Hebrew word “Abib” means “Green Ears (of Grain)” which lasted from mid-March to mid-April.
- The name “Abib” was changed to “Nisan” after the Jews’ return from Babylon.

34:19 The firstborn (and first fruits) belongs to God. Israel is the firstborn of God (Ex 13:1-3) while the Gentiles were the second sons (adopted (Eph 1:5) and grafted in).

- Believers should always give their first fruits to God.
 - Your money, time, efforts, life....
 - Quiet time in the morning, or maybe the best time...
- *“So also it is written: ‘The first man, Adam, became a living [a]person’ The last Adam was a life-giving spirit. However, the spiritual is not first, but the natural; then the spiritual. The first man is from the earth, [earthy]; the second man is from heaven.”* (1 Corinthians 15:45-47)
 - Many firstborn examples were rejected throughout the Old Testament because of their worldliness and sin (Cain, Manasseh, Esau)
 - Israel was considered the firstborn of God (Ex 13:1-3) while the Gentiles were the second sons (adopted (Eph 1:5) and grafted in).
 - God would eventually replace the firstborns of Israel with the Levitical priesthood. (Numbers 3:12-13)

34:20 A donkey represents man in his rebellious natural state (Job 11:12). Twice, it is said that the outcome of these donkeys was to either be redeemed by a lamb (Jesus) or die (Ex 13:13)

- Man’s sacrificial life should be offered to God (Romans 12:1-2)

Read Exodus 34:22-24...The Three Feasts in Jerusalem

Three Mandatory Feasts in Jerusalem for all “able bodied” men (Ex 23:14-17)			
The Feast of Unleavened Bread	Passover	Exodus 13:3; 1 Corinthians 5:7-8	Salvation
The Festival of Harvest	Pentecost	Leviticus 23:15-21; Deuteronomy 16:9-12	Spirit
The Festival of Ingathering	Festival of Booths	Leviticus 23:33-36; Revelation 20:2-4	Kingdom

- This requirement of attending in Jerusalem meant that Jewish men would witness the Crucifixion and giving of the Holy Spirit (Acts 2)

34:23 There were three seasons of feasts

Read Exodus 34:28-35...Moses wears a Veil

34:28 Moses did not eat or drink for these 40 days /nights (Ex 24:18; Dt 9:9).

34:29 A believer is changed after spending time with God (2 Cor 4:6) like Stephen (Acts 6:15); all believers should radiate the “glow of God”

- The ministries of Jesus and Elijah began with 40 Days/Nights in the wilderness without food/drink.
 - All three of these would be radiating at the Mt of Transfiguration.
- A believer is changed after spending time with God (2 Cor 4:6) like Stephen (Acts 6:15); all believers should radiate the “glow of God”
- The word “shown” (for God’s glory) is like it showed rays (of light), but literal term means “horn.” Jerome translated the term “horned” as “Moses’ face horned.”

34:33 The believers received this “veiled message” from Moses (Mt 27:15; 2 Cor 3:13-18)

- Moses did not want the people to see the fading radiance of his face (2 Corinthians 3:12-16)
- The spiritual veil is lifted when a person turns from their sin and repents.

Read Exodus 35:1-19...Moses Collects Treasures for the Tabernacle

35:1 Moses referenced the Lord as the authority and not himself.

35:2 Work and self-effort was a capital offense.

- The plan for the Tabernacle had been given by God, so this may have been for the builders that they were to continue with adherence to the Sabbath rest.
- The priests were allowed to work on the Sabbath (Matthew 12:5).

35:3 Lighting a fire would be a temptation to achieve additional things (e.g., cooking)

- Fires were prohibited from being lit. Modern orthodox Jews do not turn on lights/ovens/etc. on the Sabbath (Saturday), so Jews utilize timers to turn on lights/appliances.

- 35:4 Again, Moses reminds Israel that the commands were from the Lord (not him). God had told Moses to collect from the people of Israel (Exodus 25:1-9)
- 35:5, 21, 29 Three times, this chapter references the willingness in Israel's hearts to give offerings (Ex 36:5-7; 2 Cor 9:7); the articles brought sounds like the Olympic medals of gold (royalty), silver (redemption), and bronze (strength).
- God had foretold to Abraham that Israel would leave their slavery in great wealth (Genesis 15:14), so when Moses led Israel from Egypt, Israel plundered those who had enslaved them (Exodus 12:35-36).
 - This would occur again as Israel returns to Jerusalem after the Babylonian captivity with treasures from Babylon. (Ezra 1:4-11).
- 35:6 Every element of the Tabernacle was symbolic: blue (deity); purple (royalty); scarlet (blood); linen (righteousness); goat's hair (sin)
- 35:7 The colors are symbolic of Christ: Ram died red (blood sacrifice of Jesus); badger/manatee (unbecoming personage of Jesus); acacia wood (hard wood – difficult/strong humanity)
- 35:8 The Oil (symbolizes the Holy Spirit) and fragrance (symbolizes the testimony) of a life lit by fire (representing the Holy Spirit)
- 35:9 Jewels and gems represent God's people, and in this case – the tribes of Israel.
- 35:10 There was an open invitation for the skilled craftsmen to volunteer to construct the Tabernacle according to God's Word.

List of Items Given for the Tabernacle				
	Scripture	Charity	Construction	Instruction
1.	Exodus 35:11	The Tabernacle Tent	Exodus 36:8-18	Exodus 26:1-11
2.	Exodus 35:11	The Tabernacle Coverings	Exodus 36:19-36	Exodus 26:14-32
3.	Exodus 35:11	The Tabernacle Hooks	Exodus 36:18	Exodus 26:11
4.	Exodus 35:11	The Tabernacle Frames	Exodus 36:20-25	Exodus 26:15-23
5.	Exodus 35:11	The Tabernacle Bars	Exodus 36:31-33	Exodus 26:26-28
6.	Exodus 35:11	The Tabernacle Pillars	Exodus 36:36	Exodus 26:32
7.	Exodus 35:11	The Tabernacle Bases	Exodus 36:36	Exodus 26:32
8.	Exodus 35:12	Ark of Acacia Wood	Exodus 37:1-3	Exodus 25:10-12
9.	Exodus 35:12	Poles of Acacia Overlaid w/ Gold	Exodus 37:4-5	Exodus 25:13-14
10.	Exodus 35:12	Mercy Seat of Pure Gold	Exodus 37:6-9	Exodus 25:17-20
11.	Exodus 35:12	The Veil of the Screen to Holy of Holies	Exodus 40:21	Exodus 26:31
12.	Exodus 35:13	Table of Showbread	Exodus 37:10-14	Exodus 25:23-27
13.	Exodus 35:13	Table of Showbread Poles	Exodus 37:15	Exodus 25:28
14.	Exodus 35:13	Table of Showbread Utensils	Exodus 37:16	Exodus 25:29
15.	Exodus 35:14	The Menorah Lampstand	Exodus 37:17-22	Exodus 25:31-36
16.	Exodus 35:14	The Menorah Lampstand Utensils	Exodus 39:37	Exodus 31:8
17.	Exodus 35:14	The Menorah Lampstand Lamps	Exodus 37:23-24	Exodus 25:37-39
18.	Exodus 35:14	The Menorah Lampstand Oil	Exodus 37:23	Exodus 27:20-21
19.	Exodus 35:15	The Altar of Incense	Exodus 37:25-27	Exodus 30:1-4
20.	Exodus 35:15	The Altar of Incense Poles	Exodus 37:28	Exodus 30:5
21.	Exodus 35:15	The Altar of Incense Anointing Oil	Exodus 37:29	Exodus 30:34-38
22.	Exodus 35:15	The Altar of Incense (Fragrant Incense)	Exodus 37:29	Exodus 30:34-38
23.	Exodus 35:15	The Veiled Entrance to Holy Place	Exodus 36:37	Exodus 26:36
24.	Exodus 35:16	The Altar of Burnt Offering	Exodus 38:1-5	Exodus 27:1-5
25.	Exodus 35:16	The Grating of Bronze	Exodus 38:4	Exodus 27:4
26.	Exodus 35:16	The Altar of Burnt Offering (Poles)	Exodus 38:6-7	Exodus 27:6-7
27.	Exodus 35:16	The Altar of Burnt Offering (Utensils)	Exodus 38:3	Exodus 27:3
28.	Exodus 35:16	Basin/Laver	Exodus 39:39	Exodus 30:17-21
29.	Exodus 35:16	Basin/Laver (Stand)	Exodus 39:39	Exodus 30:17-21
30.	Exodus 35:17	The Hangings for the Courtyard	Exodus 38:9-13	Exodus 27:9-13
31.	Exodus 35:17	Courtyard Pillars	Exodus 38:14-15	Exodus 27:14-15
32.	Exodus 35:17	Bases for Courtyard Pillars	Exodus 38:17, 19	Exodus 27:17-18
33.	Exodus 35:17	Entrance to the Courtyard	Exodus 38:18	Exodus 27:16
34.	Exodus 35:18	Pegs of the Tabernacle	Exodus 38:20	Exodus 27:19
35.	Exodus 35:18	Pegs of the Courtyard Fence	Exodus 38:20	Exodus 27:19
36.	Exodus 35:18	Cords for the Pegs	Exodus 38:20	Exodus 27:19
37.	Exodus 35:19	High Priest Garments	Exodus 39:2-21	Exodus 28:6-28
38.	Exodus 35:19	Garments for Priests	Exodus 39:41	Exodus 29:29

Read Exodus 35:20-24...Israel gives offering for Tabernacle

35:20 Israel dispersed from listening to Moses (but those who were touched by God returned).

35:21 God moved in the hearts of the individuals apart from Moses as a mediator.

- Anyone (whose heart was moved) gave offerings for the Tabernacle.
- Both women and men came as one gender was not elevated over another.

35:22 Men and women returned with a desire to support the construction of the Tabernacle.

- Gold was taken from jewelry (brooches, earrings, signet rings, armlets).

35:23 Israelites donated the yarn (blue purple, scarlet), the linens, and skins (ram and goat) that were needed.

35:24 Israelites brought silver, bronze and acacia wood offerings.

Read Exodus 35:25-26...Israelite Women sewed the Cloth and Goat's Hair

35:25 Skilled seamstresses assisted in spinning the tapestries of the Tabernacle

35:26 The women joined the effort because their hearts had been touched.

Read Exodus 35:27-29...Israelite Leaders Donated Precious Items

35:27 Israelite leaders donated onyx stones and gems.

35:28 The leaders also gave spices and oil for the anointing oils and fragrant incense/

35:29 The charity of the Israelites was a freewill offering which meant that it was not mandatory. Only those who felt called were encouraged to give. Giving is more about "how" than "how much."

Read Exodus 35:30-35...Spirit-filled Foremen of Construction

- 35:30-35 This section is a restatement of Exodus 31:1-6

35:30 God selects His people and employs them for His purpose; Bezalel ("in God's shade"), Uri ("my light"), Hur ("white"), and Judah ("praise") all reflect qualities of God's workers. These craftsmen were in the ministry under the calling of God.

- God knows the name of the one who He calls, but God also knows so much more about him. God knows his lineage and family. Often times, God calls the entire family into a specific ministry to sacrifice in resources and time.
- The foreman of construction was selected from the Tribe of Judah from which came the Kings.

35:31 Tribe of Judah was the source of the chief architect. Bezalel – filled w/ spirit of wisdom, knowledge, understanding and all manner of workmanship

- Bezalel means "in the shadow [protection] of God."
- God filled this man with wisdom, understanding and skill to do the job that God had for him.
 - God made the earth in wisdom:
 - "O Lord, how manifold are your works! *In wisdom have you made them all.*" (Psalm 104:24)
 - "The Lord by wisdom founded the earth; by understanding he established the heavens." (Proverbs 3:19)
 - "A house is built by wisdom, and it is established by understanding." (Proverbs 24:3)
 - God filled the workers with Spirit of Wisdom, understanding and ability in every craft (Exodus 35:30-35)

35:32 These craftsmen were able to work with precious metals (the same metals used for Olympic rewards) of gold, silver and bronze. These craftsmen also understood how to cut away the unwanted stone and wood to leave the wanted product.

35:33 God gave Bezalel support with a helper from the Tribe of Dan.

- God selected Oholiab ("A Tent for the Father"), Ahisamach ("Brother of Strength"), and Dan ("God is My Judge")

35:34 The skilled men were artisans and teachers (2 Tim 2:2)

- Both Bezalel and Oholiab taught the workers of the Tabernacle. The leaders/foremen were teachers.

33:35 Bezalel and Oholiab had a broad range of skills instead of focusing on a single "medium." They were able to lead engravers, designers, embroiderers and weavers.

Read Exodus 36:1-3...God Gifted Craftsmen

36:1 The people understood that even their skills were from God; there was no "self-made man" because God had given the people the skills and wisdom to use them.

- Bezalel ("in God's shade") was from the lineage of Uri ("my light"), Hur ("white"), and Judah ("praise") (Exodus 31:2)
- Oholiab ("A Tent for the Father") was from the lineage of Ahisamach ("Brother of Strength"), and Dan ("God is My Judge"). (Exodus 31:6)

- Although Bezalel and Oholiab were the two leaders of the construction, others craftsmen were also enabled by the Spirit with “skill and intelligence.”
- These men were to obey God’s design in spite of their personal tastes and opinions.

36:2 Emphasis continues to be placed on God’s gift of skill, but then God moved in the hearts of the people to join in the construction.

36:3 Every morning, Israelites would continue to bring materials to be included in the building of the Tabernacle; it must have been a great honor to be a part of the God’s holy building.

Read Exodus 36:4-7...Moses Commands Israel to Stop Giving

36:4-5 Every craftsman from the artisans to the carpenters to the seamstresses had plenty of materials to follow God’s plan for the Tabernacle. (2 Corinthians 9:7)

- God had encouraged Moses to speak to Israel about giving to Him. (Exodus 25:1-9)

36:6 Moses proclaims to stop giving, so that the people were restrained from giving. Those who had given early were a part of the Tabernacle, but any who had waited would not be allowed to give.

36:7 Beyond sufficiency, there was such an abundance of charity to fulfill God’s calling.

Read Exodus 36:8-38...The Tabernacle is Built According to God’s Instructions

- **The detailed repetition (from Exodus 26) speaks of the importance of following God in every detail and trusting Him in every area.**

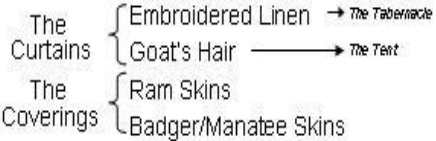
Implementation of God’s Directives to Moses on Mt. Sinai			
Thirty Tabernacle Elements	Work of the Craftsmen	God to Moses	Symbolism
1. Ten Curtains	Exodus 36:8	Exodus 26:1	10 = Order; Organization
2. 28x4 Cubits (same size)	Exodus 36:9	Exodus 26:2	Symmetrical; Order
3. 5 Curtains Together	Exodus 36:10	Exodus 26:3	5 = Grace/Judgment
4. Blue Loops	Exodus 36:11	Exodus 26:4	Blue = Spiritual
5. Fifty Loops on each curtain	Exodus 36:12	Exodus 26:5	5 = Grace/Judgment
6. Fifty Golden Clasps	Exodus 36:13	Exodus 26:6	5 = Grace/Judgment; Gold = Royal
7. Eleven Goat Hair Curtains	Exodus 36:14	Exodus 26:7	Goat = Sin
8. 30X4 Cubits (same size)	Exodus 36:15	Exodus 26:8	Symmetrical; Order
9. 5 & 6 curtains (Front)	Exodus 36:16	Exodus 26:9	5=Grace/Judgment; 6=Insufficient
10. Fifty Loops on each curtain	Exodus 36:17	Exodus 26:10	5 = Grace/Judgment
11. Fifty Bronze Clasps	Exodus 36:18	Exodus 26:11	5 = Grace/Judgment
<i>Missing Exodus 26:12-13 “And the part that remains of the curtains of the tent, the half curtain that remains, shall hang over the back of the tabernacle. And the extra that remains in the length of the curtains, the cubit on the one side, and the cubit on the other side, shall hang over the sides of the tabernacle, on this side and that side, to cover it.”</i>			
12. Tanned Rams & Goat Skins	Exodus 36:19	Exodus 26:14	Ram/Goat = Sin
13. Acacia Frames	Exodus 36:20	Exodus 26:15	Wood = Humanity
14. 10 Cubit Frames	Exodus 36:21	Exodus 26:16	10 = Order; Organization
15. 2 Tenons per Frame	Exodus 36:22	Exodus 26:17	2 = Witness
16. 20 Frames on South Side	Exodus 36:23	Exodus 26:18	2 = Witness
17. 40 Silver Bases	Exodus 36:24	Exodus 26:19	4=Creation; Silver=Redemption
18. 20 Frames on North Side	Exodus 36:25	Exodus 26:20	2 = Witness
19. 40 Silver Bases	Exodus 36:26	Exodus 26:21	4=Creation; Silver=Redemption
20. 6 Frames on West Side	Exodus 36:27	Exodus 26:22	6 = Insufficient
21. 2 Frames (Rear Corner)	Exodus 36:28	Exodus 26:23	2 = Witness
22. Separate beneath; Joined Top	Exodus 36:29	Exodus 26:24	World below; Heaven above
23. 8 Frames w/ Silver Bases	Exodus 36:30	Exodus 26:25	8=New Beginning
24. 5 Acacia Bars on Side	Exodus 36:31	Exodus 26:26	5 = Grace/Judgment
25. 5 Acacia Bars on Other Side(s)	Exodus 36:32	Exodus 26:27	5 = Grace/Judgment
26. End-to-end Middle Bar	Exodus 36:33	Exodus 26:28	Single Consistent Security
27. Gold Frames; Rings; Bars	Exodus 36:34	Exodus 26:29	Glorified Security
<i>Missing Exodus 26:30 “Then you shall erect the tabernacle according to the plan for it that you were shown on the mountain.”</i>			
28. Colored Veil w/ Cherubim	Exodus 36:35	Exodus 26:31	Spiritual Heavens
29. Gold Pillars & Hooks; Silver Bases	Exodus 36:36	Exodus 26:32	Gold=Glory; Silver=Redemption

Missing Exodus 26:33-35 <i>“And you shall hang the veil from the clasps, and bring the ark of the testimony in there within the veil. And the veil shall separate for you the Holy Place from the Most Holy. You shall put the mercy seat on the ark of the testimony in the Most Holy Place. And you shall set the table outside the veil, and the lampstand on the south side of the tabernacle opposite the table, and you shall put the table on the north side.”</i>			
30.	Colored Screen at Entrance	Exodus 36:37	Exodus 26:36 Beauty

The symbolism is very similar to Exodus 26. The Tabernacle was a replica of heaven (Hebrews 9) which ended with Revelation 21:3. Jesus Christ was the Tabernacle (Mk 14:58; 2 Cor 5:18; Col 2:9; Heb 10:5)

Read Exodus 36:8-13...The Curtains of the Tabernacle

- The curtains of the Tabernacle would hang down from the planks/boards that are described in Exodus 26: 15-25. Although the planks/boards would need to be vertically placed first for the curtains to hang upon, it is most important for the inner Tabernacle to be precise.
- 36:8 Ten curtains would hang on the planks; the number ten often symbolizes organization. Linen represents purity; blue symbolizes deity; purple represents royalty, and scarlet represents Christ’s blood shed for His people.
- Cherubim (angles) covered the inside of the Tabernacle. The cherubim (singular cherub) were a type of angel that Ezekiel (10:14) described as having four faces (representing creation), but these depictions have only the human face with the likeness of a man which may reference humanity or the incarnation of Jesus.
 - The cherubim were commanded to guard the Garden of Eden (Genesis 3:24).
 - Satan began as a cherub before his rebellion (Ezekiel 28:12-15)
- 36:9 The length of the curtains was seven times their width. Aggregately, the ten curtains would have equated to a width of six feet.
- 36:10 The ten curtains were to be separated into two groups of five. Each of the two groups of curtains would have been 30 feet wide without the folds.
- 36:11 Blue yarns would have been utilized as loops to link the two groupings of 5 curtains together. The color “blue” represents divinity.
- 36:12 There were to be 50 loops on each of the two curtains that lined up exactly.
- 36:13 Golden clasps were to be inserted into the matching loops of both curtains to hold the two together. Gold represented glory and something of worth.



Read Exodus 36:14-19...The Covering of the Tabernacle

- 36:14 The goat hair would have been protected from the elements but also the color of black which is representative of sin.
- 36:15 The length of the goat hair covering was 3 feet longer than the colorful curtains (45 feet over 42 feet), but the width of both were six feet (except there was an additional goat hair covering of 46ft by 6ft).
- 36:16 There was an additional 6 feet width of the goat curtain overhanging the back of the Tabernacle. (Exodus 26:12)
- 36:17 As with the inner, colorful curtain, both sections of goat hair had 50 loops that corresponded to each other. (Exodus 26:5)
- 36:18 As with the inner, colorful curtain, both goat hair sections were bound together by gold clasps. (Exodus 26:6)
- 36:19 The ram skins died in red coloring covered the black goat hair covering just as Christ’s blood covers the guilty stain of sin. The covering of manatee was non-descript just as Jesus appeared in a common way. (Isaiah 53:2)

Read Exodus 36:20-30...The Planks of the Tabernacle

- 36:20 “Wood” is often symbolic of mankind, so the “upright planks” could symbolize “upright, godly men.”
- 36:21 Each wooden (acacia) plank is 15 feet long and 27 inches wide. The length of the structure would be 20 planks that were 27 inches wide equating to 45 feet in length.
- 36:22 The tenons were wooden pieces connected to one board that would fit into another board. This would align two boards while holding the two boards together.
- 36:23 The bases were silver which represents redemption (Christ’s blood), and in the same way, the Tabernacle rested on Christ’s blood.
- The first wall of the Tabernacle would establish the south side of the Tabernacle (with the entry way facing east).
- 36:24 Each of the 20 planks would have two tenons that fit into and stood upon two silver sockets in the base.
- 36:25 The second set of 20 planks would establish the wall on the north side.

- 36:26 Each plank would have two tenons that fit into the two silver sockets in the base. The number “two” is often symbolic of a witness and testimony.
- 36:27 The western planks would establish the rear of the Tabernacle and the back wall of the Holy of Holies.
- The width would be six planks that were each 27 inches wide equating to a wall that was 13½ feet wide (27 inches x 6 planks = 162 inches)
- 36:28 There were two additional planks that secured the rear corners of the Tabernacle.
- In aggregate, there were 28 planks (20 on the south & north; 6 in the rear; 2 additional supports in the rear corners).
- 36:29 The two support planks would be interconnected by a single ring at the top of the boards.
- 36:30 Each rear plank (including the two structural supports on the rear corners) would fit their two tenons into two sockets.
- Throughout Scripture, “silver” represents redemption while “wood” represents humanity. Each of the wooden boards (humanity) was grounded and held by the silver base (redemption).

Read Exodus 36:31-34...The Crossbars of the Tabernacle

- 36:31 Beyond the plank tenons fitting into one another, five wooden (acacia) crossbars held the planks together to add stability. Throughout Scripture, the number “five” often represents grace or judgment.
- 36:32 The crossbars are not distinguished as south or north, but only “one side” and the “other side.” The rear side of the Tabernacle (on the west) also had five crossbars. Each of the three sides had five crossbars.
- 36:33 A central crossbar would cross the 20 planks on both sides (south and north) of the Tabernacle.
- 36:34 All three elements of the Tabernacle walls would be overlaid in gold. The planks, the rings on the planks, and the crossbars that slid through the rings were all covered in gold.

Read Exodus 36:35-36...The Crossbars of the Tabernacle

- 36:35 A veil was to be constructed to separate the Holy Place from the Holy of Holies that contained the Ark of the Covenant (and signified the presence of God).
- The veil was to follow the same pattern as the curtains, so that the walls within the Holy Place looked the same.
 - Only the High Priest was to go beyond the veil into the Holy of Holies once a year (on Yom Kippur) to make a sacrifice for God’s people (Israel). (Exodus 30:10; Hebrews 9:7)
 - When Jesus died, this veil tore from top to bottom to signify that all of God’s people had access to the presence of God because of Christ’s sacrifice. (Matthew 27:50-51)
 - In Herod’s Temple (referenced in the New Testament), this veil would be much larger – the veil will grow from 15 feet in the Tabernacle to 60 feet high in Herod’s Temple. The veil would be 72 squares woven together to be 30 feet wide in Herod’s Temple as well as being the breadth of a hand (4 inches thick).
 - In the Jewish Talmud, the Temple veil is called the “tunic of God.” According to the Talmud, the veil required 300 priests to move the veil when it needed to be cleaned.
 - Josephus reported that horses tied to each side could not tear the veil apart; however, when Christ died, the veil tore from top to bottom. (Matthew 27:51)
- 36:36 Four wooden (acacia) posts are positioned between the Holy Place and the Holy of Holies.
- 36:35 In the placement of the items, recall that scripturally the north is associated with intellect while the south is associated with faith. The east is the sinful state (Gen 3:24, 4:16) with the west being an approach towards His truth.

5 Ex 37, 38

Read Exodus 37:1-9...Construction of the Ark

- God’s Directions to Moses sequenced the apparatus of the Tabernacle first (Exodus 25), and then the Tabernacle building (Exodus 26); however, the sequence of construction was the Tabernacle building (Exodus 36) and then the apparatus (Exodus 37).
- 37:1 Bezalel (“in God’s shade”) constructed the Ark of God.
- 37:5 There were three items in the ark: 1. Aaron’s Rod (Authority – Nu 17:10) 2. Manna (Provision) 3. Tablets (Rule/Order of God – Ex 25:16)

Construction of The Ark of God				
	Ark of God	Work of the Craftsmen	God to Moses	Symbolism
1.	Ark of Acacia Wood	Exodus 37:1	Exodus 25:10	Wood=Humanity
2.	Overlaid with Gold	Exodus 37:2	Exodus 25:11	Gold=Glory
3.	4 Rings of Gold & 2 on Each Side	Exodus 37:3	Exodus 25:12	Gold=Glory;4=Creation; 2=Witness
4.	Poles of Acacia Overlaid w/ Gold	Exodus 37:4	Exodus 25:13	Wood=Humanity; Gold=Glory

5.	Insert Poles into Golden Rings	Exodus 37:5	Exodus 25:14	Gold=Glory; Rings=Eternity
Missing Exodus 25:15-16 <i>“The poles shall remain in the rings of the ark; they shall not be taken from it. and you shall put into the ark the testimony that I shall give you.”</i>				
6.	Mercy Seat of Pure Gold	Exodus 37:6	Exodus 25:17	Gold=Glory
7.	2 Cherubim of Gold	Exodus 37:7	Exodus 25:18	2=Witness; Gold=Glory
8.	Placement of Cherubim on Ends	Exodus 37:8	Exodus 25:19	Ends=Beginning to End
9.	Spreading of Wings Above	Exodus 37:9	Exodus 25:20	Above=Ubiquity
Missing Exodus 25:21-22 <i>“And you shall put the mercy seat on the top of the ark, and in the ark you shall put the testimony that I shall give you. There I will meet with you, and from above the mercy seat, from between the two cherubim that are on the ark of the testimony, I will speak with you about all that I will give you in commandment for the people of Israel.”</i>				

Read Exodus 37:1-5...The Ark

- The first Tabernacle item to be described was the Ark. (Exodus 25:10-20)

Designations of The Ark		
1.	The Ark of the Testimony	(Ex 25:22)
2.	The Ark of the Covenant	(Num 10:33; Deut 10:8)
3.	The Ark of God	(1 Sm 3:3)
4.	The Ark of the Lord God	(1 Ki 2:26; Joshua 4:5,11)
5.	The Holy Ark	(2 Chr. 35:3)
6.	The Ark of Thy Strength	(Ps 132:8)
7.	The Ark of the God of Israel	(1 Sam 5:8, 11)

37:1 The ark of the covenant (Ex 37) was first to be designed. The Israelites were searching for a “tangible” (worldly) evidence of God which was the reason that Aaron had constructed their golden calf; instead, God gave them a symbol of their walk with Him.

- The dimensions of the ark were 45 inches long, 27 inches wide and 27 inches in height.
- Acacia wood is plentiful around Mt. Sinai as fast-growing desert bushes that grow into trees.
 - Acacia wood is denser/stronger than oak; it is the hardest of all hardwoods. Because it is a heavy, hard and resistant wood, acacia can withstand rough weather. Fungi, pests nor weather will affect acacia wood.
 - Acacia wood is suitable for ship building.



37:2 Gold represents “glory,” and the ark was coated with gold on the inside as well as the outside.

- Gold represented something of great worth/value. (Psalm 119:127; Proverbs 25:12)

37:3 The poles were designed in the same way as the container as the Acacia wood was overlaid with gold.

37:4 The wood overlaid with gold symbolizes Jesus’ humanity (wood) covered by His deity (gold)

37:5 The ark container is not to be touched, but it was to be carried by the poles.

Read Exodus 37:6-9...The Mercy Seat

- The second Tabernacle item to be described was the Mercy Seat.
- In the Septuagint (a Greek Translation of the Old Testament), the Greek term for “*Mercy Seat*” (hilastérion ἱλαστήριον) comes from the root word “hilasmos” (“*means or place where sins are forgiven*”).
 - The English word “Propitiation” is translated from the Greek term “hilastérion.” “Propitiation” is the act of gaining God’s good will and favor.
 - Jesus Christ is the “propitiation” (the “Mercy Seat”) for our sins (Romans 3:25; Hebrews 2:17; 1 John 2:2, 4:10)

37:6 The Mercy Seat (kapōret קַפֹּרֶת) would serve as a lid to the Ark, but it would be viewed as a separate item.

- The Mercy Seat was the exact measurement of the Ark container, so there would be no overlap/lip.
- “Wood” often represents humanity, and there would be no (acacia) wood in the Mercy seat; it would be solid gold.

37:7 The cherubim (singular cherub) were a type of angel that Ezekiel (10:14) described as having four faces (representing creation), but these depictions have only the human face with the likeness of a man which may reference humanity or the incarnation of Jesus.

- The cherubim were commanded to guard the Garden of Eden (Genesis 3:24).

- Satan began as a cherub before his rebellion (Ezekiel 28:12-15)
- The “hammered (beaten) work” symbolizes effort and struggle – possibly suffering.

37:8 The cherubim were also solid gold and included as “one piece” with the mercy seat.

37:9 The two (witness) angels are looking down - away from the presence of God – and towards the blood as if interested in the work of salvation in this world (1 Peter 1:12; John 20:12)

Read Exodus 37:10-16...Construction of the Showbread Table

37:10 Bezalel (“in God’s shade”) constructed the Table of Showbread

Construction of The Table of Showbread				
	Showbread Table	Work of the Craftsmen	God to Moses	Symbolism
1.	Table of Acacia Wood	Exodus 37:10	Exodus 25:23	Wood=Humanity
2.	Overlaid with Gold & Molding	Exodus 37:11	Exodus 25:24	Gold=Glory
3.	Rim & Molding of Gold	Exodus 37:12	Exodus 25:25	Gold=Glory; Rim=Crown
4.	4 Rings of Gold on 4 Legs	Exodus 37:13	Exodus 25:26	Four=Creation
5.	Placement of Rings Close to Frame	Exodus 37:14	Exodus 25:27	Rings=Eternity
6.	Poles of Acacia Covered with Gold	Exodus 37:15	Exodus 25:28	Wood=Humanity; Gold=Glory
7.	Vessels of Pure Gold	Exodus 37:16	Exodus 25:29	Gold=Glory
	Missing Exodus 25:30 “ <i>And you shall set the bread of the Presence on the table before me regularly.</i> ”			

Read Exodus 37:10-16...The Table of Showbread (The “Bread of Presence”)

- The third Tabernacle item to be described (the first positioned in the Holy Place outside of the Holy of Holies) was the Table of Showbread. The bread also had other names (Exodus 25:23-29)
 - Continual/Regular Bread (Numbers 4:7)
 - Holy Bread (1 Samuel 21:6)
 - Bread of piles (1 Chronicles 9:32; 23:29)
- 12 cakes/loaves/wafers of bread would be placed as the “bread of presence” representing God’s sustenance and provision for the twelve tribes of Israel. The bread was also called the “holy bread” or the “bread of the face” as it reflected God’s presence.
- Once a week, the bread would be replaced. The arrangement for the “Bread of Presence” is given in Leviticus 24:5-9, and the cakes/loaves/wafers were to consist of 2/10 (1/5 = 20%) of fine flour which was the same amount of manna that the Israelites were to collect per person in preparation for the Sabbath in the wilderness (Exodus 16:22). (Approximately 7 lbs. per loaf)
 - The Kohathites (from the Levitical priesthood) were tasked with baking the bread (1 Chronicles 9:31-32)
- When Solomon constructed the Temple, he replicated the Table of Showbread 10 times with 5 on the right and 5 on the left. Solomon made each of the 10 tables according to these instructions in Exodus. (2 Chronicles 4:7-8)

37:10 In regards to patterns, Biblically, length refers to the duration of life while breadth refers to the quality of the life (height speaking of the quality of the life God-ward; and depth, of its quality man-ward)

- The dimensions of the Table of Showbread were 36 inches long, 18 inches wide and 27 inches in height.
- As with the container of the Ark, Acacia wood was used as the foundation of the table.

37:11 The crown of molding represents the crowning of Christ (Heb 2:9) with the wood (humanity – Is 4:2, 11:1, 53:2; Jer 23:5, 33:15) being covered by His deity.

- The overlay was pure gold devoid of impurities in the metal.

37:12 On the Table of Showbread was a 3-inch band between the legs of the table for stabilization and support for the rings used to carry the table.

37:13 As the bread on the table of showbread represents Jesus (as the bread of life), the four (creation) golden (royal) rings (endless) might represent the four gospels of Jesus’ ministry.

37:14 The Table of Showbread would be carried in the same manner as the Ark.

37:15 The poles for the Table of Showbread were fashioned in a similar manner to the Ark with gold-covered acacia wood. (Exodus 25:13)

37:16 Four utensils are named for the Table of Showbread: 1. Plates 2. Cups 3. Pitchers 4. Bowls

- The four solid gold utensils were used for holy purposes. (Ezra 8:28; 2 Timothy 2:20-21)
- The “drink offering” occurred every day along with the burnt offering (Numbers 28:3-8) and was symbolic of pouring out (emptying) one’s self in the Lord’s service. It commemorated selfless commitment and abandonment of all that one might hold dear.

Read Exodus 37:17-24...Construction of the Menorah Candle
 37:17 Bezalel (“in God’s shade”) constructed the Menorah Candle

Construction of The Menorah			
Menorah Candle	Work of the Craftsmen	God to Moses	Symbolism
1. Lampstand of Hammered Gold	Exodus 37:17	Exodus 25:31	Hammered=Persecution
2. 6 Branches w/ 1 Stem	Exodus 37:18	Exodus 25:32	7=Complete
3. Shape of Almond Blossoms	Exodus 37:19	Exodus 25:33	Almond=Watcher
4. 4 Blossom Cups on Lampstand	Exodus 37:20	Exodus 25:34	Blossom=Fragrant/Pleasing
5. A Calyx under each of 6 Branches	Exodus 37:21	Exodus 25:35	Calyx=Protective of Flower
6. Calyxes/Branches of Pure Gold	Exodus 37:22	Exodus 25:36	Gold=Glory
7. 7 Lamps/Tongs/Trays of Gold	Exodus 37:23	Exodus 25:37-38	Gold=Glory
8. All made of Talent of Pure Gold	Exodus 37:24	Exodus 25:39	Gold=Glory
Missing Exodus 25:40 “ <i>And see that you make them after the pattern for them, which is being shown you on the mountain.</i> ”			

Read Exodus 37:17-24...The Menorah Lampstand

- The Lampstand was the only source of light within the Tabernacle.
- 37:17 The menorah represents the church and lives of believers
- The lampstand was not molded, but instead it was beaten as Jesus was (Mt 27:26, 30; 1 Pet 1:7; Rev 3:18), and believers continue to be persecuted (2 Tim 3:12).
 - The buds/petals were of the almond tree (“the waker” because it is first to blossom) which was the Biblical symbol of the resurrection (Num 17:8)
- 37:18 Six (the number of man) coming out of one vine (John 15:5, 8:12). The oil (Holy Spirit) flowed through all of the branches.
- While the menorah only has 7 branches, the “chanukiah” (used at Hanukkah) has 9 branches.
 - The seven branches represent perfect completion.
- 37:19 The almond tree is the first tree in Israel to bloom, and the rod of Aaron would also be covered with almond blossoms (Numbers 17:8). The almond tree speaks of being watchful for a coming Spring (or watchful for a coming Messiah). (Genesis 43:11, Exodus 25:33-34, Numbers 17:1-11, Ecclesiastes 12:5).
- God used a vision of an almond tree to prepare Jeremiah to watch God accomplish His word.
- 37:20 The number four often symbolizes creation as each of the seven stems contained four cups apiece.
- 37:21 The calyx is the outer “whorl” of a flower that is typically green and often matches the number of petals. The calyx protects the flower bud while it develops.
- 37:22 There is unity in being “one piece” without concern of the separate pieces coming apart.
- 37:23 This menorah was the Temple’s only light that burned using the purest of olive oil. The oil was made by harvesting olives and pressing the olives using a millstone. The flat olives were then pressed and allowed to sit while the dark oil sunk to the bottom while the lighter oil settled at the top. Only the oil from the first olive press was used in the Menorah because it was the highest quality. The pure oil would burn clean and clear because it did not have many contaminants that cause smoke.
- The second press was used for baking/cooking and healing while the third press produced oil for the commonplace lamps of the Israelites.
 - Gethsemane (“olive press”) was a garden at the base of the Mt of Olives; Jesus would also be “pressed” and persecuted (Luke 22:44).
 - The wick-trimmers/snuffers (ūmalqāḥehā וּמַלְקָחֵהָ) were used to trim the dark of the wicks every morning/evening while the firepans/trays (ūmaḥtōṭehā וּמַחְתֹּתֶיהָ) were to catch the charred wick.
 - Every morning and evening (during the morning and evening sacrifices, the seven bowls of the Menorah would be filled with oil
- 37:24 The Menorah was made from a talent of gold, it weighed approximately 75 lbs. although the dimensions were not given.

Read Exodus 37:25-28...Construction of the Altar of Incense

- The Altar of Incense was described by God after the Tabernacle Building ((Exodus 26), the Sacrificial Altar/Courtyard (Exodus 27), the Garments of the Priests (Exodus 28), and the Consecration of the Priests (Exodus 29).
- 37:25 Bezalel (“in God’s shade”) constructed the Altar of Incense

Construction of The Altar of Incense			
Altar of Incense	Work of the Craftsmen	God to Moses	Symbolism
1. Altar of Acacia Wood	Exodus 37:25	Exodus 30:1-2	Wood=Humanity
2. Overlaid w/ Gold & Molding	Exodus 37:26	Exodus 30:3	Gold=Glory
3. 2 Gold Rings for Poles	Exodus 37:27	Exodus 30:4	Rings=Eternity
4. Acacia Poles Overlaid w/ Gold	Exodus 37:28	Exodus 30:5	Wood=Humanity; Gold=Glory

Read Exodus 37:25-28...The Design of the Altar of Incense

37:25 The description for the altar of incense (prayer) was only shared after the sacrifice was established.

- Acacia wood is plentiful around Mt. Sinai as fast-growing desert bushes that grow into trees.
 - Acacia wood is denser/stronger than oak; it is the hardest of all hardwoods. Because it is a heavy, hard and resistant wood, acacia can withstand rough weather. Fungi, pests nor weather will affect acacia wood.
- A cubit converts to 1½ foot, and the square dimensions symbolize perfection. The altar of incense would have been three feet high. Horns (authority/strength) consist of the same material as the altar.
- Items within the Holy Place were made of gold (God’s holiness and glory).

37:26 The molding of gold around the top can symbolize a crown.

37:27 The number two often represents “testimony,” and these rings are used to carry the altar of incense.

37:28 The wood represents humanity while the gold represents glory. The incense represents prayers where lowly man is elevated in prayers to God.

Read Exodus 37:29...Blending of the Holy Anointing Oil & Incense

37:29 Bezalel (“in God’s shade”) blended the holy anointing oil and incense.

Read Exodus 38:1-7...The Altar of Burnt Offering

Construction of The Altar of Burnt Offering			
Altar of Burnt Offering	Work of the Craftsmen	God to Moses	Symbolism
1. Square Altar of Acacia Wood	Exodus 38:1	Exodus 27:1	Square=Perfect; Wood=Humanity
2. Bronze Horns on Corners	Exodus 38:2	Exodus 27:2	Bronze= Strength
3. Bronze Utensils	Exodus 38:3	Exodus 27:3	Bronze= Strength
4. Grate in Altar Halfway Down	Exodus 38:4	Exodus 27:4	Grate=Sieve
5. Four Corner Rings of Bronze	Exodus 38:5	Exodus 27:5	Four=Creation; Ring=Eternity
6. Acacia Poles covered with Bronze	Exodus 38:6	Exodus 27:6	Wood=Humanity
7. Bronze Poles in Rings	Exodus 38:7	Exodus 27:7	Bronze= Strength; Ring=Eternity

38:1 The square dimensions symbolize perfection (7½ ft square and 5ft tall)

38:2 The horns (authority) of brass (strength) on each of the four corners represent the extent of His power in all directions – to the four corners of the earth (Isaiah 11:12; John 5:22-23).

- These four horns were used to bind the sacrifice to the altar (Psalm 118:27). The blood of the sacrifice was rubbed/smeared on these horns (Exodus 29:12; Leviticus 4:7, 18), and those who grabbed the horns could claim sanctuary from being killed because their sacrifice had already been slaughtered. (1 Kings 1:50)
- Articles in the courtyard are made from bronze unlike the items within the Holy Place which was made of gold (God’s holiness and glory). Brass/bronze is seen as the metal of judgment and of strength. (Jeremiah 15:12)
- When Amos prophesies about judgment on Israel, he preaches of the horns being cut off and falling to the cursed ground. (Amos 3:14)

The Sanctuary Utensils Represent Aspects of Jesus’ Sacrifice (Exodus 27:3, 38:3)	
1. Shovels	Removes the small amounts of Ashes (Mt 11:21; Lk 10:13; 1 Cor 3:11-15)
2. Pans	Removes the large amounts of Ashes (Heb 9:13)
3. Basin	Pour out the Blood of the Sacrifice (Heb 9:12-15)
4. Flesh Hooks	Persecution of Jesus (Lk 23:33)
5. Fire Pans (Censers)	Intercessory; Carry fire to Altar of Incense (Heb 7:2; 1 Jn 2:1)

The Court of the Gentiles

Psalms 65:4, 100:4 }
 Numbers 18:14-15 } Revelation 11:2
 Romans 10:12 }

38:4 The grate is a sieve that is a plate of brass with holes to drain the blood and altars of the sacrifice. In ancient times, bronze was an alloy of copper and tin.

- Bronze (Hebrew-"nechoshet;" Greek-"chalchos") often represents strength.
- All of the articles inside of the Tabernacle were made out of gold while all of the articles outside of the Tabernacle were made out of bronze. The gold on the inside represents exaltation and worship of God. The items on the outside deal with the judgment on sin for humanity.
- God had already commanded Israel to construct an earthen altar (Exodus 20:24-26), so this square grate would have been placed on top of the heap of dirt/stones to contain the ashes from the sacrifice (a retaining box).
 - The border fence was 7½ feet high, so the priest making the sacrifice may have been visible from the outside (depending on how high the mound of dirt/stone was).

38:5 The sieve would be located halfway up the altar.

- Jesus was sacrificed outside the camp for those who are humbled with Him. (Hebrews 13:10-13)
 - Unbelievers have no right to eat of the sacrifice of Christ. (Leviticus 6:23, 7:23-27; 11:3-4, 8, 11, 13, 41-42, 47; 17:14; 19:23, 26; 22:6, 8).
 - Just as Christ was taken outside of the camp to be crucified (John 19:16-20); God calls His people to remove themselves from sinful groups and assemblies. Believers should separate and sanctify themselves apart from societal sin.

38:6-7 Acacia is common (scrubby, little) bush in the Sinai desert with a thick trunk of dense wood that is extremely long lasting. Solid acacia poles would be used by Levitical priests to transport the altar. The acacia tree produces acacia which is a gum that is a dietary fiber that can dissolved in water. When consumed, it may make people feel full, so that they stop eating earlier than they otherwise would.

- The altar is hollow and made from boards which may represent the simplicity of the cross upon which the ultimate sacrifice was made.
 - This may have simply been a retaining box to keep in the animal parts and the ashes since God also said to make the altar proper out of earth (Exodus 20:24-26)
- The description of the Tabernacle moves from the inside to the outside. Man’s perspective would have been from the outside-in, but God always starts within and then works outward.
- There is a spiritual altar for believers under the New Covenant as well (Hebrews 13:1-12)

Read Exodus 38:8...The Laver is the Mirror (Exodus 30:17-21)

38:8 The Laver of Bronze (Word of God for cleansing – Ps 119; Eph 5:26) was composed of Mirrors, so does the Word of God itself act as a mirror (James 1:22-23, 1 Cor 13:12). Uncharacteristically of this chapter, the dimensions of the laver are not defined symbolizing the endless capability of God to wash and cleanse.

- **Read Ephesians 5:25-26 – How should husbands spiritually cleanse their wives?**
- **What was the laver made of? Mirrors**
- **Read James 1:22-23, 1 Cor 13:12 – What is this saying about our daily reading?**

Read Exodus 38:9-20...The Courtyard

Construction of The Courtyard			
The Courtyard	Work of the Craftsmen	God to Moses	Symbolism
1. Curtains on South	Exodus 38:9	Exodus 27:9	
2. 20 Pillars; Bronze bases; Silver hooks	Exodus 38:10	Exodus 27:10	Bronze=Strength
3. Curtains on North w/ Pillars/bases/hooks	Exodus 38:11	Exodus 27:11	
4. Curtains on West Side	Exodus 38:12	Exodus 27:12	
5. Curtains on East Side	Exodus 38:13	Exodus 27:13	
6. 3 Pillars on one side of Gate to Court	Exodus 38:14	Exodus 27:14	Pillar=Strength
7. 3 Pillars on other side of Gate to Court	Exodus 38:15	Exodus 27:15	Pillar=Strength
8. Court Curtains were Fine Twined Linen	Exodus 38:16	Exodus 27:16	Blue=Divine
9. Pillars w/ Bronze Bases; Silver Hooks/Capitals	Exodus 38:17	Exodus 27:17	Silver=Redemption

10.	Screen Gate; Blue/Purple/Scarlet Yarn	Exodus 38:18	Exodus 27:16	Purple=Royal
11.	Pillars w/ Bronze Bases; Silver Hooks/Capitals	Exodus 38:19	Exodus 27:18	Silver=Redemption
12.	Pegs were Bronze	Exodus 38:20	Exodus 27:19	Bronze=Strength

38:9 The overall courtyard is said to measure 150 feet long by 75 feet wide.

- Outside of the Tabernacle would be a courtyard that is twice as wide (100 cubits) on the sides (north & south) than the courtyard (50 cubits) on the front (east) and back (west) of the Tabernacle.

38:10 The 20 posts would suspend the linen curtains around the Tabernacle; each post would be placed 7½ feet apart.

- Throughout Scripture, silver represents redemption. (Matthew 26:15; Zechariah 11:12-13)

38:11 The border of the courtyard would be symmetrical with 20 posts on 20 bronze bases spaced 7½ feet apart.

38:12 The court would be totally enclosed on the south, north and west sides leaving a single entrance from the east.

38:13 The sunrise is emphasized as to the entrance on the east of the Tabernacle.

38:14 A cubit converts to 1½ foot, so the curtain fence around the courtyard would be a little over 7½ feet high (while the Tabernacle structure was 15 feet high).

- The three posts and bases hold up the entire side of the 22½ feet curtain fence covering 1/3 of the east side.

38:15 The Tabernacle would be symmetrical with another 22½ feet covering on the other part of the east side.

38:16 There is a single entrance into the courtyard that was 30 feet (20 cubits) wide; this entry screen was wider than the eastward partitions on either side of the entrance.

38:17 Biblically, silver speaks of “redemption” while bronze is symbolic of “strength/judgment.”

38:18 Israel’s tents were dark/black (Song of Solomon 1:5) while the Tabernacle at the heart of the camp was light/white (righteousness/purity).

38:19 The tools and pegs were constructed of bronze to represent strength. (Jeremiah 1:18; 15:12; Job 6:12; Isaiah 48:4)

- The pegs were used to keep the hanging material “taut” in spite of the wind

Read Exodus 38:21-31...Summary of Materials

38:21 The Tabernacle is called the “Tabernacle of Testimony” because it was a physical witness of a greater spiritual truth.

The Names of the Tabernacle	
Exodus 25:8	Sanctuary
Exodus 25:9	Tabernacle
Exodus 26:36	Tent
Exodus 29:42	Tabernacle of the Congregation
Exodus 38:21	Tabernacle of Testimony

- Ithamar was the youngest of Aaron’s four sons. (Numbers 3:2)
 - Nadab (“giving”) - Died in judgment by God (Leviticus 10:1-2)
 - Abihu (“he is my father”) – Died in judgment by God (Leviticus 10:1-2)
 - Eleazar (“God is my helper”)
 - Ithamar (“righteousness”)

38:22 Bezalel (“in God’s shade”) was from the lineage of Uri (“my light”), Hur (“white”), and Judah (“praise”) (Exodus 31:2) – (Exodus 36:1)

- Aaron and Hur held Moses’ arms up in Israel’s first battle against the Amalekites.
 - According to Josephus, Hur was married to Miriam (the brother-in-law of Moses)
 - Moses had left Aaron and Hur in charge of leading the people in his absence on Mount Sinai (Exodus 24:14)
 - According to the Midrash, Hur (the grandfather of Bezalel) stood against the golden calf and was killed.

38:23 Oholiab (“A Tent for the Father”) was from the lineage of Ahisamach (“Brother of Strength”), and Dan (“God is My Judge”). (Exodus 31:6)

- Oholiab may have focused on the Priestly Garments with skills in these three areas:
 - An engraver
 - A designer
 - An embroiderer in blue and purple and scarlet yarns and fine twined linen.

38:24 The tabernacle was constructed by ~1 ton (2,000 lbs.) of gold. Coins as currency were not invented until the 7th century BC (630BC), so the term shekel correlated to the weight.

- Coins were invented by the Lydians in Anatolia (modern day western Turkey) when someone of importance stamped a precious metal with his signet ring, and that imprinted metal ensured the weight and purity of the metal.

- There was a distinction between the “shekel of the sanctuary” (12 grams) and the standard shekel (11½ grams) used for daily commerce. The increased weight of the sanctuary ensured that the weight of the standard shekel was “covered” with any weight deviation.
- In aggregate, Israel conveyed \$10 million of gold/silver/bronze in the Tabernacle through the wilderness.

38:25 The Tabernacle utilized ~\$4 million in silver.

38:26 The number of Israelites had grown by a little over 3,000 since leaving Egypt (Ex 12:37), and the 603,550 people in census are emphasized twice (Numbers 1:46)

38:27 Silver functioned as the foundation of the bases; Silver symbolizes redemption.

38:28 Silver was utilized for the hooks, the capitals (top/crowns of pillars), and the fillets/bands.

38:29 The tabernacle was constructed with 2¼ tons of bronze.

38:30 Bronze symbolized strength, and it was used to hold the foundations of the “tent of meeting” as well as the sacrificial altar of bronze in the courtyard.

38:31 Bronze was utilized for the bases and the pegs.

6 Ex 39, 40

Bezalel may have put Oholiab (“A Tent for the Father”) in charge of the priestly garments as he was an engraver, designer and embroiderer in blue and purple and scarlet yarns and fine twined linen. (Exodus 38:23)

Read Exodus 38:2-21... The Ephod

Construction of The Priestly Garments				
	The Ephod	Work of the Craftsmen	God to Moses	Symbolism
1.	Ephod of Gold/Blue/Purple/Scarlet Linen	Exodus 39:2	Exodus 28:6	Gold=Glory
2.	Hammered gold - Gold/Blue/Purple/Scarlet	Exodus 39:3		Hammered=Persecution
3.	Two Shoulder Pieces	Exodus 39:4	Exodus 28:7	Two=Witness
4.	Woven band - Gold/Blue/Purple/Scarlet	Exodus 39:5	Exodus 28:8	Blue=Divinity
5.	Onyx Stones w/ Names of Israel’s Tribes	Exodus 39:6	Exodus 28:9	Onyx Stones=Precious
6.	Onyx Stones on Shoulders	Exodus 39:7	Exodus 28:12	Shoulders=Strength
7.	Breast piece in the style of the Ephod	Exodus 39:8	Exodus 28:15	Breast=By the Heart
8.	Square and doubled over	Exodus 39:9	Exodus 28:16	Square=Perfection
9.	First Row of Three Stones	Exodus 39:10	Exodus 28:17	One=Whole
10.	Second Row of Three Stones	Exodus 39:11	Exodus 28:18	Two=Witness
11.	Third Row of Three Stones	Exodus 39:12	Exodus 28:19	Three=Revelation
12.	Fourth Row of Three Stones	Exodus 39:13	Exodus 28:20	Four=Creation
13.	Signet Stones Engraved w/ Tribal Names	Exodus 39:14	Exodus 28:21	Signet=Authority
14.	Cords of Pure Gold	Exodus 39:15	Exodus 28:22	Gold=Glory
15.	Two Gold Rings on the Two Edges	Exodus 39:16	Exodus 28:23	Rings=Eternity
16.	Two cords of Gold in the Gold Rings	Exodus 39:17	Exodus 28:24	Gold=Glory
17.	Attach the cords of gold to rings & shoulders	Exodus 39:18	Exodus 28:25	Cords=Attachment
18.	Two Gold Rings on Inside of Edge by Ephod	Exodus 39:19	Exodus 28:26	Two=Witness
19.	Two Gold Rings attached to lower shoulders	Exodus 39:20	Exodus 28:27	Two=Witness
20.	Bind Breast Piece with Lace of Blue	Exodus 39:21	Exodus 28:28	Blue=Divinity

- The priests were to wear the same colors that lined the curtains of the Tabernacle (Exodus 26:1, 31, 36; 27:16, 28:6, 8, 15). The Tabernacle was the place of God’s presence, and His priests looked like His Tabernacle.

Four Primary Tabernacle Colors Corresponding to the Four Gospels		
Colors	Gospel	Description
1. Purple	Matthew	King of the Jews
2. Red	Mark	Suffering Servant
3. White	Luke	Righteous humanity as the only perfect person
4. Blue	John	Deity of the Lord Jesus

Read Exodus 39:2-8... The Priest’s Ephod

39:2 The ephod mirrored the same colors as the clothing of the priests.

- The ephod was sleeveless and hung down below the waist.
- The ephod would be a foundation to hang the breast piece
- The blue, purple and scarlet were dyed pieces of linen; however, the gold was literally gold thread that weaved the clothes together.

Priesthood – Levi } Jesus and
Kingship - Judah } Melchizedek

39:4 The ephod was a priestly vest consisting of two parts (front and back) that were held together by two shoulder pieces.

39:5 The ephod was to have a waistband (belt) made of the same colors as the priestly clothing.

39:6 Onyx was one of three precious metals (gold, bdellium, onyx) found in the Garden of Eden (Genesis 2:12). As the middle stone of the bottom row of the ephod, onyx may have been Joseph’s birthstone (followed by Benjamin’s birthstone).

- Wisdom is deemed more valuable than gold, onyx or sapphire (Job 28:16).

39:7 The number “six” is called the “number of man,” and represents insufficient or unsatisfied. (Revelation 13:18). The priest would offer sacrifices for fallen, sinful men. The number “two” represents witness as these stones would be a witness and testimony.

- The High Priest would come before the presence of God as a representative of Israel.
- On one shoulder was listed Reuben/Leah, Simeon/Leah, Levi/Leah, Judah/Leah, Dan/Bilhah, Naphtali/Bilhah.
- On the other shoulder was listed Gad/Zilpah, Asher/Zilpah, Issachar/Leah, Zebulun/Leah, Joseph/Rachel, Benjamin/Rachel.
- The Priest would carry (the names of) Israel on shoulders as Jesus carries the lost sheep (Luke 15:4-6); the shoulder is the Biblical symbol of strength
- Aaron (the first high priest) would present the names of Israel as he “carried” them before the Lord. (Isaiah 41:10).
- There were fashionable gold designs on the shoulders of the priest that were hooked to the gold chains.
- The gold chains held the ephod and the priestly vest together.



Read Exodus 39:8-21...The Priest’s Breastplate of Judgment

- The Urim & Thummim were kept in the pouch behind the 12 gemstones on the Ephod. The Urim & Thummim were used for divine judgments.
 - Some believe that these were three stones. The Thummim consisted of two stones that were the exact same size/shape, but one was black and the other white. The Urim was a different shaped stone that would reveal light. One of the Thummim would be taken without seeing it from the pouch along with the Urim; if the Urim lit up, it showed God’s agreement with the stone that had been taken.

39:8 This was called the breastplate of judgment because this was the pouch that held the Urim (“lights”) and Thummim (“perfection”) which were used in decisions of God (Ex 28:29-30).

- The breastplate was the most elaborate of the garments.

39:9 The breast piece would be cohesive with the Ephod having the same colors and workmanship.

- The square is similar to the Holy of Holies where the matching sides symbolize perfection.
- The pouch would have been folded in half – closing the bottom of the pocket.

Reuben: Sardius	Dan: Sapphire	Issachar: Amethyst
Simeon: Topaz	Naphtali: Diamond	Zebulun: Beryl
Levi: Carbuncle	Gad: Jacinth	Joseph: Onyx
Judah: Emerald	Asher: Agate	Benjamin: Jasper

39:10-13. These same gems are used to describe Lucifer, but the 3rd row (3 meaning Deity) is missing (Ezekiel 28:13)

39:14 The gemstones on the breast piece of priest represented the twelve tribes of Israel, so that the priest would represent the entire nation.

- Each stone was engraved like a seal (signet ring) which reflected authority.

39:15 The ephod would hold the breast piece up with golden chains.

39:16 The golden chains would be attached at the shoulder with the two gold cords.

- The number “two” often symbolizes a “witness” or “testimony.”

39:17 The breast piece was to be attached to the golden cords first, and then attached to the ephod.

39:18-19 The top two corners of the breast piece were connected to the ephod by the chains that hung from the golden rings.

39:20 Beyond the gold rings on the shoulders, the priest would also have rings attached to his sides.

39:21 The breast piece would be attached by two golden cords on the top corners as well as those tied to the sides of the priest.

Read Exodus 39:22-26...The Priest’s Robe

Construction of The Priestly Robe			
The Priestly Robe	Work of the Craftsmen	God to Moses	Symbolism

1.	Robe of Blue	Exodus 39:22	Exodus 28:31
2.	Binding around neck (opening) of Robe	Exodus 39:23	Exodus 28:32
3.	Pomegranates on Hem	Exodus 39:24	Exodus 28:33
4.	Gold Bells between Pomegranates on Hem	Exodus 39:25	Exodus 28:34
5.	Bell, Pomegranate, Bell, Pomegranate	Exodus 39:26	Exodus 28:34

39:22 The priestly robe would be worn under the ephod which was under the breastplate.

- The color blue often symbolizes “divinity.”

39:23 The priest would wear a woven collar so that the garment doesn’t tear because the High Priest was not to tear His robes (Leviticus 21:10) – he was supposed to always have faith in God regardless of the circumstances.

- When Jesus arrested, the Jewish High Priest tears his robe (Mt 26:65) while the robe of Jesus (the new high priest – Hebrews 7) stays intact (John 19:23-24). Paul did not recognize the Jewish high priest (Acts 23:5).

39:24 The pomegranate (rimmon רִמּוֹן) fruit is native to Israel (Deuteronomy 8:8). It is Jewish custom that pomegranates typically have 613 seeds which represent the mitzvot (laws and commands of God found in the Torah).

- Pomegranates also came to symbolize sensual love with seeds of fertility (Song of Solomon 4:3, 6:7)
- The fruit comes from a deciduous shrub or small tree, and from a health perspective, research has shown that pomegranates have preventive and healing abilities because of its unique, super-potent antioxidants, polyphenols and flavonoids
- These decorative pomegranates were either woven as pictures using blue, purple and scarlet coloring into the hem of the robe, or they were little balls tied to the hem with yarn of blue, purple and scarlet.
- The bells were gold which often represent purity, extreme worth/value and glory.

39:25 The lower hem represented a double blessing of bells (gifts/testimonies) that signified life (showed priest was still alive) and pomegranates (fruits). The bells can speak of testimony (proclamation) while the pomegranates represent the fruit that follows.

39:26 Aaron was not to enter and leave in his own, personal way or according to his personal whims. Aaron was to serve at the calling and according to the design of God. Aaron was to offer a holy and fruitful service (pomegranates – 613 laws) that glorified God (golden bells).

- When Aaron entered the Holy of Holies as the High Priest on Yom Kippur (the Day of Atonement) he would only wear the linen undergarment (Leviticus 16:4, 23). The blue robe with bells and pomegranates was used in his daily functions in the Holy Place.

Read Exodus 39:27-29...Priestly Coats/Caps/Linen Undergarments/Sashes (Exodus 28:40-42)

39:27 Coats revealed status, but also provided warmth. All of Aaron’s family received coats.

39:28 As the High Priest, Aaron would have worn the turban while his sons would have performed their duties with their heads covered by caps.

- In modern times, men are expected to cover their heads in Jewish synagogues and remove their head coverings in Gentile places of worship.

39:29 Linen (representing purity) should cover the nakedness and “private parts” of the priest.

Read Exodus 39:30-31...The High Priest’s Turban (Exodus 28:36-38)

39:30 While the shoulders (strength) and the heart were covered with the names of the tribes of Israel, above them all was the characteristic “Holy to the Lord.” The head often represents the “thoughts.” The High Priest needed his thoughts and focus to be separate (holy) to God.

Three Priestly Items as “Seals/Signets” Demonstrating Authority		
1.	Gem Stone with Six Tribes of Israel on Each Shoulder	Exodus 28:11
2.	Gem Stones with Individual Tribe of Israel for Ephod	Exodus 28:21
3.	Turban with Gold Medallion Engraved “Holy to the Lord”	Exodus 28:36

- The “seal/signet” (ḥōṭām חֹתָם) is used to confirm the authority of the giver.
- “Holy to the Lord” (Zechariah 14:20-21) is engraved on the golden plate on the turban (thoughts) – Ps 19:14; 2 Cor 10:5
- Historians note the turban would be wound around while using 8 yards of linen.

39:31 The color “blue” symbolizes divinity and would hold the sign of holiness above the High Priest.

Read Exodus 39:32-43...The Obedience of Israel

39:32 The people of God were faithful to the command of God through Moses.

39:33 After construction, the people presented the finished product to Moses.

Presentation of the Finished Tabernacle (Exodus 39:33-41)
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Exodus 39:33	1.	Tent	Tabernacle Structure
Exodus 39:33	2.	Utensils	“ “
Exodus 39:33	3.	Hooks	“ “
Exodus 39:33	4.	Frames	“ “
Exodus 39:33	5.	Bars	“ “
Exodus 39:34	6.	Covering of Tanned Ram Skins	“ “
Exodus 39:34	7.	Covering of Tanned Goat Skins	“ “
Exodus 39:34	8.	Veil of the Screen	“ “
Exodus 39:35	9.	The Ark of the Testimony	The Ark of the Testimony
Exodus 39:35	10.	The Poles for the Ark	“ “
Exodus 39:35	11.	The Mercy Seat	The Mercy Seat
Exodus 39:36	12.	The Table of Showbread	The Table of Showbread
Exodus 39:36	13.	Utensils	“ “
Exodus 39:36	14.	The Bread of the Presence	“ “
Exodus 39:37	15.	The Lampstand of Pure Gold	The Menorah
Exodus 39:37	16.	The Lamps set in Position	“ “
Exodus 39:37	17.	Utensils for the Lampstand	“ “
Exodus 39:37	18.	Oil for the Light	“ “
Exodus 39:38	19.	The Golden Altar	The Altar of Incense
Exodus 39:38	20.	The Anointing Oil	“ “
Exodus 39:38	21.	The Fragrant Incense	“ “
Exodus 39:38	22.	The Screen for the Entrance to the Tent	Tabernacle Structure
Exodus 39:39	23.	The Bronze Altar	The Altar of Sacrifice
Exodus 39:39	24.	The Bronze Grating/Sieve for the Altar	“ “
Exodus 39:39	25.	Poles for the Altar of Sacrifice	“ “
Exodus 39:39	26.	Utensils for the Altar of Sacrifice	“ “
Exodus 39:39	27.	The Basin/Laver	The Basin/Laver
Exodus 39:39	28.	The Stand for the Basin/Laver	“ “
Exodus 39:40	29.	The Hangings/Curtains for the Courtyard	The Courtyard
Exodus 39:40	30.	Courtyard Pillars	“ “
Exodus 39:40	31.	Courtyard Bases	“ “
Exodus 39:40	32.	The Screen for the Gate of the Courtyard	“ “
Exodus 39:40	33.	Cords for the Courtyard	“ “
Exodus 39:40	34.	Pegs for the Courtyard	“ “
Exodus 39:40	35.	Utensils for the Service	“ “
Exodus 39:41	36.	Priestly Garments for the Holy Place	The Priest’s Garments
Exodus 39:41	37.	Holy Garments for the High Priest, Aaron	“ “
Exodus 39:41	38.	Priestly Garments for Aaron’s Sons as Priests	“ “

39:42 Moses was God’s “vessel” of instruction to the people, but the people (congregation) had performed all of the work.

39:43 Moses inspected the work of the people (i.e., quality control) and validated that the people had performed according to God’s word. The Tabernacle was “true” to God’s instructions.

- The reward of Israel by Moses was a blessing for being faithful to God’s directives to Moses.

Read Exodus 40:3-9...The New Year of the Tabernacle Set-up

40:1-2 The Hebrew term for Tabernacle is Mishkan (מִשְׁכָּן), and the Hebrew terms for Tent of Meeting is mōw‘êḏ ’ōhel (מִוֶּעֵד אֹהֶל); this is the first time that the terms are used together.

- The first day of the first month of a new year celebrates a new beginning. The first day is celebrated during the month of Abib (Exodus 12:6) which was changed to the name of Nisan during Israel’s time in Babylon.
 - Abib means “Green Ears” (“of Grain”) because it referenced the barley harvest.
 - The Hebrew month “Nissan” was derived from the Babylonian term “Nisan.”
- This marked a year after Israel followed Moses out of Egypt after the Passover and nine months after Israel reached Mount Sinai.

Read Exodus 40:3-9...God Reminds Moses of the Tabernacle Positioning

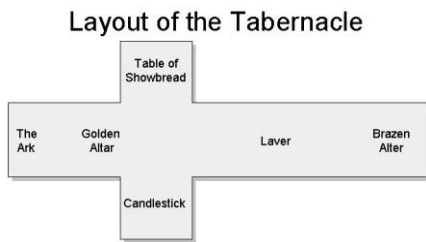
40:3 The Ark of the Covenant is the reference point of everything.

40:4 The Table of Showbread is a reminder of God’s provision. The Menorah represents the God’s light to the world.

40:5 The Altar of Incense represented the prayers of the saints. This table stand was placed before the Ark of the Covenant, and behind the curtain to the Holy of Holies. (Hebrews 9:3-4).

Sequence of Seven Step Set-up of the Tabernacle (Exodus 40:3-9)		
1.	Place the Ark of the Covenant	Exodus 25:10-20; 37:1-9
2.	Set the Table of Showbread	Exodus 25:23-29; 37:10-16
3.	Set Lampstand	Exodus 25:31-39; 37:17-24
4.	Place Altar for Incense	Exodus 30:1-5; 37:25-28
5.	Place the Altar of Burnt Offering	Exodus 27:1-7; 38:1-7
6.	Place the Laver/Basin	Exodus 30:17-21; 38:8
7.	Assemble the Courtyard	Exodus 27:9-19; 38:9-20

The design of the articles of the Tabernacle was a cross.



Read Exodus 40:9-11...The Anointing of the Tabernacle Items

40:9 All of the Tabernacle was anointed for God’s service just as were the Kings, Priests and Prophets who were called into God’s service.

40:10 The Altar of the Burnt Offering is designated “especially holy.” The Burnt Offering sacrifices showed total dedication; however, sin offerings were offered on the same altar.

40:11 The Laver/Basin was also anointed for use.

Three Step Anointing (Exodus 40:9-11)	
1.	Everything in the Tabernacle
2.	The Altar of Burnt Offering
3.	The Laver/Basin

Read Exodus 40:12-15...The Preparation of the Priests

40:12-13 The preparation of the Priests followed the same methodology as the Salvation process: cleanse, holy garments, anoint/consecrate (Genesi 41:14; Ezekiel 16:9, 10; Ruth 3:3; Acts 26:18; Ex 40:12-13; 2 Samuel 12:20)

- God’s people are called a “holy priesthood.”

40:14 After Aaron was prepared as High Priest, his sons were prepared to serve with their father in priesthood.

40:15 This was the inauguration of Aaron’s lineage of priests who served in the Tabernacle and then the Temple.

Read Exodus 40:16-15...The Preparation of the Tabernacle Structure

40:16 In regards to the Plagues (Ex7:6, 20, 12:28), the Law (Ex 34:4) Tabernacle (Ex 35:29) and the Priesthood (Ex 39:1, 5, 21, 26, 29, 31, 32, 42, 43), Moses was perfectly obedient (Ex 40:19,21, 23, 25, 27, 29, 32);

- Chapter 39 & 40 emphasize the obedience by Israel

40:17 The Tabernacle was set up in the month of Abib/Nissan which was one year after Israel’s exodus from Egypt.

40:18 The elements of the Tabernacle were inserted after the Tabernacle building was placed.

- Moses began by setting the two (15’ high) walls of planks. (Exodus 26:15-25)

40:19 Moses then spread the tents over the plank walls

Read Exodus 40:20-21...Moses Establishes the Holy of Holies (Exodus 25:10-20; 37:1-9)

40:20 Utilizing the poles, Moses placed the Ark of the Covenant in the Holy of Holies and then Moses placed the mercy seat above the Ark to cover the Law inside.

40:21 After placing the Ark of the Covenant, Moses hung the veil between the Holy of Holies and the Holy Place.

Read Exodus 40:22-28...Moses Establishes the Holy Place

- 40:22 The “north side” equates to the right-hand side upon entering the Tabernacle (as it faced the East). The Table of Showbread (symbolizing God’s provision) was always listed after the Mercy Seat. (Exodus 25:23-29; 37:10-16)
- 40:23 Not only did Moses set the Table up for use, but he began the use of the Table by laying out the bread.
- 40:24 The Menorah was set-up after the Table of Showbread. Following God’s provision, His people were to be a light to the world. (Exodus 25:31-39; 37:17-24)
- 40:25 The lamps represent the light of God’s Spirit (Acts 2) which is meant to give sight in a dark world.
- 40:26 The “gold altar” represented the altar of incense that symbolized the prayers of the saints. (Exodus 30:1-5; 37:25-28)
- Gold symbolizes glory.
- 40:27 Beyond setting up the structure, Moses was the first to utilize the “golden altar” by burning incense.
- 40:28 Moses sealed the entrance to the Tabernacle with a veil.

Read Exodus 40:29...Moses Establishes the Altar of Burnt Offering (Exodus 27:1-7; 38:1-7)

- 40:29 Beyond setting up the Altar of Burnt offering, Moses offered two sacrifices on it. The first offering was the Burnt Offering revealing whole dedication. The second offering was the grain offering of thanksgiving. (Leviticus 1-2)

Read Exodus 40:30-32...Moses Establishes the Laver/Basin (Exodus 30:17-21; 38:8)

- 40:30 Moses put the laver/basin on its stand and added water.
- 40:31 Moses, Aaron and Aaron’s sons were the first to wash their hands and feet with the laver/basin.
- Throughout Scripture, the “hands” often symbolize what an individual does while the “feet” symbolize where an individual goes.
- 40:32 The Priests had to use the laver/basin to wash before entering the Holy Place or approaching the Altar of Burnt Offering.

Read Exodus 40:33...Moses Establishes the Courtyard (Exodus 27:9-19; 38:9-20) – “It is Finished”

- 40:33 Moses places the curtained fence around the courtyard along with the entry gate.
- God the Father (Genesis 2:2) and God the Son (John 17:4; 19:30) finished their work, and Moses finished his work.
 - Israel had “finished” their work in making the Tabernacle (Exodus 39:32), and then Moses set it up.
 - The next time that this concept is mentioned in Scripture is when the Temple completed construction by Solomon (1 Kings 7:22, 40, 51)
 - David had encouraged Solomon to be faithful in finishing the Temple (2 Chronicles 4:11), and Solomon was (2 Chronicles 5:1; 8:16).
 - The next time that this concept of finished work is used in Scripture is when Hezekiah re-opens the Temple and re-establishes the sacrifices as the Levites assist the Priests in “finishing their work.” (2 Chronicles 29:34)
 - Isaiah prophesies that the Lord will “finish all His work” in judgment (Isaiah 10:12)
 - Hebrews 4:3 is that final example of finished work as believers are called into the Sabbath rest.

Read Exodus 40:34-38...The Shekinah Glory in the Cloud

- 40:34 After the people had finished their work, the glory of God fell upon the Tabernacle.
- This is a fulfillment of Exodus 25:8, “*Let them make me a sanctuary, that I may dwell in their midst.*”
- 40:35 The glory of God was so intense that not even Moses could enter the Tabernacle.
- Scripture repeats and emphasizes that the “*glory of the Lord filled the Tabernacle.*”
 - This happens again at the dedication of the Temple. (2 Chronicles 7:2)
- 40:36-37 Israel followed the cloud (in daytime – good times) & flame (at night – difficult times)
- When the cloud moved, so did the people. The people followed the movement of God.
 - The Hebrew term “Shekinah” (means “residence”) comes from the Jewish Targum (written in Aramaic) and is not found in Scripture.
 - The Tabernacle moves around the wilderness until Joshua leads Israel into the promised land, and the Tabernacle is set up at Gilgal, but then Joshua moves the Tabernacle to the center of Israel at Shiloh. Finally, David establishes the Tabernacle in Jerusalem, and then Solomon sets up the long-standing Temple.
- 40:38 The presence of God was always with His people.
- Often the very last verse of each book offers additional insight into the meaning of the book; the people were pilgrims/migrants who followed the Lord