

Bible Studies

The Torah: Exodus



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Torah: Exodus Syllabus

Week 1 (Wed 2/1/17): Introduction to Exodus

Homework for week 2: Read Deuteronomy 6 and Exodus 1-4

Week 2 (Wed 2/8/17): Israel's Oppression and its Deliverer

Homework for week 3: Read Exodus 5-7:13

Week 3 (Wed 2/15/17): The Struggle with Pharaoh

Homework for week 4: Read Exodus 7:14-13:16

Week 4 (Wed 2/22/17): The Plagues and the Passover (Part I)

Homework for week 5: None

Week 5 (Wed 3/1/17): The Plagues and the Passover (Part II)

Homework for week 6: Read Exodus 13:17-18:27

Week 6 (Wed 3/8/17): The Red Sea Crossing, Manna, Quail, and Living Water

Homework for week 7: Read Exodus 19-24

Week 7 (Wed 3/15/17): A Covenant Established

Homework for week 8: Read Exodus 25-31

Week 8 (Wed 3/22/17): Instructions Concerning the Tabernacle

Homework for week 9: Read Exodus 32-34

Week 9 (Wed 3/29/17): The Failure and Restoration of God's People

Homework for week 10: Read Exodus 35-40

Week 10 (Wed 4/5/17): The Erection of the Tabernacle

An Introduction to Exodus

The Purpose of the Book of Exodus

As Christians studying the Hebrew Scriptures from the perspective of the finished work of the cross, we understand that the central purpose of God's revelation is to show his plan of redemption so we may honor and glorify him. While we correctly see many types and foreshadows of Christ and his work in Exodus and the rest of the Old Testament, placing such a futurist interpretation too strongly upon the text will cause us to miss out on the author's intent for the people and situations in his day.

The Israelites were real people just like us who had dreams, goals and aspirations in life for themselves and their children just as we do. If we have reasons to rejoice, in some ways they had more. If we have reasons to complain, they had more as well. The more we stop to understand the immediate need of the writing of Exodus for the Israelites in their day, the more we can understand how great, just and loving Yahweh really is.

With a backdrop of the pagan fear religions and the might of all the surrounding nations, God provides his beautiful laws void of fear and full of love, hope, security, and fulfillment that can only be found by trusting in his salvation first. God wanted Israel to love him; not to fear him. God wanted Israel to obey him; not to appease him. Yet this relationship could not be approached through Israel's wisdom or emotional desires. It could only be approached through the desires revealed by a holy God.

The context of Exodus within the corpus of Scripture does indeed look forward to the cross and the fulfillment of the bottom line of the Abrahamic covenant that all the nations will be blessed through them (Gen 12:1-3). Yet we see that the immediate purpose of the book is to show the Israelites in Moses' day how a loving God brought a hurting nation out of bondage to himself so they could live out the example of a people experiencing the goodness of the one true God.

The Purpose of the God of the Exodus

It is very interesting that in the giving of the covenant, God does not introduce himself to Israel as the God of creation, but as the God of the exodus (Ex 20:2). This was more than just a transcendent God of everything and everyone. This was a national and personal God who cared for his people. It was this same caring and loving God who then proceeded to give the Ten Commandments. In the face of these good but impossible laws, there was a God whose introductory acts of the exodus stamped salvation and redemption, for the children of Israel, in his very identity as the God of the exodus. God stated that the purpose of the exodus was that the Lord would become Israel's God (Ex 6:7; Num 15:41; Deut 6:4).

The Purpose of the People of the Exodus

The people of the exodus included both the children of Israel and others from Egypt that chose to leave along with them (Ex 12:38). The sons of Jacob (Israel), having been a wicked bunch, had finally found repentance, peace and security in the land of Goshen by way of Joseph's continual faithfulness to God. After the book of Genesis ends with the death of Joseph, several hundred years or more of silence from God begins. Meanwhile, God multiplied their offspring into a

nation resulting in Egypt enslaving them into a heavy bondage.

It was only at this point that God revealed his personal name and character, Yahweh, which their fathers did not know (Ex 6:3). God raised up Moses, the most humble man “on the face of the earth (Num 12:3)”, to lead the Israelites out of Egypt. The Israelites would soon be introduced to Yahweh through the ten plagues (Ex 8:18). They would respond by putting the trust and hope of their future in Yahweh by way of the blood of a substitutionary lamb as well as through the communion of their families with God in eating bread during the Passover event. Being miraculously brought out of bondage and through the Red Sea, these redeemed people of God would learn how to correctly worship Yahweh in love and obedience of him. During this two-year wilderness learning process, they were also supposed to learn dependence on him before entering into the Promised Land, which was defined in every way as joyful living in the service of God. It was out of the abundant goodness of the Promised Land that they were also to be a kingdom of priests magnifying Yahweh’s name to the world (Ex 19:6).

Dates of the Exodus

Some may ask why knowing dates and anchoring the Old Testament in an accessible history is important to our faith. The reason is that our faith is based upon the “foundation of the apostles and prophets, with Christ Jesus himself as the chief corner stone (Eph 2:20).” This foundation is the whole of the inspired and inerrant Scriptures which reveal God’s working throughout the history of mankind to eventually bring the world to himself. In other words, our faith has a real historical basis; not just a religious or spiritual one. What basis would our faith have if the history it presents were mere myth?

There is great debate among scholars concerning the dates of the exodus and the conquest of Canaan. Only a brief summary will be provided here. The various views that concern this class can be placed into two groups that place the exodus at an early date in the 15th century (c. 1446 BC) or at a late date in the 13th century (c. 1250 BC) or earlier. Other views such as: no exodus event, limited exodus but no conquest, and limited exodus and conquest reject the biblical record outright and don’t concern this class. Further study by the student in these areas are encouraged however, and I can provide both resources and guidance for that endeavor if desired.

The early date was the traditional view before modern times and is based upon biblical chronologies. It is based upon 1 Kings 6:1 which gives the start date of the building of Solomon’s temple as being 480 years after the exodus. With broad scholarly agreement that Solomon began this work in his fourth year of 966 BC, the date of the exodus is placed at 1446 BC and the conquest of Canaan beginning forty years later in 1406 BC.

Another strong biblical argument is based on Jephthah’s statement (Jdgs 11:26) to the Ammonite king that Israel had occupied Ammonite territory for 300 years. The conquest of this territory happened a month before the conquest of Canaan (c. 1406 BC) according to Deuteronomy 2:24-37. Assuming an early date of the exodus would place the scene of Jephthah at around 1106 BC, within the timeframe of the judges before an Israeli monarchy existed. A late date of the exodus would place this event in the book of Judges at about 910 BC, past the time of the judges and into the time of the reign of Solomon.

Conventional, or modern, late date views are based primarily upon archaeological discoveries and interpretations primarily and biblical support secondarily. There are two main arguments for this view.

The first argument that guided scholars in the 1930's to a late date view was the supposed fact that no pottery finds, expected of the Israelites, could be found in the Transjordan or the Negev that dated any later than the 13th century BC. Therefore, the exodus could not have taken place before that time. Follow up excavations have since found many discoveries that predate the original assessment by several hundred years and in the very spots that concern the Moses and Joshua stories.

The second argument in support of a late date concerns the finding of a supposed 13th century conquest of the land of Canaan. Massive destruction of cities was found during this time, and is attributed to the conquest of Canaan by the Israelites. At the same time, no evidence of destruction is found in the early 15th century timeframe. According to the Bible, we would not expect to see any destruction of cities during the Canaanite conquest, except for the total destruction of Jericho, Ai, and Hazor. Deuteronomy 6:10-11 states that Yahweh would give the Israelites cities that they hadn't built, and vineyards and olive trees they had not planted. After the conquest, Joshua confirmed this to be the case (Josh 24:13). Furthermore, the early view proponents would expect to see such destruction across the land in the 13th century. The book of Judges gives witness time and again of Israel being overrun by peoples within and outside of the land. The book is very clear how utterly devastating this was to Israelite life, and this would perfectly fit the 13th century timeframe proposed by an early date of the Exodus.

Pharaohs of the Exodus

Settling on the early date for the exodus of the children of Israel from Egypt produces some fascinating results on the possible 18th Dynasty Pharaohs, shown below, who interacted with Israel during that time.

Upon expelling the Hyksos Pharaoh and rulers from Egypt, Amosis founded the 18th Dynasty of Egypt. This could have been the king who did not know, or did not regard Joseph (Exo 1:8). The fact that the Hyksos, whom he had just expelled, were ethnically akin to the Hebrews meant that Amosis may have perceived a threat to his rule by the growing population of the Hebrew people. It was probably he or his successor, Amenhotep I, that reduced the Hebrews to slave labor in public works projects (Ex 1:11-14). When this failed to reach its desired effect, an order of genocide was given, probably by Thutmose I, to kill all newborn Hebrew males (Ex 1:15-16).

If 1446 BC was the date of the exodus, the time of Moses' birth can be calculated at 1526 BC, since the Bible relates that Moses was 80 at the time of the exodus (Ex 7:7) and 120 at his death (Deut 34:7). This places Moses' birth at the beginning of the reign of Thutmose I, who likely instituted his policy of genocide upon coming to power. Note that Moses' brother Aaron was born without such a threat three years earlier.

Thutmose II married Hatshepsut and died young in a mysterious circumstance and named his young son, Thutmose III to be a coregent the year of his death. Thutmose III was a very

successful king in his later years but was greatly dominated by his mother-in-law, Hatshepsut, who pulled the strings in the first 20 years of his reign. After her death, Thutmose III showed his dislike for her by expunging various monuments to her. Hatshepsut could be the teen-aged princess of Thutmose I who saved Moses. She would have had the personal strength and independence required to violate the genocidal edict of the king. If Moses was raised by Hatshepsut, then he would have been the older brother of Thutmose III and could have been perceived by him to be a threat. The animosity between the two can be seen in the fact that after Moses slays an Egyptian, he has to flee for his life. Such a matter would not normally capture this amount of attention from a Pharaoh.

Moses' exile would have taken place in 1486 BC when he was 40 years old (Acts 7:23). Thutmose III was in the eighteenth year of his reign and Hatshepsut, too old to help Moses at this point would die three years later. Moses remained a fugitive for 40 years but found a home among the Midianites during the final 36 years of the reign of Thutmose III. It should be noted that among the Pharaohs of the 18th Dynasty, Thutmose III is the only one to have reigned long enough to have sought Moses' life during his exile, and it was only after his death that Moses felt he could return in safety (Ex. 2:23; 4:19). This would make Amenhotep II the Pharaoh of the exodus.

An Early Exodus Date and the 18th Dynasty of Egypt from the *Cambridge Ancient History*

| | | |
|---------------|-----------|-------------------------------------|
| Amosis | 1570-1546 | Hebrew persecution begins |
| Amenhotep I | 1546-1526 | |
| Thutmose I | 1526-1512 | Moses is born in 1526 |
| Thutmose II | 1512-1504 | |
| Hatshepsut | 1503-1483 | Princess who rescued Moses |
| Thutmose III | 1504-1450 | Sought Moses' life during his exile |
| Amenhotep II | 1450-1425 | Pharaoh of the exile |
| Thutmose IV | 1425-1417 | |
| Amenhotep III | 1417-1379 | |
| Amenhotep IV | 1379-1362 | |
| Smenkhkare | 1364-1361 | |
| Tutankhamon | 1361-1352 | |
| Ay | 1352-1348 | |
| Horemheb | 1348-1320 | |

Interestingly, Amenhotep II reigned most of the time from Memphis, a city near Goshen in the Delta, making him easily accessible by Aaron and Moses; whereas, the other Pharaohs of the 18th Dynasty ruled from Thebes, a city much farther to the south than where the Israelites were located. Amenhotep also led two major campaigns in his third year and also on his seventh (c. 1446). After his second campaign, all the other campaigns he led were very minor. Could it be that his armies were decimated in his second campaign that also coincided with the year of the exodus? One last piece of evidence for Amenhotep II as the Pharaoh of the exodus is found on the Dream Stele found at the base of the Great Sphinx near Memphis. This stele records a dream that promised that Thutmose IV would be king through an unforeseen turn of fate, possibly for his older brother. In fact, Amenhotep's power passed to his younger son, Thutmose IV, rather than to his eldest son.

Conclusion

Much more can be included as an introduction to the book of Exodus, but I hope that having a good understanding of the purpose and the historical setting of the book aids in the ability to better appreciate and enjoy the passages you will be meditating on for the remainder of the class.

Exodus opens with an account of the descendants of Abraham, and it closes by describing the worship of the nation of Israel. All of the acts of God in between those chapters worked to transform these people of Abraham into representatives of God. I will be praying that you all come away from this class with a similar transformation knowing your God better, and appreciating your salvation more as adopted sons and daughters of Abraham.

Israel's Oppression and its Deliverer (Deut 6 and Ex 1-4)

The importance of the Torah is stated in the *Shema* (Heb: *Hear oh Israel*).

Deut 6:4-6

⁴ Hear, O Israel: The Lord our God is one Lord:

⁵ And thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might.

⁶ And these words, which I command thee this day, shall be in thine heart:

⁷ And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sit in thine house, and when thou walk by the way, and when thou lie down, and when thou rise up.

⁸ And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes.

⁹ And thou shalt write them upon the posts of thy house, and on thy gates.

Exo 1:1-5 → The Families Who Entered Egypt

- The book of Exodus starts with the word, “and” connecting it directly to the end of the book of Genesis.
- Moses’ point in the beginning of this book is to account for heads of the 12 families that had gone into Egypt.
 - Remember that the family of Joseph was represented by the families of Ephraim and Manasseh, so there are 13 families in all.
 - We will see that God delivers all 12 families (now tribes) out of Egypt.
- According to Gen 46:27, there were 70 people of the house of Jacob that came into Egypt at Joseph’s bidding.

Exo 1:6-7 → Population Growth

- From then until the exodus, God multiplied these families into a nation.
- In the 2nd year of being in the Sinai, a census was taken excluding the tribe of Levi for all men able to fight from 20 yrs and up (Num 1). That portion of the population numbered 603,550.
- It is estimated the total population including the tribe of Levi, old men, women and children would have numbered between 2-3 million people. From 74 people entering Egypt to about 2-3 million coming out in approximately 400 yrs!
- This population explosion would have far exceeded the surrounding Egyptian territories, and was due in part to the blessing God showed Jacob when he entered the land of Egypt
- Remember in that time that Pharaoh granted them the land of Goshen to settle themselves and their herds in. In Gen 46:27, we also see that they were also the rulers over Pharaoh’s cattle as well.
- In the time of the great famine in Joseph’s day, when all the Egyptians had lost all of their money and herds to the state, Jacob’s family would have the resources necessary to support

such a population growth. Obviously, the relationship between the Egyptians and Israelites to this point were friendly for the past 276 or so years.

Exo 1:8-14 → The Persecution

- “New king” – Traditionally, this statement is viewed as a king who did not come through the natural line of descent or inheritance. This was an abrupt new line of reign. Something akin to a new dynasty.
- “Knew not Joseph” – This statement implies a total break in the traditions of Lower Egypt. This new pharaoh did not respect the views of the former administration and now saw the Israelites as a major threat.
- Of all the various dates of the Exodus, Amosis, the head of the 18th dynasty, is the only Pharaoh known to represent such a contrast to the preceding Hyksos Pharaoh.
- His solution to the perceived threat was to force Israel into hard and “bitter labor”.

Exo 1:15-22 → Infanticide

- The time of the beginning of the oppression till the order of genocide was approximately 44 yrs.
- Aaron, who was 3 years older than Moses, did not seem to be under this threat of infanticide.
- We see that the midwives, though their lives were at risk, would not murder these children. God blessed them for it, gave them families of their own, and blessed Israel with even more children.
- In verse 22 Pharaoh responds by ordering all of the people of Egypt to kill the male Hebrew newborns
- Application:
 - We need to take a minute to talk about types in Exodus and in most of the OT. There are many types in the OT.
 - These are things that allude to the Messiah himself, such as the Passover lamb, or they can also allude to other spiritual factors.
 - In our common language of Christianese, you may hear people alluding to a “desert experience”. This is normally understood as a dry time of aimless wandering due to an unhealthy relationship with God. Israel’s desert wandering would be a type of this.
 - Before we proceed a caution flag needs to be raised that we do not read the Scriptures with a mind that is primarily seeking types in the passages. As good interpreters, we always seek to understand as much as we can about what the biblical author was intending to say to the audience in his day. Interpretation always comes 1st, then application and types can follow.
 - As we read the Exodus account we will see some very glaring types throughout it. Remember these types as we will continue to draw application from it.
 - **Pharaoh:** The main enemy to God’s covenant promise to bring Israel out of bondage is Pharaoh. Since Satan is the main adversary to all of God’s covenant promises,

- Pharaoh is a type of Satan.
- **Egypt:** Egypt represents the land of bondage in the kingdom of Satan. It is the world that is full of sin and carnality.
 - **Israel:** Represents the one who needs a Savior to rescue him from bondage and a Lord that replaces Satan's rule with a righteous one.
 - Getting back to the adversity forced labor and the infanticide:
 - God allows adversity to happen to toughen us up to make us more useful to God.

Acts 8:1, 4

1 And Saul was consenting unto his death. And at that time there was a great persecution against the church which was at Jerusalem; and they were all scattered abroad throughout the regions of Judaea and Samaria, except the apostles.

4 Therefore they that were scattered abroad went everywhere preaching the word.
 - God must work in us before he works through us

John 15:1-2

I am the true vine, and my Father is the husbandman.

² Every branch in me that does not bear fruit he takes away: and every branch that bears fruit, he prunes it, that it may bring forth more fruit.
 - Satan cannot foil God's plan/promises for you. He is in control.

Exodus 2:1-25 → The Birth of Moses

- V. 2 “he was a fine child” – the Hebrew word, tov, means good. It is the same word God used to describe his creation in Gen 1:31 and is a link to a creative act of God in the birth of Moses to lead to the exodus from Egypt and the birth of the nation of Israel.

Hebrews 11:23-26

²³ By faith Moses, when Moses was born, was hid three months of his parents, because they saw he was a proper child; and they were not afraid of the king's commandment.

²⁴ By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter;

²⁵ Choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season;

²⁶ Esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompense of the reward.
- Of course, in v. 12, Moses looked to the right and to the left before he killed the Egyptian, when he should have been looking up (Psalms 5:3). Remember one of the names for God is *El Roi*, the God who sees.
- V. 15 “where he sat down by a well” – running from sin can be exhausting, when we just need to give it over to God (1 Jn 1:9)
- V. 22 “I have become an alien in a foreign land” – We need to learn from our wrong choices and learn from other's wrong choices as well, and know that with God, failure is never final!

Prov 16:3

Commit thy works unto the Lord, and thy thoughts shall be established.

- God is about to turn Moses' failure into his own success, as he hears the groaning of his children and remembers his covenant with Abraham Isaac and Jacob (Gen 12, 15, 50).

Exodus 3 → The Burning Bush: Yahweh Introduces Himself to Moses

- Moses has been in Midian for 40 years making him 80 yrs old.
- V. 4 What was special about Moses that God used him so powerfully?
 - Well...what was so special about the bush? Nothing except that God was in it.
 - Numbers 12:3 – Moses was the humblest man on the face of the world.
 - God wants to put us on fire like the bush!

Philippians 2:13

For it is God which works in you both to will and to do of his good pleasure.

Galatians 2:20

I am crucified with Christ: nevertheless I live; yet not I, but Christ lives in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.

- V. 8 God never just delivers us from something; he delivers us to something as well.
- V. 11 While it is good to ask questions to avoid foolishness or spiritual deception, Moses was not being humble here...he was just too comfortable with where he was at.
- V. 12 “when” not if - Our success is always assured when we commit to God's work
- V. 14 “I AM” – it is the I AM (Heb: *Ha Yah*; Grk: *Ego Eimi*) who lives in us and directs us...the constantly being one!
- V. 19-20 To leave the kingdom of Satan (Egypt) and go into God's kingdom (Canaan), there is going to be much spiritual warfare!
- Corrie Ten Boom (*The Hiding Place*) said, “Never be afraid to trust in an unknown future with a known God.”

Exodus 4 → Signs for Moses

- V. 1 “What if they don't believe me?” - Moses is still waffling. God already said the elders would listen in 3:18.
- V. 2 The rod and serpent were 2 symbols recognized in Egypt. The rod represented authority, and the snake was the patron goddess of the Delta region of Lower Egypt.
- But God is patient and gives Moses signs.
- V. 10 Moses is only thinking of himself and not the children of Israel who were crying out to God.

Romans 10:1

Brethren, my heart's desire and prayer to God for Israel is, that they might be saved.

- While Moses may have had a speech impediment or had possibly become less fluent in the Egyptian language, Moses' speech issue was a nonissue! He was not trusting God to equip

him for his mission, and he just didn't want to go and speak to Pharaoh! (see v. 13). Compare this to what Peter says:

I Peter 3:15

But sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear...

Later, when Moses put his full trust in God, we see him fully equipped for his ministry and remembered in a way completely opposite to how he find him here. Look at Moses' speech according to Stephen and recorded by Luke:

Acts 7:22

And Moses was learned in all the wisdom of the Egyptians, and was mighty in words and in deeds.

- V. 14 God's plan will come to fruition. Moses misses out on some of the power of God working through him. Now some of that power will be used through Aaron instead.
- V. 22 God draws the line in the sand with Pharaoh:
"And you shall say to Pharaoh, "Thus says the Lord, Israel is my son, even my firstborn:
²³ And I say unto you, let my son go, that he may serve me: and if you refuse to let him go, behold, I will slay your son, even your firstborn.
- V. 24-26 "Sought to kill him" – The Hebrew text does not mention who Yahweh was seeking to kill.
 - It seems implausible that he was seeking to kill Moses, since he had sent Moses on a mission to lead Israel out of Egypt.
 - It seems more plausible that God was angry with Moses for not carrying out the covenant responsibility of circumcising his eldest son, Gershom. In the context of Ex 4:21-23, Yahweh may have sought to kill Moses' eldest son because he had not been marked as a member of Israel through circumcision.
 - Either Gershom was uncircumcised or he was circumcised by the Egyptian method where the foreskin was not completely removed (Josh 5:2-45).
 - Zipporah fulfilled the covenantal obligation submitting in action but not in attitude (Eph 5:21-33).
- V. 29-31 Moses and Aaron led by serving! In doing this, they became a team with God, with the leaders, and with the people.

The Struggle with Pharaoh (Ex 5-7:13)

Exo 5:1-23 → Moses and Aaron's 1st Visit to Pharaoh

- V. 1 Moses and Aaron relay the message from Yahweh to Pharaoh to let the Israelites take a 3-day journey into the desert to hold a worship festival there.
- V. 2 Pharaoh responds by claiming that he does not know Yahweh, the God of the Hebrews is, so why should he obey him?
 - Egypt had many Gods. Pharaoh himself was revered as the incarnation of the deity Horus (the son of Isis and Osiris) and the generational son of Ra.
 - Why should such a man as Pharaoh, whose gods supposedly made Egypt great, revere Yahweh, the god of a weak, enslaved people?
- V. 4-9 In response to the possible judgment that Israel could face for not keeping the festival to Yahweh, Pharaoh responds by falsely accusing the Israelites of a grave sin, idleness, which according to Egyptian belief, involved condemnation at the final judgment.
- Pharaoh then increases their work load. Here Pharaoh is seen as a type of Satan. In 6:31 the Israelites received the word of the Lord from Moses and Aaron and believed. Now, Pharaoh doubles down on enslaving them to choke out any notion of Yahweh helping them:

Mark 4:14-20

14 The sower sows the word.

15 And these are they by the way side, where the word is sown; but when they have heard, Satan cometh immediately, and taketh away the word that was sown in their hearts.

16 And these are they likewise which are sown on stony ground; who, when they have heard the word, immediately receive it with gladness;

17 And have no root in themselves, and so endure but for a time: afterward, when affliction or persecution arises for the word's sake, immediately they are offended.

18 And these are they which are sown among thorns; such as hear the word,

19 And the cares of this world, and the deceitfulness of riches, and the lusts of other things entering in, choke the word, and it becomes unfruitful.

20 And these are they which are sown on good ground; such as hear the word, and receive it, and bring forth fruit, some thirtyfold, some sixty, and some a hundred.

- Satan tries to do the same with us today. He likes to try to tear us down, cause division among us, and erase the hope we have in Jesus.

1 Peter 4:12-14

12 Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you:

13 But rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy.

14 If ye be reproached for the name of Christ, happy are ye; for the spirit of glory and of God rests upon you: on their part, he is evil spoken of, but on your part, he is glorified.

- V. 21 We see disunity occur in this passage when the Israelite foreman do not bother to seek

God, Moses and Aaron. Instead they seek a sole solution with Pharaoh, and rebuke Moses and Aaron.

- Moses and Aaron met resistance by the people they were leading, but look at how Moses handles this situation:
 - He does not go to Pharaoh, and he does not argue his case with the Israelite foremen. Instead, he goes to God on behalf of the people.
 - While Moses did right by going to God 1st, his expectations were wrong and he needed to be more patient and trusting

James 1:2-4

2 My brethren, count it all joy when ye fall into divers temptations;

3 Knowing this, that the trying of your faith works patience.

4 But let patience have her perfect work, that ye may be perfect and entire, wanting nothing.

Exo 6:1-8 → Yahweh Promises Deliverance

- Yahweh promises to handle Pharaoh personally to redeem his son
- Yahweh promises to introduce his personal name/character to the Israelites
- Yahweh sees the affliction of the Hebrews and recalls his Covenant with Abraham, Isaac and Jacob to bring the Israelites to the promised land of Canaan
- The message God has Moses deliver to the Israelites starts with “I am Yahweh” and ends with “I am Yahweh”. In between is salvation from Egypt and rest in Canaan. Yahweh is expressing his goodness to them.
 - Yahweh will free them from their fierce slavery to Egypt
 - Yahweh will redeem them with an outstretched arm with mighty acts of judgments (4:22). Jesus freed us with his outstretched arms on the cross.
 - Yahweh will take them as his own people
 - Yahweh will be their God. Christians are freed from slavery to Satan unto being a slave of Christ (Jn 8:31-32; Isa 61:1)

Exo 6:9-12 → Leadership Over What?

- The last time Moses brought a message from Yahweh, the people believed and their situation got much worse. They were too exasperated to place their hope in something that seemed to yield bad results.
- Moses must have felt very alone This seeming setback kept people from wanting to hear more about God, but as a good leader, Moses did not focus on the results to be achieved, but focused on God who must be obeyed. Moses didn't give up. He kept bringing God's message.

Exo 6:13-27 → The families, by divisions, that will emerge from Egypt as a nation

- This genealogy is strategically placed just before the 10 plagues begin. The genealogy begins

and ends speaking about Moses and Aaron stamping God's calling of Moses and Aaron's leadership in the exodus process.

Exo 7:1-13 → Moses and Aaron's 2nd Visit to Pharaoh

- Chapter 7 actually begins at 6:28
- The story picks up where it was before the genealogy.
- 6:30 Moses thinks it's all about Moses. See all of the "I's" in vs. 1-5! God is saying it's all about God!

Exodus 7:1-5

And the Lord said unto Moses, See, **I** have made thee a god to Pharaoh: and Aaron thy brother shall be thy prophet.

2 Thou shalt speak all that **I** command thee: and Aaron thy brother shall speak unto Pharaoh, that he send the children of Israel out of his land.

3 And **I** will harden Pharaoh's heart, and multiply **my** signs and my wonders in the land of Egypt.

4 But Pharaoh shall not hearken unto you, that **I** may lay my hand upon Egypt, and bring forth mine armies, and my people the children of Israel, out of the land of Egypt by great judgments.

5 And the Egyptians shall know that **I** am the Lord, when **I** stretch forth mine hand upon Egypt, and bring out the children of Israel from among them.

- V. 1 God made Moses "like God to Pharaoh". Pharaoh was also considered a God, so this would make Moses a peer on equal footing with Pharaoh.
- V. 6 Look at the result from knowing God is in it! Moses is bold again!

Exodus 7:6-7

6 And Moses and Aaron did as the Lord commanded them, so did they.

7 And Moses was fourscore years old, and Aaron fourscore and three years old, when they spake unto Pharaoh.

- V. 10-13 So, on this 2nd visit to Pharaoh. We see a pattern of things to come:
 - Moses and Aaron deliver a message from God to Pharaoh
 - An ominous miracle is performed by Yahweh
 - Pharaoh's magicians performed the same miracle adding to Egypt's problems rather than reversing it.
 - Pharaoh hardens his heart against God.
- Pharaoh would harden his heart 6x against Yahweh (Ex 7:13, 22; 8:15, 19, 32; 9:7), but God would harden his heart on the 7th time (Ex 9:12)

2 Thessalonians 2:9-14

9 Even him, whose coming is after the working of Satan with all power and signs and lying wonders,

10 And with all deceivableness of unrighteousness in them that perish; because they received

not the love of the truth, that they might be saved.

11 And for this cause God shall send them strong delusion, that they should believe a lie:

12 That they all might be damned who believed not the truth, but had pleasure in unrighteousness.

13 But we are bound to give thanks always to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth:

14 Whereunto he called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ.

The Plagues and the Passover (Ex 7:14-13:16)

Plague #1: Water to blood (Nile god, *Hapi*: Gave life and abundance. One of the most powerful deities)

7:17-18 God warns Pharaoh what was about to happen, and Pharaoh did not repent.

7:19-21 God puts words into action right in front of Pharaoh

7:22 The magicians replicate the plague, adding to the problem, rather than solving the problem

7:22-23 Pharaoh hardened his heart

Plague #2: Frogs (Frog god, *Heqet*: Fertility, midwives were servants of Heqet)

8:2-4 God warns Pharaoh what was about to happen, and Pharaoh did not repent.

8:5-6 God puts words into action right in front of Pharaoh

8:7 The magicians replicate the plague, adding to the problem, rather than solving the problem

They could only copy the problems but not the solution!

8:8-11 Pharaohs promises to let the Israelites go if the plague is removed

8:12-14 Moses keeps his word

8:15 Pharaoh hardens his heart and breaks his deal

Plague #3: Lice (Lice god, *Geb*: God over the earth)

8:16-17 God does not give a warning and goes straight to action.

8:18-19 The magicians could not replicate any plague from here out

They counsel Pharaoh the work is of God

Their inability was testimony to Pharaoh that his ways were limited and God was the only answer.

8:19 Pharaoh hardened his heart

Plague #4: Flies (Scarab god, *Khepri*: Solar deity that made the sun rise, connected with reincarnation)

8:20-23 God warns Pharaoh what was about to happen, and Pharaoh did not repent.

God promises to divide Goshen from Egypt so plague will affect it

This act would let Pharaoh know that Yahweh is in the midst of the earth

8:24 God puts words into action right in front of Pharaoh

8:25-29 Pharaohs promises to let the Israelites go if the plague is removed

Tries to get Moses to compromise v. 25

Compromise neutralizes our testimony v. 28

8:30-31 Moses keeps his word

8:32 Pharaoh hardens his heart and breaks his deal

False repentance hardens our hearts v. 32

Plague #5: Death of Cattle (Cow goddess, *Hathor*: Goddess of love and protection)

9:1-5 God warns Pharaoh what was about to happen, and Pharaoh did not repent.

God promises to divide Goshen from Egypt so plague will affect it

This act would let Pharaoh know that Yahweh is in the midst of the earth

9:6 God puts words into action right in front of Pharaoh

9:7 Pharaoh hardened his heart

A hard heart is resistant to common-sense, wise advice and truth

Plague #6: Boils (Isis: Goddess of medicine and peace)

9:8-11 God does not give a warning and goes straight to action.

9:12 Yahweh hardens Pharaoh's heart

Plague #7: Hail (Nut: Goddess of the sky)

9:13-21 God warns Pharaoh what was about to happen, and Pharaoh did not repent.

The result is the Egyptians will know there is no God like Yahweh in the entire earth

Egyptians that fear Yahweh, would live along with their cattle (**Soft hearts**)

Egyptians that fear Yahweh would die along with their cattle (**Hard hearts**)

God promises to divide Goshen from Egypt so plague will affect it

9:22-26 God puts words into action right in front of Pharaoh

9:27-32 Pharaohs promises to let the Israelites go if the plague is removed

9:33 Moses keeps his word

9:34-35 Pharaoh hardens his heart and breaks his deal

Plague #8: Locusts (Seth: God of the storms and disorder)

10:1 God hardens Pharaoh's heart

There were 10 plagues instead of one because God gave Pharaoh chance after chance just like he does us.

Romans 9:14-24

14 What shall we say then? Is there unrighteousness with God? Certainly not! 15 For He says to Moses, "I will have mercy on whomever I will have mercy, and I will have compassion on whomever I will have compassion." 16 So then it is not of him who wills, nor of him who runs, but of God who shows mercy. 17 For the Scripture says to the Pharaoh, "For this very purpose I have raised you up, that I may show My power in you, and that My name may be declared in all the earth." 18 Therefore He has mercy on whom He wills, and whom He wills He hardens.

19 You will say to me then, "Why does He still find fault? For who has resisted His will?"

20 But indeed, O man, who are you to reply against God? Will the thing formed say to him who formed it, "Why have you made me like this?" 21 Does not the potter have power over the clay, from the same lump to make one vessel for honor and another for dishonor?

10:2 **We must pass truth on to the next generation**

10:3- God warns Pharaoh what was about to happen, and Pharaoh did not repent.

7:19-21 God puts words into action right in front of Pharaoh

7:22 The magicians replicate the plague, adding to the problem, rather than solving the problem
7:22-23 Pharaoh hardened his heart

Plague #9: Darkness (Ra: The sun god)

7:17-18 God warns Pharaoh what was about to happen, and Pharaoh did not repent.

7:19-21 God puts words into action right in front of Pharaoh

7:22 The magicians replicate the plague, adding to the problem, rather than solving the problem

7:22-23 Pharaoh hardened his heart

Plague #10: Death of the Firstborn (Pharaoh: Ultimate power of Egypt)

7:17-18 God warns Pharaoh what was about to happen, and Pharaoh did not repent.

7:19-21 God puts words into action right in front of Pharaoh

7:22 The magicians replicate the plague, adding to the problem, rather than solving the problem

7:22-23 Pharaoh hardened his heart

The Passover

God's commands are not difficult.

1 Jn 5:3

3 For this is the love of God, that we keep His commandments. And His commandments are not burdensome.

12:2 In creating a new calendar system, God is giving Israel a new beginning through the blood of the Passover lamb

12:6 While taking care of the sheep, people would have grown attached to it, but then they had to kill it as a real sacrifice Just as God did with Jesus

- The sacrifice of a lamb was an abomination to the Egyptians

Exodus 8:26

And Moses said, it is not meet so to do; for we shall sacrifice the abomination of the Egyptians to the Lord our God: lo, shall we sacrifice the abomination of the Egyptians before their eyes, and will they not stone us?

- Moses recognizes that the sheep is sacred to the Egyptians.
 - In fact, this exact time in Egypt, the Ram god, Amen, was the King of all the gods and the source for all life in heaven and earth. He was syncretized with the sun god and known as Amen-Ra.
 - According to the Egyptian zodiac, Nisan was the chief month of this god and on the 15th of Nisan, Amen was said to be at the height of his power.
 - Killing a lamb would have been a complete desecration of the Egyptian religion...let alone bringing it into the home, slaughtering it and eating it as the Israelites were commanded to do.
 - To the Egyptians the killing of a lamb was a direct challenge to the entire religious system.

- To the Israelites, this sacrifice was a fulfillment of a promise

Exodus 12:12

For I will pass through the land of Egypt this night, and will smite all the firstborn in the land of Egypt, both man and beast; and against all the gods of Egypt I will execute judgment: I am Yahweh.

- **Herodotus (Greek Historian, 5th century BC)**

Now all who have a temple set up to the Theban Zeus (=Amun) or who are of the district of Thebes, these, I say, all sacrifice goats and abstain from sheep... the Egyptians make the image of Zeus (=Amun) into the face of a ram... the Thebans then do not sacrifice rams but hold them sacred for this reason. – *Histories 2:42*

- **Publius Cornelius Tacitus (Roman Historian, AD 56-117)**

The Jews... “sacrificed rams for the sake of despising Amun (*caeso ariete velut in contumeliam Hammonis*).” – *Tacitus, History 5.1.4*

- Not only was the sacrifice a direct challenge to the whole Egyptian religion, but this sacrifice prophesied the work of the promised Messiah as well.
- Moses and Israel had no clue why they had to do these things but they obeyed anyways. Can you imagine offending the might of Egypt in such a serious manner and not even understand why all of the details of that night must be kept?!

Heb 11:28

²⁸ By faith he kept the Passover and the sprinkling of blood, lest he who destroyed the firstborn should touch them.

- Jesus declares himself to be the Messiah

John 4:25-26

25 The woman said unto him, I know that the Messiah comes, which is called Christ: when he is come, he will tell us all things.

26 Jesus said unto her, I that speak unto thee am he.

- John, the Baptist, of the priestly lineage (His father was High Priest), declares Jesus to be the Passover lamb.

John 1:29

The next day John saw Jesus coming unto him, and said, Behold the Lamb of God, which takes away the sin of the world.

- When holding up the wine and the Matzah, Jesus applies them to himself.

Luke 22:19-20

19 And he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me.

20 Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you.

12:8 Bitter herbs represents the bitterness of Egyptian slavery. May have been the sop which Jesus handed to Judas

12:8 Unleavened bread represents the body of Jesus given in sacrifice.

- Leaven = sin, bondage and the old way of life (1 Cor 5:8).
- Jesus is our bread of life that we have with us. It is through him that we have life and stay pure

John 6:35

And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst.

12:13 The blood on the doorpost forms the Hebrew symbol for *chai* which means life. Life is in the blood (Lev 17:11)

12:21 The Israelites were about to leave as a nation of 2-3 million people. This would have equated to 100,000's of sheep!!

Read Exodus 13:14-16

¹⁴ And it shall be when thy son asks you in time to come, saying, What is this? that you shall say unto him, By strength of hand the LORD brought us out from Egypt, from the house of bondage:

¹⁵ And it came to pass, when Pharaoh would hardly let us go, that the LORD slew all the firstborn in the land of Egypt, both the firstborn of man, and the firstborn of beast: therefore, I sacrifice to the LORD all that opens the womb, being males; but all the firstborn of my children I redeem.

¹⁶ And it shall be for a token (Heb = Phylactery) upon thine hand, and for frontlets between thine eyes: for by strength of hand the LORD brought us forth out of Egypt.

The Red Sea Crossing, Manna, Quail, and Living Water (Ex 13:17-18:27)

Exo 13:17-22 → God Guides Israel Out of Egypt (1446 BC)

- The narrative transitions back to Israel's departure from Egypt.
- God, not Moses, is Israel's primary leader.
- The way of the land of the Philistines was known as the "way of the sea" and also as the "way of Horus". This road went from Northeastern Egypt to Canaan along the Mediterranean Sea (see Num 33:1-15).
- The "way of the sea" had many Egyptian forts along the way that would have been a threat to the Israelites.
- When we obey God, he arms us for the path we must follow, and he guides us to our destination while considering the short-comings in our faith. All we need to do is follow him step by step in the small things.
- Then we can look back and see how far God has brought us. Then our faith will have grown so that we are conquerors!
- This journey started with a people so afraid of military forts that they may have accepted a cruel fate of returning to Egypt.
- But this journey ended with emboldened faith in God to deliver entire nations into their hands.
- What is it that holds our journey back? What is it in our lives that we need to adjust to allow us to be more faithful to the small steps God wants to lead us in?

2 Cor 6:16

16 And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people.

- God led the children of Israel by cloud and fire by staying in front of them.
 - Moving out on faith is not just taking a step into the unknown and trusting God to take care of you – God must lead.
 - Even Peter waited for Jesus' permission before he stepped out of the boat to walk on the water to Jesus (Matt 14)
 - The cloud and the fire were *theophanies*, or God showing himself in physical form. In these forms, God
 - Lighted Israel's path
 - Protected them from their enemies
 - Provided reassurance that God was with them day and night
 - Controlled Israel's movements
- How are we guided like this today?
- We see God fulfilled the words of Joseph, that God would come to Israel's aid, and Moses fulfills Joseph's wishes by taking his body with him out of Egypt in order to bury him in Shechem within the promised land of Canaan.

- Following God gives us a rich history and many great and fond memories to cherish
- *Note: Ron Wyatt's supposed archaeological findings are completely fraudulent.*

Exo 14 → Crossing of the Red Sea

- 14:4, 18 It should be noted here that God never misses an opportunity to gain glory for himself. In verse 4 we see the reason is so that the Egyptians will know that Yahweh is supreme!
 - 14:25 ...and the Egyptians said, "Let's get away from the Israelites! Yahweh is fighting for them against Egypt!"
- We that Israel was obedient to Yahweh's plans, but then after they were surrounded by the water to the east and Pharaoh's army to the west, they became frightened.
- All they had to do was stand firm, and be still and let Yahweh fight for them.
- 14:22 This was not a shallow sea as Isaiah describes it:

Isaiah 51:10

10 Art thou not it which hath dried the sea, the waters of the great deep; that hath made the depths of the sea a way for the ransomed to pass over?
- The Red Sea crossing put the fear into Egypt and all other nations who found out what Yahweh had done for his children. It also served to build Israel's faith.
- The Red Sea crossing is also shown as Paul to be a type of baptism:

1 Corinthians 10:1-4

Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea;

2 And were all baptized unto Moses in the cloud and in the sea;

3 And did all eat the same spiritual meat;

4 And did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ.

Exo 15 → Victory and Praise

- 15:1-18 What an excellent example of God's grace being given to Israel, so that by their thanksgiving in song, God was glorified!!

Phil 4:4

Rejoice in the Lord always: and again, I say, Rejoice.
- 15:1-12 In this section of the song, Israel can praise God for his mighty works in the past
- 15:13-18 In this section of the song, Israel can praise God for his mighty plan for them, that gives them hope in the future
- 15:15 Edom, Moab, and Canaan are mentioned in the same order they will later be encountered in the actual process of entering the land of Canaan.
- 15:20-21 Then the ladies, led my Miriam, jumped in enthusiastically with tambourines, dancing and singing praise to Yahweh for their deliverance! There is a time for solemn worship and there is a time to rejoice with everything we have before God! When is the last

time you worshipped God in such a way for your deliverance?

- 15:22-27 They came upon the waters of Marah.
 - The Lord used this situation to teach Israel before giving them their 1st law.
 - After their grumbling to Moses, Moses seeks God and he solves their issue.
 - Yahweh uses this to teach them that the proper response to any future problem is to obey and trust Yahweh, and if they do, he will not send any plagues on them like he did the Egyptians

Exo 16 → Manna and Quail

- 16:1-3 The people grumble about their circumstances again. We need to be very careful about grumbling and complaining – it easily becomes a habit!

Philippians 2:14-15

14 Do all things without murmurings and disputing:

15 That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world;

1 Peter 4:8-9

8 And above all things have fervent charity among yourselves: for charity shall cover the multitude of sins.

9 Use hospitality one to another without grudging.

- 16:4-36 God sends manna and gives his requirements in order to test Israel
 - God tests us to bring out our best to mature us
 - Satan tempts us to bring out our worse to destroy us
 - Faith that isn't tested cannot be trusted (James 1:12-18)
 - 16:24 Israel fails its 1st test.

Exo 17 → Water from the Rock and Victory over the Amalekites

- 17:1-4 The Israelites continue their lifestyle habit of grumbling – it easily becomes a habit!
- 17:4-7 The rock is a type of Christ
- 17:8-15 Israel was resting after drinking the water when they were attacked by the Amalekites (Note: Amalek was Esau's grandson and refers to the nation of the Amalekites)
 - Spiritual warfare often comes right after a blessing (Eph 6:12-18)
- 17:14 God said he would wipe out the Amalekites.
 - Later, Saul was supposed to wipe out Amalek
 - Amalek, descendants of Esau's grandson, was a type of the flesh and because Saul didn't wipe out the Amalekites, they came back in the form of Haman (from the book of Esther) and almost wiped out Israel were it not for the faithfulness of Esther and Mordecai (1 Sam 5:17; Gen 36:12; Rom 7:15-25)
- 17:16 After their victory, they built an altar to Yahweh. When God gives us victory we should build an altar to him...not ourselves.

Exo 18 → Jethro Visits Moses

- 18:9-13 Jethro puts his belief and trust in Yahweh and has fellowship with Israel
 - Belief comes before sacrifice
 - Belief leads to fellowship
 - Jethro's eyes are open and now he knows there is only 1 true and living God

A Covenant Established (Ex 19-24)

Ex 19:1-2 → The Setting

- The Israelites come to the Sinai Desert exactly 8 weeks after they left Egypt
- Moses had worked as a shepherd in this region for 40 years... Moses moved from his doubts in talking to God in the burning bush to leading a nation to this same mountain (Mt. Horeb) to enter into a covenant with Yahweh.
- V. 4-6 These verses foreshadow our salvation in order to become a royal priesthood. This only happens for covenant people.

Ex 19:3-8 → Yahweh establishes His covenant with Israel

5 Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine:

6 And ye shall be unto me a kingdom of priests, and a holy nation. These are the words which thou shalt speak unto the children of Israel.

- 19:5 Peculiar Treasure (Heb: *sgullah*): In ANE covenant-legal literature this word is used when a covenant is between a person and a deity.
- We need to understand all of the covenants we see in the proper biblical worldview that was held by Israel throughout the OT and even by many orthodox Jews in Israel today.
- **Why does God use covenants in the 1st place?**
 - Because sin exists, God establishes the surety of his salvation through them.
 - God's covenants cause us to reflect on sin and a fallen world and put our trust and reliance up God's covenant promises.
 - Covenants are centered upon God's holiness and define how God is to be worshipped.
 - While covenants deal with individuals, their goal is corporate and universal so that God may be glorified by all, vanquishing the sin that corrupted his original creation.
 - While men break their covenant with God, the "I AM" upholds all of his promises and accomplishes his universal goals. There is always a faithful remnant and narrow is this gate.
- **How and why was Israel chose out of the nations of the earth?** We need to understand the Israelite worldview of their covenants in order to understand our salvation better. The key to this understanding occurs in the division of the nations from the Tower of Babel in Gen 10-12. Moses speaks thusly about this division:

Deuteronomy 32:8-9

8 When the Most High divided to the nations their inheritance, when he separated the sons of Adam, he set the bounds of the people according to the number of the children of Israel.

9 For the Lord's portion is his people; Jacob is the lot of his inheritance.

- Gen 10 gives us the table of nations, and Gen 11:1-9 refers to the tower of Babel when God divided the people into various language groups and spread the children of Adam out into their inheritance.

- Remember that these people who were divided out were in open rebellion against God in trying to establish their own religious system.
- All of the nations received their inheritance. The word inheritance refers to both land and their pantheon of gods (these would be based on the rebellious heavenly hosts).
- While all of the nations inherited their land and gods, God set the bounds for his inheritance of a land for his people. In the very next chapter, Gen 12, we see Abram being set apart for this purpose.
- God would make a covenant with Abraham promising a people belonging to God and a land belonging to God. Through this people and land would come the salvation of all the other nations.
- **So what was the Israelite view of the other nations and their gods?** – A parallel passage to Deut 32:8-9 is:

Deut 4:19-20

19 And lest thou lift up thine eyes unto heaven, and when thou see the sun, and the moon, and the stars, even all the host of heaven, shouldest be driven to worship them, and serve them, which the Lord thy God hath divided unto all nations under the whole heaven.

20 But the Lord hath taken you, and brought you forth out of the iron furnace, even out of Egypt, to be unto him a people of inheritance, as ye are this day.

- Both passages describe the Hebrew concept of world religion: In Deut 32, Yahweh, Israel's supreme God, apportioned the nations to their false gods, and in Deut 4, Yahweh allotted these false gods to the nations.
- At Babel, Yahweh, like a father, dismissed and disinherited his children and judged all the nations for their disobedience. Then in the next chapter (Gen 12), he calls Abraham and effectively starts over again in creating an earthly human family for himself.
- This restart happens only through a covenant relationship where God promises a people and a land for himself that will result in all of the nations of the earth being blessed through this new family of God.
- Psalms 82, God condemns the nations and their gods (seen as the unholy angelic beings), and a future event is prophesied where God will judge them and once again inherit all of the nations (people groups) for himself.

Matthew 24:14

14 And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.

- **What was the Israelite view of their distinction from the rest of the world?**
 - The Israelites were called to be distinct from other nations and their gods
 - Loyalty to any other nation could not be separated from loyalty to their gods as well.
 - This distinction extended to physical geographical boundaries as well.
 - Circumcision and obedience to the law represented 2 ways that Israel showed their distinction and loyalty to Yahweh.
 - Circumcision reminded Israel that they were Yahweh's portion and was directly tied

- to their covenantal relationship with him (Gen 17).
 - Israelite laws are distinct from their neighbors and are tied directly to their covenantal relationship with Yahweh as his sole inheritance.
 - As Yahweh's inheritance, Israel is accountable to the covenant stipulations
 - Amos 3:2**
 - 2 You only have I known of all the families of the earth: therefore, I will punish you for all your iniquities.
- **What is the Israelite view of the land given to them? – Cosmic Geography**
 - The land of Israel, promised to Abraham, was considered holy ground. It was the land of Yahweh himself (Gen 17:8).
 - According to the division of the nations in Gen 10-11, those territories belonged to other gods.
 - The Israelites believed the promised land to be Yahweh's sacred domain, and considered other nations inside and outside of that land to be under the dominion of evil gods.
 - While fleeing Saul, David is distressed because he was not on holy ground and cast out to the inheritance of other nation's land whose jurisdiction is lesser gods. David desires to be on the sacred space of Yahweh in order to truly worship him, and he wants nothing to do with the ground outside of Israel.
 - 1 Sam 26:18-20**
 - 19 Now therefore, I pray thee, let my lord the king hear the words of his servant. If Yahweh have stirred thee up against me, let him accept an offering: but if they be the children of men, cursed be they before Yahweh; for they have driven me out this day from abiding in the inheritance of Yahweh, saying, Go, serve other gods.
 - 20 Now therefore, let not my blood fall to the earth before the face of Yahweh: for the king of Israel is come out to seek a flea, as when one doth hunt a partridge in the mountains.
 - Another example reflects this same worldview when Elisha heals Naaman. Naaman was a general in the Syrian army, and after his healing makes a strange request of Elisha. He wants 2 mule's load of earth from Israel, so that he can properly worship Yahweh back home in Rimmon. He wants to only worship the true God from now on, but wants to make sure he does it on holy ground.
 - 2 Kings 5:17-18**
 - 17 And Naaman said, shall there not then, I pray thee, be given to thy servant two mules' burden of earth? for thy servant will henceforth offer neither burnt offering nor sacrifice unto other gods, but unto Yahweh.
 - 18 In this thing Yahweh pardon thy servant, that when my master goes into the house of Rimmon to worship there, and he leans on my hand, and I bow myself in the house of Rimmon: when I bow down myself in the house of Rimmon, Yahweh pardon thy servant in this thing.
 - 19 And he (Elisha) said unto him, Go in peace.

- **How does the Israelite worldview relate to the New Testament?**

- According to Exodus 19:3-6, Israel was to be a kingdom of priests between the disinherited nations and the true God.
- God's work through particular Israelites, such as Jonah, shows his love for the rest of the world.
- Christ ultimately fulfills the purposes God set for Israel as being a kingdom of priests. We see the spreading of the good news of the salvation Jesus offers to the world throughout the book of Acts and the letters of Paul. This allows all people to respond to the message and become Yahweh's inheritance.
- The idea of the gospel going out from Judaea, Samaria and to the ends of the earth where the disinherited people's corrupt gods have dominion and control certain regional people groups led Paul, a Jew of Jews, to proclaim:

Ephesians 6:12

12 For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.

- This precludes any idea that America was ever a Christian nation. We were founded on certain Christian principles, but we have never been a Christian nation. We have never been set apart as a distinct holy nation under any covenant with God. Our land has never been considered holy ground under any covenant either. Let's dispel of that notion so we can approach our fellow earthly citizens in truth.
- Another NT example is on Pentecost where people who spoke various languages hear and get a chance to respond to the Gospel message (Acts 2)
- Isaiah prophesied that the nations of the Earth would flow to Jerusalem to worship the one true God (Is 2:1-4)
- The Messiah is the fulfillment of the bottom line of the Abrahamic Covenant, that all the nations will be blessed. Jesus became the ultimate mediator between God and the nations giving them the opportunity to be reconciled to him. Those that become his children whether through the natural lineage or by the adoption into Abraham become a "peculiar treasure unto God above all people" and a "holy royal priesthood" meant to redeem the lost.
- Peter takes the passage in Ex 19:5-6 that refers to Israel and now applies it to all who put their faith in Jesus:

1 Peter 2:9-10

9 But ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people (peculiar treasure – see note above on Ex 19:); that ye should shew forth the praises of him who hath called you out of darkness into his marvelous light;

10 Which in time past were not a people, but are now the people of God: which had not obtained mercy, but now have obtained mercy.

Ex 20 → God Gives His Laws

- We are saved by faith not by being good enough
- Israel was saved by faith during the Passover before the giving of the Law (Ex 12 cf. Ex 20)
- Obedience to the law can only happen after we are saved by faith
- Mosaic Law consisted of 3 types of laws:
 - *Moral laws*: 10 commandments, etc (unchangeable)
 - First 4 commandments are how we relate to God
 - Last 6 commandments are how we relate to each other
 - *Civil Laws*: Legal and Social (Changeable)
 - *Ceremonial Laws*: Worship and Sacrifices (Changeable)
- Some may argue that Christians don't keep the 4th commandment to keep the Sabbath 1 day/week, but with Christ as our Sabbath, we are actually supposed to honor it every day, not just 1 day/week.
- 20:5-6 This passage is illustrating the concept of corporate responsibility in addition to individual responsibility. There are mutual consequences for sin. The only generational curse came from Adam, and all men are born as enemies of God. Yet the curse of sin can be broken for them that put their faith in Him and love him (2 Cor 5:17)
- 20:6 God shews mercy or "loving kindness" (Heb: *hesed*) means he shows loyal love. This is a covenantal term.
- God revealed himself to Israel through his Word to their ears and to their eyes.

Instructions Concerning the Tabernacle (Ex 25-31)

Ex 25

- 25:2 It is interesting that God doesn't start with the tabernacle itself but the offering of furnishings within the tabernacle
- It all starts with the heart!
- Then it goes straight to God and works its way outward – from the holy of Holies to the holy place to the courtyard and to the Altar. God did all the work in that direction for us.
- And as one would approach the Tabernacle, he would have to face the sacrifice 1st.

Exodus 25:1-9

And the Lord spake unto Moses, saying,

2 Speak unto the children of Israel, that they bring me an offering: of every man that giveth it willingly with his heart ye shall take my offering.

3 And this is the offering which ye shall take of them; gold, and silver, and brass,

4 And blue, and purple, and scarlet, and fine linen, and goats' hair,

5 And rams' skins dyed red, and badgers' skins, and shittim wood,

6 Oil for the light, spices for anointing oil, and for sweet incense,

7 Onyx stones, and stones to be set in the ephod, and in the breastplate.

8 And let them make me a sanctuary; that I may dwell among them.

9 According to all that I shew thee, after the pattern of the tabernacle, and the pattern of all the instruments thereof, even so shall ye make it.

- The people were to make an offering, and they were only to give it if was done willingly from the heart.
- The church is commanded today to be the same exact way:

2 Corinthians 9:7

Every man according as he purposes in his heart, so let him give; not grudgingly, or of necessity: for God loves a cheerful giver.

- We should never give in any way that leads to grumbling; whether of our money or our time.
- 25:8-9 Notice that God is points out very clearly that God wants them to be sure that they follow his design for the tabernacle to the detail he tells them to. Why is this?
- The tabernacle is little model of God's heavenly abode, and since he will be dwelling with them, it gives the Israelites some understanding of what the heavenly throne of God looks like when they do meet with him.
 - This is why there was carved cherubim, because in heaven they are around the throne of God
 - Ezekiel 1, 10 and Rev 4 speak about these cherubim around God's throne in heaven worshipping the Lord.
- 25:10-22 The Ark of the covenant was the 1st article made.
 - This was the only furnishing in the 15' x 15' holy of Holies. There was no image to YHWH here as the neighboring countries had for their gods.
 - It contained the 10 commandments, a jar of manna, and Aaron's rod that budded
 - The lid is called the mercy seat, or atonement cover. It has 2 cherubim on either side of the lid where God would dwell in his Glory cloud above their wings.
 - The mercy seat is also called the atonement cover because the priest, 1x/yr on Yom Kippur (Ex 30:10), would go in and sprinkle blood on it for the atonement for the nation's sins.

Romans 3:23-26

For all have sinned, and come short of the glory of God;

24 Being justified freely by his grace through the redemption that is in Christ Jesus:

25 Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God;

26 To declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus.

- 25:23-30 The table of showbread was on the right-side when one entered into the 15' x 30' outer room, or holy place.
 - This table held the 12 loaves of bread that represented the 12 tribes of Israel
 - Many times, bread represents fellowship. This would represent all of Israel's fellowship together with God.
 - The unleavened bread at Passover represented the fellowship of the people together with God while they were being protected by the shed blood of the lamb. It looked forward to the Messiah, whose body would be broken for all.
 - The unleavened bread we eat at communion today looks back to the broken body of Christ, our bread of life, that enables fellowship of us with God.
 - Note that leaven or yeast represents influential sin that corrupts the fellowship.
- 25:31-40 The lampstand w/ 7 cups was on the left-side when one entered the holy place.
 - The priests would fill them with oil daily so they would be burning continually.
 - While it served as the light inside the tent, it represented the symbol of Israel to be a light to the world.
 - Many churches have a candle stand today to represent the light of Christ within that church. It is based Rev 1, where Christ is walking midst the 2 candlesticks of the 7 churches.
 - Though we glory in the cross, we do not serve a dead Lord. Our Lord was resurrected and is alive and in the midst of us.
 - So this is why some churches have menorahs in them.
- 26:1-37 Now we get to the construction of the Tabernacle itself, which is kind of like a tent.
 - The word for tabernacle means "place of meeting".
 - It is where the people meet God.
 - But the people could only come as far as the sacrifice, then the priests did all the rest or the rituals up until the high priest would go into the holy of Holies 1x/yr
- 26:1-3 The covering curtains
 - These were 30' x 42'
 - The inner side of the curtains had all these cherubim embroidered on them, so when you go into the tabernacle, you look up and see all of the angels.
 - Remember, this is heaven which is filled with angels
 - This gives the idea that one is truly approaching the holy and sovereign throne of God
- The metals:
 - Brass: Judgment
 - Silver: Redemption:
 - Gold: the Glory of God
- The inner veil between the holy place and the holy of Holies
 - There are some historical sources that claim this veil was 18" thick. We don't know for sure, but just really thick.

- 27:1-19 The outer court was 75' x 150' with curtains around it 7.5' high.
- 27:1-8 The brass altar was the very 1st item you come across as you enter the courtyard from the outside.
- 28:
 - The priest's onyx stones represented the nation of Israel so that they were all represented over his heart when the priest would go before God.
 - Urim (light) and Thummim (perfections)

Prov 3:6

In all thy ways acknowledge him, and he shall direct thy paths.

- Bells on the hem
- Linen vs wool: no sweating in our work for God

The Failure and Restoration of God's People (Ex 32-34)

- Moses had just received the 10 commandments written upon stone by the finger of God.
- Other ancient societies have law codes as well (e.g. The Law codes of Hammurabi), but these law codes were distinct from all others in 3 respects:
 - They alleviated harsh judgments typical in that time. An “eye for an eye, a tooth for a tooth” was not meant as a way to keep the penalties from going overboard so that the penalty was equal with the crime.
 - They were egalitarian. They applied equally to all classes of people...the poor and the rich, men and women.
 - They did not separate out religious from social laws. All laws rested on God's authority.
- Yahweh had given the design of the tabernacle and all of the furnishings associated with it so that he could be properly worshipped
- Yahweh had promised to fill the craftsmen with his Spirit to give them great abilities to make all of the items in the most beautiful way.
 - God always equips us to do his work in his wise, artistic and poetic way. He works through our passions. We need to do our all for God not just as an act of obedience but with passion...with JUICE!

Ex 32

- Meanwhile...below...the people are restless. Either Moses was gone or God was taking too much time.
 - Imagine 2-3 million people who have real needs and also have a habit of grumbling not having a leader present? All they had to do was trust God and wait.
- Nope! Apparently they wanted a physical representation of Yahweh to go before them in Moses' place.
- God always led the people through Moses, and if he is gone, they needed Yahweh to continue to lead them in some visible way.
- Remember that YHWH is the Word. He is heard and his words are written, but he is not seen directly except through a theophany or in the advent of Christ.
- God created his image when he created man.

Exodus 32:1

And when the people saw that Moses delayed to come down out of the mount, the people gathered themselves together unto Aaron, and said unto him, Up, make us gods (Elohim), which shall go before us; for as for this Moses, the man that brought us up out of the land of Egypt, we wot not what is become of him.

- Aaron complied

Exodus 32:4-5

4 And he received them at their hand, and fashioned it with a graving tool, after he had made it a molten calf: and they said, These (this) be thy gods (Elohim), O Israel, which brought thee up out of the land of Egypt.

5 And when Aaron saw it, he built an altar before it; and Aaron made proclamation, and said, Tomorrow is a feast to Yahweh.

- When the biblical writers mention other gods, they aren't referring merely to idols—objects made by people from wood, metal, or stone. Instead, the Old Testament refers to gods as “demons” (*shedim* in Hebrew)—low-ranking divine beings known from other ancient Near

Eastern texts (e.g., Deut 32:17). The Old Testament also describes the “host of heaven” as an assembly of spiritual beings (1 Kings 22:19–23), and calls them the sons of God, or even “gods” (*elohim* in Hebrew; Psa 82:1, 6; compare Job 1:6; 2:1; 38:7).

- People in the ancient Near East called both the spiritual entity and its corresponding religious object a god, and they fashioned the idol in the god’s likeness, but they did not necessarily consider the statue or object to be identical with the god itself. Rather, people in the ancient Near East believed the spiritual entity inhabited the idol; in other words, the deity resided in or attached itself to the physical object. The person who fashioned the idol and made offerings or sacrifices to it did so to call and localize the deity, so that they could be in communication with it and have a relationship with it.
- From this perspective, the biblical prohibition against making any likeness of Yahweh takes on an even more pronounced significance: Yahweh could not be forced to come to earth, cajoled, and tamed. It also brings further significance to the problem of idolatry of other divine beings—worshiping the idols meant calling these gods to Israel, rather than calling on Yahweh; it meant dependence on inferior beings that were in fact evil and enslaving in their rule.

Ex 32:6

- The Hebrew word for play is sexual in nature (Gen 26:8; 39:14, 17)
- So, the people were engaging in drunken orgies before their representation of Yahweh.
- They worshipped the correct God the way in the perverted way they wanted and not the way he commands

Ex 32:7-35

- The faithfulness of Moses in the office that had been entrusted to him was now to be put to the test. It was to be made manifest whether he loved his own glory better than he loved the brethren who were under his charge; whether he would prefer that he should himself become the founder of a “great nation,” or that the YAHWEH’S COVENANT promise should be fulfilled in the whole people of Israel.
 - If God destroyed Israel, Moses name would supersede even Abraham’s name.
 - Moses was the humblest man on earth (Num 12:3)
 - This compares as a similar test of Abraham when God commanded Abraham to sacrifice his own son (Gen 22). Was Abraham’s interest greater than Yahweh’s covenant promise?
 - Or how about the same type of testing of our Savior in the temptations of Christ in Matt 4?

Ex 32:11-14

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

12 Wherefore should the Egyptians speak, and say, For mischief did he bring them out, to slay them in the mountains, and to consume them from the face of the earth? Turn from thy fierce wrath, and repent of this evil against thy people.

13 Remember Abraham, Isaac, and Israel, thy servants, to whom thou swore by thine own self, and said unto them, I will multiply your seed as the stars of heaven, and all this land that I have spoken of will I give unto your seed, and they shall inherit it forever.

14 And the Lord repented of the evil which he thought to do unto his people.

Ex 32:19-20

- Moses sees Israel's sin 1st hand and breaks the tablets of the Law. Israel had already broken every single law on those tablets anyway!

Ex 32:21-24

- Aaron gives a ridiculous excuse! We need to understand that:
 - God has a plan for my life: so wait!
 - God's timing is always perfect: so wait! (Ps 27:4)
 - God has proved himself faithful: so wait! (Is 64:4)
- If the people weren't anxious, there wouldn't be a chapter 32!

Ex 32:25-26

- Moses asks, "Whoever is for Yahweh, come to me"
- This is an altar call of grace
 - Our sin is foolishness and ruins our testimonies before unbelievers
 - After grace ends Judgment begins to those who refuse to repent
 - God is 1st a God of grace, then he is a God of Judgment
- We see that works don't save. Only a person can save. The law, which can only condemn, was given and 3000 people died.
- On the day of Pentecost, when the Holy Spirit was given, 3000 people received eternal life!

Ex 32:32

- Moses puts his own eternal destiny with Israel and trusts Yahweh to forgive and keep his covenant promise.
- Paul desired to do the same thing for Israel in Rom 9:3

Ex 33:1-6

- Israel was commanded to go into the promised land of milk and honey. This means the land was full of flocks, grass, flowers and fruits!
- Sin had created distance between the people and God.

Ex 33:12-23

- Moses refuses to leave until he can receive a blessing from God. This is similar to Jacob when he wrestled with the Lord in search of a blessing.
- God with Us is exemplified by the following order:
 - Humility and worship (33:4-6, 8-10)
 - Direction and wisdom (33:12-13)
 - Rest and comfort (33:14)
- God desires an intimate relationship with his people

Ex 34:4-27

The Erection of the Tabernacle (Ex 35-40)

Ex 35:1-3

- Moses had received the instructions from Yahweh for how the tabernacle was to be constructed in Chs 25-31.
- From Chs 35-39, construction begins
- Look at what a wonderful God Yahweh is compared to what they had in Egypt
 - These people coming out of Egypt may have had a slave mentality when they approached work
 - They had been forced to work under heavy burdens in order to meet their quotas
 - Yahweh begins the tabernacle construction by reminding them that they are to rest just as their creator exemplified for them in his creative work.

Exodus 20:8-11 (4th Commandment)

8 Remember the sabbath day, to keep it holy.

9 Six days shalt thou labor, and do all thy work:

10 But the seventh day is the sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates:

11 For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the sabbath day, and hallowed it.

- Over and over again in the Torah, in the haftorah, in the gospels, and in the rest of the NT, we see that Yahweh is a loving God who does not want us to carry our burdens around while we do his work.
 - His work is Spirit filled just as it was for Bezalel and Oholiab...and in his Sabbath was the rest from their work.
 - And when they rested, just as we believers rest today, we worship him with our peaceful life and reflection on Him who has delivered us. Our rest glorifies God, making him look good.
- Matthew 11:28-30** Jesus says
- 28 Come unto me, all ye that labor and are heavy laden, and I will give you rest.
- 29 Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls.
- 30 For my yoke is easy, and my burden is light.
- Ljhlkjhkds

Ex 35:5 → Tabernacle Donations

- Moses takes up an offering for Yahweh concerning this building project. The key here is that the giving should only occur from a willing heart.
- The tabernacle building is not forced upon them through taxation or confiscation. It came from willing hearts out of the abundance of the riches that God had blessed them with when they left Egypt (Ex 12:35-36).
- God loves cheerful givers

2 Cor 9:7

7 Every man according as he purposes in his heart, so let him give; not grudgingly, or of necessity: for God loves a cheerful giver.

Ex 35:30-36:38 → The Beginning of Construction

- The account of the building of the Tabernacle begins with Moses calling Bezalel, Oholiab, and other craftsmen (Ex 35:30-35).
- 35:31 The Holy Spirit enables the Bezalel and Oholiab. Everywhere in the OT where specific skills and tasks are required to accomplish God's work, God gives them.
- 35:34 Bezalel and Oholiab were to teach others so that more may partake in fulfilling God's plan
- 36:1-7 The craftsmen receive all of their materials
 - Being forgiven is a wonderful feeling isn't it!
 - Remember in Ex 33 how sorrowful the people were that God would not directly lead them into the holy Land? And when Moses ascended up Mount Sinai with His tablets, Yahweh passed before Moses proclaiming his name in this exact way:

Ex 34:6-10

Yahweh, Yahweh God, merciful and gracious, longsuffering, and abundant in goodness and truth,

7 Keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth generation.

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

9 And he said, If now I have found grace in thy sight, O Yahweh, let my Yahweh, I pray thee, go among us; for it is a stiff-necked people; and pardon our iniquity and our sin, and take us for thine inheritance.

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

- It is for freedom that we were set free!

John 8:34-36

34 Jesus answered them, Verily, verily, I say unto you, Whosoever commits sin is the servant of sin.

35 And the servant abides not in the house for ever: but the Son abides ever.

36 If the Son therefore shall make you free, ye shall be free indeed.

- And now the people we giving so freely from their heart that the craftsmen received more than they needed and Moses had to command them to stop!!!
- 36:8-38 The craftsmen then build the Tabernacle structure according to the instruction given by Yahweh in Ex 26

Ex 37-39 → Making all of the Tabernacle furnishings and Priestly Garments

- The craftsmen built everything precisely as they were told by God in Ex 25-31
- If it sounds very repetitive, it is because Moses is making an extremely important point in his writing here that every single detail was followed in everything they did.

Exodus 39:42-43

42 According to all that Yahweh commanded Moses, so the children of Israel made all the work.

43 And Moses did look upon all the work, and, behold, they had done it as Yahweh had commanded, even so had they done it: and Moses blessed them.

- Because these chapters are repetitive, we will not go into any of the details in class-time, but

there was a question about the Altar of incense that I will answer here:

Ex 37:25-29 → Altar of Incense

- Its location was just on the other side of the curtain from the holy of Holies
- What was the reason for the incense to be burned
 - On Yom Kippur, the cloud of incense would protect the priest from losing his life performing his duties (Lev 16:12-13)
 - Yahweh would appear in this incense cloud above the mercy seat; so that the incense is a symbol of the calling of Yahweh in which He appears and answers favorably (Joel 2:32; Rom 10:13).
 - The altar of incense is always placed before God as close as possible so that its cloud is between God and the priest. Only on Yom Kippur, is the priest allowed to cross this boarder cross into the glory cloud of Yahweh.
 - The incense smoke then protects the priest, but also symbolizes prayer being offered to seek God, and Yahweh, smelling the sweet savor of these prayers, enters into the cloud.
 - The smoke is also symbolized as the prayers of the saints:

Rev 5:8

And when he had taken the book, the four beasts and four and twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odors, which are the prayers of saints.

Rev 8:3-4

And another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne.

4 And the smoke of the incense, which came with the prayers of the saints, ascended up before God out of the angel's hand.

- The priests were to bring the incense in every morning and every evening so that there was perpetual incense being offered up
- This is no different for the Christian today. We should “pray without ceasing” while being careful not to offer up strange fire or incense.

Ex 40 → The Glory of Yahweh Fills the Tent

- 40:17 It took Israel almost 3 months to reach Sinai (Ex 19:1)
- Moses spent about 80 days on the mountain (24:18; 34:28)
- Then there was an interval in Ch 24 and between the 2 mountain excursions (33:1-23)
- Now it is exactly 1 yr minus 14 days since the Exodus
- So the construction of the Tabernacle took approx. 6 months or less

Exodus 40:33-38

33 And he reared up the court round about the tabernacle and the altar, and set up the hanging of the court gate. So Moses finished the work.

34 Then a cloud covered the tent of the congregation, and the glory of Yahweh filled the tabernacle.

35 And Moses was not able to enter into the tent of the congregation, because the cloud abode thereon, and the glory of Yahweh filled the tabernacle.

36 And when the cloud was taken up from over the tabernacle, the children of Israel went onward in all their journeys:

37 But if the cloud were not taken up, then they journeyed not till the day that it was taken up.

38 For the cloud of Yahweh was upon the tabernacle by day, and fire was on it by night, in the sight of all the house of Israel, throughout all their journeys.

This concludes Exodus and segways into the central book of the Torah named after the priesthood, Leviticus, where the central theme is the Atonement of sin that brings relationship with God.

How great is our salvation like that of Israel from Egypt?!

How great is our redemption!

Ex 34:6-10

6 Yahweh, Yahweh God, merciful and gracious, longsuffering, and abundant in goodness and truth,

7 Keeping mercy for thousands, forgiving iniquity and transgression and sin!