

Supplemental Notes:

*The Book
of
Exodus*

Chuck Missler

Audio Listing

Exodus 1 - 2

Introduction. Moses and Pharaoh's Daughter. Midian.

Exodus 3 - 6

The Burning Bush. The Rod & the Serpent. Covenants.

Exodus 7 - 10

Water to Blood. Frogs. Lice. Flies. Locusts. Darkness.

Exodus 11 - 12

Pharaoh is Warned. Passover Lamb. Redemption.

Exodus 13 - 15

Firstborn. Feast of Unleavened Bread. Red Sea.

Exodus 16 - 17:7

Manna. The Word of God. Water from the Rock.

Exodus 17:8 - Chapter 18

Amalek. Flesh verses Spirit. Jethro & Zipporah.

Exodus 19 - 20:17

Israel at Sinai. Dispensations. The Law. The Commandments.

Audio Listing (cont.)

Exodus 20:18 - Exodus 23

The Civil Law. Sabbath of the Land. Jubilee Year.

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Exodus 26

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Exodus 29 - 30:21

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Exodus 30:22 - 31 & Exodus 35-40

Anointing Oil. Workmanship. Tabernacle Set up.

Exodus 32 & 33

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Exodus 34

Second Set of Tables. Moses as a Type of Christ.

Exodus

Introduction

What is the greatest thing that God has done? Some may say “creation,” yet, how many books are devoted to the topic of creation? Primarily, Genesis, some Psalms, a couple of chapters in Job, Isaiah, etc.

There is another act of God that is more profound than creation: redemption! How many books are devoted to the subject of redemption? In a specific sense: Revelation, Joshua, Ruth, etc., and also, in an anticipatory sense, Exodus.

One would be surprised to find an Old Testament book that has more prophecies than the Book of Exodus. For example, Moses finds the burning acacia bush, which has thorns but which was not consumed by the fire. Later, Jesus bears a crown of thorns. Thorns being a symbol of the curse—sin. The flame being the Hands of the Living God. The bush was not consumed by the fire, this is a model of grace.

We will look at the plagues of Egypt, the role of the firstborn, the Feast of Passover introduced, and the Tabernacle, all which speak of one thing: Jesus Christ!

Psalms 119:162. “Findeth great spoil.” Romans 15:4, “Whatever things ...were written for our learning.” Every detail is engineered by the Holy Spirit and has a significance beyond the event.

Genesis, as the book of “beginnings,” doctrinally focuses on “election”: We find Shem as elected out of the sons of Noah, Abraham, Isaac (over Ishmael), Jacob (over Esau), Joseph (among 12 tribes), Ephraim (over Manasseh). Gen 48:13-20, 2 Thess 2:13.

As we continue through the Torah, Exodus deals with redemption, Leviticus deals with worship, Numbers deals with the walk, and Deuteronomy deals with warfare during the wilderness.

A Brief Outline

Chapters 1-6: Our need for redemption, our enslavement, Israel enslaved to Egypt, as we are enslaved to sin.

Chapters 7-11: God’s might and His ability to perform the redemption (through the plagues). We will see Him specifically engineer things to show His might.

Chapters 12-18: The character of redemption, the blood purchase, is actually ordained in Eden, not Exodus; however, here it is established in the regulatory sense. Many of the practices were actually ordained in Eden and re-established here in Exodus.

Chapters 19-24: The duty which redemption implies, that is obedience.

Chapters 25-40: His provisions for our failures: the Tabernacle. The Tabernacle was established for Israel as a recognition that they would stumble. It was the place for the cleansing and the re-establishment for fellowship, just as Jesus is our Tabernacle.

The Number Two

Many scholars like to make a big deal out of the appearance of the number two in Exodus. The number two means several things, usually implying a difference or a division; e.g., in Genesis, on the second day God divided the waters. The number two can also represent witness, when two men agree; and we will see all kinds of witnesses in the Book of Exodus (Moses and Aaron, Passover night, wilderness, and the Tabernacle).

The number two also implies two things in opposition to one another; that is in the sense of contrast to one another. For example: Cain and Abel, Jacob and Esau, Moses and Aaron, David and Solomon. Two can also be opposition, the enemy. For example: Pharaoh and the taskmasters, Pharaoh’s two magicians (named in 2 Tim 3:8) and the Amalekites in the wilderness (Ex 17:8).

We will see the concept of dividing with Pharaoh, in the “dividing of the babes,” he literally orders a “division.” We will find

that the Lord with the plagues is “severing,” severing Israel from Egypt. (Plagues in 8:22,23; cattle in 9:4; Red Sea in 14:21; the Veil designed to divide in 26:33.)

Types: Redemption by Christ

We will discover that Exodus becomes a prophetic model in a much broader sense. (Don’t misunderstand, there really was a Pharaoh, they were really in bondage...) In a mystical sense, and in a rhetorical sense, the Holy Spirit will use this situation to speak to us about a number of different things.

We will generally identify ourselves related to Israel, God’s chosen people. They find themselves in bondage to sin, they are located in Egypt (Egypt becomes a type or a model of the world, where we were before grace).

We will find Pharaoh cast in the role or the model of the enemy, the Adversary, Satan. We will see Moses as God’s appointed deliverer who brings them out of there.

In another sense prophetically, I am going to suggest to you that the book of Exodus is a model of another “exodus.” I am going to suggest that the bondage and the affliction in Exodus is not the worst that they will ever see (Mt 24:21-22).

Contrast Genesis and Exodus

Genesis

Family
Abraham (few)
Welcomed &
honored in Egypt
Pharaoh knows God (41:39)
Lamb promised (22:8)
Entry to Egypt
Land of milk & honey
Joseph in a coffin

Exodus

Nation Born
Millions
Feared & hated
in Egypt
Knew not the Lord (5:2)
Lamb slain (12)
Exodus from Egypt
Wilderness
Glory of the Lord=
Tabernacle

Types

A type, or model, is a representation for a particular purpose. In the Scriptures there are models, or types—ideas introduced for the specific purpose of teaching us something broader.

Israel = ourselves (our predicament and response)
Egypt = the world (where we are before grace)
Pharaoh = Adversary (ruler of this world)
Bondage = sin
Deliverer, Moses = type of Christ
(foreknown, slaughter of babes, called to deliver his people, Midian priest with 7 daughters,...)
Passover = Role as the Believer (Lamb of God)
Deliverance from the yoke of bondage

Types of Christ

Moses
Burning Bush
Passover Lamb
Crossing of the Red Sea (life to some ...)
Manna (Bread of Life)
Smitten Rock
Tabernacle

Prophetic Implications

In a prophetic sense we can look at the Israelites in the Tribulation, Pharaoh being the Antichrist. The groanings and cryings more intense, the plagues more fearful (on the world). The two witnesses with signs and wonders being rejected. Satan’s emissaries using magic. The remnant in the wilderness and the deliverance. There is a greater Exodus to come!

Documentary Hypothesis

Exodus is one of the five books of Moses, part of the Torah or Pentateuch. The “Documentary hypothesis” attempts to ascribe the five books of Moses as written by other people. They noted certain distinguishing marks in the text, and they sorted out

different styles. Jesus Christ knew better! Jesus Christ quoted from each of the five books of Moses and attributed it to Moses. So if you are a Christian, you can save yourself a lot of trouble. The Documentary Hypothesis is not only unscholarly, but more importantly it is an anathema to a fundamental Believer because it creates doubt where you don't need doubt. The best commentary on the Scripture is the Scripture itself!

Why Did God Allow...

Why did God allow them to be so cruelly treated? One answer would be to prepare them for their inheritance, they went in as a family and came out as a nation.

Another thing to remember is that this program was laid out long before there even was a Joseph to take them there in the first place! In Genesis 15:16, God told Abraham. (Amorites iniquity not full, see Mt 23:32; 1 Thess 2:16.)

What Man Sows, So Shall He Reap

Joseph's brothers were to be punished for their treatment of Joseph, to the third and fourth generation, Gen 15:7-17. Christ was delivered to the Gentiles, Israel has also been delivered to the Gentiles by the Diaspora. Christ was "cut off," Israel was also cut off in 70 A.D.

Egypt

Egypt is the world. Remember the promise that Satan as the serpent gave Eve, "If you eat of this fruit, you shall be as gods." You are going to worship yourselves. One of the follies of civilization is that man will extol his own achievements. It is interesting that these man-made achievements were very visible in Egypt. The primary Egyptian contribution to literature is "The Book of The Dead." The whole concept of life was a past tense type of thing, their science and art focused on death, not life. Their religion embalmed relics, they spoke of a life that "had been." All of this is in contrast to, God who said, "I Am the I Am, that was, that is, that will ever be." Egypt deified its lusts and passions, which is the same for all of heathen worship.

Exodus 1

Genealogy

- 1] Now these *are* the names of the children of Israel, which came into Egypt; every man and his household came with Jacob.

"Jacob" (his old name) is used, which implies the worldly or flesh context. When he is spoken of in a positive spiritual sense, his new name of "Israel" is used. Remember that "Jacob" means "supplanter."

We entered bondage with our father, Adam (all children born outside Eden), they came into place of bondage with him.

They reside in Goshen (Gen 47:6), the best part of the land. Gen 46:3, "I will there make of thee a great nation."

- 2] Reuben, Simeon, Levi, and Judah,
- 3] Issachar, Zebulun, and Benjamin,
- 4] Dan, and Naphtali, Gad, and Asher.
- 5] And all the souls that came out of the loins of Jacob were seventy souls: for Joseph was in Egypt *already*.
- 6] And Joseph died, and all his brethren, and all that generation.
- 7] And the children of Israel were fruitful, and increased abundantly, and multiplied, and waxed exceeding mighty; and the land was filled with them.

Estimated that 30 years had taken place. See Stephen's comments on the Old Testament in Acts 7:6 and also Ex 12:40.

A New Pharaoh

- 8] Now there arose up a new king over Egypt, which knew not Joseph.
- 9] And he said unto his people, Behold, the people of the children of Israel *are* more and mightier than we:
- 10] Come on, let us deal wisely with them; lest they multiply, and it come to pass, that, when there falleth out any war, they join also unto our enemies, and fight against us, and *so* get them up out of the land.

Acts 7:18, "Til another king arose, who knew not Joseph." The Greek word for "another" has two different words "another of the same kind" (*allos*) or "another of a different kind" (*heteros*).

Here Steven uses *heteros* in describing the new Pharaoh.

Isaiah 52:4, “an Assyrian oppressed them.” (Not Egypt, which is “Mizraim”). So this King over Egypt is there by conquest (or something) and not by blood; a foreigner on the throne. Now reread verses 9 - 10. The Scripture is self-interpreting.

“Our Enemies”: Jn 15:18, 19; 1 Thess 2; Rev 12. Note verses 9, 22 of Exodus 1.

“Deal wisely” - before the chapter is over, we are going to discover that he will provide board, lodging and education to the very person whom he is afraid of! (Cf. 1 Cor 3:19; 1:19).

- 11] Therefore they did set over them taskmasters to afflict them with their burdens. And they built for Pharaoh treasure cities, Pithom and Raamses.
- 12] But the more they afflicted them, the more they multiplied and grew. And they were grieved because of the children of Israel.

Rome also discovered that the more they tried to crush this new religion (of the 1st century), the more it grew and spread. In fact, the church is generally healthier when it was being persecuted than it was when the Romans had the so-called ‘conversion’ in 312 AD.

- 13] And the Egyptians made the children of Israel to serve with rigour:
- 14] And they made their lives bitter with hard bondage, in mortar, and in brick, and in all manner of service in the field: all their service, wherein they made them serve, *was* with rigour.

Orders to Kill Male Babies

- 15] And the king of Egypt spake to the Hebrew midwives, of which the name of the one *was* Shiphrah, and the name of the other Puah:

Obviously more than two midwives, but here only two are singled out.

“Shiphrah” means “glisten.”

“Puah” means “brilliance, glitter.”

- 16] And he said, When ye do the office of a midwife to the Hebrew women, and see *them* upon the stools; if it *be* a son, then ye shall kill him: but if it be a daughter, then she shall live.
- 17] But the midwives feared God, and did not as the king of Egypt commanded

them, but saved the men children alive.

- 18] And the king of Egypt called for the midwives, and said unto them, Why have ye done this thing, and have saved the men children alive?
- 19] And the midwives said unto Pharaoh, Because the Hebrew women *are* not as the Egyptian women; for they *are* lively, and are delivered ere the midwives come in unto them.
- 20] Therefore God dealt well with the midwives: and the people multiplied, and waxed very mighty.
- 21] And it came to pass, because the midwives feared God, that he made them houses.

“Houses” = families. (1 Sam 2:30; 2 Sam 7:11; 1 Kgs 2:24.)

- 22] And Pharaoh charged all his people, saying, Every son that is born ye shall cast into the river, and every daughter ye shall save alive.

Exodus 2

The Birth of Moses

Many scholars suggest that there is no other character (between Adam and Christ) such as Moses. Prophet + Priest + King.

Moses in Contrasts

Child of slave becomes	Son of Queen
Born in a hut	Raised in Palace
Inherited poverty	Enjoyed ‘unlimited’ wealth
Leader of Armies	Keeper of flocks
Mightiest of Warriors	Meekest of Man
Educated at Court	Dwelt in desert
Wisdom of Egypt	Faith of Child
Fitted for City	Wandered in wilderness
Tempted by pleasures of sin	Endured hardships of virtue
Backward in speech	Talked with God
Rod of Shepherd	Power of the Infinite
Fugitive of Pharaoh	Ambassador of Heaven
Giver of Law	Forerunner of Grace
Died Alone: Mt Moab	Appeared with Christ in Judea
No man assisted at funeral	God buried him. (Satan denied his body?! Jude)

And if you have studied Revelation 11, it is my suggestion that you haven't seen the last of him yet!

Born to the House of Levi

- 1] And there went a man of the house of Levi, and took *to wife* a daughter of Levi.
- 2] And the woman conceived, and bare a son: and when she saw him that he *was a goodly child*, she hid him three months.
- 3] And when she could not longer hide him, she took for him an ark of bulrushes, and daubed it with slime and with pitch, and put the child therein; and she laid *it* in the flags by the river's brink.

“Ark” - the only place in Exodus where this word appears, also used in Gen 6 & 7. Here what we would think of more like a basket.

How did Moses' parents know what to do? See Hebrews 11:23. “By faith Moses when he 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 commandments.” Rom 10:17, faith by hearing. One can draw the inference from the writings of Paul in Chapter 10 and the writings of the book of Hebrews in Chapter 11 that Moses' parents put him in the basket by faith. Not a blind faith, but a following of instructions kind of thing. The inference that I draw is that unrecorded here were instructions to the parents to do exactly what they were told.

1 Cor 1:19, “The foolishness of God is wiser than men.” Contrary to reason, his parents took him to the very spot where babies were drowned (the river). (Note Heb 11:23; Ex 2; Acts 7:20).

Pharaoh's daughter not by “chance.” (Heb 2:10; Jer 10:23; Rom 8:28) We know from Josephus that Pharaoh's daughter was probably “Thermitis” who had no other offspring; and by her adopting Moses, he was then heir to the throne! We will discover that he refused the throne.

Used lawful means to avoid danger. Christ did also (even knowing Father's desire to preserve Him) (Luke 4:30; John 8:59). Christ would often resort to normal means to avoid a confrontation, even though he knew that he would win a confrontation. Note Acts 27:31 and Mark 5:43 where no miracles were necessary.

Civil authorities are to be defied when their actions are clearly contrary to the manifest expressed intention of God in a situation. (Rom 13; Dan 6:7-11; Acts 5:29).

- 4] And his sister stood afar off, to wit what would be done to him.

Daughter of Pharaoh

- 5] And the daughter of Pharaoh came down to wash *herself* at the river; and her maidens walked along by the river's side; and when she saw the ark among the flags, she sent her maid to fetch it.
- 6] And when she had opened *it*, she saw the child: and, behold, the babe wept. And she had compassion on him, and said, This *is one* of the Hebrews' children.
- 7] Then said his sister to Pharaoh's daughter, Shall I go and call to thee a nurse of the Hebrew women, that she may nurse the child for thee?
- 8] And Pharaoh's daughter said to her, Go. And the maid went and called the child's mother.
- 9] And Pharaoh's daughter said unto her, Take this child away, and nurse it for me, and I will give *thee* thy wages. And the woman took the child, and nursed it.
- 10] And the child grew, and she brought him unto Pharaoh's daughter, and he became her son. And she called his name Moses: and she said, Because I drew him out of the water.

“Moses” - “Mosheh” מֹשֶׁה similar to the word which means “to draw out of the water.”

Was Moses saved during his youth? Probably not. We don't know. Was God's Hand upon him to preserve him? We can infer from this that God is able to preserve the elect through their unregeneracy! Jude 1 (one of Jesus' brothers according to Mt 13 and Mk 6) “sanctified, preserved and called”—note the order of these verbs (Rom 8:30; Jn 5:25).

Pharaoh's own schemes thwarted (John 5:13, “He taketh the wise in their own craftiness”). Pharaoh's adversary is in his own household; he is providing his food, lodging, education...

The interval between verses 10-11—see Acts 7:22; Heb 11:24-26.

Warfare of renunciation: refused to be son of Thermitis, successor to the throne (Heb 11:24).

Character of choice: voluntary election to be with Israel; informed choice.

Satisfaction he enjoyed: reproach of Christ greater than the treasures of Egypt. (Heb 11:24-26)

Motive: by faith (he must have heard, believed and obeyed!)

Object set before him: glory of Christ.

Moses is Grown

- 11] And it came to pass in those days, when Moses was grown, that he went out unto his brethren, and looked on their burdens: and he spied an Egyptian smiting an Hebrew, one of his brethren.
- 12] And he looked this way and that way, and when he saw that *there was* no man, he slew the Egyptian, and hid him in the sand.

Flesh is a heavy thing. Walking by sight rather than faith. Hid in the sand and fled to Midian. (Vs. Isa 28:16)

- 13] And when he went out the second day, behold, two men of the Hebrews strove together: and he said to him that did the wrong, Wherefore smitest thou thy fellow?

The next day, (rumors run quickly) he interferes with some Hebrews quarreling.

- 14] And he said, Who made thee a prince and a judge over us? intendest thou to kill me, as thou killedst the Egyptian? And Moses feared, and said, Surely this thing is known.
- 15] Now when Pharaoh heard this thing, he sought to slay Moses. But Moses fled from the face of Pharaoh, and dwelt in the land of Midian: and he sat down by a well.

Moses ends up in Midian 40 years!! (An interesting study is to see how many men of God where out “on the bench” for 40 years before they were called into service.)

Another interesting study is to see how many people meet an important gal by a well! Elieazer (Gen 24); Rebekah meets Isaac; Samaritan woman at the well... Acts 7.

Priest of Midian and His Daughters

- 16] Now the priest of Midian had seven daughters: and they came and drew *water*, and filled the troughs to water their father’s flock.
- 17] And the shepherds came and drove them away: but Moses stood up and helped them, and watered their flock.
- 18] And when they came to Reuel their father, he said, How *is it that* ye are come so soon to day?

“Reuel” also noted as “Raguel” (and Jethro).

- 19] And they said, An Egyptian delivered us out of the hand of the shepherds, and also drew *water* enough for us, and watered the flock.
- 20] And he said unto his daughters, And where *is* he? why *is it that* ye have left the man? call him, that he may eat bread.
- 21] And Moses was content to dwell with the man: and he gave Moses Zipporah his daughter.

Seven Daughters, one of which is Moses’ gentile bride. Church?

- 22] And she bare *him* a son, and he called his name Gershom: for he said, I have been a stranger in a strange land.
- 23] And it came to pass in process of time, that the king of Egypt died: and the children of Israel sighed by reason of the bondage, and they cried, and their cry came up unto God by reason of the bondage.
- 24] And God heard their groaning, and God remembered his covenant with Abraham, with Isaac, and with Jacob.
- 25] And God looked upon the children of Israel, and God had respect unto *them*.

Exodus 3

Review

There is a lot of evidence to indicate that Moses’ parents were operating by special revelation (Acts 7). By faith, they put him in the water (faith comes by hearing). They were following instructions. One gets the idea that Moses had a sense of being a deliverer, he was just premature when he took up arms against the Egyptian earlier which led to his exile.

It is also worth recognizing that Moses had spent a substantial period of time (some evidence that supports the theory that he

was at the age of 40 when he exiled himself from Egypt). He was schooled in all the wisdom of the Egyptians (Acts 7 where Steven gives us insight into these familiar Old Testament stories which are actually not in the Old Testament).

We know from Josephus that Moses was in effect adopted by Pharaoh's daughter who had no other offspring and therefore he was heir to the throne of Egypt.

Moses was 40 when he went to the backside of the desert (East side) to Midian, where he was for some 40 years. (John the Baptist was in the desert, Paul was in Arabia... The Scripture is very silent on those periods, just like it is silent about Moses' period in Midian.)

God does not seem to be in a hurry. We need to be patient (1 Cor 1:18-29).

It is also interesting to watch Pharaoh, who tried desperately to cleanse the Hebrews from any uprising, ended up housing, schooling and empowering the very man who would rise up against him. God specifically sets up Pharaoh to be stubborn, and to give God the opportunity to show His power and strength. Pharaoh's resistance is predicted in advance.

The 10 plagues we will see were the hierarchy of the things which the Egyptians worshiped.

The Burning Bush

- 1] Now Moses kept the flock of Jethro his father in law, the priest of Midian: and he led the flock to the backside of the desert, and came to the mountain of God, *even* to Horeb.

Note that Moses was rejected before he saw the burning bush.

Traditionally, "Horeb" is regarded as the range, Mount Sinai as the specific peak within that range (Ex 24:12, 13). Recent discoveries, however, place the mount in Arabia (Gal 4:25). This same location is used with Elijah (1 Kgs 19:4-11) and a tradition among many scholars that it was at Mount Sinai where Paul was given the gospel. Paul was schooled separately (Gal 1:17; 4:25) some scholars infer that he may have been in exile himself and

received revelation in that area. Note Gen 46:34.

- 2] And the angel of the LORD appeared unto him in a flame of fire out of the midst of a bush: and he looked, and, behold, the bush burned with fire, and the bush *was* not consumed.

Moses is familiar with the area, a bush on fire would not be too unusual in the desert. But this bush was burning and burning and not being consumed.

Bush - only one other passage, Deut 33:16. "Dwelt" in the bush, the abode of Him who dwelt in the bush, "dwelt" = *shah-chan*, from which we get the word for "Shekinah," the Shekinah Glory.

- 3] And Moses said, I will now turn aside, and see this great sight, why the bush is not burnt.
- 4] And when the LORD saw that he turned aside to see, God called unto him out of the midst of the bush, and said, Moses, Moses. And he said, Here *am* I.

Angel of the Lord according to verse 2, yet here the voice is attributed to God.

Visions from God are not unusual for those great men of God: Isa 6 for Isaiah; Acts 9:3 for Paul; Mt 17 for the inside disciples; Rev 4 & 5 for us, but through the eyes of John; Dan 7—all examples of being confronted with the Glory of God relevant to understanding His glory prior to being called to service. A very interesting pattern in the Scripture.

From their midst, God reveals Himself.

Symbolism in the Burning Bush

The Burning Bush has some very interesting symbolism. Fire is always symbolic of judgment (in the Scripture); brass was always used in the Tabernacle for vessels which needed to hold fire, so brass speaks of fire and thus judgment. (Num 21:5-20 and the brazen serpent). Heb 12:29 "our God is a consuming fire"; Heb 1:13 notes that He cannot even look upon evil.

So with fire speaking of judgment, what is being judged here? The bush. The Hebrew for bush is סִנְיָה (*seneh*), which actually comes from the word "to prick" and it thus means a bramble or

thorn bush (sometimes called an acacia bush); the thorn bush of the desert.

The symbol for sin is a thorn; see Gen 3:18. When we see Christ crucified, we find the Roman soldiers made a crown of thorns and placed it upon Christ's head. Christ was made sin for us (Gal 3:13), He bore our sins on His brow.

Here with the burning bush, we have sin being judged by God's consuming fire! The thorn bush is not consumed; sin in the Hands of the Living God, not being destroyed, is a model of mercy. Do not get Grace and Mercy confused. Grace is getting something that you don't deserve. Mercy is not getting that which we do deserve.

Christ became "a root out of dry ground"; Isa 53 (also see Psalm 22).

Also, it is interesting that here we see thorns and not fruit.

Fiery Furnace— Type of Tribulation

This image of the burning bush is prophetic (or as some would say, dispensational). Fire has another similar idiom in the Scripture; see Deut 4:20. The idiom for Egypt from this passage is "an iron furnace" speaking of their affliction, their bondage to the Egyptians, spiritually their bondage to sin. The fiery furnace is not only an idiom of judgement, it is also an idiom of tribulation. There are at least three models of Israel in the Tribulation in terms of the Fiery Furnace: this is one; i.e., Israel in Egypt as exemplified by this passage in Deuteronomy. Another one from Daniel 3; Daniel's friends in the fiery furnace. The fiery furnace is a type of tribulation, and Daniel's friends are a type of Israel, Nebuchadnezzar is a type of the antichrist. Where was Daniel? Historically, Daniel was probably off on affairs of state; but typologically, it is interesting that Daniel is a model of the faithful—and one can identify him with the church—and he is absent from this tribulation scene.

Another case of the fiery furnace, many prophecies of Israel speak of the Tribulation as a fiery furnace, do not get these mixed up with the fiery furnace in Revelation. The concept of the

furnace as a tribulation time for Israel is used in Egypt, typified by the passage in Daniel 3, and also something yet future. (Isa 63:9)

Shoes

- 5] And he said, Draw not nigh hither: put off thy shoes from off thy feet, for the place whereon thou standest *is* holy ground.

"Put off thy shoes" - study shoes and their significance throughout Scripture. Is there a consistency of idiom with which the Holy Spirit uses to convey meaning?

Shoes are mentioned in the wilderness, when the nation Israel was wandering in the wilderness for 40 years, their shoes (of porpoise or badger skins) never wear out!

Shoes represent walk or service. We take off our shoes when we are in His presence because we are on Holy ground; our service can mean nothing before His Throne. However, He miraculously preserves the walk of Israel through the wilderness.

In Ruth, Naomi (type of Israel) brings back her gentile daughter-in-law Ruth from exile, and the love story occurs where Ruth encounters a kinsman by the name of Boaz. Boaz is called upon to do the kinsman's part, which involves two kinds of redemption: one kind is to restore the land to Naomi; the second type is to take Ruth as a bride. This is also a detailed study with the way God's law operated in Israel in regards to land ownership; this is a fundamental study to understand the title deed of the earth as seen in Revelation where a kinsman is needed to redeem. Boaz is a type of our kinsman, Jesus Christ, redeeming the land back to Israel and taking a gentile bride. The symbol of this transaction is the shoe (Ruth 4)!

[For a complete study see our briefing package, *The Romance of Redemption*, or our commentary on *Ruth* included with the study of *Esther*.]

It is also interesting to see John the Baptist, the one who is least in the kingdom of Heaven by his own admission. He described the deity of Jesus Christ as one whose shoes he is unworthy to unloosen.

God of Abraham, Isaac and Jacob

- 6] Moreover he said, I *am* the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. And Moses hid his face; for he was afraid to look upon God.

God of Abraham = sovereignty, chosen.
Isaac = power, new birth, quicken.
Jacob = patience (justifies, perfect us).

Notice how many times in this chapter that God speaks in threes. The “I am that I am” is actually a three-fold declaration. Hint of the Trinity...

- 7] And the LORD said, I have surely seen the affliction of my people which *are* in Egypt, and have heard their cry by reason of their taskmasters; for I know their sorrows;

A picture of the slavery to sin, captive of Satan.

Theophanies (Mal 3:1; et al.). Three examples: Gen 16:13; 21:17; and Ex 3.

- 8] And I am come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land unto a good land and a large, unto a land flowing with milk and honey; unto the place of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites.

This last part will be Joshua’s task.

This can be broken into 7 parts:

- 1) He has seen,
 - 2) He’s heard,
 - 3) He knows their sorrows,
 - 4) He’s come down to deliver them, (on purpose to redeem them),
 - 5) Out of the Hand of the Egyptians,
 - 6) Into good land, (He will take them on resurrection ground which is separate from the conquest of the land),
 - 7) Flowing with Milk and Honey.
- 9] Now therefore, behold, the cry of the children of Israel is come unto me: and I have also seen the oppression wherewith the Egyptians oppress them.
- 10] Come now therefore, and I will send thee unto Pharaoh, that thou mayest

bring forth my people the children of Israel out of Egypt.

“Now” - not tomorrow. (Vs. 40 years earlier for Moses). Acts 7:25; Ex 2:11.

Note: not divine, cosmic event (angels, etc.) Human agency appointed.

God called Moses, He makes no mistakes.

- 11] And Moses said unto God, Who *am* I, that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt?
- 12] And he said, Certainly I will be with thee; and this *shall be* a token unto thee, that I have sent thee: When thou hast brought forth the people out of Egypt, ye shall serve God upon this mountain.
- 13] And Moses said unto God, Behold, *when* I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you; and they shall say to me, What *is* his name? what shall I say unto them?

“I Am that I Am”

- 14] And God said unto Moses, I AM THAT I AM: and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you.

Now that is to be developed as a paradigm of the verb “I was, I am, and I always will continue to be.” The three-fold development of the verb “to be.” Also called the “tetragrammeton” and there is a lot of scholastic dispute as to how to pronounce it.

The Hebrews have done a wonderful job in preserving the texts. Each Hebrew letter has a numerical value, and when they were copying the text, they would add up the sum of each page making sure it matched the original. It is due to their precision that we see very little differences in the older manuscripts and those found in Qumran although there were so many years between them!

[See our briefing packages on the Bible manuscripts called *The Bible: An Extraterrestrial Message* and *How We Got Our Bible*.]

The Hebrews were entrusted with the name of God, the I AM. They revered that name so highly that they refused to pronounce it. They put the tetragrammeton in the text instead and over the centuries have forgotten how to pronounce it! The irony is that we are not sure how to pronounce it because they revered it so

highly that they felt it was unpronounceable (they were not worthy to pronounce it), and through those traditions, have lost it. Fortunately, we have Him by a new Name, Jesus Christ.

The Gospel of John is organized around the 7 “I Am” statements of Jesus Christ. The Gospel of John is 7 incidences which give rise to 7 miracles, which give rise to 7 discourses, and each of those discourses has an “I Am” statement in the middle. “I Am the Bread of Life”; “I Am the Way the Truth and the Light”; “I Am the Living Water”; “I Am the Resurrection and the Life”; “I Am the Light of the World”; “I Am the True Vine”; “I Am the Good Shepherd.” [See our expositional commentary on the *Gospel of John* for a complete study.]

See John 8:19. Jesus always met sinners with compassion and forgiveness, except for one group which He used harsh language toward, the professional religionists of the day. Religion in the sense that Adam and Eve tried to cover themselves as opposed to adopting the covering that God had provided. See verse 56-58, Jesus is saying that He was the voice in the burning bush. Notice verse 59, where they took up stones to kill him according to the law against blasphemy. Jesus Christ in John 8 claimed not only to be God, but to be the voice of the burning bush.

- 15] And God said moreover unto Moses, Thus shalt thou say unto the children of Israel, The LORD God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you: this *is* my name for ever, and this *is* my memorial unto all generations.
- 16] Go, and gather the elders of Israel together, and say unto them, The LORD God of your fathers, the God of Abraham, of Isaac, and of Jacob, appeared unto me, saying, I have surely visited you, and *seen* that which is done to you in Egypt:
- 17] And I have said, I will bring you up out of the affliction of Egypt unto the land of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites, unto a land flowing with milk and honey.

Six tribes mentioned here because typologically they represent man. When we get to Joshua and they go into the land, seven tribes are named. Joshua is a model of the book of Revelation and the listing of the tribes even exemplify the conformance of that idea in the Scripture. [See our study of these books in their respective expositional commentary sets, *Joshua* and *Revelation*.]

Notice that the language of God allows no contingencies! No “ifs,” “maybes,” “buts,” or “perhaps.”

- 18] And they shall hearken to thy voice: and thou shalt come, thou and the elders of Israel, unto the king of Egypt, and ye shall say unto him, The LORD God of the Hebrews hath met with us: and now let us go, we beseech thee, three days' journey into the wilderness, that we may sacrifice to the LORD our God.

They are to travel three days into the wilderness. Why three days? Because that is the interval between death and resurrection.

- 19] And I am sure that the king of Egypt will not let you go, no, not by a mighty hand.
- 20] And I will stretch out my hand, and smite Egypt with all my wonders which I will do in the midst thereof: and after that he will let you go.
- 21] And I will give this people favour in the sight of the Egyptians: and it shall come to pass, that, when ye go, ye shall not go empty:

Egypt gave them gifts to leave!

- 22] But every woman shall borrow of her neighbour, and of her that sojourneth in her house, jewels of silver, and jewels of gold, and raiment: and ye shall put *them* upon your sons, and upon your daughters; and ye shall spoil the Egyptians.

Exodus 4

The Rod and the Serpent

- 1] And Moses answered and said, But, behold, they will not believe me, nor hearken unto my voice: for they will say, The LORD hath not appeared unto thee.
- 2] And the LORD said unto him, What *is* that in thine hand? And he said, A rod.

We will see here, three signs. The first time a sign is introduced in Scripture is worth your study.

“Rod” - see Psalm 23:4. A rod is for protection, it is given of God's grace for your protection. Psalm 2:9; Rev 2:27, rod of iron.

- 3] And he said, Cast it on the ground. And he cast it on the ground, and it became a serpent; and Moses fled from before it.
- 4] And the LORD said unto Moses, Put forth thine hand, and take it by the tail. And he put forth his hand, and caught it, and it became a rod in his hand:

Some would say that turning the rod into the serpent is in the service of Satan, as we will subsequently see Pharaoh's emissaries did. The proof that this is not of Satan is that Moses regained control of the rod, thus it is by the power of God (Ps 110; Jn 3; Num 21).

- 5] That they may believe that the LORD God of their fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath appeared unto thee.

The Second Sign: Leprosy

- 6] And the LORD said furthermore unto him, Put now thine hand into thy bosom. And he put his hand into his bosom: and when he took it out, behold, his hand *was* leprous as snow.

Leprosy was regarded as incurable in those days. It was also a repulsive, offensive type of illness. Lev 13 and 14 are devoted entirely to leprosy and how to deal with it. It was also a symbolic disease, it represented typologically sin.

Interestingly, he put his hand by his heart, it was not the hand that contaminated the heart but the heart that contaminated the hand.

- 7] And he said, Put thine hand into thy bosom again. And he put his hand into his bosom again; and plucked it out of his bosom, and, behold, it was turned again as his *other* flesh.
- 8] And it shall come to pass, if they will not believe thee, neither hearken to the voice of the first sign, that they will believe the voice of the latter sign.

The Third Sign: Water to Blood

- 9] And it shall come to pass, if they will not believe also these two signs, neither hearken unto thy voice, that thou shalt take of the water of the river, and pour *it* upon the dry *land*: and the water which thou takest out of the river shall become blood upon the dry *land*.

This might refer to Revelation 6 and 19.

Moses' Rebuttal

- 10] And Moses said unto the LORD, O my Lord, I *am* not eloquent, neither heretofore, nor since thou hast spoken unto thy servant: but I *am* slow of speech, and of a slow tongue.
- 11] And the LORD said unto him, Who hath made man's mouth? or who maketh the dumb, or deaf, or the seeing, or the blind? have not I the LORD?
- 12] Now therefore go, and I will be with thy mouth, and teach thee what thou shalt say.
- 13] And he said, O my Lord, send, I pray thee, by the hand *of him whom* thou wilt send.

The grammar implies to send him by the one whom He will send, the *Meshiach*.

- 14] And the anger of the LORD was kindled against Moses, and he said, *Is* not Aaron the Levite thy brother? I know that he can speak well. And also, behold, he cometh forth to meet thee: and when he seeth thee, he will be glad in his heart.
- 15] And thou shalt speak unto him, and put words in his mouth: and I will be with thy mouth, and with his mouth, and will teach you what ye shall do.
- 16] And he shall be thy spokesman unto the people: and he shall be, *even* he shall be to thee instead of a mouth, and thou shalt be to him instead of God.

He is saying that Aaron will be subordinate to Moses, but Aaron will be the spokesman, a mouthpiece for Moses.

- 17] And thou shalt take this rod in thine hand, wherewith thou shalt do signs.

Moses Returns to Egypt

- 18] And Moses went and returned to Jethro his father in law, and said unto him, Let me go, I pray thee, and return unto my brethren which *are* in Egypt, and see whether they be yet alive. And Jethro said to Moses, Go in peace.

Note that Moses' supernatural calling did not relieve him of his obligations and responsibilities to others.

- 19] And the LORD said unto Moses in Midian, Go, return into Egypt: for all the men are dead which sought thy life.
- 20] And Moses took his wife and his sons, and set them upon an ass, and he returned to the land of Egypt: and Moses took the rod of God in his hand.

Note that "sons" is plural.

- 21] And the LORD said unto Moses, When thou goest to return into Egypt, see that thou do all those wonders before Pharaoh, which I have put in thine hand: but I will harden his heart, that he shall not let the people go.
- 22] And thou shalt say unto Pharaoh, Thus saith the LORD, Israel *is* my son, *even* my firstborn:

Right up front God is positioning to treat Israel not only as His chosen people but, in a sense, as His Firstborn. Egypt does not want to let God's Firstborn go, God takes Egypt's firstborn. This was not an afterthought!

- 23] And I say unto thee, Let my son go, that he may serve me: and if thou refuse to let him go, behold, I will slay thy son, *even* thy firstborn.
- 24] And it came to pass by the way in the inn, that the LORD met him, and sought to kill him.
- 25] Then Zipporah took a sharp stone, and cut off the foreskin of her son, and cast *it* at his feet, and said, Surely a bloody husband *art* thou to me.

The issue here is the question of circumcision, the requirement that the firstborn be circumcised. Zipporah eventually consents, but she is upset. Some scholars think that this is when she left him. We will see later that Moses had a second wife, and she was probably black.

- 26] So he let him go: then she said, A bloody husband *thou art*, because of the circumcision.
- 27] And the LORD said to Aaron, Go into the wilderness to meet Moses. And he went, and met him in the mount of God, and kissed him.
- 28] And Moses told Aaron all the words of the LORD who had sent him, and all the signs which he had commanded him.

Where was Aaron these 40 years? In Egypt. God calls Aaron out of Egypt and across the desert to meet Moses.

- 29] And Moses and Aaron went and gathered together all the elders of the children of Israel:
- 30] And Aaron spake all the words which the LORD had spoken unto Moses, and did the signs in the sight of the people.
- 31] And the people believed: and when they heard that the LORD had visited the children of Israel, and that he had looked upon their affliction, then they bowed their heads and worshipped.

It is interesting to study the first man which we see called to service (in the direct sense). There are no unfruitful errands, God does not make mistakes. There are no accidents.

Exodus 5

The first "section" - the first six chapters is focusing on the Deliverer (the occasion, the birth and the early years of Moses). Many have said that outside of Christ, there is no greater name in the Scriptures than Moses. The book of Genesis was focused on the family; the book of Exodus focuses on the nation. The second "section" focuses on the Redemption.

Moses and Aaron Tell Pharaoh

- 1] And afterward Moses and Aaron went in, and told Pharaoh, Thus saith the LORD God of Israel, Let my people go, that they may hold a feast unto me in the wilderness.

This is an interesting request. Moses is really going to ask that these people be freed as slaves and turned loose; but that is not what he asks here. The whole issue is for God to demonstrate the unreasonableness of Pharaoh. Part of what God is doing here is positioning the contest between God and Pharaoh. The first position is to point out that Pharaoh was unreasonable.

"A Feast" - what is Israel going to do when they get to the wilderness? A Sacrifice to God on Mount Sinai. God views this as a feast.

- 2] And Pharaoh said, Who *is* the LORD, that I should obey his voice to let Israel go? I know not the LORD, neither will I let Israel go.

Pharaoh is speaking on behalf of the world. The world will find out who the Lord is in the next few chapters.

- 3] And they said, The God of the Hebrews hath met with us: let us go, we pray thee, three days' journey into the desert, and sacrifice unto the LORD our God; lest he fall upon us with pestilence, or with the sword.
- 4] And the king of Egypt said unto them, Wherefore do ye, Moses and Aaron, let the people from their works? get you unto your burdens.
- 5] And Pharaoh said, Behold, the people of the land now *are* many, and ye make them rest from their burdens.

One can infer here that since Moses and Aaron arrived, they shared with the people their mission and their miracles. They know that they are about to be delivered, Moses, the long-

awaited deliver is now among them. There is evidence that God has appointed this time (the three signs we talked about last time). Apparently, the people were not working.

Pharaoh Takes Away the Straw

- 6] And Pharaoh commanded the same day the taskmasters of the people, and their officers, saying,
- 7] Ye shall no more give the people straw to make brick, as heretofore: let them go and gather straw for themselves.

As part of the brick-making procedure, the bricks had a straw element in them, which had several aspects: the fiber of the straw gave the bricks structure; there was also an acid from the straw's decomposing that had a chemical effect to create a superior form of brick. Obviously, up until this time, the straw was provided for them to make bricks.

At this point, as a way of increasing their burden, they were no longer provided with straw; they had to find some for themselves. At the same time, their quota for production was not lowered. In other words, they were given a significant increase of task with no relief of output. A specific move by the administration to show who was in charge, and to serve as a lesson for this religious interruption and distraction.

- 8] And the tale of the bricks, which they did make heretofore, ye shall lay upon them; ye shall not diminish *ought* thereof: for they *be* idle; therefore they cry, saying, Let us go *and* sacrifice to our God.
- 9] Let there more work be laid upon the men, that they may labour therein; and let them not regard vain words.
- 10] And the taskmasters of the people went out, and their officers, and they spake to the people, saying, Thus saith Pharaoh, I will not give you straw.
- 11] Go ye, get you straw where ye can find it: yet not ought of your work shall be diminished.
- 12] So the people were scattered abroad throughout all the land of Egypt to gather stubble instead of straw.
- 13] And the taskmasters hastened *them*, saying, Fulfil your works, *your* daily tasks, as when there was straw.
- 14] And the officers of the children of Israel, which Pharaoh's taskmasters had set over them, were beaten, *and* demanded, Wherefore have ye not fulfilled your task in making brick both yesterday and to day, as heretofore?
- 15] Then the officers of the children of Israel came and cried unto Pharaoh, saying, Wherefore dealest thou thus with thy servants?

Israel, for relief, turns to Pharaoh, or to the leader of the world.

- 16] There is no straw given unto thy servants, and they say to us, Make brick: and, behold, thy servants *are* beaten; but the fault *is* in thine own people.
- 17] But he said, Ye *are* idle, ye *are* idle: therefore ye say, Let us go *and* do sacrifice to the LORD.
- 18] Go therefore now, *and* work; for there shall no straw be given you, yet shall ye deliver the tale of bricks.
- 19] And the officers of the children of Israel did see *that they were* in evil *case*, after it was said, Ye shall not minish *ought* from your bricks of your daily task.
- 20] And they met Moses and Aaron, who stood in the way, as they came forth from Pharaoh:
- 21] And they said unto them, The LORD look upon you, and judge; because ye have made our savour to be abhorred in the eyes of Pharaoh, and in the eyes of his servants, to put a sword in their hand to slay us.
- 22] And Moses returned unto the LORD, and said, Lord, wherefore hast thou *so* evil entreated this people? why *is it that* thou hast sent me?
- 23] For since I came to Pharaoh to speak in thy name, he hath done evil to this people; neither hast thou delivered thy people at all.

Moses is frustrated, the people are worse off than when he started. It is easy for us as we know the end of the story. Always remember Psalm 103:14, 8.

God, in every case where He brings judgment, brings someone to give warning and an opportunity to turn.

Enoch was a preacher to the pre-flood people. Even Enoch's son was named, Methuselah, "when he dies it shall come," and the year that Methuselah dies is the year that the Flood comes.

Noah was 120 years preaching about the Flood to come. Jonah preached to Ninevah... You can go through the whole Scripture and see that there was always someone sent to warn of impending destruction. Even today, we are about to see the plagues of Revelation 6-19 come upon the planet earth.

Exodus 6

- 1] Then the LORD said unto Moses, Now shalt thou see what I will do to Pharaoh: for with a strong hand shall he let them go, and with a strong hand shall he drive them out of his land.

God is being gentle with Moses who is frustrated. Pharaoh will

not only let the Israelites go, he will chase you out of town.

Isa 46:10. God's pleasure is to deliver Israel from Pharaoh. It will be God's pleasure to take possession of the earth again. It will be God's pleasure to purge the earth of its usurper. Will it happen? Absolutely. And it will happen with the same explicitness, the same detail that we will see in the book of Exodus.

Isa 55:11; Prov 21:30. God's Word is inviolate. Moses had to learn this. No "ifs."

2] And God spake unto Moses, and said unto him, I *am* the LORD:

"I Am the Lord" - this phrase will appear frequently in this discourse. It is a throwback to the burning bush incident.

By My Name

3] And I appeared unto Abraham, unto Isaac, and unto Jacob, by *the name of* God Almighty, but by my name JEHOVAH was I not known to them.

"The name of God Almighty" = El Shaddai.

"Jehovah" - YHWH.

This passage has caused scholars problems as the name of YHWH was known to Abraham (Gen 13:4), Isaac (Gen 26:25) and Jacob (Gen 32:9,10). So what does this really mean?

Several possibilities:

1) The simplest answer to this verse is to know that in the Hebrew, it can be translated as a rhetorical question. "By my name Jehovah was I not known to them?"

"El Shaddai" is the name of God that speaks of God's provision. God Almighty.

"Elohim" is the Creator.

"Jehovah" is the God of the Covenant. And it is the Covenant relationship we are going to see emphasized.

2) Some scholars point out that the word for "known" in the verse means experientially. Hebrews 11:13 makes reference to Abraham, Isaac and Jacob in the sense that they believed not having received the promises. In other words, there is a sense in which they did not have a full view of the covenant relationship, and yet were saved. So the word 'known' here implies that it was not until Moses that we read that there was a possibility to experience the covenant relationship.

So do not let verse 3 throw you, it is only a problem verse because of the way it is rendered in English.

Covenants

4] And I have also established my covenant with them, to give them the land of Canaan, the land of their pilgrimage, wherein they were strangers.

For 1900 years the denominational Christian Churches have taken the position with respect to Israel that because Israel rejected her Messiah, therefore, she forfeited the promises due her. They then insist that the promises due to Israel devolve upon the Church. This concept gave rise to the idea that Israel was never to be regathered in the land. Since May 14, 1948, one would think that this debate would be put aside. Israel is in the land.

The point is that the promises that God made to Israel are *unconditional*. If they are unconditional, there is no way she can forfeit her promises, no matter how idolatrous she became, no matter how unfaithful, God's Hand was (is) upon Israel. He will redeem them here in Exodus, and He will cure them of idolatry under Nebuchadnezzar and the Babylonian captivity.

[For a study of the history of Israel do see our briefing package on *The Prodigal Heirs*, *The Betrayal of the Chosen*, and *The Next Holocaust*.]

The Everlasting Covenant

The everlasting covenant has to be made with someone everlasting. Titus 1:2; Eph 2:7 tell us that it was made with Jesus Christ before time began. Our redemption was a covenant that God

made with Jesus Christ before the world was created! [See the *Genesis* Commentary set for a full study of this covenant.] Our heritage under this covenant is guaranteed (Ex 6:8). The covenant is with the Son (Heb 7:22). The earnest money, the down payment, was His blood (Eph 1:14). We are guaranteed our inheritance (1 Pet 1:4). For a study of the everlasting covenant, study Isa 55:3; Acts 13:34; Heb 13:20.

- 5] And I have also heard the groaning of the children of Israel, whom the Egyptians keep in bondage; and I have remembered my covenant.

What a comfort it is to know that God knows when you are in trouble. Every tear recorded: Psalm 56:8.

The Seven “I Will” Statements

- 6] Wherefore say unto the children of Israel, I *am* the LORD, and I will bring you out from under the burdens of the Egyptians, and I will rid you out of their bondage, and I will redeem you with a stretched out arm, and with great judgments:

He starts and ends with the phrase, “I am the Lord” and in between He makes 7 interesting statements. The Seven “I Will” Statements:

- 1) Bring you out (God’s purpose);
- 2) Rid you of bondage (more than relief);
- 3) Redeem you (1 Pet 1:18,19; 1 Cor 6:20; Eph 1:19);
- 4) Take you to Me;
- 5) Be to you a God (2 Cor 6:16);
- 6) Bring you into the land (Ex 17; Num 21);
- 7) Give it to you for an heritage.

There are three other places in the Scripture where we have these “I Will” statements. Genesis 17: 6, 7, 8, 19, 21; the Abrahamic Covenant. There is a new covenant after which we get the name for the New Testament, Jeremiah 31:33, 34. There is another place that comes to mind, five “I Wills” not seven, and that is in Isaiah 14, the “I Wills” of the imposter, Satan.

When you read seven “I Wills” of Exodus 6, remember the symbolism of Egypt to the world. God wants to bring us out of the world, to rid us of sin, redeem us...

- 7] And I will take you to me for a people, and I will be to you a God: and ye shall know that I *am* the LORD your God, which bringeth you out from under the burdens of the Egyptians.
- 8] And I will bring you in unto the land, concerning the which I did swear to give it to Abraham, to Isaac, and to Jacob; and I will give it you for an heritage: I *am* the LORD.

There is a local sense of this (i.e., Israel being able to go into Canaan), and there is a broader sense of this in terms of the land being restored unto Israel, and even a broader sense yet, in terms of our inheritance with the Lord.

It is interesting that He begins and ends with this statement of His Deity.

Moses Relates The Lord’s Will

- 9] And Moses spake so unto the children of Israel: but they hearkened not unto Moses for anguish of spirit, and for cruel bondage.

While we are in bondage, even promises fail to bring relief. Blood must first be applied... Having God’s promises in your lap tonight is not enough! Applying the blood of Jesus Christ to your life will free you from bondage.

- 10] And the LORD spake unto Moses, saying,
- 11] Go in, speak unto Pharaoh king of Egypt, that he let the children of Israel go out of his land.
- 12] And Moses spake before the LORD, saying, Behold, the children of Israel have not hearkened unto me; how then shall Pharaoh hear me, who *am* of uncircumcised lips?

Throw back to Exodus 4, slow speech...

- 13] And the LORD spake unto Moses and unto Aaron, and gave them a charge unto the children of Israel, and unto Pharaoh king of Egypt, to bring the children of Israel out of the land of Egypt.

Genealogy

Most genealogies are useful to the diligent student but it can take a lot of digging.

- 14] These *be* the heads of their fathers’ houses: The sons of Reuben the firstborn

of Israel; Hanoch, and Pallu, Hezron, and Carmi: these *be* the families of Reuben.

- 15] And the sons of Simeon; Jemuel, and Jamin, and Ohad, and Jachin, and Zohar, and Shaul the son of a Canaanitish woman: these *are* the families of Simeon.
- 16] And these *are* the names of the sons of Levi according to their generations; Gershon, and Kohath, and Merari: and the years of the life of Levi *were* an hundred thirty and seven years.

Now it breaks down to the son's family. The line of Levi is expanded because they represent the lineage of Moses and Aaron, through which the deliverer comes. Both Levi and Simeon are under a curse, Gen 49:5-7. Levi is the third son, 3 is the number of redemption.

- 17] The sons of Gershon; Libni, and Shimi, according to their families.
- 18] And the sons of Kohath; Amram, and Izhar, and Hebron, and Uzziel: and the years of the life of Kohath *were* an hundred thirty and three years.
- 19] And the sons of Merari; Mahali and Mushi: these *are* the families of Levi according to their generations.
- 20] And Amram took him Jochebed his father's sister to wife; and she bare him Aaron and Moses: and the years of the life of Amram *were* an hundred and thirty and seven years.

Moses actually had an older brother and sister. Just because someone is mentioned first does not mean he was born first, he may just be more important. This same thing occurs with Abraham, ...

- 21] And the sons of Izhar; Korah, and Nepheg, and Zichri.
- 22] And the sons of Uzziel; Mishael, and Elzaphan, and Zithri.
- 23] And Aaron took him Elisheba, daughter of Amminadab, sister of Naashon, to wife; and she bare him Nadab, and Abihu, Eleazar, and Ithamar.
- 24] And the sons of Korah; Assir, and Elkanah, and Abiasaph: these *are* the families of the Korhites.
- 25] And Eleazar Aaron's son took him *one* of the daughters of Putiel to wife; and she bare him Phinehas: these *are* the heads of the fathers of the Levites according to their families.

This genealogy does establish that there were four generations.

- 26] These *are* that Aaron and Moses, to whom the LORD said, Bring out the children of Israel from the land of Egypt according to their armies.
- 27] These *are* they which spake to Pharaoh king of Egypt, to bring out the children of Israel from Egypt: these *are* that Moses and Aaron.

Moses Pleads

- 28] And it came to pass on the day *when* the LORD spake unto Moses in the land of Egypt,
- 29] That the LORD spake unto Moses, saying, I *am* the LORD: speak thou unto Pharaoh king of Egypt all that I say unto thee.
- 30] And Moses said before the LORD, Behold, I *am* of uncircumcised lips, and how shall Pharaoh hearken unto me?

Exodus 7

- 1] 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.

“All” - 2 Tim 4:4,3; 1:13; 1 Tim 6:3,4; 4:15, 16.

Hardened Heart

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

“I” - God will harden Pharaoh's heart! One of the reasons that God does this is to give opportunity to show how strong He is. Sihon, King of Heshbon is hardened in Deut 2:30; Num 21:21-23; Hi'vites are hardened Josh 11:19-20. Rom 9:18; God is God. Mt 18:7; for example Judas, it was necessary for the fulfillment of prophecy (Psalm 41:9); yet that does not excuse Judas, nor relieve him of responsibility. Remember that God is outside time and knows what we will choose, therefore this gives him foreknowledge of what we see as the future.

We find hearts hardened by the Lord in 4:21; 7:3, 13. Rev 17:17 is another example where God hardens hearts; this passage is of Mystery Babylon, God can use even the heathen to fulfill His Will.

My Hand Upon 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.

These 10 judgments have implications far beyond just bringing Israel out of Egypt.

- 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.

The slaying of the firstborn happens on the Sabbath for the Jews, the 14th of Nisan which becomes Passover. The Sabbath starts at sundown, thus for the Egyptians it would have been Friday the 13th.

- 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.

“Fourscore” = 80.

Summary

One thing to watch throughout the rest of this chapter is the change of Moses’ style, remember that Moses was timid and frightened, but here we see him being strong. This reminds us of the amazing transformation of Peter, where through the Gospels he is always sticking his foot in his mouth, speaking too quickly; but from Acts 2 on, Peter delivers remarkable sermons. What happened between the Gospels and Acts? Acts 2 and the Holy Spirit. Apparently, something has happened to Moses, because we will see a different Moses unfold here.

In this conflict between God and Egypt, we will see the conflict between good and evil in far broader terms than simply the relief of an oppressive administration in North Africa thousands of years ago. There is far more at stake here than simply the issue of slavery and freedom. Here is a foreshadowing of the fundamental conflict between good and evil; the model of the world is what Egypt really represents. Pharaoh represents Satan, whose heart is hardened (contrast with the origin of Lucifer, Isa 14; Ezek 28; Rev 12).

We will see in this narrative the absolute triumph of God. Nothing conditional or marginal... We will see Him redeem His people and we will see utter overthrow of the enemy. We will discuss (at the end) of how this is a prophetic study.

Rod into Serpent

- 8] And the LORD spake unto Moses and unto Aaron, saying,
9] When Pharaoh shall speak unto you, saying, Shew a miracle for you: then thou shalt say unto Aaron, Take thy rod, and cast *it* before Pharaoh, *and* it shall become a serpent.
10] And Moses and Aaron went in unto Pharaoh, and they did so as the LORD had commanded: and Aaron cast down his rod before Pharaoh, and before his servants, and it became a serpent.
11] Then Pharaoh also called the wise men and the sorcerers: now the magicians of Egypt, they also did in like manner with their enchantments.

Some scholars think that this was some sort of slight of hand, not real. But I don’t think so, they were able to do the first three miracles (rod to serpents, water to blood, and the frogs) at least well enough that Pharaoh was unimpressed. However, when we get to the lice, they were shook. They themselves recognized it to be the finger of God. It is clear that they had powers to a certain point to where not only could they not imitate it, they were shook up. Are we saying that they had supernatural power? Kinda creepy.

Satan’s Counterfeit

- 12] For they cast down every man his rod, and they became serpents: but Aaron’s rod swallowed up their rods.

How many men cast down their rods? Two (2 Tim 3:8).

- 13] And he hardened Pharaoh’s heart, that he hearkened not unto them; as the LORD had said.

Paul comments on this in 2 Tim 3:8. Jannis and Jambres, Paul somehow knows their names. “They withstood Moses.” We get an insight here to the goal of the one that is their commander, in a model sense Pharaoh, or in a spiritual sense, Satan. His goal was that they would withstand Moses. How? By imitation! Remember Matthew 13, and the Parable of the Tares in the Wheat, the field is the world, the seed is the Word of God, the enemy sows tares which look like wheat when they are young. Notice the ambition of the enemy, to create a counterfeit. Here before Pharaoh, they create a counterfeit, serpents like Moses did. God has a supremacy because Moses’ serpent swallows the other two. The serpent turns back into a rod for Moses.

This idea that Satan can do miracles bothers a lot of people, but this is something you should be alert to. Always ask these questions of miracles, “Of whose authority” and “Who gets the glory?” The issue is not the event of the supernatural, the issue should be is it of a form that gives glory to Jesus Christ? If it is a form that gives glory to any other, shun it! Don’t expect a minister of Satan to give glory to Satan, they can give it to anything other than Christ to achieve their goal. Satan’s goal is counterfeit, imitation, deceit, not necessarily direct confrontation.

How many witnesses does Pharaoh have? Two. God has two witnesses: Moses and Aaron. This may be a model after Revelation 11, where we do see two witnesses again, and these two witnesses do the same miracles (two which Moses did and two which Elijah did). I do believe that Moses and Elijah are the two witnesses of Revelation 11 and if you are interested in further detail, see our Commentary on *Revelation*.

Water to Blood

- 14] And the LORD said unto Moses, Pharaoh’s heart *is* hardened, he refuseth to let the people go.
- 15] Get thee unto Pharaoh in the morning; lo, he goeth out unto the water; and thou shalt stand by the river’s brink against he come; and the rod which was turned to a serpent shalt thou take in thine hand.

We generally assume that there was a ceremonial event that Pharaoh was doing to go into the water.

- 16] And thou shalt say unto him, The LORD God of the Hebrews hath sent me unto thee, saying, Let my people go, that they may serve me in the wilderness: and, behold, hitherto thou wouldst not hear.
- 17] Thus saith the LORD, In this thou shalt know that I *am* the LORD: behold, I will smite with the rod that *is* in mine hand upon the waters which *are* in the river, and they shall be turned to blood.
- 18] And the fish that *is* in the river shall die, and the river shall stink; and the Egyptians shall lothe to drink of the water of the river.
- 19] And the LORD spake unto Moses, Say unto Aaron, Take thy rod, and stretch out thine hand upon the waters of Egypt, upon their streams, upon their rivers, and upon their ponds, and upon all their pools of water, that they may become blood; and *that* there may be blood throughout all the land of Egypt, both in *vessels of wood*, and in *vessels of stone*.

Immanuel Velikovsky’s book, *Worlds in Collision*, is a comprehensive study of the possibility that a comet passed near the earth, recently enough that the event was recorded, and he attributes the plagues of Egypt to the comet passing. It is an interesting book, but I am not suggesting that he is correct. He is not a believer, and he attempts to explain these legends and beliefs back to an evidence of the chaos that the earth experienced. He attributes these plagues of Exodus to natural causes. He explains how certain types of dust might have been kicked up by the air which caused the water to turn red, yet he has a very difficult time explaining how this affected the water in sealed jars. He really has an even harder time explaining the death of the firstborn by natural causes.

- 20] And Moses and Aaron did so, as the LORD commanded; and he lifted up the rod, and smote the waters that *were* in the river, in the sight of Pharaoh, and in the sight of his servants; and all the waters that *were* in the river were turned to blood.
- 21] And the fish that *was* in the river died; and the river stank, and the Egyptians could not drink of the water of the river; and there was blood throughout all the land of Egypt.

The Nile River was worshiped by the Egyptians. As part of their cultural background, the Nile was a god they worshiped, a source of life. Notice this is the first place that God judges, the river.

- 22] And the magicians of Egypt did so with their enchantments: and Pharaoh’s heart was hardened, neither did he hearken unto them; as the LORD had said.

There is not much elaboration, but somehow the magicians also accomplished the same thing. Three things the magicians were able to accomplish and then they could not continue their imitation.

There is another place where God uses water to judge the earth, Noah in Gen 6 & 7 (Gen 7:10). We could also go into Revelation where the water is turned to blood, Rev 8:8; 16:4,5.

Water in the New Testament is symbolic of the Word. In the Tabernacle we will discover that there is a laver, to wash, and what is used for washing is the glassy sea which we stand on in Heaven (Rev 5). A deliberate pun, again speaking of His Word. The Nile was the water they worshiped; and it is turned into death, into blood.

- 23] And Pharaoh turned and went into his house, neither did he set his heart to this also.
- 24] And all the Egyptians digged round about the river for water to drink; for they could not drink of the water of the river.
- 25] And seven days were fulfilled, after that the LORD had smitten the river.

Exodus 8

Frogs

- 1] And the LORD spake unto Moses, Go unto Pharaoh, and say unto him, Thus saith the LORD, Let my people go, that they may serve me.
- 2] And if thou refuse to let *them* go, behold, I will smite all thy borders with frogs:

Rev 16:13.

- 3] And the river shall bring forth frogs abundantly, which shall go up and come into thine house, and into thy bedchamber, and upon thy bed, and into the house of thy servants, and upon thy people, and into thine ovens, and into thy kneadingtroughs:
- 4] And the frogs shall come up both on thee, and upon thy people, and upon all thy servants.
- 5] And the LORD spake unto Moses, Say unto Aaron, Stretch forth thine hand with thy rod over the streams, over the rivers, and over the ponds, and cause frogs to come up upon the land of Egypt.
- 6] And Aaron stretched out his hand over the waters of Egypt; and the frogs came up, and covered the land of Egypt.

Egypt worshiped the frog.

- 7] And the magicians did so with their enchantments, and brought up frogs upon the land of Egypt.

It is interesting that the magicians could increase the frogs, but couldn't make them go away.

- 8] Then Pharaoh called for Moses and Aaron, and said, Intreat the LORD, that he may take away the frogs from me, and from my people; and I will let the people go, that they may do sacrifice unto the LORD.
- 9] And Moses said unto Pharaoh, Glory over me: when shall I intreat for thee, and for thy servants, and for thy people, to destroy the frogs from thee and thy houses, *that* they may remain in the river only?
- 10] And he said, To morrow. And he said, *Be it* according to thy word: that thou mayest know that *there is* none like unto the LORD our God.

- 11] And the frogs shall depart from thee, and from thy houses, and from thy servants, and from thy people; they shall remain in the river only.
- 12] And Moses and Aaron went out from Pharaoh: and Moses cried unto the LORD because of the frogs which he had brought against Pharaoh.
- 13] And the LORD did according to the word of Moses; and the frogs died out of the houses, out of the villages, and out of the fields.
- 14] And they gathered them together upon heaps: and the land stank.
- 15] But when Pharaoh saw that there was respite, he hardened his heart, and hearkened not unto them; as the LORD had said.

Frogs: Rev 16:13. In Revelation these unclean spirits lead the entire world to war against God!

The Third Plague: Lice

- 16] And the LORD said unto Moses, Say unto Aaron, Stretch out thy rod, and smite the dust of the land, that it may become lice throughout all the land of Egypt.
- 17] And they did so; for Aaron stretched out his hand with his rod, and smote the dust of the earth, and it became lice in man, and in beast; all the dust of the land became lice throughout all the land of Egypt.
- 18] And the magicians did so with their enchantments to bring forth lice, but they could not: so there were lice upon man, and upon beast.

If up til here, they were simply creating simulations of these things, or just creating the impression that they were able to do these things, verse 18 -19 would not be written this way.

The Finger of God

- 19] Then the magicians said unto Pharaoh, This *is* the finger of God: and Pharaoh's heart was hardened, and he hearkened not unto them; as the LORD had said.

There was something about lice that freaked them out; the serpents, the water to blood and the frogs they could deal with. When we get to the lice, not only can they not do it, they go to Pharaoh and tell him that it is, "the finger of God." What is so unique about lice? Herodotus gives us a clue: the priests of the Egyptian system had a big thing about cleanliness, they wore special linen garments, they shaved their head every third day. In order for them to worship according to their system, they had to be totally clean. The infestation of the lice made it impossible for them to worship. The priests themselves could not officiate in

accordance with the system that they were following. The bringing of the lice against them made them recognize that God was dealing with them. They went to Pharaoh to point out that this was “the finger of God.”

Structural Grouping

What is missing in this third plague? Compared to the first two: a warning. In the previous cases, Moses went to Pharaoh and warned him. In this third one, there is no warning, Moses just does it. We will discover that of the nine plagues (the 10th being set aside as a special case), they are divided in groups of three, they are clustered by a variety of strange structural techniques. One of these techniques is that there is a warning, a warning and then no warning. This same sort of thing is done in the 7 letters for 7 churches. We note from the structure of the letters that certain letters don't follow the structure and there are clues in that in some of the meaning of the letters (see our Briefing Package *Letters to Seven Churches* or our Expository Commentary on *Revelation* for a complete study.)

Something else that is interesting is that the first three plagues, Aaron's rod is specifically the instrumentality. In the middle three plagues, it is not mentioned. In the last three plagues, Moses himself is the agency, not Aaron, and in the ninth itself the rod is not mentioned, it is Moses' hands.

There is also a progression of these plagues, the first three really attack simply the comfort of the Egyptians. The next three plagues attack their possessions, and the last three plagues actually result in death and destruction. There is a definite progressive effect. Aaron is the agency early, and Moses later.

Also, it is interesting to see the magicians testify to the power of God. The magicians make the declaration that this is “the finger of God,” and they leave the stage not to be seen again (Actually they are mentioned once more in Ex 9:11).

Where did the lice come from? The dust (see John 8 with Jesus and the woman caught in adultery, when her accusers approach Christ bends down and writes in the dust, the finger of God).

The Warning and the Plague of Flies

- 20] And the LORD said unto Moses, Rise up early in the morning, and stand before Pharaoh; lo, he cometh forth to the water; and say unto him, Thus saith the LORD, Let my people go, that they may serve me.
- 21] Else, if thou wilt not let my people go, behold, I will send swarms of *flies* upon thee, and upon thy servants, and upon thy people, and into thy houses: and the houses of the Egyptians shall be full of swarms of *flies*, and also the ground whereon they *are*.

Who is the Lord of the Flies? Beelzebub means 'lord of the flies.' Beelzebub is a title of Satan or certainly his key leaders.

- 22] And I will sever in that day the land of Goshen, in which my people dwell, that no swarms of *flies* shall be there; to the end thou mayest know that I *am* the LORD in the midst of the earth.

Up until here the plagues had affected all of Egypt. But with this particular plague of flies, there is a division between the peoples. God starts to set aside Israel as a special exception, that has to startle the Pharaoh.

“Goshen” we know from Genesis was the most favorable part of the country, originally given to Joseph as a gift from Pharaoh. It thus became the primary area where the Hebrew slaves grew and multiplied, so it is the residence of the Hebrews.

- 23] And I will put a division between my people and thy people: to morrow shall this sign be.
- 24] And the LORD did so; and there came a grievous swarm of *flies* into the house of Pharaoh, and *into* his servants' houses, and into all the land of Egypt: the land was corrupted by reason of the swarm of *flies*.

Ps 78:45. What we think of as flies, we think of in a very narrow way, the concept here may be broader to all sorts of small insects.

Pharaoh's Compromise

- 25] And Pharaoh called for Moses and for Aaron, and said, Go ye, sacrifice to your God in the land.
- 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?

In Genesis you will discover that shepherds are an abomination to the Egyptians. Certainly the offering of a lamb, was an abomination to the Egyptians, and that is what Israel is going to do, sacrifice a lamb.

- 27] We will go three days' journey into the wilderness, and sacrifice to the LORD our God, as he shall command us.
- 28] And Pharaoh said, I will let you go, that ye may sacrifice to the LORD your God in the wilderness; only ye shall not go very far away: intreat for me.

Pharaoh is trying to compromise.

- 29] And Moses said, Behold, I go out from thee, and I will intreat the LORD that the swarms of *flies* may depart from Pharaoh, from his servants, and from his people, to morrow: but let not Pharaoh deal deceitfully any more in not letting the people go to sacrifice to the LORD.
- 30] And Moses went out from Pharaoh, and intreated the LORD.
- 31] And the LORD did according to the word of Moses; and he removed the swarms of *flies* from Pharaoh, from his servants, and from his people; there remained not one.

Did God accept Pharaoh's compromise? No, not really, He knows Pharaoh will renege.

- 32] And Pharaoh hardened his heart at this time also, neither would he let the people go.

Exodus 9

The Plague on the Cattle

- 1] Then the LORD said unto Moses, Go in unto Pharaoh, and tell him, Thus saith the LORD God of the Hebrews, Let my people go, that they may serve me.
- 2] For if thou refuse to let *them* go, and wilt hold them still,
- 3] Behold, the hand of the LORD is upon thy cattle which *is* in the field, upon the horses, upon the asses, upon the camels, upon the oxen, and upon the sheep: *there shall be* a very grievous murrain.
- 4] And the LORD shall sever between the cattle of Israel and the cattle of Egypt: and there shall nothing die of all *that is* the children's of Israel.
- 5] And the LORD appointed a set time, saying, To morrow the LORD shall do this thing in the land.
- 6] And the LORD did that thing on the morrow, and all the cattle of Egypt died: but of the cattle of the children of Israel died not one.
- 7] And Pharaoh sent, and, behold, there was not one of the cattle of the Israelites dead. And the heart of Pharaoh was hardened, and he did not let the people go.

While we stand amazed at Pharaoh's stubbornness and at the Israelites lack of faith (all these miracles and yet, they still go out into the wilderness and doubt). Yet, as we do this, how many of us are even worse, since we have even more information! How stubborn can we be?! How headstrong? As to not recognize what God is trying to say to each of us.

Boils on Man and Beast

- 8] And the LORD said unto Moses and unto Aaron, Take to you handfuls of ashes of the furnace, and let Moses sprinkle it toward the heaven in the sight of Pharaoh.

There are some scholars who believe that the furnace here refers to an altar to Typhon, an embodiment of a basic evil principle which involved human sacrifice.

- 9] And it shall become small dust in all the land of Egypt, and shall be a boil breaking forth *with* blains upon man, and upon beast, throughout all the land of Egypt.
- 10] And they took ashes of the furnace, and stood before Pharaoh; and Moses sprinkled it up toward heaven; and it became a boil breaking forth *with* blains upon man, and upon beast.
- 11] And the magicians could not stand before Moses because of the boils; for the boil was upon the magicians, and upon all the Egyptians.
- 12] And the LORD hardened the heart of Pharaoh, and he hearkened not unto them; as the LORD had spoken unto Moses.

Judgment of Pestilence

- 13] And the LORD said unto Moses, Rise up early in the morning, and stand before Pharaoh, and say unto him, Thus saith the LORD God of the Hebrews, Let my people go, that they may serve me.
- 14] For I will at this time send all my plagues upon thine heart, and upon thy servants, and upon thy people; that thou mayest know that *there is* none like me in all the earth.
- 15] For now I will stretch out my hand, that I may smite thee and thy people with pestilence; and thou shalt be cut off from the earth.
- 16] And in very deed for this *cause* have I raised thee up, for to shew *in* thee my power; and that my name may be declared throughout all the earth.
- 17] As yet exaltest thou thyself against my people, that thou wilt not let them go?
- 18] Behold, to morrow about this time I will cause it to rain a very grievous hail, such as hath not been in Egypt since the foundation thereof even until now.

The Egyptian was taught that Egypt's origin was at the creation

of the world, and that Pharaoh is the divinely appointed ruler. Their whole world centered around Egypt, the Nile, their various gods in which Pharaoh was the leader. He was considered a god. They were taught this for generations, it was their whole mentality.

- 19] Send therefore now, *and* gather thy cattle, and all that thou hast in the field; *for upon* every man and beast which shall be found in the field, and shall not be brought home, the hail shall come down upon them, and they shall die.
- 20] He that feared the word of the LORD among the servants of Pharaoh made his servants and his cattle flee into the houses:
- 21] And he that regarded not the word of the LORD left his servants and his cattle in the field.
- 22] And the LORD said unto Moses, Stretch forth thine hand toward heaven, that there may be hail in all the land of Egypt, upon man, and upon beast, and upon every herb of the field, throughout the land of Egypt.
- 23] And Moses stretched forth his rod toward heaven: and the LORD sent thunder and hail, and the fire ran along upon the ground; and the LORD rained hail upon the land of Egypt.
- 24] So there was hail, and fire mingled with the hail, very grievous, such as there was none like it in all the land of Egypt since it became a nation.
- 25] And the hail smote throughout all the land of Egypt all that *was* in the field, both man and beast; and the hail smote every herb of the field, and brake every tree of the field.
- 26] Only in the land of Goshen, where the children of Israel *were*, was there no hail.
- 27] And Pharaoh sent, and called for Moses and Aaron, and said unto them, I have sinned this time: the LORD *is* righteous, and I and my people *are* wicked.
- 28] Intreat the LORD (for *it is* enough) that there be no *more* mighty thunderings and hail; and I will let you go, and ye shall stay no longer.
- 29] And Moses said unto him, As soon as I am gone out of the city, I will spread abroad my hands unto the LORD; *and* the thunder shall cease, neither shall there be any more hail; that thou mayest know how that the earth *is* the LORD'S.
- 30] But as for thee and thy servants, I know that ye will not yet fear the LORD God.
- 31] And the flax and the barley was smitten: for the barley *was* in the ear, and the flax *was* balled.
- 32] But the wheat and the rie were not smitten: for they *were* not grown up.

Around February.

- 33] And Moses went out of the city from Pharaoh, and spread abroad his hands unto the LORD: and the thunders and hail ceased, and the rain was not poured upon the earth.
- 34] And when Pharaoh saw that the rain and the hail and the thunders were ceased, he sinned yet more, and hardened his heart, he and his servants.

- 35] And the heart of Pharaoh was hardened, neither would he let the children of Israel go; as the LORD had spoken by Moses.

Exodus 10

Plague of Locusts

- 1] And the LORD said unto Moses, Go in unto Pharaoh: for I have hardened his heart, and the heart of his servants, that I might shew these my signs before him:
- 2] And that thou mayest tell in the ears of thy son, and of thy son's son, what things I have wrought in Egypt, and my signs which I have done among them; that ye may know how that I *am* the LORD.

Overtones of carrying this on for generations.

- 3] And Moses and Aaron came in unto Pharaoh, and said unto him, Thus saith the LORD God of the Hebrews, How long wilt thou refuse to humble thyself before me? let my people go, that they may serve me.
- 4] Else, if thou refuse to let my people go, behold, to morrow will I bring the locusts into thy coast:
- 5] And they shall cover the face of the earth, that one cannot be able to see the earth: and they shall eat the residue of that which is escaped, which remaineth unto you from the hail, and shall eat every tree which groweth for you out of the field:
- 6] And they shall fill thy houses, and the houses of all thy servants, and the houses of all the Egyptians; which neither thy fathers, nor thy fathers' fathers have seen, since the day that they were upon the earth unto this day. And he turned himself, and went out from Pharaoh.
- 7] And Pharaoh's servants said unto him, How long shall this man be a snare unto us? let the men go, that they may serve the LORD their God: knowest thou not yet that Egypt is destroyed?
- 8] And Moses and Aaron were brought again unto Pharaoh: and he said unto them, Go, serve the LORD your God: *but* who *are* they that shall go?
- 9] And Moses said, We will go with our young and with our old, with our sons and with our daughters, with our flocks and with our herds will we go; for we *must hold* a feast unto the LORD.
- 10] And he said unto them, Let the LORD be so with you, as I will let you go, and your little ones: look *to it*; for evil *is* before you.
- 11] Not so: go now ye *that are* men, and serve the LORD; for that ye did desire. And they were driven out from Pharaoh's presence.
- 12] And the LORD said unto Moses, Stretch out thine hand over the land of Egypt for the locusts, that they may come up upon the land of Egypt, and eat every herb of the land, *even* all that the hail hath left.
- 13] And Moses stretched forth his rod over the land of Egypt, and the LORD

brought an east wind upon the land all that day, and all *that* night; *and* when it was morning, the east wind brought the locusts.

- 14] And the locusts went up over all the land of Egypt, and rested in all the coasts of Egypt: very grievous *were they*; before them there were no such locusts as they, neither after them shall be such.
- 15] For they covered the face of the whole earth, so that the land was darkened; and they did eat every herb of the land, and all the fruit of the trees which the hail had left: and there remained not any green thing in the trees, or in the herbs of the field, through all the land of Egypt.
- 16] Then Pharaoh called for Moses and Aaron in haste; and he said, I have sinned against the LORD your God, and against you.
- 17] Now therefore forgive, I pray thee, my sin only this once, and intreat the LORD your God, that he may take away from me this death only.
- 18] And he went out from Pharaoh, and intreated the LORD.
- 19] And the LORD turned a mighty strong west wind, which took away the locusts, and cast them into the Red sea; there remained not one locust in all the coasts of Egypt.

See Rev 9 for another plague of locusts, which the one in Exodus may be just a foreshadowing of, in the typological sense at least. These particular locusts (in Rev) come out of the bottomless pit. Rev 9:11 describes the locusts and their king, who is the angel of the bottomless pit, Abbadon or Appolyon. Prov 30:7 notes that locusts have no king. The Holy Spirit puts these little things in here on purpose. When we get to Revelation and notice that these particular locusts have a king, we know that they are not normal locusts. The idiom which the Holy Spirit is dealing in is locusts, and of course, patterned after it in a sense idiomatically speaking is the plague of locusts here in Exodus.

Amos 7:1 (LXX) suggests that “Gog” was also a “locust king.” Joel 2:11; Ps 105:34, 35.

- 20] But the LORD hardened Pharaoh’s heart, so that he would not let the children of Israel go.

Darkness

- 21] And the LORD said unto Moses, Stretch out thine hand toward heaven, that there may be darkness over the land of Egypt, even darkness *which* may be felt.

This is deeper than just darkness as the absence of light, it is a spiritual darkness. Darkness which may be “felt.”

- 22] And Moses stretched forth his hand toward heaven; and there was a thick

darkness in all the land of Egypt three days:

“Ra” - the sun, the source of light, is the highest among the Egyptian gods. Even ‘Pharaoh’ is derived from the word “Ra.” The ultimate put down for Egypt, after going through their whole Parthenon of idols, is to address the highest of their gods, Ra, the god of light. God deals with him by plunging the land into darkness for three days! (Gen 1:3)

- 23] They saw not one another, neither rose any from his place for three days: but all the children of Israel had light in their dwellings.

Most scholars presume that this light was the Shekinah glory, something supernatural, just like the supernatural darkness, supernatural light. We are children of the light, 1 Thess 5. (Eph 5:8; 2 Cor 4:6; Prov 4:19; Eph 2:12; Matt 8:12; Jude 13).

Three days of darkness, God withdrew His light from the land of Egypt. 2 Cor 5:21; Hab 1:13; Ps 22; Jesus was made sin for us; can God look upon evil? No. That is why Jesus quoted Psalm 22 on the cross, because God Himself had to alienate Himself from His own Son, because His Son was made sin on our behalf, but then God could not look upon sin.

- 24] And Pharaoh called unto Moses, and said, Go ye, serve the LORD; only let your flocks and your herds be stayed: let your little ones also go with you.
- 25] And Moses said, Thou must give us also sacrifices and burnt offerings, that we may sacrifice unto the LORD our God.
- 26] Our cattle also shall go with us; there shall not an hoof be left behind; for thereof must we take to serve the LORD our God; and we know not with what we must serve the LORD, until we come thither.
- 27] But the LORD hardened Pharaoh’s heart, and he would not let them go.
- 28] And Pharaoh said unto him, Get thee from me, take heed to thyself, see my face no more; for in *that* day thou seest my face thou shalt die.
- 29] And Moses said, Thou hast spoken well, I will see thy face again no more.

Look at 12:12 because it will help you understand the nine plagues which we just read. God is judging the gods of Egypt, the plagues are really a chronicle of the gods they worshipped.

Summary of These Nine Plagues

If you take the 10 plagues and lay them out, you will find there is a strange introversion of these things structurally. The first and

the 10th relate to blood (water to blood and blood on the doorposts and lentils). The frogs are night creatures and the 9th is the darkness for 3 days. The lice from the dust and the locusts are notably admitted by the enemy as acts of God. Thunder and the Hail and the flies, in both cases Goshen is specifically mentioned. In the disease of the cattle and the boils, both are focusing on the beasts. A study of these shows that they are structurally attended to.

The purpose of the plagues is to demonstrate the power of God (9:16), even Pharaoh's ministers themselves in 8:19 declared it to be the finger of God. The purpose of the plagues is also to demonstrate God's wrath (10:16). There is certainly the judgement of the demons (Num 33:4). They also serve as a warning to the nations (Gen 12:3). Even Rahab had heard (Josh 2:8,9; Philistines in 2 Sam 4:8) about what had happened to the Egyptians. These were also to test Israel (Deut 4:33; Ex 15:11).

Patterns of the Plagues

Judgment against the gods they worshipped (Num 33:4; Judg 10:14); public display of power (Ex 9:16); warning to other nations (Josh 2:8,9); Philistines (1 Sam 4:8; cf. Gen 12:3).

Warning #1	1) 7:14-25	Water turned to blood
Warning #2	2) 8:1-5	Frogs on land, homes
(No warning)	3) 8:10-19	Lice on persons
Warning #3	4) 8:20-24	Flies on homes (Beelzebub = "fly" god)

This prevented worship by their priests (8:18); they could not reproduce this one. (3 times they did: rods into serpents 7:12 (2 Tim 3:8); water into blood, 7:22; frogs, 8:12). Note also miracles by enemies: Rev 16:14.

Warning #4	5) 9:1-7	Disease on Cattle
(No warning)	6) 9:8-12	Boils, sores: man & beast
Warning #5	7) 9:18-35	Thunder, hail
Warning #6	8) 10:1-20	Locusts\ Pharaoh: "I have sinned"
(No warning)	9) 10:21-29	Darkness (3 days)
Warning #7	10) 11 & 12	Firstborn, Man and Beast cf. 4:22, Israel = "firstborn"

Other Patterns

1, 2, 3 =	Rod of Aaron;
4, 5, 6 =	no rod;
7, 8, 9 =	Rod of Moses.

Also,

5, 6	Cattle involved;
4, 7	Goshen exempted (8:22; 9:26);
3, 8	Admission by enemies;
2, 9	Darkness;
1, 10	Death.

Prophetic Parallels

1. Time of Jacob's Trouble: Israel sorely oppressed (Jer 30:5-8; Isa 60:14). Time of Israel's trouble. Jacob's Trouble is the Old Testament name for Tribulation.
2. Israel had to cry to God and they will hear. (Jer 31:18-20; Hos 5 - 6).
3. God will command oppressors "Let them go." (Isa 43:6).
4. Two Witnesses Sent in both Exodus and Revelation. And they do

miracles (Rev 11:3-6). Two uniquely done by Elijah, two uniquely done by Moses.

5. Enemies of God (in both books) do miracles. Rev 13:13-15, even doing a simulated resurrection.
6. God will execute sore judgements upon the world (Jer 25; Rev 6-19).
7. God will protect His People from these judgments (Rev 7:4; 12:6; and Chapters 14-16).
8. Water will be turned to blood. (Rev 8:8; 16:4,5).
9. Satanic Frogs to appear (Rev 16:13).
10. Plague of Locusts Sent (Rev 9:2-11).
11. Boils (Rev 16:2).
12. Terrible Hailstones of Fire (Rev 8:7).
13. Darkness (Isa 60:2; Rev 16:10).
14. Hearts to be Hardened (Rev 9:20, 21).
15. Death on multitudes (Rev 9:15).
16. Israel is Delivered (Zech 14:3,4; Rom 11:26).

The precondition: (Hos 5:15- 6) “until they acknowledge their offense” (their offense is rejecting their messiah). Hos 6:1 - Israel’s prayer. Some scholars view Israel’s sin as rejecting their Messiah, this occurred long before Calvary, this occurred in Mt 12. (See the study on Zechariah 12, 13, and 14 in our *Zechariah* commentary, or our briefing package, *The Next Holocaust and The Refuge in Edom.*)

Exodus 11

Pharaoh is Warned

- 1] And the LORD said unto Moses, Yet will I bring one plague *more* upon Pharaoh, and upon Egypt; afterwards he will let you go hence: when he shall let you go, he shall surely thrust you out hence altogether.

Against Pharaoh, “chief of strength,” Ps 78:51. Remember he represents Satan.

- 2] Speak now in the ears of the people, and let every man borrow of his neighbour, and every woman of her neighbour, jewels of silver, and jewels of gold.

“Sha’al” - ask, require. They are soliciting gifts, not with the

intention of being returned. These are used later. They will leave Egypt with riches as told to Abraham and as promised to Moses on the backside of the desert.

- 3] And the LORD gave the people favour in the sight of the Egyptians. Moreover the man Moses *was* very great in the land of Egypt, in the sight of Pharaoh’s servants, and in the sight of the people.

Favor - all fulfilling prophecy of Exodus 3:21 and Gen 15:14.

- 4] And Moses said, Thus saith the LORD, About midnight will I go out into the midst of Egypt:
- 5] And all the firstborn in the land of Egypt shall die, from the firstborn of Pharaoh that sitteth upon his throne, even unto the firstborn of the maid-servant that *is* behind the mill; and all the firstborn of beasts.

“Behind the mill” technically “between the millstones.”

“All” - Rom 3:3; 2 Pet 2:4; Eph 2:3.

The basic principle is that all firstborn in the land of Egypt will die, no matter their heritage. We, too, are under a sentence of death, we all are without redemption. What did Israel do to earn her deliverance? Nothing. We cannot earn our own redemption.

Israel also idol worshiping here: Lev 17:7; Josh 24:14; Ezek 20:6-9.

God’s covenant is the basis of their redemption, not their faith! Ex 6:6-8. It is by Grace.

- 6] And there shall be a great cry throughout all the land of Egypt, such as there was none like it, nor shall be like it any more.
- 7] But against any of the children of Israel shall not a dog move his tongue, against man or beast: that ye may know how that the LORD doth put a difference between the Egyptians and Israel.

“A difference” - we will find out that this difference is the blood of the lamb. Gen 22:8.

Day of Atonement used two goats; one for the Lord (Rom 3:24-26).

God’s eye was on the blood, not the house (Heb 11:28).

- 8] And all these thy servants shall come down unto me, and bow down themselves unto me, saying, Get thee out, and all the people that follow thee: and after that I will go out. And he went out from Pharaoh in a great anger.
- 9] And the LORD said unto Moses, Pharaoh shall not hearken unto you; that my wonders may be multiplied in the land of Egypt.
- 10] And Moses and Aaron did all these wonders before Pharaoh: and the LORD hardened Pharaoh's heart, so that he would not let the children of Israel go out of his land.

Exodus 12

God Commands Passover Lamb

- 1] And the LORD spake unto Moses and Aaron in the land of Egypt, saying,
- 2] This month *shall be* unto you the beginning of months: it *shall be* the first month of the year to you.

The month of Nisan. The 10th is when they single out the lambs, the 14th is the Passover. Remember that their day started at sunset.

This also begins their religious calendar in the spring.

- 3] Speak ye unto all the congregation of Israel, saying, In the tenth *day* of this month they shall take to them every man a lamb, according to the house of *their* fathers, a lamb for an house:
- 4] And if the household be too little for the lamb, let him and his neighbour next unto his house take *it* according to the number of the souls; every man according to his eating shall make your count for the lamb.
- 5] Your lamb shall be without blemish, a male of the first year: ye shall take *it* out from the sheep, or from the goats:

“Blemish” - 1 Pet 1:19; Lev 22:18-20. Every detail in the scripture about Passover will point to Jesus Christ. (See our briefing package, *The Feasts of Israel*.)

Ps 34:20, one is not to break a bone of the Passover lamb (Ex 12:46).

- 6] And ye shall keep it up until the fourteenth day of the same month: and the whole assembly of the congregation of Israel shall kill it in the evening.

“It” always singular in Exodus.

“In the evening” technically is “between the evenings.”

- 7] And they shall take of the blood, and strike *it* on the two side posts and on the upper door post of the houses, wherein they shall eat it.

The motion of putting the blood on the lintel and the side posts makes a cross.

- 8] And they shall eat the flesh in that night, roast with fire, and unleavened bread; *and* with bitter *herbs* they shall eat it.
- 9] Eat not of it raw, nor sodden at all with water, but roast *with* fire; his head with his legs, and with the purtenance thereof.

“Fire” speaks of God’s judgement.

- 10] And ye shall let nothing of it remain until the morning; and that which remaineth of it until the morning ye shall burn with fire.

Burn what you cannot eat.

- 11] And thus shall ye eat it; *with* your loins girded, your shoes on your feet, and your staff in your hand; and ye shall eat it in haste: *it is* the LORD’S passover.

Shoes on your feet. Make a study of shoes: Deut 29:5; Lk 15:22; Eph 6:15; Ex 3; Ruth 4; John 1. Shoes speak of your walk.

Eat it clothed and in “haste” to be ready to move!

Redemption by Blood

- 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* the LORD.
- 13] And the blood shall be to you for a token upon the houses where ye *are*: and when I see the blood, I will pass over you, and the plague shall not be upon you to destroy *you*, when I smite the land of Egypt.

The Passover is a key event in the history of Israel. It becomes an underlying current throughout the entire Old Testament. It is interesting that by tradition almost every major event in Israel’s history is regarded as having occurred on Passover. The Covenant with Abraham is regarded as occurring on the Passover, Gen 15; Abraham is regarded as having entertained his heavenly guests by the oaks of Mamre on Passover; Sodom is regarded as

being destroyed following Passover; Jericho is regarded to have fallen on Passover; the handwriting on the wall in Daniel 5 is regarded to have been on Passover. These are just traditions, but it is curious that Passover surfaces historically as a significant date.

We are interested in Passover for quite a different set of reasons; 1 Cor 5:7,8. Leaven as a type of sin. The Feast of Unleavened Bread is the seven days starting the 15th of Nisan, the end of Passover. (Three of the seven feasts of Moses occur in the month of Nisan. The first three deal with Christ's 1st coming, the last three deal with His second coming and the middle one deals with the Church—Pentecost, which happens 50 days after Passover.) [For a study of the feasts see our Briefing Package on *The Feasts of Israel*.]

Passover is actually celebrated over several days. There is the Hagadah which occurs on the 14th and 15th, the 14th being optional the 15th being obligatory. Many people don't understand how Christ could have instituted the Lord's supper and been crucified the next day, we will get into this later, it is a complex issue.

So we are interested in the Passover in several ways: its role in Old Testament history: God dealing with Israel and performing this act. We are interested in it in a second way because it underlies so much thinking in the Old Testament Levitical system. We will speak of the Egyptian Passover meaning the actual event which we are reading. We will speak of the instituted Passover, which God will take this event and then ordain a memorial, a memorial relationship and a prophetic relationship.

The third meaning which we are interested in, perhaps more than any of these others, is the way that the Passover refers to Jesus Christ. The first place that the Passover refers to Jesus Christ, is in Gen 3 where Adam and Eve cloth themselves with handmade leaves for clothes, and God covers them with coats of skins. God was teaching them that by the shedding of innocent blood they would be covered. The institution that we sometimes call the Levitical system can actually be traced to Genesis 3. This gives us more of an insight into Cain and Abel because the sacrifices were instituted in the garden prophetically pointing to the redeemer. Abel observed the system, Cain did not, he was offering

the fruits of his own hands, in contrast to the offering by faith.

Perhaps the most dramatic prophecy of the Passover was when Abraham was instructed to offer Isaac. They traveled three days by instruction (Gen 22), and they went up the hill, when Isaac asks where is the lamb for the offering. Abraham turns to Isaac and says, "God will provide Himself a lamb." Abraham knew he was acting out prophecy, he was relying on the resurrection of Isaac for his salvation, because he figured that if God was going to kill him, God would have to raise him because God had promised that Isaac would have seed. So Abraham's belief in Isaac's resurrection is what scholars believe was the kernel of Abraham's faith. Abraham knew that he was acting out prophecy because he named the place, *Jehovah Jireh* (= in the mount of the Lord it shall be seen) which 2000 years later another Father offers His only begotten Son. Study Genesis 22. [Or see our commentary on *Genesis*.]

In John 1:29, John the Baptist when he first introduces Jesus (who was his cousin) to the people, he says, "Behold the lamb of God that taketh away the sins of the world." He is referring to Passover. Notice in that the language of the text (12:3-6) goes from the indefinite article "a" to "the" to "your" lamb, personally. Throughout these several chapters of instruction about Passover, never does the word "lamb" appear in the plural. Do you have your lamb?

We speak often of the seven feasts of Moses, the Levitical feasts, this is not a Levitical feast. Rabbinical feasts were slaughtered by the High Priest, this is slaughtered for every household, by the head of the household. It is very different than the other feasts. It is also partaken, eaten personally.

Passover as a Memorial of Redemption

- 14] And this day shall be unto you for a memorial; and ye shall keep it a feast to the LORD throughout your generations; ye shall keep it a feast by an ordinance for ever.
- 15] Seven days shall ye eat unleavened bread; even the first day ye shall put away leaven out of your houses: for whosoever eateth leavened bread from the first day until the seventh day, that soul shall be cut off from Israel.

Later in Leviticus we will see that this is broken down into a

separate feast. The word Passover is often used connotatively to mean both feasts, the Feast of Passover and the Feast of Unleavened Bread (which goes 7 days).

God is serious about this feast.

- 16] And in the first day *there shall be* an holy convocation, and in the seventh day there shall be an holy convocation to you; no manner of work shall be done in them, save *that* which every man must eat, that only may be done of you.
- 17] And ye shall observe *the feast of* unleavened bread; for in this selfsame day have I brought your armies out of the land of Egypt: therefore shall ye observe this day in your generations by an ordinance for ever.

Unleavened Bread

- 18] In the first *month*, on the fourteenth day of the month at even, ye shall eat unleavened bread, until the one and twentieth day of the month at even.

Jesus Christ was crucified on the 14th of Nisan. See Gen 8:4; ark rested on the 7th month on the 17th day of the month. In Exodus the 7th month becomes the first month, which means that the new world, the new beginning starts on the 17th of Nisan. Noah's ark rested on the anniversary of the resurrection in anticipation!

- 19] Seven days shall there be no leaven found in your houses: for whosoever eateth that which is leavened, even that soul shall be cut off from the congregation of Israel, whether he be a stranger, or born in the land.
- 20] Ye shall eat nothing leavened; in all your habitations shall ye eat unleavened bread.

What is wrong with leaven? Ceremonially, leaven is a type of sin, it corrupts by puffing up, the root of all sin is pride. Whose pride was the root of all sin? Lucifer, Isa 14. Leaven is a symbol of sin. Who is the only one without sin? Jesus Christ.

In Matthew 13, Jesus revealed (Eph 3) the Church as that which was hidden in the Old Testament. The parables in Matthew 13 refer to the Church. The Sower, the Tares and the Wheat, the Mustard seed, and the fourth about the leaven; Jesus goes on to explain the first two parables. Many explain the woman who hid leaven, as the leaven representing the church and how it spreads to fill the whole world. This is nonsense because if so, the church has been 19 centuries of failure. The Jewish disciples knew the meaning of three measures of meal to be fellowship offering

(Abraham and the angels, a fellowship offering made when Abraham received his guests). These offerings were suppose to be unleavened, so the woman hiding leaven in three measures of meal is a bad thing (also noted in the letter to Thyatira with Jezebel, etc.).

In the seven feasts of Moses the first three prophetically represent Jesus' First Coming, the last three are His Second Coming, the middle one is the Feast of Pentecost. The Feast of Pentecost prophetically signifies the Church, it is interesting that it is the only feast where leavened bread is ordained. A prophetic view of how the Church would operate found back in the Torah. "There must be also heresies among you" says Paul in 1 Corinthians 11:19.

Moses Instructs Israel

- 21] Then Moses called for all the elders of Israel, and said unto them, Draw out and take you a lamb according to your families, and kill the passover.
- 22] And ye shall take a bunch of hyssop, and dip *it* in the blood that *is* in the bason, and strike the lintel and the two side posts with the blood that *is* in the bason; and none of you shall go out at the door of his house until the morning.

It is not your ancestry, nor your position in the nation that means anything, it is the covering of the blood of the Passover lamb which will keep you from death unto life.

"Hyssop" - Lev 14; Nu 19; Ps 51:7. Hyssop speaks of humiliation, of purging.

- 23] For the LORD will pass through to smite the Egyptians; and when he seeth the blood upon the lintel, and on the two side posts, the LORD will pass over the door, and will not suffer the destroyer to come in unto your houses to smite *you*.

God is directing the smiting, however, a careful look at scripture shows that it is a destroying angel that performs the act. Where the blood is applied, God protects that house from that angel. So God is in the position of protecting, not smiting.

- 24] And ye shall observe this thing for an ordinance to thee and to thy sons for ever.
- 25] And it shall come to pass, when ye be come to the land which the LORD will give you, according as he hath promised, that ye shall keep this service.

- 26] And it shall come to pass, when your children shall say unto you, What mean ye by this service?
 27] That ye shall say, It *is* the sacrifice of the LORD'S passover, who passed over the houses of the children of Israel in Egypt, when he smote the Egyptians, and delivered our houses. And the people bowed the head and worshipped.

“Pasha” is the word for Passover in Hebrew. When scholars tracked down the word, it turns out that it may be lacking some roots. Interestingly enough, there is an Egyptian word meaning “Pesh” which comes closer to the root words, and it means “to spread the wings over.” Isa 31:5; Lk 13:34-35.

- 28] And the children of Israel went away, and did as the LORD had commanded Moses and Aaron, so did they.

And it came to pass..

- 29] And it came to pass, that at midnight the LORD smote all the firstborn in the land of Egypt, from the firstborn of Pharaoh that sat on his throne unto the firstborn of the captive that *was* in the dungeon; and all the firstborn of cattle.
 30] And Pharaoh rose up in the night, he, and all his servants, and all the Egyptians; and there was a great cry in Egypt; for *there was* not a house where *there was* not one dead.
 31] And he called for Moses and Aaron by night, and said, Rise up, *and* get you forth from among my people, both ye and the children of Israel; and go, serve the LORD, as ye have said.
 32] Also take your flocks and your herds, as ye have said, and be gone; and bless me also.
 33] And the Egyptians were urgent upon the people, that they might send them out of the land in haste; for they said, *We be* all dead *men*.

How spiritually true: dead men. Gen 15:13-14. “Come out with great substance...”

- 34] And the people took their dough before it was leavened, their kneadingtroughs being bound up in their clothes upon their shoulders.
 35] And the children of Israel did according to the word of Moses; and they borrowed of the Egyptians jewels of silver, and jewels of gold, and raiment:
 36] And the LORD gave the people favour in the sight of the Egyptians, so that they lent unto them *such things as they required*. And they spoiled the Egyptians.

The Exodus

- 37] And the children of Israel journeyed from Rameses to Succoth, about six hundred thousand on foot *that were* men, beside children.

“Ramses” - means child of the sin.

“Succoth” - booths or tents.

Heb 11:13; 13:14; Phil 3:20.

- 38] And a mixed multitude went up also with them; and flocks, and herds, *even* very much cattle.

See 9:20; Num 11:4. Alone Isa 51:2; Gen 11:31. Josh 9; Neh 5:17; 2 Cor 6:17.

None feeble: Ps 105:37.

- 39] And they baked unleavened cakes of the dough which they brought forth out of Egypt, for it was not leavened; because they were thrust out of Egypt, and could not tarry, neither had they prepared for themselves any victual.
 40] Now the sojourning of the children of Israel, who dwelt in Egypt, *was* four hundred and thirty years.

Gen 15:13, 16; Acts 7:6; Gal 3:17.

- 41] And it came to pass at the end of the four hundred and thirty years, even the selfsame day it came to pass, that all the hosts of the LORD went out from the land of Egypt.
 42] It *is* a night to be much observed unto the LORD for bringing them out from the land of Egypt: this *is* that night of the LORD to be observed of all the children of Israel in their generations.
 43] And the LORD said unto Moses and Aaron, This *is* the ordinance of the passover: There shall no stranger eat thereof:

“Foreigner” - no one uncircumcised.

- 44] But every man's servant that is bought for money, when thou hast circumcised him, then shall he eat thereof.
 45] A foreigner and an hired servant shall not eat thereof.
 46] In one house shall it be eaten; thou shalt not carry forth ought of the flesh abroad out of the house; neither shall ye break a bone thereof.

Ps 34:20, prophesied to apply to the Messiah.
 John 19:33, the Romans were instructed to break the bones.
 Instead of breaking Jesus' legs they pierced His side, fulfilling Zech 12:10.

- 47] All the congregation of Israel shall keep it.

- 48] And when a stranger shall sojourn with thee, and will keep the passover to the LORD, let all his males be circumcised, and then let him come near and keep it; and he shall be as one that is born in the land: for no uncircumcised person shall eat thereof.
- 49] One law shall be to him that is homeborn, and unto the stranger that sojourneth among you.
- 50] Thus did all the children of Israel; as the LORD commanded Moses and Aaron, so did they.
- 51] And it came to pass the selfsame day, *that* the LORD did bring the children of Israel out of the land of Egypt by their armies.

Passover is regarded as the birth of the nation. They were born out of Egypt. The Passover was observed the second year out of Egypt, but then there was an intermission and it was not observed until they entered the promised land under Joshua. It was observed by Solomon (2 Chr 8); Hezekiah (2 Chr 30); Josiah (2 Kgs 23); Ezra (Ezra 6). In the Scripture we see seven recorded times that the Passover was observed.

Ezekiel 9 - a mark, in Egypt we see that God put a mark of blood which protected them from the destroyer. See also Rev 7 and chapter 14, there is a special group from the 12 tribes of Israel, marked, or set apart, a Passover mark.

Passover Meal

The Passover meal. “Hagadah” - is the showing forth. In the Passover meal, there are four cups: the bringing forth, the deliverance, the redemption and the taking out. Jesus Christ at the Lord’s supper, took the third cup, the cup of redemption and blessed it. That is the cup He used, and they never finished the meal, they never got to the fourth cup, the taking out, or the cup of vengeance (Jer 25:15; 51:7; Ps 75:8; 11:6). Compare Isa 61:1-2 with the way Jesus quotes it in Lk 4 and Mt 4. Jesus stops at a comma, he leaves off the phrase “the day of vengeance of our God.” That comma has lasted 1900 years. The fourth cup is yet to be addressed. The cups first get introduced, Joseph interpreting the dreams of the baker and the wine steward. Joseph was a type of Christ, and the bread and wine idea is introduced even back there. The Mishna mentions something about the wine in Passover, and it is fascinating as there is no explanation for it. There is a tradition in the Mishna that the Passover wine is to be prepared a certain way, it is to be mixed with warm water. From a New Testament perspective, we see the reference to Christ on

the cross. The first cup, Luke 22:7, and they wash their hands and feet. Then the second cup and the breaking of the bread, the incident of Judas. The third cup is the blessing and then they go out.

There is a whole study in terms of the lamb. Jesus Christ is referred to as the Lamb of God 28 times in the book of Revelation. Passover was the thing that changed the entire Israeli calendar as we saw in Exodus 12.

The Other Feasts

We have touched upon Passover and the Feast of Unleavened Bread, which were fulfilled on their day. The Feast of Firstfruits came next which was fulfilled by the resurrection.

The last three feasts (in a short summary) occur in the month of Tishri. The first is the first two days of Tishri, called Rosh Hashannah, in the civil sense, in the ecclesiastical sense is called the Feast of Trumpets. Then, 10 days later, is Yom Kippur, the Day of Atonement. Five days after that is the Feast of Tabernacles. Just as the Tabernacle in the wilderness spoke of His first coming, a temporal tent, the Temple speaks of His Second Coming. Likewise, the first three feasts speak of His first coming, the last three of His Second Coming. The Feast of Pentecost in between speaks of the Church. Each of these feasts tend to be fulfilled literally on the day that they are observed. [See our briefing package on *The Feasts of Israel* for an in-depth study.]

Exodus 13

Firstborn Set Apart

- 1] And the LORD spake unto Moses, saying,
- 2] Sanctify unto me all the firstborn, whatsoever openeth the womb among the children of Israel, *both* of man and of beast: *it is* mine.

“Sanctify” = “to be set apart.”

- 3] And Moses said unto the people, Remember this day, in which ye came out from Egypt, out of the house of bondage; for by strength of hand the LORD

brought you out from this *place*: there shall no leavened bread be eaten.

4] This day came ye out in the month Abib.

“Abib” - alternative word for Nisan (both stand for same 1st month of the ecclesiastical year).

5] And it shall be when the LORD shall bring thee into the land of the Canaanites, and the Hittites, and the Amorites, and the Hivites, and the Jebusites, which he sware unto thy fathers to give thee, a land flowing with milk and honey, that thou shalt keep this service in this month.

The Feast of Unleavened Bread

6] Seven days thou shalt eat unleavened bread, and in the seventh day *shall be* a feast to the LORD.

Also detailed in Lev 23. Unleavened Bread speaks of Christ's body.

7] Unleavened bread shall be eaten seven days; and there shall no leavened bread be seen with thee, neither shall there be leaven seen with thee in all thy quarters.

8] And thou shalt shew thy son in that day, saying, *This is done* because of that *which* the LORD did unto me when I came forth out of Egypt.

9] And it shall be for a sign unto thee upon thine hand, and for a memorial between thine eyes, that the LORD'S law may be in thy mouth: for with a strong hand hath the LORD brought thee out of Egypt.

“Phylacteries” - the Jewish tradition of binding the Torah to eyes and hands (Ex 13:9, 16; Deut 6:8; 11:18). This sign of adherence is going to be imitated by the Coming World Leader (in contrast to this tradition of the Lord's)!

10] Thou shalt therefore keep this ordinance in his season from year to year.

11] And it shall be when the LORD shall bring thee into the land of the Canaanites, as he sware unto thee and to thy fathers, and shall give it thee,

12] That thou shalt set apart unto the LORD all that openeth the matrix, and every firstling that cometh of a beast which thou hast; the males *shall be* the LORD'S.

They do not observe this until they get to the promised land.

13] And every firstling of an ass thou shalt redeem with a lamb; and if thou wilt not redeem it, then thou shalt break his neck: and all the firstborn of man among thy children shalt thou redeem.

The Lamb is a type of Christ.

The “ass” is a type of “Unclean” animal - cf. “natural man” Job 11:12; Ishmael in contrast to Isaac was born of the flesh, a type of natural man, described as a “wild ass”: Gen 16:12; Gal 4:30. In Gen 22:3, the ass was saddled, was not among them going up the hill (Gen 22:5) and in Gen 49:10, he is always seen as a beast of burden. In Deut 22:10, he is shut out of service, in a priestly sense. In 1 Sam 9:3, he was symbolic for those that were lost. (Jer 22:19). The ass in a typological or mystical sense speaks of the natural man.

14] And it shall be when thy son asketh thee in time to come, saying, What *is* this? that thou shalt 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 openeth the matrix, being males; but all the firstborn of my children I redeem.

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

Every firstborn was to be set aside or sacrificed; there was a procedure by which you could redeem your firstborn, you went to the Temple and bought it back with silver. Silver is Levitically symbolic of blood. We will find that the Tabernacle rested on silver, with every detail being symbolic of Christ.

Journey Not Through Philistines

17] And it came to pass, when Pharaoh had let the people go, that God led them not *through* the way of the land of the Philistines, although that *was* near; for God said, Lest peradventure the people repent when they see war, and they return to Egypt:

Ps 37:23; Rom 8:14; Ps 109:105; Eph 21:10.

18] But God led the people about, *through* the way of the wilderness of the Red sea: and the children of Israel went up harnessed out of the land of Egypt.

“Harnessed” - most scholars read this as “armed.” The same word can mean in columns of 5.

19] And Moses took the bones of Joseph with him: for he had straitly sworn the

children of Israel, saying, God will surely visit you; and ye shall carry up my bones away hence with you.

Josh 24:33. Joseph buried at Shechem.

20] And they took their journey from Succoth, and encamped in Etham, in the edge of the wilderness.

“Succoth” means “tent or booth,” it implies a temporary dwelling.

Pillar of Cloud and Fire

21] And the LORD went before them by day in a pillar of a cloud, to lead them the way; and by night in a pillar of fire, to give them light; to go by day and night:

“Light” - Num 14:14; Neh 9:12.

22] He took not away the pillar of the cloud by day, nor the pillar of fire by night, *from* before the people.

We see the Lamb as Christ, and we see *El Shaddai* doing all the other works, what is this cloud? The Holy Spirit. He comes after the Lamb (Rom 5:1); He was a gift by the Father (Jn 14:16); He was their guide throughout the wilderness (Rom 8:14; Jn 16:13); He was their covering and protection (Ps 105:39; Eph 4:30 - sealed); God spoke to Israel thru the cloud (Ps 99:7; Ex 33:9; Num 12:5; God speaks to us in seven ways: see Rev 2 & 3); Darkness to the enemies (Ex 14:20; Mt 11:25; 13:11-17); Rested in the Tabernacle (Ex 40:33-35); He is never taken away (Neh 9:19; Jn 14:16; and this last verse Ex 13:22). Another name for the pillar of fire: “Shekinah Glory.”

Exodus 14

The Pharaoh Pursues

- 1] And the LORD spake unto Moses, saying,
- 2] Speak unto the children of Israel, that they turn and encamp before Pihahiroth, between Migdol and the sea, over against Baalzephon: before it shall ye encamp by the sea.

“Pihahiroth” - “place of liberty.”

“Migdol” - “tower, fortress.”

“Baalzephon” - “land of north” - (usually suggestive of judgment: Josh 8:11, 13; Isa 14:31; Jer 1:14, 4:6, 6:1; Ez 1:4).

- 3] For Pharaoh will say of the children of Israel, They *are* entangled in the land, the wilderness hath shut them in.
- 4] And I will harden Pharaoh’s heart, that he shall follow after them; and I will be honoured upon Pharaoh, and upon all his host; that the Egyptians may know that I *am* the LORD. And they did so.
- 5] And it was told the king of Egypt that the people fled: and the heart of Pharaoh and of his servants was turned against the people, and they said, Why have we done this, that we have let Israel go from serving us?
- 6] And he made ready his chariot, and took his people with him:
- 7] And he took six hundred chosen chariots, and all the chariots of Egypt, and captains over every one of them.
- 8] And the LORD hardened the heart of Pharaoh king of Egypt, and he pursued after the children of Israel: and the children of Israel went out with an high hand.
- 9] But the Egyptians pursued after them, all the horses *and* chariots of Pharaoh, and his horsemen, and his army, and overtook them encamping by the sea, beside Pihahiroth, before Baalzephon.
- 10] And when Pharaoh drew nigh, the children of Israel lifted up their eyes, and, behold, the Egyptians marched after them; and they were sore afraid: and the children of Israel cried out unto the LORD.
- 11] And they said unto Moses, Because *there were* no graves in Egypt, hast thou taken us away to die in the wilderness? wherefore hast thou dealt thus with us, to carry us forth out of Egypt?
- 12] *Is* not this the word that we did tell thee in Egypt, saying, Let us alone, that we may serve the Egyptians? For *it had been* better for us to serve the Egyptians, than that we should die in the wilderness.

Red Sea Divided

13] And Moses said unto the people, Fear ye not, stand still, and see the salvation of the LORD, which he will shew to you to day: for the Egyptians whom ye have seen to day, ye shall see them again no more for ever.

Three things that they were instructed to do: 1) fear not, (why? Lack of faith); 2) stand still; 3) see the salvation of the Lord; Heb 11:29. God will take care of the whole thing!

“We shall see them no more” - not only killed, but also not saved eternally!

- 14] The LORD shall fight for you, and ye shall hold your peace.
- 15] And the LORD said unto Moses, Wherefore criest thou unto me? speak unto the children of Israel, that they go forward:
- 16] But lift thou up thy rod, and stretch out thine hand over the sea, and divide it: and the children of Israel shall go on dry *ground* through the midst of the sea.
- 17] And I, behold, I will harden the hearts of the Egyptians, and they shall follow them: and I will get me honour upon Pharaoh, and upon all his host, upon his chariots, and upon his horsemen.
- 18] And the Egyptians shall know that I *am* the LORD, when I have gotten me honour upon Pharaoh, upon his chariots, and upon his horsemen.
- 19] And the angel of God, which went before the camp of Israel, removed and went behind them; and the pillar of the cloud went from before their face, and stood behind them:
- 20] And it came between the camp of the Egyptians and the camp of Israel; and it was a cloud and darkness *to them*, but it gave light by night *to these*: so that the one came not near the other all the night.
- 21] And Moses stretched out his hand over the sea; and the LORD caused the sea to go *back* by a strong east wind all that night, and made the sea dry *land*, and the waters were divided.
- 22] And the children of Israel went into the midst of the sea upon the dry *ground*: and the waters *were* a wall unto them on their right hand, and on their left.
- 23] And the Egyptians pursued, and went in after them to the midst of the sea, *even* all Pharaoh's horses, his chariots, and his horsemen.
- 24] And it came to pass, that in the morning watch the LORD looked unto the host of the Egyptians through the pillar of fire and of the cloud, and troubled the host of the Egyptians,
- 25] And took off their chariot wheels, that they drave them heavily: so that the Egyptians said, Let us flee from the face of Israel; for the LORD fighteth for them against the Egyptians.
- 26] And the LORD said unto Moses, Stretch out thine hand over the sea, that the waters may come again upon the Egyptians, upon their chariots, and upon their horsemen.
- 27] And Moses stretched forth his hand over the sea, and the sea returned to his strength when the morning appeared; and the Egyptians fled against it; and the LORD overthrew the Egyptians in the midst of the sea.
- 28] And the waters returned, and covered the chariots, and the horsemen, *and* all the host of Pharaoh that came into the sea after them; there remained not so much as one of them.
- 29] But the children of Israel walked upon dry *land* in the midst of the sea; and the waters *were* a wall unto them on their right hand, and on their left.
- 30] Thus the LORD saved Israel that day out of the hand of the Egyptians; and Israel saw the Egyptians dead upon the sea shore.
- 31] And Israel saw that great work which the LORD did upon the Egyptians: and the people feared the LORD, and believed the LORD, and his servant Moses.

Red Sea represented the boundary of Satan's authority. Israel is taken through the Red Sea in the same way we are taken through

death, symbolized by Baptism. Israel carried with them the body of Joseph, Joseph was a type of Jesus Christ. Heb 2:14; Gal 2:20; Eph 2:5,6. Sufficiency: Isa 43:2.

The crossing of the Red Sea is thought to be a type of Baptism. Passing through death unto life. They will travel 3 days, 3 days is the interval between death and resurrection.

Red Sea = troubled waters always Gentile world in trouble: Ps 65:7; Isa 55; Dan 7:2; Rev 17:15.

The fact that the Holy Spirit tends to use these idioms consistently is called the Principle of Expository Constancy.

Israel is delivered through the waters.

Exodus 15

The First Song in Scripture

- 1] Then sang Moses and the children of Israel this song unto the LORD, and spake, saying, I will sing unto the LORD, for he hath triumphed gloriously: the horse and his rider hath he thrown into the sea.

Singing—don't take it lightly. Only the redeemed sing in the Scriptures! Angels shout (Job 38:7), praise (Lk 2:13), and can praise God saying (Rev 5:11,12).

"Then" - verse 1 regarding 14:30. Ps 106:12-107; Judg 5:1 (Deborah); Isa 53 - 54.

Song of Redemption: Purchase (Ransom) + power (Lamb + lion); Hos 13:14; Jer 31:11; Eph 1:14.

- 2] The LORD *is* my strength and song, and he is become my salvation: he *is* my God, and I will prepare him an habitation; my father's God, and I will exalt him.

"Strength and song" - Neh 8:10.

"Salvation" - never in Genesis! Only after blood: 14:13 "seen" then 15:2 "become."

“Habitation” - Rev 21:3,4.

Song of Moses - Rev 15:3.

- 3] The LORD *is* a man of war: the LORD *is* his name.

The Lord is a man of War - Rev 18 & 19 (1-3). Praise because He hates sin.

- 4] Pharaoh’s chariots and his host hath he cast into the sea: his chosen captains also are drowned in the Red sea.
5] The depths have covered them: they sank into the bottom as a stone.
6] Thy right hand, O LORD, is become glorious in power: thy right hand, O LORD, hath dashed in pieces the enemy.
7] And in the greatness of thine excellency thou hast overthrown them that rose up against thee: thou sentest forth thy wrath, *which* consumed them as stubble.

Same idiom that Paul uses in 1 Cor 3.

- 8] And with the blast of thy nostrils the waters were gathered together, the floods stood upright as an heap, *and* the depths were congealed in the heart of the sea.
9] The enemy said, I will pursue, I will overtake, I will divide the spoil; my lust shall be satisfied upon them; I will draw my sword, my hand shall destroy them.
10] Thou didst blow with thy wind, the sea covered them: they sank as lead in the mighty waters.
11] Who *is* like unto thee, O LORD, among the gods? who *is* like thee, glorious in holiness, fearful *in* praises, doing wonders?
12] Thou stretchedst out thy right hand, the earth swallowed them.

Key Verse of Exodus

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

This verse summarizes the entire book of Exodus. This is what God has done for you and me. He has in His mercy lead us forth, whom He has redeemed, He guides us with His strength unto His holy habitation. Here modeled in Exodus, amplified in Ruth and Joshua and climaxed in detail in the book of Revelation in chapters 6 through 19.

- 14] The people shall hear, *and* be afraid: sorrow shall take hold on the inhabitants of Palestina.

- 15] Then the dukes of Edom shall be amazed; the mighty men of Moab, trembling shall take hold upon them; all the inhabitants of Canaan shall melt away.
16] Fear and dread shall fall upon them; by the greatness of thine arm they shall be *as* still as a stone; till thy people pass over, O LORD, till the people pass over, *which* thou hast purchased.

We see that God’s power does cause fear: Jethro in Ex 18:10,11; Rahab in Josh 2:9,10; Gibeonites in Josh 9:9; Philistines in 1 Sam 4:8.

- 17] Thou shalt bring them in, and plant them in the mountain of thine inheritance, *in* the place, O LORD, *which* thou hast made for thee to dwell in, *in* the Sanctuary, O Lord, *which* thy hands have established.
18] The LORD shall reign for ever and ever.
19] For the horse of Pharaoh went in with his chariots and with his horsemen into the sea, and the LORD brought again the waters of the sea upon them; but the children of Israel went on dry *land* in the midst of the sea.
20] And Miriam the prophetess, the sister of Aaron, took a timbrel in her hand; and all the women went out after her with timbrels and with dances.
21] And Miriam answered them, Sing ye to the LORD, for he hath triumphed gloriously; the horse and his rider hath he thrown into the sea.

No Water

- 22] So Moses brought Israel from the Red sea, and they went out into the wilderness of Shur; and they went three days in the wilderness, and found no water.

“Found no water” - Ps 63:1; John 7:37. Jesus is the living water.

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

“Marah” - they were following the cloud. He brought them there. “Marah” means “bitter.” Why did He bring them there? The people murmured, Eph 1:11.

- 24] And the people murmured against Moses, saying, What shall we drink?
25] And he cried unto the LORD; and the LORD shewed him a tree, *which* when he had cast into the waters, the waters were made sweet: there he made for them a statute and an ordinance, and there he proved them,
26] And said, If thou wilt diligently hearken to the voice of the LORD thy God, and wilt do that which is right in his sight, and wilt give ear to his commandments, and keep all his statutes, I will put none of these diseases upon thee, which I have brought upon the Egyptians: for I *am* the LORD that healeth thee.

Moses did what they should have done. They murmured, he asked God. (Ps 107:4, 5, 12, 13, 18, 19, 27, 28) He was their advocate (Ps 103:10; Heb 7:25; 1 John 2:1).

Tree heals: Ps 1:3; 1 Pet 2:24; Phil 3:10. Tree and statutes tied together. There were no statutes in Egypt, the statutes did not apply until they were delivered. Now, they apply. Grace is not lawlessness (Rom 5:21). Healing: cf. Elisha (2 Ki 2:19-22; Ps 104:14). Rev 22:2 tree for healing. God shows them: Hagar in Gen 21:19; 2 Kgs 6:17; Prov 20:12.

12 + 70

- 27] And they came to Elim, where *were* twelve wells of water, and threescore and ten palm trees: and they encamped there by the waters.

12 + 70: Luke 9:1 - 10:1.

Exodus 16

Manna

- 1] And they took their journey from Elim, and all the congregation of the children of Israel came unto the wilderness of Sin, which *is* between Elim and Sinai, on the fifteenth day of the second month after their departing out of the land of Egypt.
“Sin” - is a geographical place. Num 33:11-12.
- 2] And the whole congregation of the children of Israel murmured against Moses and Aaron in the wilderness:
- 3] And the children of Israel said unto them, Would to God we had died by the hand of the LORD in the land of Egypt, when we sat by the flesh pots, *and* when we did eat bread to the full; for ye have brought us forth into this wilderness, to kill this whole assembly with hunger.
- 4] Then said the LORD unto Moses, Behold, I will rain bread from heaven for you; and the people shall go out and gather a certain rate every day, that I may prove them, whether they will walk in my law, or no.

Israel calls the bread - “manna” = “what is it?” actually a derogatory term. The Lord always speaks of it as “bread” (except once when He refers to it by what they call it).

“Bread” - John 6:22-58; Num 11:6-9.

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

“Manna” - Num 11:7; Ps 78:29 (vs Ps 105:40).

- 6] And Moses and Aaron said unto all the children of Israel, At even, then ye shall know that the LORD hath brought you out from the land of Egypt:
7] And in the morning, then ye shall see the glory of the LORD; for that he heareth your murmurings against the LORD: and what *are* we, that ye murmur against us?

“Glory of the Lord” - first place mentioned.

- 8] And Moses said, *This shall be*, when the LORD shall give you in the evening flesh to eat, and in the morning bread to the full; for that the LORD heareth your murmurings which ye murmur against him: and what *are* we? your murmurings *are* not against us, but against the LORD.
- 9] And Moses spake unto Aaron, Say unto all the congregation of the children of Israel, Come near before the LORD: for he hath heard your murmurings.
- 10] And it came to pass, as Aaron spake unto the whole congregation of the children of Israel, that they looked toward the wilderness, and, behold, the glory of the LORD appeared in the cloud.
- 11] And the LORD spake unto Moses, saying,
12] I have heard the murmurings of the children of Israel: speak unto them, saying, At even ye shall eat flesh, and in the morning ye shall be filled with bread; and ye shall know that I *am* the LORD your God.
- 13] And it came to pass, that at even the quails came up, and covered the camp: and in the morning the dew lay round about the host.
- 14] And when the dew that lay was gone up, behold, upon the face of the wilderness *there lay* a small round thing, *as* small as the hoar frost on the ground.
- 15] And when the children of Israel saw *it*, they said one to another, It *is* manna: for they wist not what it *was*. And Moses said unto them, This *is* the bread which the LORD hath given you to eat.
- 16] This *is* the thing which the LORD hath commanded, Gather of it every man according to his eating, an omer for every man, *according to* the number of your persons; take ye every man for *them* which *are* in his tents.
- 17] And the children of Israel did so, and gathered, some more, some less.
- 18] And when they did mete *it* with an omer, he that gathered much had nothing over, and he that gathered little had no lack; they gathered every man according to his eating.
- 19] And Moses said, Let no man leave of it till the morning.
- 20] Notwithstanding they hearkened not unto Moses; but some of them left of it until the morning, and it bred worms, and stank: and Moses was wroth with them.

- 21] And they gathered it every morning, every man according to his eating: and when the sun waxed hot, it melted.
- 22] And it came to pass, *that* on the sixth day they gathered twice as much bread, two omers for one *man*: and all the rulers of the congregation came and told Moses.
- 23] And he said unto them, This *is that* which the LORD hath said, To morrow *is* the rest of the holy sabbath unto the LORD: bake *that* which ye will bake *to day*, and seethe that ye will seethe; and that which remaineth over lay up for you to be kept until the morning.
- 24] And they laid it up till the morning, as Moses bade: and it did not stink, neither was there any worm therein.
- 25] And Moses said, Eat that to day; for to day *is* a sabbath unto the LORD: to day ye shall not find it in the field.
- 26] Six days ye shall gather it; but on the seventh day, *which is* the sabbath, in it there shall be none.
- 27] And it came to pass, *that* there went out *some* of the people on the seventh day for to gather, and they found none.
- 28] And the LORD said unto Moses, How long refuse ye to keep my commandments and my laws?
- 29] See, for that the LORD hath given you the sabbath, therefore he giveth you on the sixth day the bread of two days; abide ye every man in his place, let no man go out of his place on the seventh day.
- 30] So the people rested on the seventh day.
- 31] And the house of Israel called the name thereof Manna: and it *was* like coriander seed, white; and the taste of it *was* like wafers *made* with honey.
- 32] And Moses said, This *is* the thing which the LORD commandeth, Fill an omer of it to be kept for your generations; that they may see the bread wherewith I have fed you in the wilderness, when I brought you forth from the land of Egypt.
- 33] And Moses said unto Aaron, Take a pot, and put an omer full of manna therein, and lay it up before the LORD, to be kept for your generations.

The pot of manna which is in the Ark of the Covenant.

- 34] As the LORD commanded Moses, so Aaron laid it up before the Testimony, to be kept.
- 35] And the children of Israel did eat manna forty years, until they came to a land inhabited; they did eat manna, until they came unto the borders of the land of Canaan.
- 36] Now an omer *is* the tenth *part* of an ephah.

This manna was a supernatural gift from God. An omer is 6 pints, multiplied by about 2 million people is about 9 million pounds or 4500 tons a day or about 1 million tons annually (for 40 years)! That is a lot of stuff to try to explain away scientifically...

Manna Speaks of God's Word

Manna is Bread to eat. Remember when Satan is tempting Christ, "Thou shalt not live by bread alone, but by every word which proceeds from the mouth of God." A synonym for God's Word is Bread. See Jer 15:16; Rev 10: 9, 10.

- 1) Supernatural gift: not product of the earth. 1 omer = 6 pints x 2 million people = 9 million lbs/day or 4500 tons/day or 1 million tons annually for 40 years!
- 2) Came to where the people were...accessible. In fact as the people went out in the morning, they either had to gather it or trample it under foot.
- 3) Small in size. Num 11:6-9. No angles, no rough edges, complete, whole. Bible in pocket.
- 4) White = righteousness. Ps 119:40; Prov 30:5; Ps 12:6; Rev 22:1. God's Word is pure.
- 5) To be Eaten by each, not just admired. Ps 1; meditate day and night; a meal, not learning nor description, but to be eaten. Gather one's own only, can't get for another.
- 6) Gathered Daily (not weekly).
- 7) In the morning.
- 8) By labor! Diligence.
- 9) By stooping (on knees?)
- 10) Some more, some less (v. 17).
- 11) Must be used, not stored (v. 19).
- 12) Incomprehensible to natural man (v. 15) (1 Cor 2:14).
- 13) Mixed multitude despised it, Nu 11:4-6. Analogous to the Tares and the Wheat in Matt 13.
- 14) Preserved in Golden Pot; Heb 9:4. We are to put God's Word on a high plane, preserve it.

The Word of God, Jesus Christ

God's Word, in an ultimate sense, is Jesus Christ, one of His titles even being 'The Word of God.' Ps 40:7; John 5:39; John 6:32,33 (22-52). The giving of Jesus Christ to us in contrast to the manna:

- 1) Occasion: murmurings. Rom 1:21-23.
- 2) Place given: Wilderness of Sin (homeless: manger thru borrowed grave.)
- 3) Glory: first mention of Glory of Lord (v. 7 and John 1:14; 2 Cor 4:6).
- 4) From Heaven; Eph 4:10; 1 Cor 15:48.
- 5) Free Gift (v. 15).

- 6) To Israel (v. 4); sheep not goats (John 10:11; Matt 1:21). Elect only. Manna only on Israel, it did not fall in Egypt.
- 7) To where they were (v. 13,14) = gathered or trodden under foot.
- 8) Each individual (v. 16), no proxys here.
- 9) Daily need. ('Give us this day...')
- 10) By appetite.
- 11) Despised by others. Isa 53.
- 12) Upon dew, not dust! Nu 11:9. Dew suggestive of water which is Leviticly suggestive of the Holy Spirit. The natural man is of the dust.
- 13) White. 2 Cor 5:21; Heb 4:15; 1 Pet 2:22; Heb 7:26; 1 Pet 1:19.
- 14) Sweet to taste; S of S 2:3; Ps 104:34.
- 15) Ground and baked: Nu 11:8.
- 16) Preserved on Sabbath; Ps 16:10.
- 17) Laid up before the Lord; Heb 9:24.
- 18) Angel's food; Ps 78:25.
- 19) Given in the night.
- 20) Now hidden; Rev 2:17. vs Bread in Tabernacle.

Exodus 17

Water from the Rock

- 1] And all the congregation of the children of Israel journeyed from the wilderness of Sin, after their journeys, according to the commandment of the LORD, and pitched in Rephidim: and *there was* no water for the people to drink.

“And” - is a connective. No sooner do we finish one episode that another one starts.

- 2] Wherefore the people did chide with Moses, and said, Give us water that we may drink. And Moses said unto them, Why chide ye with me? wherefore do ye tempt the LORD?
- 3] And the people thirsted there for water; and the people murmured against Moses, and said, Wherefore *is* this *that* thou hast brought us up out of Egypt, to kill us and our children and our cattle with thirst?

No reply to the people: 1 Pet 2:23.

- 4] And Moses cried unto the LORD, saying, What shall I do unto this people? they be almost ready to stone me.
- 5] And the LORD said unto Moses, Go on before the people, and take with thee

of the elders of Israel; and thy rod, wherewith thou smotest the river, take in thine hand, and go.

- 6] Behold, I will stand before thee there upon the rock in Horeb; and thou shalt smite the rock, and there shall come water out of it, that the people may drink. And Moses did so in the sight of the elders of Israel.
- 7] And he called the name of the place Massah, and Meribah, because of the chiding of the children of Israel, and because they tempted the LORD, saying, Is the LORD among us, or not?

Path of faith is a path of trial. The Lord lead them to where there was no water, so that He could show them His source of water, for an important lesson. Notice that they represent our hearts also. It is intrinsic in our nature to distrust God.

Rock

1 Cor 10:1-4; Deut 32:15 (Rock of Salvation); 2 Sam 22:2 (Lord is rock of his defense); Ps 95:1 (Rock of Salvation); Isa 32:2 (water from rock); Matt 16:18 (upon this rock)...

Who is the rock? Jesus Christ. Mt 21:44 (shattered by it). The Rock was smitten; Isa 53:45. The water (Holy Spirit) does not come until the rock is smitten! The rod speaks of judgment. Notice verse 6, God standing on the rock. God can stand on the basis of Jesus Christ to free us from sin.

Holy Spirit is “poured out” (Acts 2:18; John 7:37, 38, 39).

Ps 105:41, 42 (remembered promise to Abraham). Cf. Titus 1:1,2 (promises were given before world began); Heb 13:20 (Everlasting Covenant).

“All” : 1 Cor 1:4 vs Rom 8:5.

See Numbers 20: the second time water comes from a rock. Note this is not the same rod, this is Aaron's rod, Moses is to speak to the rock, not to smite the rock. Note verse 12, because of the way that Moses handled this situation, he was not allowed to enter the Promised Land! The Lord said to speak to the rock, the Lord was not upset, He had a lesson set up. Moses gave the people the impression that God was angry, he failed to be a faithful witness. Secondly, he didn't follow directions, he beat the rock. Because of that breach of faith, he was not faithful, his fidelity in communicating God's intent was not faithful to God's intention.

The word for “rock” here in Numbers is not the same word for “rock” in Exodus 17, it is the word for an elevated rock. He was to speak to the rock and the waters would flow. Christ smitten once: Rom 6:9, 10; Heb 9:26, 28.

God was setting up a model for our instruction. The first time Moses was to strike the rock. The second time Moses was to speak to it. It would have been the perfect model, as Christ was smitten only once. But because Moses did not do exactly as God had told him to, Moses blew the model. If he had been faithful to God’s instruction, we would have had the perfect model, seeing the second time Christ elevated, our rock, whom we speak to and the waters (Holy Spirit) flow. Moses’ lack of faith, was not only misrepresenting God to the people, but he also messed up the model which God was setting up for our instruction. What is encouraging is that even though Moses blew it, and hit the rock, the water flowed anyway. God is not limited by our clumsiness, or unfaithfulness of his servants.

Amalek

- 8] Then came Amalek, and fought with Israel in Rephidim.
- 9] And Moses said unto Joshua, Choose us out men, and go out, fight with Amalek: to morrow I will stand on the top of the hill with the rod of God in mine hand.
- 10] So Joshua did as Moses had said to him, and fought with Amalek: and Moses, Aaron, and Hur went up to the top of the hill.
- 11] And it came to pass, when Moses held up his hand, that Israel prevailed: and when he let down his hand, Amalek prevailed.
- 12] But Moses’ hands *were* heavy; and they took a stone, and put *it* under him, and he sat thereon; and Aaron and Hur stayed up his hands, the one on the one side, and the other on the other side; and his hands were steady until the going down of the sun.
- 13] And Joshua discomfited Amalek and his people with the edge of the sword.
- 14] And the LORD said unto Moses, Write this *for* a memorial in a book, and rehearse *it* in the ears of Joshua: for I will utterly put out the remembrance of Amalek from under heaven.
- 15] And Moses built an altar, and called the name of it Jehovahnissi:
- 16] For he said, Because the LORD hath sworn *that* the LORD *will have* war with Amalek from generation to generation.

Joshua leads the battle, and as long as Moses keeps his hands up, they win the battle. Why is this here? As a narrative, it is just a narrative. Look at Deut 25:17-18; Ex 17:14.

This is their first fight. “Amalek” means warlike (1 Pet 2:11). Amalek was the grandson of Esau (Gen 36:12). Balaam (Nu 24:20), Amalek was the first of nations, but his latter end shall be that he perish forever. He feared not God (Deut 25:17, 18). So Amalek means that he is warlike, he does not fear God, and he attacked Israel and successfully (at least for a while) put down Israel, and his destiny is to be destroyed.

Flesh verses Spirit

I am going to suggest to you that Amalek starts to speak to us of the two natures that we have: flesh and spirit.

This is the first occasion of fighting, the Law of First Mention, the first place where something is mentioned is often very significant spiritually. In Israel’s history, there is no record of fighting while they were in Egypt. Now they are out of Egypt, they didn’t even fight at their deliverance!

Nowhere in the scripture do we find that God changes our heart, the Scripture teaches that ‘our hearts are incurably wicked’ (Jer 17:11). God creates a new creature (Jn 3:5,6; 1 Jn 3:9). We are born of the water and the spirit (Eph 5:26, Ex 17:1-7; Israel received their water from the rock!).

In the first part of Chapter 17, Israel receives their water from the rock, and verse 8 notes, that then came Amalek, ... The water was critical (Gen 21:25; 26:19,20; Ex 2:17; Num 20:19; Judges 5:11). The possession of water or a well was critical. They find water in a new source and Amalek came to fight with them. Over what? It doesn’t say, but presumably the water.

I don’t think that you have any spiritual conflict of consequence before you have the spirit. The flesh does not fight with those that it rules.

Israel did not have to fight in Egypt, one because the Lord was doing the deliverance, but they also did not have the water, the spirit. Now from here on it is warfare all the way, of all kinds.

Is there an analogy between this and the warfare between the flesh and spirit? Who has the initiative? Flesh (Gal 5:17).

Let's look back at Genesis and summarize: In Genesis we see Abraham who has 2 sons: Ishmael (born of the flesh) and Isaac (born of the spirit; Gal 4:22). Ishmael mocked Isaac (Gen 21:9); persecution (Gal 4:29); the conflict between flesh and spirit.

Another example of this dual nature: "Jacob" vs. "Israel" (from Gen 32:28); Jacob was the flesh; Isaac was the Spirit (Gen 33-49). Jacob believed not (Gen 45:26) vs Israel in Gen 45:48, "It is enough." Gen 49:33; Jacob died. Gen 50:2; Israel embalmed, old nature not preserved.

How to Win the Battle

Our conflict is with ourselves, God will not invade our sovereignty. (See our briefing package called, *The Sovereignty of Man*.) We will win this conflict, when we give the conflict to the Lord to fight for us.

This battle with Amalek was won by Moses' hands. Moses has to go and hold up the rod of God, this is not a one time thing, he must continue to hold it up. Two people that support him are: Aaron (which speaks of the priesthood and prayer); Hur (means "light," suggests Holy Spirit, God's Word; Rom 8:26). A balance between prayer and God's Word! Hold hands up in Prayer: Ps 28:2; 1 Tim 2:8.

What did Joshua vanquish the Amalekites with? His Sword. Heb 4:12, the Sword is a well established idiom for the Word of God. Not by prayer alone, Ps 119:11, need also the Word of God, your sword. Warfare: Rom 6:11; 2 Tim 2:22; 1 Tim 6:12; 2 Tim 4:7; 1 Cor 9:26, 27.

We know that at the end Amalek is wiped out, Phil 3:21.

Exodus 18

This chapter seems to be out of place, it appears to occur after the giving of the 10 commandments, but is placed here as a parenthetical collection of things before we get into a major sequence. This episode has a few subtle technical things that suggest that it really happened later.

Chapter 18 does seem out of place as Chapter 17 is at Rephidim, chapter 19 at Sinai (3rd month) and Chapter 18 is as they were about to leave Sinai (11 months later). Num 10:11; 12 (they actually leave the 20th day of the 2nd month of the 2nd year) and it describes that Jethro (there Hobab) leaves at that time (v 29, 30). It is not that big of a deal.

Num 11:11-17; Moses establishes ranks, 70 elders... Deut 1:6, 9, 13. Ex 18, already given the law (v 15,16).

Jethro Visits

- 1] When Jethro, the priest of Midian, Moses' father in law, heard of all that God had done for Moses, and for Israel his people, *and* that the LORD had brought Israel out of Egypt;

Jethro = Hobab is an equivalent name (Nu 10:31, 33).

Zipporah

- 2] Then Jethro, Moses' father in law, took Zipporah, Moses' wife, after he had sent her back,

Zipporah is Moses' wife. Ex 4:24. The point was that Moses was to circumcise the child and Zipporah resisted, it became an issue of death. Zipporah is a type of Israel (not the church because she is married and leaves him; Col 1:26, 27; Eph 3:1-12). Isa 54:4-8; Jer 31:32; Hos 2:2. Israel as the wife of Jehovah, who was unfaithful, adulterous, idolatrous and taken back. She is also spoken of as being widowed, contrast to Mystery Babylon, Rev 18:7.

Zipporah is associated with failure under the Law, Ex 4:25. She spoke of her husband as a husband of bloods; 1 Cor 1:23. The fruit of her marriage is two sons: Gershom (who is a stranger, alien) and Eliezer (who is God's helper). The name for Eliezer is not given until now, after the spirit is given. The time that this occurs is when Moses is the Lawgiver. The place is the Mount of God. Zipporah and sons are brought by a gentile, Jethro (Isa 2:2,3; Rev 3:21). He declines to stay (Num 10:27), (Ps 18:43-45; Rev 20:7-9, Millennium?). Nu 10 & 11, Jethro = Hobab.

Notice that Moses was counseled by Jethro (Ps 1), in a spiritual

sense Jethro is a foreigner. God later organizes it the way He wants it, 70 elders, etc. God takes care of it in His own way, in His own time.

- 3] And her two sons; of which the name of the one *was* Gershom; for he said, I have been an alien in a strange land:

“Gershom” means alien or stranger.

- 4] And the name of the other *was* Eliezer; for the God of my father, *said he*, *was* mine help, and delivered me from the sword of Pharaoh:

“Eliezer” - helper or comforter.

- 5] And Jethro, Moses’ father in law, came with his sons and his wife unto Moses into the wilderness, where he encamped at the mount of God:
6] And he said unto Moses, I thy father in law Jethro am come unto thee, and thy wife, and her two sons with her.
7] And Moses went out to meet his father in law, and did obeisance, and kissed him; and they asked each other of *their* welfare; and they came into the tent.
8] And Moses told his father in law all that the LORD had done unto Pharaoh and to the Egyptians for Israel’s sake, *and* all the travail that had come upon them by the way, and *how* the LORD delivered them.
9] And Jethro rejoiced for all the goodness which the LORD had done to Israel, whom he had delivered out of the hand of the Egyptians.
10] And Jethro said, Blessed *be* the LORD, who hath delivered you out of the hand of the Egyptians, and out of the hand of Pharaoh, who hath delivered the people from under the hand of the Egyptians.
11] Now I know that the LORD *is* greater than all gods: for in the thing wherein they dealt proudly *he was* above them.
12] And Jethro, Moses’ father in law, took a burnt offering and sacrifices for God: and Aaron came, and all the elders of Israel, to eat bread with Moses’ father in law before God.
13] And it came to pass on the morrow, that Moses sat to judge the people: and the people stood by Moses from the morning unto the evening.
14] And when Moses’ father in law saw all that he did to the people, he said, What *is* this thing that thou doest to the people? why sittest thou thyself alone, and all the people stand by thee from morning unto even?
15] And Moses said unto his father in law, Because the people come unto me to enquire of God:
16] When they have a matter, they come unto me; and I judge between one and another, and I do make *them* know the statutes of God, and his laws.
17] And Moses’ father in law said unto him, The thing that thou doest *is* not good.
18] Thou wilt surely wear away, both thou, and this people that *is* with thee: for this thing *is* too heavy for thee; thou art not able to perform it thyself alone.
19] Hearken now unto my voice, I will give thee counsel, and God shall be with

thee: Be thou for the people to God-ward, that thou mayest bring the causes unto God:

- 20] And thou shalt teach them ordinances and laws, and shalt shew them the way wherein they must walk, and the work that they must do.
21] Moreover thou shalt provide out of all the people able men, such as fear God, men of truth, hating covetousness; and place *such* over them, *to be* rulers of thousands, *and* rulers of hundreds, rulers of fifties, and rulers of tens:
22] And let them judge the people at all seasons: and it shall be, *that* every great matter they shall bring unto thee, but every small matter they shall judge: so shall it be easier for thyself, and they shall bear *the burden* with thee.
23] If thou shalt do this thing, and God command thee *so*, then thou shalt be able to endure, and all this people shall also go to their place in peace.
24] So Moses hearkened to the voice of his father in law, and did all that he had said.
25] And Moses chose able men out of all Israel, and made them heads over the people, rulers of thousands, rulers of hundreds, rulers of fifties, and rulers of tens.
26] And they judged the people at all seasons: the hard causes they brought unto Moses, but every small matter they judged themselves.
27] And Moses let his father in law depart; and he went his way into his own land.

Exodus 19

Israel at Sinai

- 1] In the third month, when the children of Israel were gone forth out of the land of Egypt, the same day came they *into* the wilderness of Sinai.
2] For they were departed from Rephidim, and were come *to* the desert of Sinai, and had pitched in the wilderness; and there Israel camped before the mount.

Fulfilled Prophecy. Promise (of Bush) fulfilled; Ex 3:12. None perished in 2 months: wilderness of Etham and Sin.

- 3] And Moses went up unto God, and the LORD called unto him out of the mountain, saying, Thus shalt thou say to the house of Jacob, and tell the children of Israel;
4] Ye have seen what I did unto the Egyptians, and *how* I bare you on eagles’ wings, and brought you unto myself.

“Eagle’s wings” - here used this expression figuratively because we have just read the details of their exodus.

He has brought them out of Egypt “unto Himself.” This is the beginning of the nation Israel, actually it is Passover which

officially starts the nation. We have seen their redemption for Egypt. Now they are gathered, and this starts the beginning.

- 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 an holy nation. These *are* the words which thou shalt speak unto the children of Israel.
- 7] And Moses came and called for the elders of the people, and laid before their faces all these words which the LORD commanded him.
- 8] And all the people answered together, and said, All that the LORD hath spoken we will do. And Moses returned the words of the people unto the LORD.
- 9] And the LORD said unto Moses, Lo, I come unto thee in a thick cloud, that the people may hear when I speak with thee, and believe thee for ever. And Moses told the words of the people unto the LORD.
- 10] And the LORD said unto Moses, Go unto the people, and sanctify them to day and to morrow, and let them wash their clothes,
- 11] And be ready against the third day: for the third day the LORD will come down in the sight of all the people upon mount Sinai.
- 12] And thou shalt set bounds unto the people round about, saying, Take heed to yourselves, *that ye go not* up into the mount, or touch the border of it: whosoever toucheth the mount shall be surely put to death:

This is an amplification of the burning bush incident. We see that there is something special about this place, the Lord's presence.

“Holy Ground” - not to touch, penalty of death.

- 13] There shall not an hand touch it, but he shall surely be stoned, or shot through; whether *it be* beast or man, it shall not live: when the trumpet soundeth long, they shall come up to the mount.
- 14] And Moses went down from the mount unto the people, and sanctified the people; and they washed their clothes.
- 15] And he said unto the people, Be ready against the third day: come not at *your* wives.
- 16] And it came to pass on the third day in the morning, that there were thunders and lightnings, and a thick cloud upon the mount, and the voice of the trumpet exceeding loud; so that all the people that *was* in the camp trembled.

Thunders, lighting, smoke, and a trumpet - exactly the elements which we see in Revelation when we are before the throne of God there (Rev 4:5).

- 17] And Moses brought forth the people out of the camp to meet with God; and they stood at the nether part of the mount.

- 18] And mount Sinai was altogether on a smoke, because the LORD descended upon it in fire: and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly.
- 19] And when the voice of the trumpet sounded long, and waxed louder and louder, Moses spake, and God answered him by a voice.
- 20] And the LORD came down upon mount Sinai, on the top of the mount: and the LORD called Moses *up* to the top of the mount; and Moses went up.
- 21] And the LORD said unto Moses, Go down, charge the people, lest they break through unto the LORD to gaze, and many of them perish.
- 22] And let the priests also, which come near to the LORD, sanctify themselves, lest the LORD break forth upon them.
- 23] And Moses said unto the LORD, The people cannot come up to mount Sinai: for thou chargedst us, saying, Set bounds about the mount, and sanctify it.
- 24] And the LORD said unto him, Away, get thee down, and thou shalt come up, thou, and Aaron with thee: but let not the priests and the people break through to come up unto the LORD, lest he break forth upon them.
- 25] So Moses went down unto the people, and spake unto them.

Dispensations

There are some very useful outlines which attempt to show God's dealings with man in 7 dispensations. I would not disparage them because they are useful and they help to organize one's thinking. However, there are some fallacies which tend to occur from too rigorous of an application of these ideas.

We frequently speak of the Dispensation of the Law as opposed to the Dispensation of Grace. One of the traps into which you can fall, especially when we talk of the Dispensation of Grace, how were the Old Testament saints saved? By Grace. Yes, they were under the law, but there is a danger of looking at God's basis with each group being materially different. In some respects, it was a different basis, and in some respects it was not. One of the dangers is failing to realize that grace is the basis for God's dealing with man all the way through.

John 1:17 is used by many to draw a distinction between the period of the law and the New Testament. Be cautious and do not use a verse like this out of context, and assume that there is some different basis for someone being saved in plan A or plan B. All of us are saved by one thing, the grace of God and through the application, either before the fact, or after the fact, of the blood of Jesus Christ.

This period which we are dealing with, speaking of Israel, what we might think of as Old Testament period, started at Passover (not the giving of the law). (Remember Acts 17:11.) My proof is that this is when the calendar was reorganized, at Passover.

Were they under the Law prior to the 10 commandments (Ex 20)? See Exodus 15:25, 26, 23, 27. I am going to suggest to you that Israel was being judged by the law before the 10 commandments. So, rather than deal with dispensations let us deal with covenants.

Abrahamic Covenant

Prior to Egypt, the basis by which God was dealing with these people was based upon the Abrahamic Covenant (Gen 15). Normally a covenant has 2 parties, I do something, you do something. But this is a one party covenant, the party making the covenant is God Himself. If you read the passage carefully, you will not be able to find any “condition” placed upon the covenant. (Covenant sealed by blood; Jer 34:18, 19.) In fact, the other party was asleep when the covenant was made. The covenant was (Gen 15:18 vs Gen 13:15) “given,” a completed task. This covenant was the basis by which God was dealing with the people up until the Siniatic Covenant (the 10 commandments; see Ex 2:24; 6:3,4; Ps 105:41,42). This was an unconditional covenant.

Siniatic Covenant

Notice that in Exodus 19:5, God is establishing a new covenant relationship, a conditional one, the word “if” appears. Nowhere in Scripture can you find an “if” in respect to the Abrahamic Covenant, but we see that this Siniatic covenant will be a conditional one. The name of Abraham does not appear in Chapter 19.

This covenant is a two-party relationship, God will do certain things, if you do certain things. The basis of this covenant relationship is works. The terms of this covenant can be seen in Ex 34:27,28 (Deut 4:13) and ratified in Deut 19:8; 24:3, 4 - 8.

On this basis Israel entered Canaan; Josh 7:11, 15 (Achan; Judg 2:19, 21): sin of Achan was that he had transgressed the law, not the Abrahamic covenant. (See also Solomon’s failure in 1 Kgs 11:11.) This may be a shock because Gen 15 promises the land

to Abraham unconditionally. Since 1948 Israel has been in the land on the basis of the Abrahamic covenant, their claim is Gen 15. The promise of Abraham is being fulfilled today; but the basis for their entering Canaan was the Sinatic Covenant. Isa 11 says that when they are regathered the second time in the land, they will never be uprooted. For Satan to try and make the Word of God of no effect, then he has to get Israel out of the land or wipe them out.

Our Basis

They were under the Law in the first place, under the Law of God, maybe not the Law of Moses. We are under the Law of God, we are required to respond to absolutes. We are not free of the Law if we happen not to be Israeli. The expression of this Law is in the 10 commandments. See Deut 5:22, 23, 27, 28; ‘well spoken’ God was pleased with their response of 19:8, even though they would not be able to live up to it. Did God expect them to keep the Law? Hardly, notice we will not finish the chapter on the 10 commandments without the mention of an altar. There was no altar in Eden, as they didn’t need it (until they were cast out). Deut 18:15, talking about Jesus Christ. God knew they could not keep the law so He provided an altar and promised them a Deliverer.

Exodus 24, recounts all, and notice verse 8: blood applied (grace). God’s majesty and righteousness (Ex 20:20; Deut 5:24). Nations are as nothing: Isa 57:15; Dan 9:4; Isa 40: 15, 17.

Exodus 20

Background to the Law

Note Romans Chapter 2 through Chapter 7; and Matthew 5, 6, and 7. (Because if you think that the 10 commandments are tough, wait until the Lord Jesus explains them to you. Any misconception that you might think about them, will be blown away when you realize what the Lord is saying.) One of the several purposes of the Law is to show us God’s righteousness. If it were possible for you and I to keep these laws, then Jesus Christ died in vain! We are seeing God’s righteousness in order

to understand the price He had to pay for us to be deemed righteous for us to be in His presence. This basis will help us understand why it took the sacrifice of Jesus Christ to make this possible.

- 1] And God spake all these words, saying,
- 2] I *am* the LORD thy God, which have brought thee out of the land of Egypt, out of the house of bondage.

God has a double claim on them, His first is that He is their Creator; His second and the basis for these laws is that He has redeemed them. He is not giving them these laws when they are in Egypt, but He is also not giving them these laws then they are in the land yet either.

Are you redeemed? Does God have a claim on you to obey His laws? We are redeemed, but that gives God even more of a claim on our conduct, than if He were simply our creator. The efforts that He has gone through to redeem you, are vastly more expensive for Him than to create you in the first place.

Other Gods and Idols

- 3] Thou shalt have no other gods before me.

An absolute. No other authority to be regarded, He is the only appropriate object of worship.

- 4] Thou shalt not make unto thee any graven image, or any likeness *of any thing* that *is* in heaven above, or that *is* in the earth beneath, or that *is* in the water under the earth:

First commandment tells you what to worship, the second one tells you how. Is Jesus Christ in heaven above? Yes. Are we to make a graven image of Jesus? He doesn't say a carved image of some heathen idol, He says 'any.' This does not imply art or photography as the word 'carved' denotes 'graven'; not just an image as the verse continues in verse 5 (an image is not to be bowed down to, nor worshiped).

- 5] Thou shalt not bow down thyself to them, nor serve them: for I the LORD thy God *am* a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth *generation* of them that hate me;
- 6] And shewing mercy unto thousands of them that love me, and keep my commandments.

How does He know that we love Him? By keeping His commandments. Are we saved by keeping His commandments? No, but we demonstrate our love for Him by keeping His commandments.

There is a tendency for you and I to try to deal with tangible things. God is to be worshiped "in spirit and in truth." We need to be cautious.

Name in Vain

- 7] Thou shalt not take the name of the LORD thy God in vain; for the LORD will not hold him guiltless that taketh his name in vain.

The first petition of the Lord's Prayer is "hallowed be Thy Name." I suspect that the real breaking of this commandment is by you and me, and not the guy in the street that is using His Name profanely. One because the guy on the street is in such deeper trouble, and two because he does not really realize what he is doing. We are, and we are probably guilty of not "hallowing" His Name enough.

It is also interesting that no one profanes the name of "Budda" or "Nostradamus" or anyone other than the Lord Jesus Christ. What an interesting testimony of the enmity of the world and the hostility of Satan.

The only appearance of "Reverend" is Ps 111:9 in reference to God.

Sabbath

- 8] Remember the sabbath day, to keep it holy.
- 9] Six days shalt thou labour, 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.

Are you and I legally liable to keep the Sabbath day? Many would argue "no," that we are not under the Law of Moses and

we are free in Christ. But, if you look carefully, where was the Sabbath instituted? In Genesis! By the way, no where in Scripture does it say that Saturday is the Sabbath, it does speak of the 7th day (but you can count your week as you will).

The other issue of the Sabbath, is saving one day for rest. One day in seven should be for rest, but it also says to work six days! Mt 5:17-19, Jesus Christ was the first man to keep all the commandments. “One of these least commandments.”

Sabbath was made for man, not for God (Mk 2:27; Heb 4:9). The entire law is for our benefit, a love gift from our Creator.

Honor Mother and Father

- 12] Honour thy father and thy mother: that thy days may be long upon the land which the LORD thy God giveth thee.

One of the commandments that has a specific blessing if you follow it. The example is Christ Himself (Lk 2:52; 2 Tim 3:1, 3; Eph 6:1, 3). In Israel, if you were an disobedient child, the punishment was death.

Thou Shall Not Kill

- 13] Thou shalt not kill.

In Genesis 9:5, 6, God instituted the death penalty for murder, that was never repealed. Originally given to Noah. The sanctity of life, includes your own life—suicide is not allowed. Mt 5:21, 22; notes that this includes the anger to kill, not just the act (1 Jn 3:15). The first murder was by Satan of man.

Another interesting study is the Cities of Refuge, an appropriation for manslaughter, see our *Joshua* Study for a complete discussion.

Thou Shalt Not Commit Adultery

- 14] Thou shalt not commit adultery.

Gen 2:24, God makes it clear that the sanctity of the marriage goes beyond the father and the mother. Mt 5:28; includes even

the unfaithfulness of the heart. Where was the first sin committed? Satan, in his heart, Isa 14. Sin gets committed in the heart, the rest is follow through.

Jesus instructs us in the 10 commandments in terms of the heart, and not necessarily the actions. Just because you did not follow through does not make you guiltless. Romans 3, if you are guilty of breaking one law, then you are guilty of all. If we are honest and really saw ourselves, we are all guilty of all of them.

Thou Shalt Not Steal

- 15] Thou shalt not steal.

This law encompasses all that would be regarded as stealing: robbery, embezzlement, defrauding, ... This commandment also endorses private ownership; 2 Cor 8:21.

False Witness

- 16] Thou shalt not bear false witness against thy neighbour.

Have you ever passed on a story about someone without checking it out? Hearsay evidence? Gossip causes much pain and suffering. Note that this commandment is not dealing with lying, but with false witness. This includes if you stand by while another is being slandered. Are you being a true witness, or a false witness?

Covet Thy Neighbor's . . .

- 17] Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor any thing that is thy neighbour's.

No system of law has ever had a statute on the books that deals with intent. There is no way to enforce this commandment. This one is strictly in the heart. Luke 12:15, one exception 1 Cor 12:31.

Summary

Read Romans 7, a summary of the law. We keep the law because

we express our love by obedience (Ps 40:8; 1 Jn 2:6, 5:2-3; Jn 14:21). The law is an expression of His love for us (Deut 33:2, 3; Ps 119:97). Christ's delight was in keeping the law (Ps 1:2; Rom 7:22, 12, 15).

Christ has a double claim on us: made us (Gen 3) and purchased us (Ex 19:4,5 and Deut 15:15: law is for the redeemed). Even the angels are subject to the law (Ps 103:20).

The 10 commandments were never repealed, they were written in stone. They were given to us because we need them. Jesus respected them (Gal 4:4; Ps 40:8; Mt 5:17-19; Rom 3; 13:10; 1 Cor 9:21). A call to obedience (Ps 89:27, 29).

The Law of God (Rom 7:22, 25; Ex 16:2, 27 and as Jesus amplified it in Mt 5) in contrast to the Law of Moses (which will be enforced by Jesus in the Millennium Isa 2:3). In light of Acts 15 the Law of Moses appears not to affect Gentiles. The Law which we are interested in is the Law of Christ (Eph 6:6; Col 3:2; 1 Cor 9:21) (See also Gal 4:4 and Ps 40:8 under the law; vs. Mt 5:17 and Rom 7:25 to fulfill.)

The 10 commandments are unique. They were promulgated by the voice of God, written by the finger of God and the only ones are in the Ark. They are for all men, not just Israel.

We are all spiritually bankrupt. In bankruptcy law, the debts cannot be canceled until the inability to pay has been acknowledged by the debtor! The remedy we have available is Jesus Christ and His shed blood. He has taken care of the law for you, but you cannot avail yourselves to that until you have recognized your inability to pay the debt. Once you recognize it, then you are in the position to appropriate the righteousness of Jesus Christ. This makes you free of the law in terms of its claim on you relative to salvation. This does not make you free of the law in terms of a call to obedience (throughout the entire Bible and in particular in the New Testament). It is through this obedience that we can express our love for Jesus Christ.

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Exodus 20 (continued)

Code of Hammurabi

For about 18 centuries, (particularly in the 17th, 18th and 19th centuries,) there was a widely held view that some of these ordinances and laws were vastly too sophisticated to have existed at the time of Moses. Now for most of us who know the author of the book, we do not have those problems, but, of course, there are scholars who like to deal with this sort of subject.

Interestingly enough, in December of 1901 and January of 1902 Jacques de Morgan at the Acropolis of Susa (Shushan) found a steele (or monolithe) roughly 2 feet wide and 7 feet 4.5 inches high that had 300 paragraphs and 3624 lines in 39 columns of writing on it. This revealed to the world, as it was translated, the Code of Hammurabi. It was extremely sophisticated and completed shattered the image of the scholars which held of a period of time (around 1728 - 1686 years before Christ) the 6th King, 1st dynasty. There are some similarities and a lot of differences between the Code of Hammurabi and the Biblical laws. We mention this only because it is a well known find, much of what we know about the ancient world in an archaeological sense stems from this particular find and several which were subsequent to it. We will make reference to it from time to time, as it is a well documented case which gives us great insights into the economy and culture of the ancient world (in terms of slaves, multiple wives, rules... civil ordinances).

Our Purpose

Our purpose in these studies is not just to do an expositional study of Exodus (there are many competent commentaries available), we will try to review this book as a book of prophecy. While on the one hand we will look at some of these ordinances, we will try no to lose sight of our purpose to look at the Scripture prophetically.

Exodus 20 (continued)

18] And all the people saw the thunders, and the lightnings, and the noise of

the trumpet, and the mountain smoking: and when the people saw *it*, they removed, and stood afar off.

- 19] And they said unto Moses, Speak thou with us, and we will hear: but let not God speak with us, lest we die.
- 20] And Moses said unto the people, Fear not: for God is come to prove you, and that his fear may be before your faces, that ye sin not.
- 21] And the people stood afar off, and Moses drew near unto the thick darkness where God *was*.

An Altar of Stone

- 22] And the LORD said unto Moses, Thus thou shalt say unto the children of Israel, Ye have seen that I have talked with you from heaven.
- 23] Ye shall not make with me gods of silver, neither shall ye make unto you gods of gold.
- 24] An altar of earth thou shalt make unto me, and shalt sacrifice thereon thy burnt offerings, and thy peace offerings, thy sheep, and thine oxen: in all places where I record my name I will come unto thee, and I will bless thee.

Was there an altar in Eden? No, outside. We did not need an altar in Eden because God did not intend for them to break His law. An altar is where sacrifice and forgiveness are required. The altar is part of the same chapter that gives us the law. God is not surprised when we break His laws, He prepared a provision for a broken law. Now the altar is not the ultimate provision, it is sort of a memorial provision. The shedding of innocent blood prophetically points towards the sacrifice of Jesus Christ for our sins.

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

“Hewn stone” - not to use “dressed” stones (not to be shaped nor fitted), they are to use raw stone.

While stone craftsmen’s work is to be admired (just look at the stones used for the Temple Mount), God does not want man polluting His altar. The stones are to be natural, not to be marred by man’s works. The altar is a place of faith, not works (e.g., Cain and Abel). Jesus is described as a “stone not cut with hands.” (Dan 2:34-35)

- 26] Neither shalt thou go up by steps unto mine altar, that thy nakedness be not discovered thereon.

Exodus 21

The Divisions of the Law

The Law can be divided into three major divisions: the moral law, the civil law and the ceremonial law. The moral law is typified by the 10 commandments in Chapter 20, that is in effect, God's claim on His human creatures. Chapter 21-23, the civil law which are social regulations to regulate the Hebrew commonwealth (slavery, possession, murder, etc). These are described in a way to give guidance to a group of judges. The third group of laws, called ceremonial laws deal with the religious life (the purification, the priests, the implements, ceremonial observations...). The entire book of Leviticus also deals with the ceremonial laws.

Rules for Slaves

This is foreign to our culture as we do not have slaves. When we think of slavery we tend to think of slavery after social models which were excessively abusive. There was an economy in Israel, and in other cultures, in which slavery was part of the normal economic and social fabric. In that context, these laws are surprisingly protective.

One could become a slave by being taken captive by some tribe, and instead of being killed which was the normal practice in warfare, if they spared you your life, you owed them your service (Num 31:26; Deut 20:10). To be spared and taken captive was preferable to being slain. In most of the ancient tribes a captive slave was a permanent loss of freedom, yet in the Hebrew economy, it was never more than six years. If it was longer than six years, then to stay was a voluntary election to stay forever. Some would choose to stay, as being a slave was not that bad off (it provided food and shelter, employment, protection, etc). If one chose to stay after six years, there was a special procedure for a "bond-slave," a permanent situation.

A slave could also be purchased, there was slave trade (Ex 12:44; Lev 22:11; 25:44-45). In the Hebrew context, a Hebrew slave was never to be sold to a foreigner (Deut 7:1-3), and was always

given his freedom after the 6th year. Another interesting practice was that children could be sold to pay debts (2 Kgs 4:1-7; Isa 1:1; Amos 2:6; 8:6; Neh 5:5; Prov 22:7) or you could sell yourself into slavery (7th year any slave would go free). When you were free from your master, the master was obligated to provide you with things to start a new life (Deut 15). Thus, while this sounds strange to us, it was practical for that economy.

- 1] Now these *are* the judgments which thou shalt set before them.
- 2] If thou buy an Hebrew servant, six years he shall serve: and in the seventh he shall go out free for nothing.
- 3] If he came in by himself, he shall go out by himself: if he were married, then his wife shall go out with him.
- 4] If his master have given him a wife, and she have born him sons or daughters; the wife and her children shall be her master's, and he shall go out by himself.

Bond Slave

- 5] And if the servant shall plainly say, I love my master, my wife, and my children; I will not go out free:
- 6] Then his master shall bring him unto the judges; he shall also bring him to the door, or unto the door post; and his master shall bore his ear through with an aul; and he shall serve him for ever.

"Bond slave" wore an earring with great pride, that he was a bond slave of the house (the concept of being attached to the house). A symbolic act.

Remember that the Israelites had recently put blood on the door posts to keep their firstborn alive (Passover). The doorposts can be seen as a sign of personal limits, thus the "bond slave" was fastened to the household by blood.

- 7] And if a man sell his daughter to be a maidservant, she shall not go out as the menservants do.
- 8] If she please not her master, who hath betrothed her to himself, then shall he let her be redeemed: to sell her unto a strange nation he shall have no power, seeing he hath dealt deceitfully with her.

Concubines? Cf. Lev 25:48.

- 9] And if he have betrothed her unto his son, he shall deal with her after the manner of daughters.
- 10] If he take him another *wife*; her food, her raiment, and her duty of marriage, shall he not diminish.

11] And if he do not these three unto her, then shall she go out free without money.

Christ in Center

If there is a passage of Scripture which you don't understand, put Jesus Christ in the middle of it and see what happens. This passage is about servants. The ultimate perfect servant was Jesus Christ. Ps 40:6 ("mine ears hast thou digged": Jesus as the bond slave); Isa 42:1; Isa 52:13-53:11; Zech 3:8; Phil 2:5-8; Mark's gospel; Heb 10:9; Luke 2:49; John 6:38; Luke 22:27.

Jesus Christ's role as a servant did not end when He left the earth, that is His job now, He intercedes for you and me; John 13; Luke 12:37. Gal 4:4; He became a man and thus, subject to the law. Mt 5:17; He fulfilled the law. The ultimate proof of the adequacy of His sacrifice (that He was sinless) is the resurrection.

If the slave came without a wife, he left without a wife. Isa 50:1; Israel is treated as the idolatrous wife of Jehovah (see Hosea), she is referred to as divorced, and yet, to be re-established. John 12:23.

Who is the wife, when she is taken again? Most scholars view it as being Millennial Israel; John 11:51-52; Isa 54:4-8. There are those which would argue that He really died for the household of God only: John 11:51-52; Mt 1:21; John 1:11; Heb 2:17 and 9:28. [On the subject of election vs. free will do see our briefing package, *The Sovereignty of Man.*]

I don't want to imply that this kind of example emerges from each of the ordinances, but it is the kind of thing I think can be stimulating to you, if you apply it to where the Holy Spirit would have you apply it.

Rules for Homicide or Injury

You will find that this is not inconsistent with the law that was given to Noah in Genesis, in terms of proclaiming fairly severe penalties on taking a man's life, but drawing a distinction between premeditation and what we would call manslaughter. There is no pardon, nor mitigation, for intentional murder. The concept which emerges from a study of this topic suggests that

life itself is the possession of God, and that you and I lease it for a few years. To take a person's life is in some sense, a blasphemy. To take your own life is probably the ultimate blasphemy. The Scripture is invariably severe relative to this kind of presumption.

12] He that smiteth a man, so that he die, shall be surely put to death.

Place of Refuge

13] And if a man lie not in wait, but God deliver *him* into his hand; then I will appoint thee a place whither he shall flee.

The concept of the City of Refuge (introduced in Num 35:11-30 and amplified in the book of Joshua). The concept was that if you were involved in manslaughter (duty of kinsman to avenge blood; Num 35:19-25; Deut 19:12) one could flee to a city of refuge (Josh 20:7-8) and stay there until the High priest died. Num 35:19-25; Deut 19; Joshua 20.

14] But if a man come presumptuously upon his neighbour, to slay him with guile; thou shalt take him from mine altar, that he may die.

This implies that if it was intentional murder, he will have no escape.

15] And he that smiteth his father, or his mother, shall be surely put to death.
16] And he that stealeth a man, and selleth him, or if he be found in his hand, he shall surely be put to death.

Kidnaping and selling into slavery was treated seriously.

17] And he that curseth his father, or his mother, shall surely be put to death.
18] And if men strive together, and one smite another with a stone, or with *his* fist, and he die not, but keepeth *his* bed:
19] If he rise again, and walk abroad upon his staff, then shall he that smote *him* be quit: only he shall pay *for* the loss of his time, and shall cause *him* to be thoroughly healed.
20] And if a man smite his servant, or his maid, with a rod, and he die under his hand; he shall be surely punished.
21] Notwithstanding, if he continue a day or two, he shall not be punished: for he *is* his money.
22] If men strive, and hurt a woman with child, so that her fruit depart *from her*, and yet no mischief follow: he shall be surely punished, according as the woman's husband will lay upon him; and he shall pay as the judges *determine*.

- 23] And if *any* mischief follow, then thou shalt give life for life,
 24] Eye for eye, tooth for tooth, hand for hand, foot for foot,
 25] Burning for burning, wound for wound, stripe for stripe.
 26] And if a man smite the eye of his servant, or the eye of his maid, that it perish; he shall let him go free for his eye's sake.
 27] And if he smite out his manservant's tooth, or his maidservant's tooth; he shall let him go free for his tooth's sake.
 28] If an ox gore a man or a woman, that they die: then the ox shall be surely stoned, and his flesh shall not be eaten; but the owner of the ox *shall be* quit.
 29] But if the ox were wont to push with his horn in time past, and it hath been testified to his owner, and he hath not kept him in, but that he hath killed a man or a woman; the ox shall be stoned, and his owner also shall be put to death.
 30] If there be laid on him a sum of money, then he shall give for the ransom of his life whatsoever is laid upon him.
 31] Whether he have gored a son, or have gored a daughter, according to this judgment shall it be done unto him.
 32] If the ox shall push a manservant or a maidservant; he shall give unto their master thirty shekels of silver, and the ox shall be stoned.

30 shekels of silver is the price of a slave.

- 33] And if a man shall open a pit, or if a man shall dig a pit, and not cover it, and an ox or an ass fall therein;

“Open pit” was typically a cistern.

- 34] The owner of the pit shall make *it* good, *and* give money unto the owner of them; and the dead *beast* shall be his.
 35] And if one man's ox hurt another's, that he die; then they shall sell the live ox, and divide the money of it; and the dead *ox* also they shall divide.
 36] Or if it be known that the ox hath used to push in time past, and his owner hath not kept him in; he shall surely pay ox for ox; and the dead shall be his own.

Exodus 22

Property Rights

- 1] If a man shall steal an ox, or a sheep, and kill it, or sell it; he shall restore five oxen for an ox, and four sheep for a sheep.
 2] If a thief be found breaking up, and be smitten that he die, *there shall* no blood *be shed* for him.
 3] If the sun be risen upon him, *there shall be* blood *shed* for him; *for* he should make full restitution; if he have nothing, then he shall be sold for his theft.
 4] If the theft be certainly found in his hand alive, whether it be ox, or ass, or sheep; he shall restore double.

- 5] If a man shall cause a field or vineyard to be eaten, and shall put in his beast, and shall feed in another man's field; of the best of his own field, and of the best of his own vineyard, shall he make restitution.
 6] If fire break out, and catch in thorns, so that the stacks of corn, or the standing corn, or the field, be consumed *therewith*; he that kindled the fire shall surely make restitution.

They would clear the fields by burning, thus this refers to careless handling which caused damage.

- 7] If a man shall deliver unto his neighbour money or stuff to keep, and it be stolen out of the man's house; if the thief be found, let him pay double.
 8] If the thief be not found, then the master of the house shall be brought unto the judges, *to see* whether he have put his hand unto his neighbour's goods.
 9] For all manner of trespass, *whether it be* for ox, for ass, for sheep, for raiment, *or* for any manner of lost thing, which *another* challengeth to be his, the cause of both parties shall come before the judges; *and* whom the judges shall condemn, he shall pay double unto his neighbour.
 10] If a man deliver unto his neighbour an ass, or an ox, or a sheep, or any beast, to keep; and it die, or be hurt, or driven away, no man seeing *it*:
 11] *Then* shall an oath of the LORD be between them both, that he hath not put his hand unto his neighbour's goods; and the owner of it shall accept *thereof*, and he shall not make *it* good.
 12] And if it be stolen from him, he shall make restitution unto the owner thereof.
 13] If it be torn in pieces, *then* let him bring it *for* witness, *and* he shall not make good that which was torn.
 14] And if a man borrow *ought* of his neighbour, and it be hurt, or die, the owner thereof *being* not with it, he shall surely make *it* good.
 15] *But* if the owner thereof *be* with it, he shall not make *it* good: if it *be* an hired *thing*, it came for his hire.
 16] And if a man entice a maid that is not betrothed, and lie with her, he shall surely endow her to be his wife.
 17] If her father utterly refuse to give her unto him, he shall pay money according to the dowry of virgins.

Idolatry and Witchcraft not Tolerated

- 18] Thou shalt not suffer a witch to live.
 19] Whosoever lieth with a beast shall surely be put to death.

Sodomy was prevalent among the Canaanites.

- 20] He that sacrificeth unto *any* god, save unto the LORD only, he shall be utterly destroyed.

Idolatry and witchcraft were capital crimes.

- 21] Thou shalt neither vex a stranger, nor oppress him: for ye were strangers in the land of Egypt.

While a stranger was a foreigner, and they were not to intermarry, yet they were to show hospitality and protect from abuse. In remembrance of when they were strangers in a strange land.

- 22] Ye shall not afflict any widow, or fatherless child.
23] If thou afflict them in any wise, and they cry at all unto me, I will surely hear their cry;
24] And my wrath shall wax hot, and I will kill you with the sword; and your wives shall be widows, and your children fatherless.
25] If thou lend money to *any of my people that is* poor by thee, thou shalt not be to him as an usurer, neither shalt thou lay upon him usury.
26] If thou at all take thy neighbour's raiment to pledge, thou shalt deliver it unto him by that the sun goeth down:
27] For that *is* his covering only, it *is* his raiment for his skin: wherein shall he sleep? and it shall come to pass, when he crieth unto me, that I will hear; for I *am* gracious.
28] Thou shalt not revile the gods, nor curse the ruler of thy people.
29] Thou shalt not delay to *offer* the first of thy ripe fruits, and of thy liquors: the firstborn of thy sons shalt thou give unto me.
30] Likewise shalt thou do with thine oxen, *and* with thy sheep: seven days it shall be with his dam; on the eighth day thou shalt give it me.
31] And ye shall be holy men unto me: neither shall ye eat *any* flesh *that is* torn of beasts in the field; ye shall cast it to the dogs.

Exodus 23

- 1] Thou shalt not raise a false report: put not thine hand with the wicked to be an unrighteous witness.
2] Thou shalt not follow a multitude to *do* evil; neither shalt thou speak in a cause to decline after many to wrest *judgment*:
3] Neither shalt thou countenance a poor man in his cause.
4] If thou meet thine enemy's ox or his ass going astray, thou shalt surely bring it back to him again.
5] If thou see the ass of him that hateth thee lying under his burden, and wouldest forbear to help him, thou shalt surely help with him.
6] Thou shalt not wrest the judgment of thy poor in his cause.
7] Keep thee far from a false matter; and the innocent and righteous slay thou not: for I will not justify the wicked.
8] And thou shalt take no gift: for the gift blindeth the wise, and perverteth the words of the righteous.
9] Also thou shalt not oppress a stranger: for ye know the heart of a stranger, seeing ye were strangers in the land of Egypt.

The Sabbath of the Land

Do not confuse this with the Sabbath for man to rest the seventh day. The Sabbath was made for man. There is a different Sabbath, the Sabbath of the land.

- 10] And six years thou shalt sow thy land, and shalt gather in the fruits thereof:
11] But the seventh *year* thou shalt let it rest and lie still; that the poor of thy people may eat: and what they leave the beasts of the field shall eat. In like manner thou shalt deal with thy vineyard, *and* with thy oliveyard.
12] Six days thou shalt do thy work, and on the seventh day thou shalt rest: that thine ox and thine ass may rest, and the son of thy handmaid, and the stranger, may be refreshed.

Lev 24 & 25, The Sabbath of the land. They did not keep this law for 490 years and because they did, God sent them to be slaves. God prophesied that they would be taken captive by Babylon (Lev 26:34-43; Jer 38:14-22; 2 Chr 36:21) and it was specifically prophesied by Jeremiah that it would be 70 years that they would be enslaved (2 Chron 36:17-21). This is important to us, as if we understand the Sabbath year, it helps us to understand the 70th week of Daniel. [See our *Daniel* commentary or our Briefing Package, *The Seventy Weeks of Daniel*.]

Jubilee Year

The Jubilee Year ($7 \times 7 + 1 = 50$ th year), Lev 25. On the Jubilee year all slaves go free. All land returns to its rightful owner. Technically one did not sell land, they entered into what we would call a lease, paid for use of land, but the land's conveyance was actually by genealogy. There were also procedures by which a kinsman could redeem the land. Title deed had the deed inside and the instructions on how the kinsman could redeem the deed written on the outside (Rev 5 = title deed of the earth).

Jubilee year, all debts are forgiven. This is spoken of as the "time of the restitution of all things." Acts 3, in Peter's second sermon, in referring to the second coming of Jesus Christ, he refers to it as 'the time of restitution of all things.' Real students of prophecy understand that everything in the Mosaic economy (the feasts, the Sabbatical year, etc) could probably argue that the Jubilee year is also prophetically significant: the time of restitution of all things, during which all slaves go free, all debts are forgiven, and

the land returns to its rightful owners. So one can infer that the second coming of Jesus Christ will be on a Jubilee year, but the problem is that scholars are not sure when the Jubilee year will be. There are major divisions and problems in counting. It is not clear when they started, it is not clear by what you count, and there are elaborate complicated arguments justifying any of several systems.

The Feasts

These are elaborated on later; only 3 of the 7 are mentioned here.

- 13] And in all *things* that I have said unto you be circumspect: and make no mention of the name of other gods, neither let it be heard out of thy mouth.
- 14] Three times thou shalt keep a feast unto me in the year.
- 15] Thou shalt keep the feast of unleavened bread: (thou shalt eat unleavened bread seven days, as I commanded thee, in the time appointed of the month Abib; for in it thou camest out from Egypt: and none shall appear before me empty:)

“Abib” is the same as Nisan.

- 16] And the feast of harvest, the firstfruits of thy labours, which thou hast sown in the field: and the feast of ingathering, *which is* in the end of the year, when thou hast gathered in thy labours out of the field.

“Feast of Harvest” is the Feast of Pentecost or the Feast of Weeks.

“Feast of Ingathering” is the Feast of Tabernacles.

- 17] Three times in the year all thy males shall appear before the Lord GOD.

Seven Feasts of Moses, but these three are the ones where every able bodied male had to be in Jerusalem.

- 18] Thou shalt not offer the blood of my sacrifice with leavened bread; neither shall the fat of my sacrifice remain until the morning.

Origin of Kosher

- 19] The first of the firstfruits of thy land thou shalt bring into the house of the LORD thy God. Thou shalt not seethe a kid in his mother’s milk.

This is the origin of “Kosher” - the issue of not having milk and beef together in the same meal is a rabbinical extension from this line. However, notice that Abraham served a “non-kosher” meal in Genesis 18:6-8.

Divine Link Between Land and Israel

- 20] Behold, I send an Angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared.
- 21] Beware of him, and obey his voice, provoke him not; for he will not pardon your transgressions: for my name *is* in him.
- 22] But if thou shalt indeed obey his voice, and do all that I speak; then I will be an enemy unto thine enemies, and an adversary unto thine adversaries.
- 23] For mine Angel shall go before thee, and bring thee in unto the Amorites, and the Hittites, and the Perizzites, and the Canaanites, the Hivites, and the Jebusites: and I will cut them off.
- 24] Thou shalt not bow down to their gods, nor serve them, nor do after their works: but thou shalt utterly overthrow them, and quite break down their images.
- 25] And ye shall serve the LORD your God, and he shall bless thy bread, and thy water; and I will take sickness away from the midst of thee.
- 26] There shall nothing cast their young, nor be barren, in thy land: the number of thy days I will fulfil.
- 27] I will send my fear before thee, and will destroy all the people to whom thou shalt come, and I will make all thine enemies turn their backs unto thee.
- 28] And I will send hornets before thee, which shall drive out the Hivite, the Canaanite, and the Hittite, from before thee.
- 29] I will not drive them out from before thee in one year; lest the land become desolate, and the beast of the field multiply against thee.
- 30] By little and little I will drive them out from before thee, until thou be increased, and inherit the land.
- 31] And I will set thy bounds from the Red sea even unto the sea of the Philistines, and from the desert unto the river: for I will deliver the inhabitants of the land into your hand; and thou shalt drive them out before thee.
- 32] Thou shalt make no covenant with them, nor with their gods.
- 33] They shall not dwell in thy land, lest they make thee sin against me: for if thou serve their gods, it will surely be a snare unto thee.

Exodus 24

Covenant Ratified

- 1] And he said unto Moses, Come up unto the LORD, thou, and Aaron, Nadab, and Abihu, and seventy of the elders of Israel; and worship ye afar off.

Nadab and Abihu are in the inner circle with Moses and Aaron, they seem to have a privileged position. However, later (in Leviticus 10:1-2) they are destroyed by fire for having offered strange fire before the Lord. Office and position are no guarantee of salvation.

- 2] And Moses alone shall come near the LORD: but they shall not come nigh; neither shall the people go up with him.
- 3] And Moses came and told the people all the words of the LORD, and all the judgments: and all the people answered with one voice, and said, All the words which the LORD hath said will we do.
- 4] And Moses wrote all the words of the LORD, and rose up early in the morning, and builded an altar under the hill, and twelve pillars, according to the twelve tribes of Israel.
- 5] And he sent young men of the children of Israel, which offered burnt offerings, and sacrificed peace offerings of oxen unto the LORD.
- 6] And Moses took half of the blood, and put *it* in basons; and half of the blood he sprinkled on the altar.
- 7] And he took the book of the covenant, and read in the audience of the people: and they said, All that the LORD hath said will we do, and be obedient.
- 8] And Moses took the blood, and sprinkled *it* on the people, and said, Behold the blood of the covenant, which the LORD hath made with you concerning all these words.
- 9] Then went up Moses, and Aaron, Nadab, and Abihu, and seventy of the elders of Israel:
- 10] And they saw the God of Israel: and *there was* under his feet as it were a paved work of a sapphire stone, and as it were the body of heaven in *his* clearness.
- 11] And upon the nobles of the children of Israel he laid not his hand: also they saw God, and did eat and drink.

Read Hebrews Chapter 9:18-20.

Every covenant tends to be ratified by blood and usually preceded by sacrifice (for example the covenant with Noah: Gen 8:8-9; 15:9, 10, 17).

The nation is in the presence of God. Ez 1 & 10; Isa 6; Dan 7; Rev 4 & 5 are examples of being confronted with the Throne of God.

“Sapphire stone” - Ezek 1:26.

Notice here in verse 11 that the nobles are not touched even though they are in the presence of God, in fact, they are comfortable enough to eat and drink! Fellowship.

Stone Tables

- 12] And the LORD said unto Moses, Come up to me into the mount, and be there: and I will give thee tables of stone, and a law, and commandments which I have written; that thou mayest teach them.
- 13] And Moses rose up, and his minister Joshua: and Moses went up into the mount of God.

Notice that Joshua goes with Moses, not Aaron.

- 14] And he said unto the elders, Tarry ye here for us, until we come again unto you: and, behold, Aaron and Hur *are* with you: if any man have any matters to do, let him come unto them.
- 15] And Moses went up into the mount, and a cloud covered the mount.
- 16] And the glory of the LORD abode upon mount Sinai, and the cloud covered it six days: and the seventh day he called unto Moses out of the midst of the cloud.
- 17] And the sight of the glory of the LORD *was* like devouring fire on the top of the mount in the eyes of the children of Israel.
- 18] And Moses went into the midst of the cloud, and gat him up into the mount: and Moses was in the mount forty days and forty nights.

In a direct revelation sense, for the people of Israel, this was the high point of 1500 years of subsequent history. In fact, within 40 days of their fellowship with God, the nation builds a golden calf to worship!!

The leadership continues to be ordained, but the people never again have this experience. The experience which was available to them only through their leaders, is available to you and me forever, and directly. That is what the Tabernacle is all about. John 1:14, “The Word became flesh and tabernacled among us.” The whole Tabernacle is a lesson for us of what Jesus Christ can mean to you and me personally.

Exodus 25

The Tabernacle

The Tabernacle is the subject of Chapter 25-40 (except 32 & 34 are a sort of parenthesis). 2 Tim 3:16, “All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness.”; Rom 15:4, “For

whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope"; Act 17:11; Hosea 12:10, God uses types and models for our instruction.

This section of Scripture is the most blessed, yet certainly the least read of the book of Exodus. More space in the Scripture is devoted to this object, the Tabernacle, than any other (excluding Jesus Christ) as a subject. There are only two chapters on creation, yet here we have ten on the Tabernacle (plus all the rest throughout).

The Tabernacle has at least 3 meanings:

- 1) God has His Dwelling;
- 2) Type of Jesus Christ;
- 3) Christ and the Church.

God's Dwelling

The Tabernacle is God's Dwelling place. Heb 9:21-24; the Tabernacle as a pattern of things in Heaven. "Figures of the true"—the Holy Places made with hands are a model of the true reality (2 Chr 6; Jer 17:12; Ps 24:3; Rev 15:5).

Christ Modeled

The Tabernacle is a model of Christ. God dwelt in the Tabernacle. 2 Cor 5:19; "God in Christ"; Col 2:9; "In Him dwelleth all the fulness of the Godhead bodily." Christ as the ultimate Tabernacle. Heb 10:5; "A body thou hast prepared me." Jesus Christ Himself spoke of Himself as a Temple; John 2:19. The Temple was a rendering of the Tabernacle.

Christ in the Church

John 1:1-14; "dwelt" is "tabernacled" among us. The purpose of the Tabernacle was to contain the Shekinah Glory, where God dwelt. Rev 21:3; "the Tabernacle of God is with men, he will dwell with them..." the climax of the Tabernacle.

The Tabernacle: "The House of Blood"

When Moses came down from Mount Sinai, he not only had two tables of stone with the Ten Commandments, he also had been given a highly detailed set of specifications for a portable sanctuary, known as the Tabernacle, that was to accompany them during their wanderings. In fact, Moses was apparently shown a model to follow in its building. (Hebrews 9:24. Rev. 11:19. Complete details in Exodus 25-27; 35-38.)

It is important to keep in focus God's purpose in having Moses prepare this sanctuary: that God might dwell among His people. (Exodus 25:22.) The tabernacle would serve this purpose until the Temple of Solomon was built.

This unique structure was composed of a linen fence enclosing a courtyard containing a portable building and seven articles of "furniture."

The Courtyard

The outside element was a linen fence, supported by poles set in bronze sockets, with a single entrance on the east side. This area was approximately 75 feet by 150 feet, depending upon the precise length of a "cubit," here assumed to be about 18 inches. (Various authorities estimate a cubit to be between 14 and 25 inches.)

Upon entering, the first item to be encountered was a bronze altar for sacrifices to be offered in accordance with the various Levitical ordinances.

The next item was a large laver for washing before entering the Holy Place itself. (This is translated "molten sea" in the King James Version. "Molten" is a way of referring to cast bronze.)

The Building Structure

The building itself was assembled from vertical wooden planks covered with gold, and fitted with rings which, when fitted with horizontal poles, would give it rigidity.

The structure was about 15 feet wide, 15 feet high, and about 45 feet long. The initial chamber was about 30 feet long, with the final 15 feet leaving a cubical chamber known as the “Holy of Holies.”

The entire structure was covered with four successive layers:

- 1) an embroidered linen tapestry;
- 2) a covering of goat’s hair;
- 3) a covering of ram’s skins dyed red; and,
- 4) a covering of porpoise skins. (“Badger skins” is an alternative translation.)

It seems strange that such a magnificent structure would be hidden under such an unattractive external covering. Each layer, however, had special symbolic significance.

The Holy Place

Upon entering the initial chamber, the Holy Place, three items would be in view: on the left, the Menorah, or seven-branched lampstand; on the right, the Table of Shewbread; and directly in front of the curtain covering the final inner sanctum, the Holy of Holies, was the Golden Altar, or Altar of Incense.

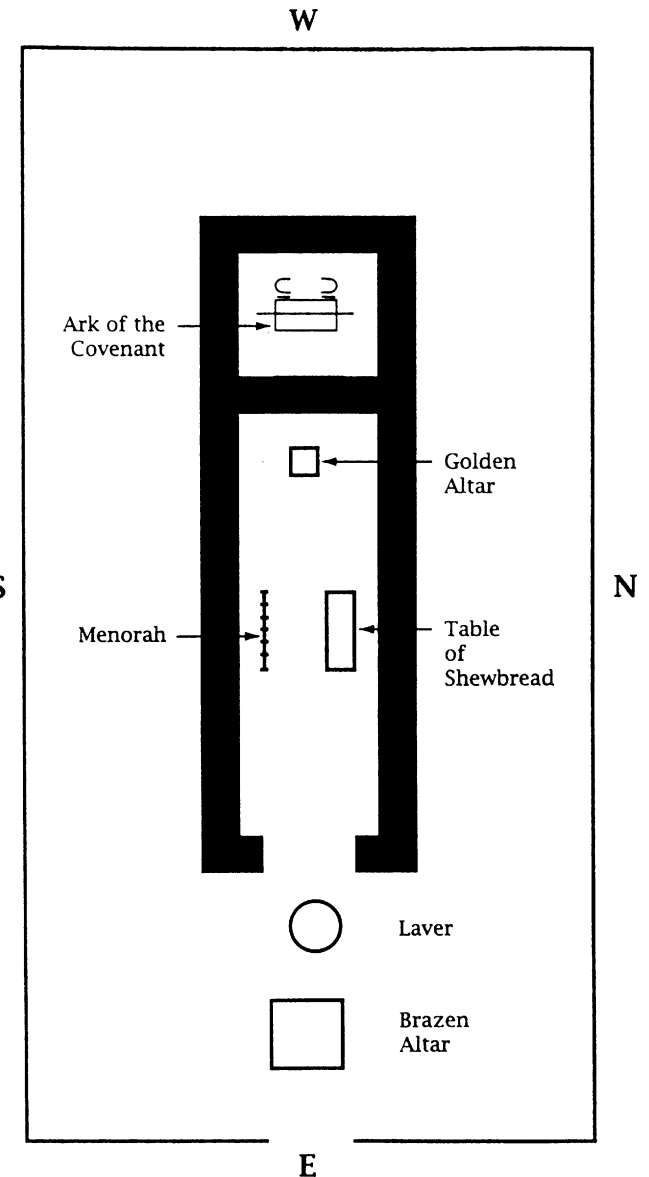
The **Menorah** was an oil-fed lampstand with seven branches, providing the only source of light within the structure. (Light: Ex 25:31,32,37: Heb. “His”!?)

The **Table of Shewbread** held 12 loaves of unleavened bread, one for each of the 12 tribes, and renewed every *shabbat* (sabbath day).

Directly in front of the final chamber, the Holy of Holies, and associated with it, was the **Golden Altar** for the offering incense.

The Holy of Holies

The final inner sanctum was the Holy of Holies which contained the **Ark of the Covenant** and its unusual lid called the Atonement Cover (or “**Mercy Seat**.”) (*Kappoeth*, or “Mercy Seat” is translated “propitiation” in Romans 3:25.)



This Ark, or chest, was made of acacia wood, covered inside and outside with gold. It contained the Two tables of stone with the Ten Commandments, a pot of manna, and Aaron's rod that budded Number 17:1-9.

The unusual lid was of gold and was emblazoned with two "cherubim" (a kind of "super angel"), man-like figures with wings. (Ezek1,10; Isa 6; Rev 4.)

The *shekinah* glory (the cloud by day and a pillar of fire by night) entered the Tabernacle and dwelt above the ark, between the cherubim. (Ex 25:22; Num 7:89; Lev 1:1.)

The Day of Atonement

The Holy of Holies could only be entered by the High Priest, and only on one day of the year, Yom Kippur, the Day of Atonement, when he was to sprinkle the blood from the sacrifices upon the Mercy Seat.

The picture is one in which God, looking down from between the cherubim, would see the broken laws, but could justify His mercy (in satisfaction of His righteousness) because of the atonement provided by the blood shed in sacrifice. (Introduced in Eden, Gen 3:21).

The Mystical Architecture

The Tabernacle, in all of its detail and symbolic significance, is a vital study worth the serious student's careful attention. Every aspect of its design, every material used, every detail, contains special significance that goes beyond our space available here. (See our briefing package, *The Mystery of the Lost Ark.*)

It is interesting that every detail of the Old Testament points, in some way, to our Lord Jesus Christ. (Rev 19:10; Mt 5:17,18, etc.) The tabernacle is no exception.

The New Testament is in the Old Testament concealed; The Old Testament is in the New Testament revealed.

"The Word was made flesh and *tabernacled* among us..." John

1:14. In fact, Jesus laid claim to each element of the tabernacle design.

The Courtyard

As we approach the tabernacle from outside, all we see is the white linen barrier, symbolizing His righteousness.

The posts were set in bronze sockets. Everything outside the building itself was bronze, symbolizing judgement. Bronze was the metal that could endure fire; it was the Levitical symbol for judgement.

The tabernacle had *only one entrance*. "I am the door. Anyone who enters but by me is a thief and a robber..." (John 10:1-8.)

The first item encountered was the Altar of Sacrifice. Everything begins (and ends) at the Cross, where the ultimate sacrifice was to be made. Next is the laver, symbolizing the Word of God. (Eph 5:26; Rev 4:6..Jn 4:10,14; 7:37,38.)

As we approach the building itself, "it has no beauty that we should desire it." (Isaiah 53:2.) *Until we enter in.*

Each of the coverings has its Levitical significance. Linen: gold, purple, blue, scarlet, with cherubim; Goat's hair: sin bearer, Ex 26:7; Lev 16:19-22; Ram's skins (died red), Gen 3:21, 22:13; Porpoise (Badger?) skins: Ex 16:10, shoes!; Deut 8:4, 29:5; Neh 9:21; Ruth 4:7.

The Place of Fellowship

The building proper was built of acacia wood wrapped in gold. Wood, once alive, speaks of His humanity; the gold, of His deity. The planks rested on *silver* sockets: silver is the Levitical symbol for *blood*. Even Judas, as he threw the 30 pieces of silver on to the temple floor, exclaimed, "Behold, I have betrayed innocent *blood*."

Upon the entering the place of fellowship, the Holy Place, we encounter the lampstand, or Menorah. "I am the Light of the World," He claimed. (Mt 5:14; Jn 8:12; 9:5).

The construction of the lampstand was from a *single piece* of gold: “I am the vine, ye are the branches.” 1 + 6 = 7 (Cf. Lampstands of Revelation 1, 4).

Across from the lampstand was the Table of Shewbread: “I am the Bread of Life,” He claimed (Jn 6:35).

The Altar of Incense (or Golden Altar, not to be confused with the brazen Altar of Sacrifice) speaks of intercessory prayer, His current role on our behalf (Heb 7:25).

The Holy of Holies

The Ark of the Covenant in the Holy of Holies was, of course, the climactic encounter, in which the supreme sacrifice would avail to atone for our own sins—a prophetic picture of the completed work of the Cross.

This is all part of a love story, written in blood, on a wooden cross, almost two thousand years ago. Praise His Name!

Tabernacle Related to Jesus Christ

1. Temporary Abode.
2. Born in wilderness, born in manger, no place to lay His head, buried in a borrowed tomb. Tabernacle was used in the wilderness less than 35 years!
3. Unattractive outwardly. “No form nor comeliness no beauty that we should desire ...” (Isa 53:2).
4. God’s dwelling place - between the Cherubim. (“We beheld His Glory as He tabernacled among us” John 1:14).
5. Where God met with man. “Tent of Meeting” is an Old Testament phrase for the Tabernacle (Ex 25:21,22; vs Jn 14:6; 1 Tim 2:5).
6. Center of Israel’s Camp (Nu 1:50; 2:17; 11:24,25; midst of camp: Matt 18:20).
7. Place where the Law was preserved. (Ex 32:19; Deut 10:2-5; Ps 40:7-8).

8. Place where Sacrifice is made. (Re.: all furniture points to Jesus Christ).
9. Place where priestly family was fed. (Lev 6:16-26; Bread of life...)
10. Place of Worship. We can only worship God in Jesus Christ. (“I am the Way,..” “No one cometh to the Father but by me.” John 14:6; Heb 13:15).
11. Only One door: (large building for only one entrance; no exit mentioned) “I am the door.” John 10:9.
12. Approached from the East, which would be through the Tribe of Judah. Our only approach is through the Lion of the Tribe of Judah. (Num 2:3; Ex 27:12-17; Rev 5:4).
13. Universal Lordship (hinted through materials); (Hag 2:8; Ps 50:10).
14. Ministered to by Women (Ex 35:26; Luke 7:37; 8:2-3; John 12:3; Luke 23:55-56).

Tabernacle Contrasted to Temple

<u>Tabernacle</u>	<u>Temple</u>
Temporary	Permanent
Wilderness	Jerusalem
1st Coming	2nd Coming
Prophet made	King made
Number 5 (grace)	12 (gov)
Unattractive	Glory

Parenthetical Passages

In Exodus, Chapters 25-40 are all about the Tabernacle, except there is a parenthetical passage in the middle, Chapters 32 -33. From our study on Revelation, we know that those parenthetical passages are very important as they set the structure of the book.

In these chapters we see that there is the showing of the plan to Moses, the Rebellion, and then the erection of the Tabernacle. The original plan for redemption was first ordained before the foundation of the world (1 Pet 1:19-20). So the pattern was to reveal the plan to Jesus, then the fall (fall of Adam, rebellion by

people), and then the erection of the Tabernacle (or Jesus made flesh and tabernacling among us).

Exodus 25

Give Willingly

- 1] 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.

Opportunity to invest. God does not need us...

- 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 Acacia 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*.

While Moses was on the Mount he was given precise instructions about the Tabernacle.

Symbolic Meanings

We will see the instructions for the Tabernacle 2x: here, where God describes it to Moses and then when Moses builds it. In this passage, God starts with the Holy of Holies and works outward; when they build it, they start from the outside in (God's view from inside out, vs our view from outside inward).

Altar - sanctification;
Laver - purification;
Holy Place - food, shelter, illumination;
Holy of Holies - Glory of enthroned king.

Vessels: outer court of wood and brass; inner court of wood and gold.

Illumination: Outer court - natural light; Holy Place - golden "candlestick" (oil); Holy of Holies - Shekinah Glory.

Order of events (here): Ark & Mercy Seat; Table; Candlestick; curtain; boards; veil... From interior outward. Mystical insight corresponds to the book of Ephesians. The second description which goes from the outside inward corresponds to the book of Romans (experiential order).

Gold - Divine Glory
Silver - Redemption (blood)
Brass - Judgement, wrath (can endure fire)
Blue - Heavenlies
Purple - Royal Majesty
Scarlet - Earthly Glory
Linen - Holiness
Goat's Hair - Atonement (scapegoat)
Ram's Skin - Devotedness (Substitute ram for Isaac)
Badger/Porpoise Skin - ability to Protect (shoes in wilderness)
Shittim Wood - Humanity
Oil - Light (light of Holy Spirit)
Spices - Fragrance unto God
Precious Stones - Priestly perfections

1.25 tons of Gold
4.25 tons of silver
4 tons of brass
(these alone are worth over \$20 million!!)

7x Moses was commanded to make the Sanctuary after the pattern he was shown on the Mount (Ex 25:9; 25:40; 26:30 27:8; Nu 8:4; Heb 8:5; Acts 7:44)

Ark of the Covenant

- 10] And they shall make an ark *of* shittim wood: two cubits and a half *shall be* the length thereof, and a cubit and a half the breadth thereof, and a cubit and a half the height thereof.

"Shittim" or Acacia - was the thorn bush of the desert. Probably the bush of the "burning bush."

Cubit - roughly 18 inches (15 - 24 inches). Classically, the

distance between elbow to longest finger tip. Varies per person so there were standards, but each culture had its own standard...

- 11] And thou shalt overlay it with pure gold, within and without shalt thou overlay it, and shalt make upon it a crown of gold round about.
- 12] And thou shalt cast four rings of gold for it, and put *them* in the four corners thereof; and two rings *shall be* in the one side of it, and two rings in the other side of it.
- 13] And thou shalt make staves *of* shittim wood, and overlay them with gold.
- 14] And thou shalt put the staves into the rings by the sides of the ark, that the ark may be borne with them.
- 15] The staves shall be in the rings of the ark: they shall not be taken from it.

To be carried by these poles, not to be touched. David's man killed (2 Sam 6:6,7).

- 16] And thou shalt put into the ark the testimony which I shall give thee.

Mercy Seat

- 17] And thou shalt make a mercy seat *of* pure gold: two cubits and a half *shall be* the length thereof, and a cubit and a half the breadth thereof.
- 18] And thou shalt make two cherubims *of* gold, *of* beaten work shalt thou make them, in the two ends of the mercy seat.

“Beaten gold” - solid gold, although some argue gold leaf.

- 19] And make one cherub on the one end, and the other cherub on the other end: *even* of the mercy seat shall ye make the cherubims on the two ends thereof.
- 20] And the cherubims shall stretch forth *their* wings on high, covering the mercy seat with their wings, and their faces *shall look* one to another; toward the mercy seat shall the faces of the cherubims be.
- 21] And thou shalt put the mercy seat above upon the ark; and in the ark thou shalt put the testimony that I shall give thee.
- 22] And there I will meet with thee, and I will commune with thee from above the mercy seat, from between the two cherubims which *are* upon the ark of the testimony, of all *things* which I will give thee in commandment unto the children of Israel.

Table of Shewbread

- 23] Thou shalt also make a table *of* shittim wood: two cubits *shall be* the length thereof, and a cubit the breadth thereof, and a cubit and a half the height thereof.
- 24] And thou shalt overlay it with pure gold, and make thereto a crown of gold round about.

- 25] And thou shalt make unto it a border of an hand breadth round about, and thou shalt make a golden crown to the border thereof round about.
- 26] And thou shalt make for it four rings of gold, and put the rings in the four corners that *are* on the four feet thereof.
- 27] Over against the border shall the rings be for places of the staves to bear the table.
- 28] And thou shalt make the staves *of* shittim wood, and overlay them with gold, that the table may be borne with them.
- 29] And thou shalt make the dishes thereof, and spoons thereof, and covers thereof, and bowls thereof, to cover withal: *of* pure gold shalt thou make them.
- 30] And thou shalt set upon the table shewbread before me alway.

The table held 12 loaves of unleavened bread, one for each of the 12 tribes, and renewed every sabbath.

The Shewbread is the Bread of God, a type of Christ. “I Am the Bread of Life.” (John 6:35).

Jesus was given three gifts at His birth: Gold, Frankincense, myrrh. Gold because He was a King, Frankincense because it is the incense of the priesthood, and myrrh for His burial. In the Millennium He will be given gifts of gold and frankincense (no myrrh because His death is then past). The Shewbread is unleavened bread with frankincense baked in (speaking of His priesthood)! (Lev 24:5- Hebrew implies that the bread was pierced, perforated: Ps 22; Zech 12:10).

Table also makes a reference to fellowship (2 Sam 9, table as a place of honor; 1 Cor 10, Lord's Table, communion).

The ridge around the table is measured as a handwidth, which is interesting as it is like a crown for protection; John 10:28 (study the Lord's Hand).

Golden Lampstand

- 31] And thou shalt make a candlestick *of* pure gold: *of* beaten work shall the candlestick be made: his shaft, and his branches, his bowls, his knops, and his flowers, shall be of the same.
- 32] And six branches shall come out of the sides of it; three branches of the candlestick out of the one side, and three branches of the candlestick out of the other side:
- 33] Three bowls made like unto almonds, *with* a knop and a flower in one branch; and three bowls made like almonds in the other branch, *with* a knop and a flower: so in the six branches that come out of the candlestick.

6 is the number of man. $1 + 6 = 7$

“I Am the Vine, ye are the branches.” John 15:5.

- 34] And in the candlestick *shall be* four bowls made like unto almonds, *with* their knops and their flowers.

“Almonds” - almond trees are the first to bloom in the spring. The Hebrew for “almond” is equivalent to “vigilant” (Jer 1:11).

The bud, the flower, and the ripened fruit - seen in the rod of Aaron which budded with almonds (Num 17).

The almond tree is suggestive of the resurrection of Jesus Christ (which occurred in the spring). More important it was the symbol which established the Aaronic priesthood. Jesus was our firstfruit.

- 35] And *there shall be* a knop under two branches of the same, and a knop under two branches of the same, and a knop under two branches of the same, according to the six branches that proceed out of the candlestick.
- 36] Their knops and their branches shall be of the same: all it *shall be* one beaten work *of* pure gold.

“One” - one beaten work. Are you at one with Him? This is the condition to be a light bearer.

- 37] And thou shalt make the seven lamps thereof: and they shall light the lamps thereof, that they may give light over against it.
- 38] And the tongs thereof, and the snuffdishes thereof, *shall be of* pure gold.
- 39] *Of* a talent of pure gold shall he make it, with all these vessels.
- 40] And look that thou make *them* after their pattern, which was shewed thee in the mount.

This is a lampstand, not a candlestick, as it burns oil. “I am the Light of the world” (John 8:12; 9:5; Matt 5:14). Light: Ex 25:31, 32, 37; Heb: “His.”

Talent = 120 pounds. Made from 1 talent of pure gold.

Rev 1 - 7 lampstands (light-bearer), light from oil (oil Levitically is that which anoints). We are anointed by the Holy Spirit (symbolically linked to oil throughout Scripture). Rev 1:4, from “seven Spirits” is reference to Isa 11:1-2 (7-fold Spirit). Jesus is mentioned as one, and then 3 pairs (“I am the Vine, ye are the

branches.”) The lampstand bears the light, but it is not the source of light.

Compass Suggestions

The Table of Shewbread stood to the north in the Holy Place and the Menorah was to the south. It has been suggested that West seem to suggest prosperity and blessing (Ex 10:19; Deut 33:23; Josh 8:12; Isa 59:19). The East tends to speak of distress or judgement (Gen 3:24; 13:11; 41:6; Ex 10:13; 14:21; Isa 46:11). The North usually implies obscure or dark, tends to be the place which evil comes from (Prevalent in Hebrew literature because Babylon always attacked them from the north; Jer 1:14; 4:6; etc...) The South (*Negev* or desert) source of warmth and source of blessing, light (John 37:17; Ps 126:4; Luke 12:55, Deut 33:3, Acts 27:13.) It is interesting that the Lampstand is to the South.

Exodus 26

The Laver

This laver was brass, made from melted hand mirrors. For washing, purification - symbolically representing the Word of God (John 15:3; 17:17; Eph 5:26). The Word shows us where we are, the Law cannot make us righteous, but it can show us our faults. Now we wash in it (Eph 5:26), later we will stand on it (Rev 4:6). “I Am the Living Water” (John 4:10, 14; 7:37, 38).

The Tapestry Covering

- 1] Moreover thou shalt make the tabernacle *with* ten curtains *of* fine twined linen, and blue, and purple, and scarlet: *with* cherubims of cunning work shalt thou make them.
- 2] The length of one curtain *shall be* eight and twenty cubits, and the breadth of one curtain four cubits: and every one of the curtains shall have one measure.
- 3] The five curtains shall be coupled together one to another; and *other* five curtains *shall be* coupled one to another.
- 4] And thou shalt make loops of blue upon the edge of the one curtain from the selvedge in the coupling; and likewise shalt thou make in the uttermost edge *of another* curtain, in the coupling of the second.
- 5] Fifty loops shalt thou make in the one curtain, and fifty loops shalt thou make in the edge of the curtain that *is* in the coupling of the second; that the loops

may take hold one of another.

- 6] And thou shalt make fifty taches of gold, and couple the curtains together with the taches: and it shall be one tabernacle.

Embroidered linen tapestry. Gold (Deity), purple (royalty), blue (heavenly), scarlet (priesthood): Cherubim. Also, relate to four faces (Lion, ox, man, eagle), relate to four views of Jesus Christ as expressed by the four gospels (lion - Matthew, lion of the Tribe of Judah - purple; ox - Mark, the suffering servant, scarlet as the color of blood; man - Luke, the divine nature, the humanity - gold/white for righteousness; John, the Eagle, the Heavenly, and blue to suggest things celestial).

This basically wraps the Tabernacle, its beauty is only visible from the inside due to the other coverings. If one was to look up on the inside of the Tabernacle one would see the cherubim (Ps 91:4; 61:4; 17:8).

Goat's Hair Covering

- 7] And thou shalt make curtains of goats' hair to be a covering upon the tabernacle: eleven curtains shalt thou make.
- 8] The length of one curtain shall be thirty cubits, and the breadth of one curtain four cubits: and the eleven curtains shall be all of one measure.
- 9] And thou shalt couple five curtains by themselves, and six curtains by themselves, and shalt double the sixth curtain in the forefront of the tabernacle.
- 10] And thou shalt make fifty loops on the edge of the one curtain that is outmost in the coupling, and fifty loops in the edge of the curtain which coupleth the second.
- 11] And thou shalt make fifty taches of brass, and put the taches into the loops, and couple the tent together, that it may be one.
- 12] And the remnant that remaineth of the curtains of the tent, the half curtain that remaineth, shall hang over the backside of the tabernacle.
- 13] And a cubit on the one side, and a cubit on the other side of that which remaineth in the length of the curtains of the tent, it shall hang over the sides of the tabernacle on this side and on that side, to cover it.

Bronze represents judgment.

Each curtain is slightly larger than the previous covering so that it completely covers the previous layer.

Goat's hair - Goats are mentioned in two ways: one as a type of sin (goat's hair used to deceive with Jacob and Esau; goat's blood

also used to deceive Jacob on Joseph's coat; Mikal and Saul - 1 Sam 19, goat's hair used to defraud; Mt 19, sheep and goats) goats are a type of sin, used in offerings to be sin bearers (Lk 22; Nu 28:17-22; Lev 23:15-19; Num 29:1,5; Lev 16:19-22; Lev 4:23; 4:27-28; 9; Nu 7:16; 15:24-27; 11:15) 11 types of goat sin offerings!

Ram's Skins Covering

- 14] And thou shalt make a covering for the tent of rams' skins dyed red, and a covering above of badgers' skins.

Ram's skins 1st appear in Gen 3:21; 22:13. (Cain and Abel, faith vs works issue). In Gen 22, the ram is substituted for Isaac, the substitutionary ram.

The Badger Skins

"Badger" or "porpoise" skins - an animal related to whales and dolphins, which is available in the Nile and the Red Sea (but not in the desert!). Ezek 16:10; Deut 8:4; 29:5; Neh 9:21; Ruth 4:7. They wandered 40 years and their clothes did not wear out!

So in the tabernacle, the use of porpoise skins may speak of durability, or security (if you are dwelling in Him); He will provide all your needs.

The Boards and Sockets

- 15] And thou shalt make boards for the tabernacle of shittim wood standing up.
- 16] Ten cubits shall be the length of a board, and a cubit and a half shall be the breadth of one board.
- 17] Two tenons shall there be in one board, set in order one against another: thus shalt thou make for all the boards of the tabernacle.

"Tenon" - Hebrew can mean an extension, tongue and groove type, or it can mean "hand."

- 18] And thou shalt make the boards for the tabernacle, twenty boards on the south side southward.
- 19] And thou shalt make forty sockets of silver under the twenty boards; two sockets under one board for his two tenons, and two sockets under another board for his two tenons.

- 20] And for the second side of the tabernacle on the north side *there shall be* twenty boards:
- 21] And their forty sockets *of silver*; two sockets under one board, and two sockets under another board.
- 22] And for the sides of the tabernacle westward thou shalt make six boards.
- 23] And two boards shalt thou make for the corners of the tabernacle in the two sides.
- 24] And they shall be coupled together beneath, and they shall be coupled together above the head of it unto one ring: thus shall it be for them both; they shall be for the two corners.
- 25] And they shall be eight boards, and their sockets *of silver*, sixteen sockets; two sockets under one board, and two sockets under another board.
- 26] And thou shalt make bars *of shittim wood*; five for the boards of the one side of the tabernacle,
- 27] And five bars for the boards of the other side of the tabernacle, and five bars for the boards of the side of the tabernacle, for the two sides westward.
- 28] And the middle bar in the midst of the boards shall reach from end to end.

Basically, these boards are the height of the Tabernacle, they are side by side. Each board is sitting on silver blocks, (some estimate that the blocks weighed over 100 lbs each). 96 are here described. This foundation seems a bit excessive for a portable building. Silver (Ex 30:13; Lev 27:3) is redemption money (Lev 17:10-11; 1 Pet 1:18; 1 Cor 6:20; 3). Silver in the Old Testament is equivalent to blood, it is the blood money used for redemption (a ransom money paid to God). It was this silver that was brought together to make the foundation of the Tabernacle. Silver Levitically speaks of blood, Matt 27:3-4. Thus, everything in the entire Tabernacle sat on silver sockets; 1 Cor 3:11, the entire structure rests upon the blood of Jesus Christ. Every detail points to the cross!

Overlaid with Gold

- 29] And thou shalt overlay the boards with gold, and make their rings *of gold for* places for the bars: and thou shalt overlay the bars with gold.
- 30] And thou shalt rear up the tabernacle according to the fashion thereof which was shewed thee in the mount.

The Veil

- 31] And thou shalt make a veil *of blue*, and purple, and scarlet, and fine twined linen of cunning work: with cherubims shall it be made:
- 32] And thou shalt hang it upon four pillars of shittim *wood* overlaid with gold: their hooks *shall be of gold*, upon the four sockets of silver.

- 33] And thou shalt hang up the veil under the taches, that thou mayest bring in thither within the veil the ark of the testimony: and the veil shall divide unto you between the holy *place* and the most holy.
- 34] And thou shalt put the mercy seat upon the ark of the testimony in the most holy *place*.
- 35] And thou shalt set the table without the veil, and the candlestick over against the table on the side of the tabernacle toward the south: and thou shalt put the table on the north side.
- 36] And thou shalt make an hanging for the door of the tent, *of blue*, and purple, and scarlet, and fine twined linen, wrought with needlework.
- 37] And thou shalt make for the hanging five pillars *of shittim wood*, and overlay them with gold, *and* their hooks *shall be of gold*: and thou shalt cast five sockets of brass for them.

Veil - Heb 9:2-5, 11-12, 23-25; This Veil was for the Tabernacle, it is later replaced in the Temple, which some say was 18 inches thick! Mt 27:50-51; Mk 15; Lk 23. The Veil was always regarded as a partition between God and man, and when Jesus Christ was crucified and gave up the Spirit, the veil was torn in two, symbolizing the opening of the way between God and man. It was that “way” which the cherubim were to guard from Eden onwards. The protection of a path from God to man, of which Christ’s crucifixion is the climax of the whole program. Torn from “top to bottom” symbolizing that it was God’s entire doing, we did not do anything.

Exodus 27

There may seem to be a bit of repetition, but the way that the Book of Exodus is laid out describes the Tabernacle twice, once for instruction and again as they build the structure.

The structure of the setup of the Camp surrounding the Tabernacle is also an interesting study.

The Camp of Israel

The Tabernacle was always set up at the center of the Camp of Israel. The tribe of Levi was assigned to care for it, and encamped around it. Moses, Aaron, and the priests camped on the east side next to the entrance. The three families of the tribe of Levi (Merari, Kohath, and Gershon), camped on the north, south, and

west side, respectively. The remaining twelve tribes were grouped into four camps around the Levites.

A Baker’s Dozen

It is helpful to realize that there were really 13 tribes, not just “twelve.” This can be confusing to the uninitiated reader.

Jacob had twelve sons, each becoming the founder of one of the twelve tribes. However, Joseph was sold into slavery and subsequently emerged as the prime minister of Egypt.¹ In Egypt, Joseph married Asenath and had two sons, Manasseh and Ephraim. When Jacob and the rest of the family ultimately came to Egypt, Jacob adopted his two grandsons as his own.² With the tribe of Joseph in two parts, we have an “alphabet” of 13 to chose from.

The Twelve tribes of Israel (Jacob) are listed twenty times in the Old Testament.³ They are listed by mother (Leah, Rachel, Zilpah, and Bilhah), their numeration, their encampment, order of march, their geographical relations, etc. Each time they are listed in a different order.

The Levites were exempt from military duties. When the order of military march is given, there are still 12 listed, *excluding* Levi. By dividing Joseph into two: Ephraim and Manasseh.

(Levi is thus omitted on four occasions. In a similar manner, Dan is omitted on three occasions, the most notable one in Revelation 7.)

(See our expositional commentary on *The Twelve Tribes*, a companion volume to our *Expositional Commentary on Joshua*.)

The Four “Camps”

The twelve remaining tribes, excluding the Levites, were clustered into four “camps.”⁴ Each of these groups, of three tribes each, were to rally around the tribal standard of the lead tribe.

Judah’s tribal standard was, of course, the lion. Reuben’s ensign was a man; Ephraim’s the ox; Dan’s, ultimately, the eagle. (These are detailed in the diagram on the next page.)

Design Structure of the Four Gospels

	Matthew	Mark	Synoptic Gospels	Luke	John
Presents as:	Messiah	Servant		Son of Man	Son of God
Face:	Lion	Ox		Man	Eagle
Ensign:	Judah	Ephraim		Reuben	Dan
Camp Site:	East	West		South	North
Genealogy:	Abraham (Legal)	---		Adam (Bloodline)	Eternity (Preexistence)
What Jesus:	Said	Did		Felt	Was
To the:	Jew	Roman		Greek	Church
1st Miracle:	Leper cleansed	Demon expelled		Demon expelled	Water into Wine
Ends with:	Resurrection	Ascension		Promise: Spirit (Acts)	Promise: Return (Revelation)
Style:	Groupings	Snapshot		Narrative	Supernatural Review
Key Word:	Fulfilled (38X)	<i>Eurtheos</i> (42X)		It came to pass (40X)	Verily, Verily (24X)
Jesus:	151X	13X		88X	247X
Facts:	Whole Camp (Outer)	Outer Court (Outer)		Holy Place (Outer)	Holy of Holies (Outer)
Aspects:	Human	Human		Human	Divine
Ministry:	Galilean	Galilean		Galilean	Judean

* Mark may have been Peter’s amanuensis (secretary)

The Mazzeroth

It may come as a surprise to many to learn that each of the 12 tribes were associated with one of the constellations of the *Mazzeroth* (the Hebrew zodiac). We know these by their post-Babel names after being corrupted by pagan traditions. By learning the Hebrew names, and the names of the principal stars in the order of their magnitude, we discover they portray the entire redemptive plan of God - from the virgin birth (Virgo) to the triumph of the Lion of the Tribe of Judah (Leo). (A full discussion of this has been included in our briefing package, *Signs in the Heavens*)

The Four Faces

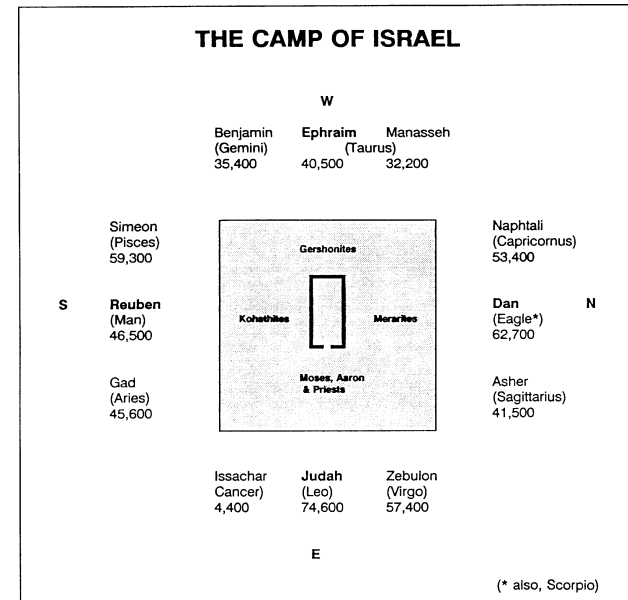
It is interesting to note that these four primary tribal standards - the lion, the man, the ox, and the eagle - are the same as the four faces of the cherubim. Each time we encounter a view of the throne of God,⁵ we notice these strange living creatures, somehow associated with the protection of His throne, His holiness, etc. It would seem that the camp of Israel - with the tabernacle in the middle - seems to be a model of the throne of God: His presence in the center, represented by the tabernacle, encircled by the four faces, all surrounded by His people.

Goat's hair tents would make them appear very black (Song Sol 1:5) surrounding the Tabernacle with its white linen fence which would stand out rather brightly. Black representing sin, and white represents righteousness. The Tabernacle with its white fence sitting on brass sockets, brass speaking of judgement in the Levitical sense. From the outside looking in, one would only see righteousness and judgement of God.

By there's even more. Why the specific numbers?

The Numbering

The numbering of the tribes is detailed in Numbers chapter 1. The actual population represented is obviously somewhat larger than these enumerations, since only men over twenty, able to go to war, were counted. Most analysts assume that women, children, and the elderly, would multiply the count factor: 3 or



whatever. The total camp would thus appear to approximate two million.

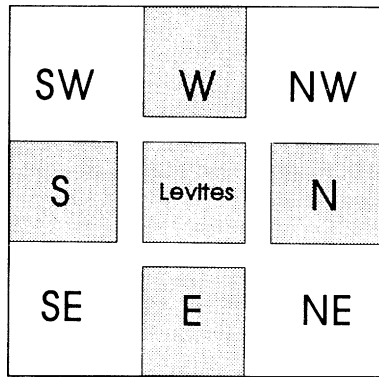
While the numbers of each tribe may not seem very revealing, the totals for each of the four camps are.

Cardinal Compass Points

Each of the camps, of three tribes each, were to encamp on one of the cardinal compass directions (N, S, E, or W) with respect to the camp of the Levites enclosing the tabernacle.⁶

We can only guess at how much space was required by the Levites, whether it was 100 ft. on a side, 100 yards, or whatever. But whatever it was, we'll view that length as a basic unit.

To fully appreciate all of the implications, you must try to think like a rabbi: you need to maintain an extremely high respect for the precise details of the instructions.



The Tribe of Judah, Issachar, and Zebulon — collectively called the Camp of Judah — had to encamp *east* of the Levites. This poses a technical problem. Notice that if the breadth of their camp was larger than that of the Levites, the excess would be southeast or northeast, not east. Therefore, their camp could only be as wide as the Levites, and they then had to extend eastward to obtain whatever space they required.

The camps of Reuben, Ephraim, and Dan had the same constraint on the south, west, and north respectively. The length of each leg would be proportional to the total in each camp.

Aerial View

If we assemble what we can infer from the Torah account, we can imagine what the camp of Israel looked like from above: the tabernacle and the Levites in the center, surrounded by the four faces of the tribal standards, and each of the four camps of Judah, Ephraim, Reuben, and Dan, stretching out in the four cardinal directions.

We can also tally the size of each tribe to total the *relative* length of each camp as they stretched out in each of the four directions. The plan view, on a relative scale, is shown on the next page.

It would appear to us that it is a cross! Isn't that remarkable? And this is from the Torah, not the New Testament!

The New Testament is in the Old Testament *concealed*; the Old

Testament is in the New Testament *revealed*. Isn't the Word of God fabulous?

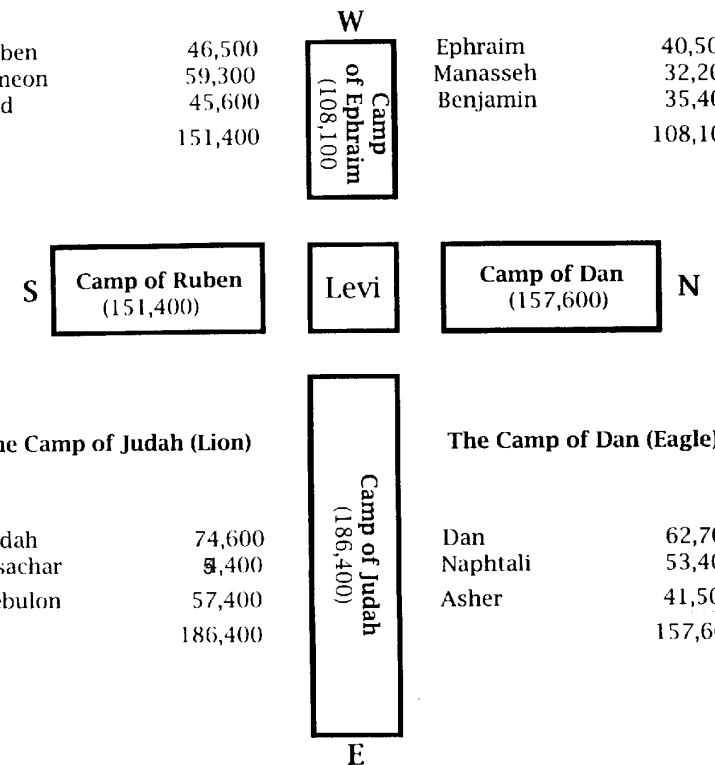
The Camp Of Israel

The Camp of Ruben (Man)

Ruben	46,500
Simeon	59,300
Gad	45,600
Total	151,400

The Camp of Ephraim (Ox)

Ephraim	40,500
Manasseh	32,200
Benjamin	35,400
Total	108,100



The Camp of Judah (Lion)

Judah	74,600
Issachar	5,400
Zebulon	57,400
Total	186,400

The Camp of Dan (Eagle)

Dan	62,700
Naphtali	53,400
Asher	41,500
Total	157,600

Notes:

1. Gen 41:37-41.
2. Gen 48.
3. Gen 29, 35; 46; 49; Ex 1; Num 1:1-15; 1:20-43; 2:7; 10; 13; 26; 34; Deut 27; 33; Josh 13ff; Jud 5; 1 Chron 2:1; 2:3-8; 12; 27; Eze 48; Rev 7.
4. Num 2.
5. Ezek 1:10; 10:14; Rev 4:7. (Some feel that the seraphim in Isa 6 are the same.)
6. Num 2:3, 10, 18, 25.

Redeemed People

Gentile saved?: Ps 65:4; 100:4; Lev 17:8; 22:18; Nu 15:14-16; Rom 10:11-13.

The Outer Court

When this court is replaced by the permanent court for the Temple; this becomes the outer court, sometimes called the “Court of the Gentiles.”

The First Temple (Solomon’s Temple), the Second Temple (Herod’s Temple, originally built by Nehemiah’s Temple and remodeled by Herod), is the one which our Lord visited, the Third Temple is the one to be rebuilt, and then a Fourth Temple which Ezekiel describes (the so-called Millennial Temple).

[For an update on the events leading the rebuilding of the Third Temple do see our book or Briefing Package called, *The Coming Temple*.]

Length of Hangings for the Court are the same length of hanging over the Tabernacle (280 cubits).

The door which is the only entrance and is on the East; John 10:9, Jesus is the Door.

Priestly Garments and the Priesthood

The Priestly garments are described as part of the Tabernacle, they also point to Jesus Christ. 24 Elders described in Revelation. David organized 24 “courses” in Priesthood. (All 24 courses are present at the Feast of Tabernacles.) “Aaron and his sons” are mentioned 24x in the Book of Exodus. Interesting! Priesthood refers to fellowship. [Do see our Commentary on the *Book of Hebrews* for a study of the Priesthood.]

The Altar

- 1] And thou shalt make an altar of shittim wood, five cubits long, and five cubits broad; the altar shall be foursquare: and the height thereof shall be three cubits.

- 2] And thou shalt make the horns of it upon the four corners thereof: his horns shall be of the same: and thou shalt overlay it with brass.
- 3] And thou shalt make his pans to receive his ashes, and his shovels, and his basons, and his fleshhooks, and his firepans: all the vessels thereof thou shalt make of brass.
- 4] And thou shalt make for it a grate of network of brass; and upon the net shalt thou make four brasen rings in the four corners thereof.
- 5] And thou shalt put it under the compass of the altar beneath, that the net may be even to the midst of the altar.

The Staves

- 6] And thou shalt make staves for the altar, staves of shittim wood, and overlay them with brass.
- 7] And the staves shall be put into the rings, and the staves shall be upon the two sides of the altar, to bear it.
- 8] Hollow with boards shalt thou make it: as it was shewed thee in the mount, so shall they make it.

The Hangings and Pillars

- 9] And thou shalt make the court of the tabernacle: for the south side southward there shall be hangings for the court of fine twined linen of an hundred cubits long for one side:
- 10] And the twenty pillars thereof and their twenty sockets shall be of brass; the hooks of the pillars and their fillets shall be of silver.
- 11] And likewise for the north side in length there shall be hangings of an hundred cubits long, and his twenty pillars and their twenty sockets of brass; the hooks of the pillars and their fillets of silver.
- 12] And for the breadth of the court on the west side shall be hangings of fifty cubits: their pillars ten, and their sockets ten.
- 13] And the breadth of the court on the east side eastward shall be fifty cubits.
- 14] The hangings of one side of the gate shall be fifteen cubits: their pillars three, and their sockets three.
- 15] And on the other side shall be hangings fifteen cubits: their pillars three, and their sockets three.

The Gate for the Court

- 16] And for the gate of the court shall be an hanging of twenty cubits, of blue, and purple, and scarlet, and fine twined linen, wrought with needlework: and their pillars shall be four, and their sockets four.
- 17] All the pillars round about the court shall be filleted with silver; their hooks shall be of silver, and their sockets of brass.
- 18] The length of the court shall be an hundred cubits, and the breadth fifty every where, and the height five cubits of fine twined linen, and their sockets of brass.

The Vessels

- 19] All the vessels of the tabernacle in all the service thereof, and all the pins thereof, and all the pins of the court, *shall be of brass*.
- 20] And thou shalt command the children of Israel, that they bring thee pure olive beaten for the light, to cause the lamp to burn always.
- 21] In the tabernacle of the congregation without the veil, which *is* before the testimony, Aaron and his sons shall order it from evening to morning before the LORD: *it shall be* a statute for ever unto their generations on the behalf of the children of Israel.

Exodus 28

The Priesthood

- 1] And take thou unto thee Aaron thy brother, and his sons with him, from among the children of Israel, that he may minister unto me in the priest's office, *even* Aaron, Nadab and Abihu, Eleazar and Ithamar, Aaron's sons.

The Priestly Garments

- 2] And thou shalt make holy garments for Aaron thy brother for glory and for beauty.
- 3] And thou shalt speak unto all *that are* wise hearted, whom I have filled with the spirit of wisdom, that they may make Aaron's garments to consecrate him, that he may minister unto me in the priest's office.
- 4] And these *are* the garments which they shall make; a breastplate, and an ephod, and a robe, and a brodered coat, a mitre, and a girdle: and they shall make holy garments for Aaron thy brother, and his sons, that he may minister unto me in the priest's office.
- 5] And they shall take gold, and blue, and purple, and scarlet, and fine linen.

The Ephod

- 6] And they shall make the ephod *of gold, of blue, and of purple, of scarlet, and fine twined linen, with cunning work*.
- 7] It shall have the two shoulderpieces thereof joined at the two edges thereof; and *so* it shall be joined together.
- 8] And the curious girdle of the ephod, which *is* upon it, shall be of the same, according to the work thereof; *even of gold, of blue, and purple, and scarlet, and fine twined linen*.
- 9] And thou shalt take two onyx stones, and grave on them the names of the children of Israel:
- 10] Six of their names on one stone, and *the other* six names of the rest on the other stone, according to their birth.

- 11] With the work of an engraver in stone, *like* the engravings of a signet, shalt thou engrave the two stones with the names of the children of Israel: thou shalt make them to be set in ouches of gold.
- 12] And thou shalt put the two stones upon the shoulders of the ephod *for* stones of memorial unto the children of Israel: and Aaron shall bear their names before the LORD upon his two shoulders for a memorial.
- 13] And thou shalt make ouches *of gold*;
- 14] And two chains *of pure gold* at the ends; *of wreathen work* shalt thou make them, and fasten the wreathen chains to the ouches.

The Breastplate

There is a lot of mystery around the Breastplate. The Breastplate of the High Priest basically consisted of precious stones (4 rows of 3 each). The onyx is first mentioned in Gen 2:12; what is interesting about these stones is that there are 12 of them. These 12 stones relate to the 12 tribes (as the text states), if not an even more symbolic meaning. Ex 28:15-21; Rev 21:19-21. In Revelation, sardius and jasper are mentioned but backwards; some speculate this to be due to the fact that these passages are on opposite sides of the cross.

These 12 stones seem to match the 12 stones in the New Jerusalem, however they do not quite match up due to the translations. The words in Hebrew were at the discretion of the translator, and the words from the Revelation passage are in Greek and also have some ambiguity as to which precious stones the words were meant to imply. The field of semi-precious stones throughout the centuries has had many different words for the various gems.

Example: Eden

Ezekiel 28:11-14, where God is talking to Lucifer, 9 stones are listed, (fire and light are almost synonyms). One suggestion is that precious stones would be the easiest way to try to describe light, clothed with light.

- 15] And thou shalt make the breastplate of judgment with cunning work; after the work of the ephod thou shalt make it; *of gold, of blue, and of purple, and of scarlet, and of fine twined linen, shalt thou make it*.
- 16] Foursquare it shall be *being* doubled; a span *shall be* the length thereof, and a span *shall be* the breadth thereof.

- 17] And thou shalt set in it settings of stones, *even* four rows of stones: *the first* row *shall be* a sardius, a topaz, and a carbuncle: *this shall be* the first row.
- 18] And the second row *shall be* an emerald, a sapphire, and a diamond.
- 19] And the third row a ligure, an agate, and an amethyst.
- 20] And the fourth row a beryl, and an onyx, and a jasper: they shall be set in gold in their inclosings.
- 21] And the stones shall be with the names of the children of Israel, twelve, according to their names, *like* the engravings of a signet; every one with his name shall they be according to the twelve tribes.
- 22] And thou shalt make upon the breastplate chains at the ends *of* wreathen work *of* pure gold.
- 23] And thou shalt make upon the breastplate two rings of gold, and shalt put the two rings on the two ends of the breastplate.
- 24] And thou shalt put the two wreathen *chains* of gold in the two rings *which are* on the ends of the breastplate.
- 25] And *the other* two ends of the two wreathen *chains* thou shalt fasten in the two ouches, and put *them* on the shoulderpieces of the ephod before it.
- 26] And thou shalt make two rings of gold, and thou shalt put them upon the two ends of the breastplate in the border thereof, which *is* in the side of the ephod inward.
- 27] And two *other* rings of gold thou shalt make, and shalt put them on the two sides of the ephod underneath, toward the forepart thereof, over against the *other* coupling thereof, above the curious girdle of the ephod.
- 28] And they shall bind the breastplate by the rings thereof unto the rings of the ephod with a lace of blue, that *it* may be above the curious girdle of the ephod, and that the breastplate be not loosed from the ephod.
- 29] And Aaron shall bear the names of the children of Israel in the breastplate of judgment upon his heart, when he goeth in unto the holy *place*, for a memorial before the LORD continually.

Urim and Thummim

Deut 29:29; Ps 19:13. Do all you can to dig to discover the mystery of Urim and Thummim. Mentioned 7x in Scripture: Ex 28:30; Lev 8:8; Ez 2:63; Neh 7:65; Deut 33:8 (opposite order); Nu 27:21 (Urim alone); 1 Sam 28:6 (Urim alone).

These things seem to have been some method of casting lots. Some inferences from these passages, the High Priest seemed to use these items in a procedure to break a tie or cause a decision as from the Lord. We are not sure exactly what form this procedure took. The words are plural in the Hebrew, however, this might be a sort of majestic plural.

“Urim” = lights or fire.

“Thummim” = perfection.

What might be more closer to the significance of these: “manifestations” and “truth.”

No where is there any evidence that these were made, they are just put in the breastplate. Many scholars think that these were two stones of different colors in a little bag which was kept in the breastplate. This procedure might be culturally equivalent to tossing a coin (heads/tails) to fairly decide some arbitrary decision for which there was no law to guide.

Others believe they were the result of a procedure which would catch the light of the menorah, reflected on the various letters engraved on the stones of the breastplate.

We can put Jesus in the center of this idea: Who is our Light? Our manifestation of the truth? Who is the perfect judge? Who is the one who should be our guide?...

- 30] And thou shalt put in the breastplate of judgment the Urim and the Thummim; and they shall be upon Aaron’s heart, when he goeth in before the LORD: and Aaron shall bear the judgment of the children of Israel upon his heart before the LORD continually.

The Robe

- 31] And thou shalt make the robe of the ephod all *of* blue.
- 32] And there shall be an hole in the top of it, in the midst thereof: it shall have a binding of woven work round about the hole of it, as it were the hole of an habergeon, that it be not rent.
- 33] And *beneath* upon the hem of it thou shalt make pomegranates *of* blue, and *of* purple, and *of* scarlet, round about the hem thereof; and bells of gold between them round about:
- 34] A golden bell and a pomegranate, a golden bell and a pomegranate, upon the hem of the robe round about.
- 35] And it shall be upon Aaron to minister: and his sound shall be heard when he goeth in unto the holy *place* before the LORD, and when he cometh out, that he die not.

The Plate

- 36] And thou shalt make a plate *of* pure gold, and grave upon it, *like* the engravings of a signet, HOLINESS TO THE LORD.
- 37] And thou shalt put it on a blue lace, that it may be upon the mitre; upon the forefront of the mitre it shall be.

- 38] And it shall be upon Aaron's forehead, that Aaron may bear the iniquity of the holy things, which the children of Israel shall hallow in all their holy gifts; and it shall be always upon his forehead, that they may be accepted before the LORD.

The Coats

- 39] And thou shalt embroider the coat of fine linen, and thou shalt make the mitre of fine linen, and thou shalt make the girdle of needlework.
- 40] And for Aaron's sons thou shalt make coats, and thou shalt make for them girdles, and bonnets shalt thou make for them, for glory and for beauty.
- 41] And thou shalt put them upon Aaron thy brother, and his sons with him; and shalt anoint them, and consecrate them, and sanctify them, that they may minister unto me in the priest's office.
- 42] And thou shalt make them linen breeches to cover their nakedness; from the loins even unto the thighs they shall reach:
- 43] And they shall be upon Aaron, and upon his sons, when they come in unto the tabernacle of the congregation, or when they come near unto the altar to minister in the holy *place*; that they bear not iniquity, and die: *it shall be* a statute for ever unto him and his seed after him.

Vendyl Jones

Vendyl Jones, one of the most famous searchers for the Ark of the Covenant. A Baptist minister, born in Texas, and pastor for 11 years, qualified to be a rabbi and was admitted into the Kabala. He is a colorful character because his main quest is not just the Ark, but he also points out the need for the Ashes of the Red Heifer needed for purification (Nu 19). In order for there to be a new Temple, it must be purified from the Ashes of the last Red Heifer sacrificed from the last Temple. He thinks that he has found the pot holding the Ashes, there are many stories around about it and about the Ark...(see bibliography for reference).

Exodus 29

The Priesthood

Important to recognize that all believers are Priests (Rev 1:6; 1 Pet 2:5, 9; Heb 10:22; 13:10; 13:15...) Zech 3 (exchange of garments - vs Isa 64:6).

Anointing of Priesthood

- 1] And this *is* the thing that thou shalt do unto them to hallow them, to minister unto me in the priest's office: Take one young bullock, and two rams without blemish,
- 2] And unleavened bread, and cakes unleavened tempered with oil, and wafers unleavened anointed with oil: *of* wheaten flour shalt thou make them.
- 3] And thou shalt put them into one basket, and bring them in the basket, with the bullock and the two rams.
- 4] And Aaron and his sons thou shalt bring unto the door of the tabernacle of the congregation, and shalt wash them with water.
- 5] And thou shalt take the garments, and put upon Aaron the coat, and the robe of the ephod, and the ephod, and the breastplate, and gird him with the curious girdle of the ephod:
- 6] And thou shalt put the mitre upon his head, and put the holy crown upon the mitre.
- 7] Then shalt thou take the anointing oil, and pour *it* upon his head, and anoint him.
- 8] And thou shalt bring his sons, and put coats upon them.
- 9] And thou shalt gird them with girdles, Aaron and his sons, and put the bonnets on them: and the priest's office shall be theirs for a perpetual statute: and thou shalt consecrate Aaron and his sons.
- 10] And thou shalt cause a bullock to be brought before the tabernacle of the congregation: and Aaron and his sons shall put their hands upon the head of the bullock.
- 11] And thou shalt kill the bullock before the LORD, *by* the door of the tabernacle of the congregation.
- 12] And thou shalt take of the blood of the bullock, and put *it* upon the horns of the altar with thy finger, and pour all the blood beside the bottom of the altar.
- 13] And thou shalt take all the fat that covereth the inwards, and the caul *that is* above the liver, and the two kidneys, and the fat that *is* upon them, and burn *them* upon the altar.

Seven Things For Aaron and His Sons

- 1) Taken (28:1)- we are chosen, Rom 8:29.
- 2) Brought to door (29:4)- 1 Pet 3:18.
- 3) Washed (29:4)- John 3:5; Tit 3:5; Eph 5:26.
- 4) Clothed (29:4-9)- Put on Christ, Gal 3:27.
- 5) Anointed (29:21)- 2 Cor 1:21; 1 Jo 2:27; Gift of Spirit. Oil a symbol of Spirit.
- 6) Hands were filled (29:24)- Hands filled, 1 John 1:1-3.
- 7) Sanctified (44)- Rom 6:13, 22.

In every case, they did not do anything, it was done to them; they are passive participants. They are being ministered unto. This is

a lesson for us... Moses as a type of Christ, he does all the work here. A few things they did do: they did lay their hands on the bullock (sin offering), the ram (burnt offering) and ram of consecration, and they did eat of the shewbread. The symbolism of laying their hands on the bullock and ram was a way of identifying, and transferring themselves.

Sin Offering

- 14] But the flesh of the bullock, and his skin, and his dung, shalt thou burn with fire without the camp: it *is* a sin offering.

A sin offering was required by the law (Lev 8 goes into detail). See Henry Soltau in bibliography for a good study reference.

Burnt Offering

- 15] Thou shalt also take one ram; and Aaron and his sons shall put their hands upon the head of the ram.
16] And thou shalt slay the ram, and thou shalt take his blood, and sprinkle *it* round about upon the altar.
17] And thou shalt cut the ram in pieces, and wash the inwards of him, and his legs, and put *them* unto his pieces, and unto his head.
18] And thou shalt burn the whole ram upon the altar: it *is* a burnt offering unto the LORD: it *is* a sweet savour, an offering made by fire unto the LORD.

A burnt offering is a voluntary offering. It is the highest of the hierarchy of offerings. The brazen altar takes its name from the burnt offering. (It is not the altar of sin offerings, even though they were offered on it probably more frequently than the burnt offerings.) It gets its name from the highest of the offerings, the burnt offering. The burnt offering is anticipated in Gen 22:2.

Ram for Consecration

- 19] And thou shalt take the other ram; and Aaron and his sons shall put their hands upon the head of the ram.
20] Then shalt thou kill the ram, and take of his blood, and put *it* upon the tip of the right ear of Aaron, and upon the tip of the right ear of his sons, and upon the thumb of their right hand, and upon the great toe of their right foot, and sprinkle the blood upon the altar round about.

Ear - means their hearing;
Toe and foot- service and walk.

- 21] And thou shalt take of the blood that *is* upon the altar, and of the anointing oil, and sprinkle *it* upon Aaron, and upon his garments, and upon his sons, and upon the garments of his sons with him: and he shall be hallowed, and his garments, and his sons, and his sons' garments with him.
22] Also thou shalt take of the ram the fat and the rump, and the fat that covereth the inwards, and the caul *above* the liver, and the two kidneys, and the fat that *is* upon them, and the right shoulder; for it *is* a ram of consecration:
23] And one loaf of bread, and one cake of oiled bread, and one wafer out of the basket of the unleavened bread that *is* before the LORD:
24] And thou shalt put all in the hands of Aaron, and in the hands of his sons; and shalt wave them *for* a wave offering before the LORD.
25] And thou shalt receive them of their hands, and burn *them* upon the altar for a burnt offering, for a sweet savour before the LORD: it *is* an offering made by fire unto the LORD.

We are completely consecrated in Him (Col 2:10).

Wave Offering

- 26] And thou shalt take the breast of the ram of Aaron's consecration, and wave it *for* a wave offering before the LORD: and it shall be thy part.

Heave Offering

- 27] And thou shalt sanctify the breast of the wave offering, and the shoulder of the heave offering, which is waved, and which is heaved up, of the ram of the consecration, *even of that* which *is* for Aaron, and of *that* which is for his sons:
28] And it shall be Aaron's and his sons' by a statute for ever from the children of Israel: for it *is* an heave offering; and it shall be an heave offering from the children of Israel of the sacrifice of their peace offerings, *even* their heave offering unto the LORD.
29] And the holy garments of Aaron shall be his sons' after him, to be anointed therein, and to be consecrated in them.
30] *And* that son that is priest in his stead shall put them on seven days, when he cometh into the tabernacle of the congregation to minister in the holy *place*.
31] And thou shalt take the ram of the consecration, and seethe his flesh in the holy place.
32] And Aaron and his sons shall eat the flesh of the ram, and the bread that *is* in the basket, *by* the door of the tabernacle of the congregation.
33] And they shall eat those things wherewith the atonement was made, to consecrate *and* to sanctify them: but a stranger shall not eat *thereof*, because they *are* holy.
34] And if ought of the flesh of the consecrations, or of the bread, remain unto the morning, then thou shalt burn the remainder with fire: it shall not be eaten, because it *is* holy.
35] And thus shalt thou do unto Aaron, and to his sons, according to all *things* which I have commanded thee: seven days shalt thou consecrate them.

Sanctifying Altar

- 36] And thou shalt offer every day a bullock *for* a sin offering for atonement: and thou shalt cleanse the altar, when thou hast made an atonement for it, and thou shalt anoint it, to sanctify it.
- 37] Seven days thou shalt make an atonement for the altar, and sanctify it; and it shall be an altar most holy: whatsoever toucheth the altar shall be holy.

Christ is in a sense our altar (Heb 13:10, 15; Matt 23:9).

Continual Offering

- 38] Now this *is that* which thou shalt offer upon the altar; two lambs of the first year day by day continually.
- 39] The one lamb thou shalt offer in the morning; and the other lamb thou shalt offer at even:

Meat (Meal) and Drink Offering

- 40] And with the one lamb a tenth deal of flour mingled with the fourth part of an hin of beaten oil; and the fourth part of an hin of wine *for* a drink offering.
- 41] And the other lamb thou shalt offer at even, and shalt do thereto according to the meat offering of the morning, and according to the drink offering thereof, for a sweet savour, an offering made by fire unto the LORD.
- 42] *This shall be* a continual burnt offering throughout your generations *at* the door of the tabernacle of the congregation before the LORD: where I will meet you, to speak there unto thee.
- 43] And there I will meet with the children of Israel, and *the tabernacle* shall be sanctified by my glory.
- 44] And I will sanctify the tabernacle of the congregation, and the altar: I will sanctify also both Aaron and his sons, to minister to me in the priest's office.

This offering is always appended to the burnt offering (Lev 23:13, 18; Nu 28:28, 31; 29:3, 6, 9). Jesus is our burnt offering, and He never appears after His resurrection without eating. It is interesting that the Burnt offering and the meal offering are always together.

The Meal offering (Lev 2) speaks of Christ's humanity and includes beaten oil.

The Drink offering is 1/4 oil and 1/4 wine. Oil typifies the Holy Spirit, and the wine means communion and it also refers to "joy" (Judg 9:13; Ps 104:15; 1 Jn 1:4). Therefore, gloominess does not

glorify God. Lack of joy = lack of fellowship. Begin and end each day with the oil and wine (the Spirit and fellowship with Him).

"I Will Dwell Among..."

- 45] And I will dwell among the children of Israel, and will be their God.
- 46] And they shall know that I *am* the LORD their God, that brought them forth out of the land of Egypt, that I may dwell among them: I *am* the LORD their God.

Why did God deliver them from Egypt? Because He could not dwell with them there! God does not want us with the world as He cannot dwell with us there. God did not dwell with Adam, nor Abraham... Ex 15:1, 13, 17; 25:8; Mt 28:20; Heb 13:5; Zech 6:12, 13; Rev 21:3; Ps 144:15 with a climax of a city where we can all dwell together!

Exodus 30

Incense Altar or Golden Altar

Do not confuse this with the Brazen Altar, this was smaller, inside the Tabernacle structure and made of gold, not brass. This was used to burn incense. It was inside next to the veil, intimately connected with the Holy of Holies, which side of the veil is subject to debate by scholars.

It is interesting that it was not mentioned when we went through the furniture, but instead it is here after the description of the priesthood. This structure is not by accident, you cannot have a Golden Altar for incense until there is someone consecrated to the burn incense. So the logical spiritual order is to have a priest first, because he needs to take a coal from the brazen altar inside to start this altar.

- 1] And thou shalt make an altar to burn incense upon: *of shittim* wood shalt thou make it.
- 2] A cubit *shall be* the length thereof, and a cubit the breadth thereof; foursquare shall it be: and two cubits *shall be* the height thereof: the horns thereof *shall be* of the same.

Cubit is roughly 18 inches, so this is roughly 1 ½ feet square and 3 feet high.

- 3] And thou shalt overlay it with pure gold, the top thereof, and the sides thereof round about, and the horns thereof; and thou shalt make unto it a crown of gold round about.
- 4] And two golden rings shalt thou make to it under the crown of it, by the two corners thereof, upon the two sides of it shalt thou make *it*; and they shall be for places for the staves to bear it withal.
- 5] And thou shalt make the staves *of* shittim wood, and overlay them with gold.
- 6] And thou shalt put it before the vail that *is* by the ark of the testimony, before the mercy seat that *is* over the testimony, where I will meet with thee.
- 7] And Aaron shall burn thereon sweet incense every morning: when he dresseth the lamps, he shall burn incense upon it.
- 8] And when Aaron lighteth the lamps at even, he shall burn incense upon it, a perpetual incense before the LORD throughout your generations.
- 9] Ye shall offer no strange incense thereon, nor burnt sacrifice, nor meat offering; neither shall ye pour drink offering thereon.
- 10] And Aaron shall make an atonement upon the horns of it once in a year with the blood of the sin offering of atonements: once in the year shall he make atonement upon it throughout your generations: it *is* most holy unto the LORD.

Num 16 - Korah tries to repudiate the Aaronic priesthood. Moses interposes. (Ju d11)

Lev 16:12-13; Num 16:46. Fire from Brazen Altar, in that way these 2 altars are connected. (Cf Isa 6:7; Lev 1-8). Fire is symbolic of God's judgement. The spiritual symbolism of the Golden Altar is praise; Heb 2:12; 13:15 (and also intercession).

While the Brazen altar speaks of Christ's work on the cross, the Golden altar speaks of Christ's work today, making intercession for us.

See the bibliography for a good reference on the Temple and its ceremonies, Alfred Edersheim.

Camp of Israel could only go to Brazen Altar, only Aaron and sons could go on to the Golden Altar.

It is interesting that there is no mention of the Golden Altar in Ezekiel's (Millennial) Temple.

Lev 10, Nadab and Abihu, God is jealous of His types (2 Kgs 5:26, 27). Christ is the only foundation.

Uzziah handled incense (2 Chr 26:16-21, 34-35) sweet, pure, most holy.

The Numbering

- 11] And the LORD spake unto Moses, saying,
- 12] When thou takest the sum of the children of Israel after their number, then shall they give every man a ransom for his soul unto the LORD, when thou numberest them; that there be no plague among them, when *thou* numberest them.
- 13] This they shall give, every one that passeth among them that are numbered, half a shekel after the shekel of the sanctuary: (a shekel *is* twenty gerahs:) an half shekel *shall be* the offering of the LORD.
- 14] Every one that passeth among them that are numbered, from twenty years old and above, shall give an offering unto the LORD.
- 15] The rich shall not give more, and the poor shall not give less than half a shekel, when *they* give an offering unto the LORD, to make an atonement for your souls.

Isa 55:1; 1 Pet 1:18 - can't buy your redemption. Yet, here there is a price. God is teaching that we are a ransomed people, same amount for rich and poor alike. It is silver, which is melted down to make the sockets which hold the Tabernacle. Silver and blood are equivalent in the Scripture (Ex 12, 13; 30). Our salvation rests on Jesus' blood. Exodus is the Book of Redemption.

Numbering applies when one owns something. Thus, numbering is a privilege of ownership! When David numbers it is for himself, thus the judgement (1 Chr 21:1-4, 7, 8). Here Moses is instructed to number, for the Lord's sake (Isa 40:26; Ps 147:4; Isa 65:12; Pro 16:4; Dan 5:26).

The whole idea of ransom is that we are appropriated unto God.

Atonement Money

- 16] And thou shalt take the atonement money of the children of Israel, and shalt appoint it for the service of the tabernacle of the congregation; that it may be a memorial unto the children of Israel before the LORD, to make an atonement for your souls.

The Laver

- 17] And the LORD spake unto Moses, saying,
- 18] Thou shalt also make a laver of brass, and his foot also of brass, to wash *withal*: and thou shalt put it between the tabernacle of the congregation and the altar, and thou shalt put water therein.
- 19] For Aaron and his sons shall wash their hands and their feet thereat:
- 20] When they go into the tabernacle of the congregation, they shall wash with water, that they die not; or when they come near to the altar to minister, to burn offering made by fire unto the LORD:
- 21] So they shall wash their hands and their feet, that they die not: and it shall be a statute for ever to them, *even* to him and to his seed throughout their generations.

Water

A study of water: Eden (Gen 2:10; Ps 46:4); Pharaoh's hosts destroyed (Ex 14:1); preserves Hagar (Gen 16:7); flows from smitten rock (Ex 21:19); prominent in ministries of Elijah, Elisha, Naaman (2 Kgs 5); Jehoshat's army (2 Kgs 2). In the New Testament there are references for the water turning into wine, water flows from side of our Savior, and is prominent in Rev 22:1. We also see Jesus institute washing one another's feet.

We are to wash in the water of the Word daily! There are numerous references to water symbolically meaning the written Word of God (Ps 119:9; Jn 3:5; 13:5; Eph 5:25, 26; Tit 3:5; Heb 10:22; 1 Pet 1:22). There are two kinds of washing: those once and only once, referring to regeneration (John 3:5; Tit 3:5; Heb 10:22). The second type of washing refers to daily washing (Ps 119; 1 Pet 1:22).

Use of water for:

- 1) Prevention of sin;
- 2) Cleansing of sin (2 Cor 7:1; Rev 22:14);
- 3) Refreshment.

The Laver represents washing, by the Word. It is also known as the "Glassy sea" which they are standing on in Heaven (Rev 15:2, 3; 1 Kgs 7:23). What was used for washing on earth, they are standing on before the throne of God.

The Laver was made specifically of brass from the women's looking glasses (brightly polished metal). The women donated

the hand mirrors to make this laver whose purpose is to show us ourselves (James 1:23-25). The whole purpose of the Law is to show us our weakness, not to save us.

Two important things to note about the laver are items not mentioned; it had no dimensions specified (= unlimited provisions). [Although in 1 Kings 7:23, the value of "pi" is hidden in the misspellings of the Hebrew. See *Cosmic Codes* pages 287-289.] It also had no covering mentioned (= availability).

Anointing Oil

- 22] Moreover the LORD spake unto Moses, saying,
- 23] Take thou also unto thee principal spices, of pure myrrh five hundred *shekels*, and of sweet cinnamon half so much, *even* two hundred and fifty *shekels*, and of sweet calamus two hundred and fifty *shekels*,
- 24] And of cassia five hundred *shekels*, after the shekel of the sanctuary, and of oil olive an hin:
- 25] And thou shalt make it an oil of holy ointment, an ointment compound after the art of the apothecary: it shall be an holy anointing oil.
- 26] And thou shalt anoint the tabernacle of the congregation therewith, and the ark of the testimony,
- 27] And the table and all his vessels, and the candlestick and his vessels, and the altar of incense,
- 28] And the altar of burnt offering with all his vessels, and the laver and his foot.
- 29] And thou shalt sanctify them, that they may be most holy: whatsoever toucheth them shall be holy.
- 30] And thou shalt anoint Aaron and his sons, and consecrate them, that *they* may minister unto me in the priest's office.
- 31] And thou shalt speak unto the children of Israel, saying, This shall be an holy anointing oil unto me throughout your generations.
- 32] Upon man's flesh shall it not be poured, neither shall ye make *any other* like it, after the composition of it: it *is* holy, *and* it shall be holy unto you.
- 33] Whosoever compoundeth *any* like it, or whosoever putteth *any* of it upon a stranger, shall even be cut off from his people.

Sweet Perfume of Spices

- 34] And the LORD said unto Moses, Take unto thee sweet spices, stacte, and onycha, and galbanum; *these* sweet spices with pure frankincense: of each shall there be a like *weight*:
- 35] And thou shalt make it a perfume, a confection after the art of the apothecary, tempered together, *pure and* holy:
- 36] And thou shalt beat *some* of it very small, and put of it before the testimony in the tabernacle of the congregation, where I will meet with thee: it shall be unto you most holy.

- 37] And *as for* the perfume which thou shalt make, ye shall not make to yourselves according to the composition thereof: it shall be unto thee holy for the LORD.
- 38] Whosoever shall make like unto that, to smell thereto, shall even be cut off from his people.

“Spices” - in Hebrew = “Smell sweetly” (Ps 45:7,8). This was very expensive, precious oil.

Four ingredients: (Remember: “The Volume of the Book is written of me.”)

1) Myrrh - of the dwarf tree of Terebirth family (found in Arabia). We are familiar with it due to the gift of the wise men. Also, from Revelation and the church of Smyrna (which is Greek for Myrrh) which speaks of death, fragrance by crushing). It is made from gum which exudes from a tree either spontaneously or by incisions. It is mentioned 14x (8x in Song of Solomon, where it speaks of love, e.g., Song 1:13; 5:13), and also His anointing in John 19:39. Myrrh is not presented as a gift in the Millennium, as the myrrh is behind us, death is past.

2) Cinnamon - comes from Hebrew root *kinna* meaning “jealousy” and *min* meaning “appearance or form of.” One could translate cinnamon to be “the appearance or form of jealousy.” (John 2:17; SoS 4:14; 8:6). Cinnamon comes from the bark of the evergreen tree of the Laural family, typically from Ceylon.

3) Sweet Calamus - “Calamus” = reed or cane, Hebrew means “stand upright”. Also translated Spikenard. It get its fragrance from crushing, and it grows in miry soil. Could look at it as a bruised reed (Isa 42:3).

4) Cassice - means “stoop or bow down,” speaks of worship. King of Tyre trafficked in Cassice (Ezek 27:19, ch 28 Satan = King of Tyre).

The anointing oil signifies the Holy Spirit. From a New Testament perspective we tend to see the Holy Spirit as free, it is interesting that in the Old Testament, it is anything but free. This oil was very expensive. John 14, the Holy Spirit will never testify of Himself, always invisible, even in Old Testament types, He is

always unnamed. Never imitate the work of the Holy Spirit (Acts 5, Annais and Sapphira). Only the Priestly family anointed.

Exodus 31

Wisdom in Workmanship

- 1] And the LORD spake unto Moses, saying,
- 2] See, I have called by name Bezaleel the son of Uri, the son of Hur, of the tribe of Judah:
- 3] And I have filled him with the spirit of God, in wisdom, and in understanding, and in knowledge, and in all manner of workmanship,
- 4] To devise cunning works, to work in gold, and in silver, and in brass,
- 5] And in cutting of stones, to set *them*, and in carving of timber, to work in all manner of workmanship.
- 6] And I, behold, I have given with him Aholiab, the son of Ahisamach, of the tribe of Dan: and in the hearts of all that are wise hearted I have put wisdom, that they may make all that I have commanded thee;
- 7] The tabernacle of the congregation, and the ark of the testimony, and the mercy seat that *is* thereupon, and all the furniture of the tabernacle,
- 8] And the table and his furniture, and the pure candlestick with all his furniture, and the altar of incense,
- 9] And the altar of burnt offering with all his furniture, and the laver and his foot,
- 10] And the cloths of service, and the holy garments for Aaron the priest, and the garments of his sons, to minister in the priest’s office,
- 11] And the anointing oil, and sweet incense for the holy *place*: according to all that I have commanded thee shall they do.

Workman chosen by Him. If you are running without being sent, you are a rebel, not a servant! All real service lies in obedience. Gifts given as needed for ministry [See our Briefing Package on *The Spiritual Gifts*.] The people were appointed, equipped and tasked. Cf. Isa 11:1-4, seven-fold Holy Spirit. We see several of these alluded to in Ex 31.

Judah (1st tribe) + Dan (last tribe) = all Israel represented.

Everything speaks of Jesus Christ:

Gold - deity - (John 17);

Silver - blood - (Ps 49:7,8; 1 Pet 1:19; Rev 5:9);

Brass - judgment (2 Cor 5:21; Gal 3:13; John 3:14);

Stones - His workmanship (1 Pet 2:5; Eph 2:10)

Aholiab = "Tent of Father"
Ahisamach = "Brother of Support"

Sabbaths

- 12] And the LORD spake unto Moses, saying,
- 13] Speak thou also unto the children of Israel, saying, Verily my sabbaths ye shall keep: for it *is* a sign between me and you throughout your generations; that *ye* may know that I *am* the LORD that doth sanctify you.
- 14] Ye shall keep the sabbath therefore; for it *is* holy unto you: every one that defileth it shall surely be put to death: for whosoever doeth *any* work therein, that soul shall be cut off from among his people.
- 15] Six days may work be done; but in the seventh *is* the sabbath of rest, holy to the LORD: whosoever doeth *any* work in the sabbath day, he shall surely be put to death.
- 16] Wherefore the children of Israel shall keep the sabbath, to observe the sabbath throughout their generations, *for* a perpetual covenant.
- 17] It *is* a sign between me and the children of Israel for ever: for *in* six days the LORD made heaven and earth, and on the seventh day he rested, and was refreshed.

"Was refreshed" - new statement, not found in Genesis 3:2,3, nor Ex 20:8-11.

- 18] And he gave unto Moses, when he had made an end of communing with him upon mount Sinai, two tables of testimony, tables of stone, written with the finger of God.

The Sabbath is mentioned three times in the book of Exodus (16:23-29; ch 20 in commandments; here in ch 31).

- 1) Rest of God. (Anticipatory of millennium.)
- 2) Sign of sanctification (symbol of covenant relationship between Jehovah and Israel). Only valid for those who keep it. Sign of those who positionally have entered into His Rest. Israel is to represent their resting in Him by resting on the 7th day. We are to enter into His rest in our Christian walk (see the book of Hebrews). The Sabbath typifies entering into His Rest, and prophetically typifies the Millennium.
- 3) "God was refreshed" (Ex 31:17) see Zeph 3:17.
- 4) Prophetic rest. 2 Pet 3:3-8 (Concept of creation is linked to the Second Coming of Jesus Christ. Concept of Evolution releases one from accountability for actions. The concept of creation goes together with the concept of a final reckoning.) Gen 2:2,3; Rev 20; 21:3-5. God rests for one day (or 1000 years) in the Millennium (Isa 65).

Exodus 32

The Golden Calf

Each of our lives also have "golden calves" of our own. Remember that this Word has application in our own lives too! We all have something that displaces the primacy of God in our life.

Notice that this occurs when the leader is absent (Eve got into trouble when Adam was not present). Some scholars see 40 as the number of probation; Moses was gone 40 days and 40 nights on the mount.

- 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, 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.

"As for this Moses" - even through translation we can pick up the condescending nature of their speech.

"Man who ..." - God brought them out!

- 2] And Aaron said unto them, Break off the golden earrings, which *are* in the ears of your wives, of your sons, and of your daughters, and bring *them* unto me.
- 3] And all the people brake off the golden earrings which *were* in their ears, and brought *them* unto Aaron.
- 4] And he received *them* at their hand, and fashioned it with a graving tool, after he had made it a molten calf: and they said, These *be* thy gods, O Israel, which brought thee up out of the land of Egypt.
- 5] And when Aaron saw *it*, he built an altar before it; and Aaron made proclamation, and said, To morrow *is* a feast to the LORD.

"Feast to the Lord" - not to the golden calf. Also, feasts had not yet been ordained.

There are no feasts in the third or fourth month. Form of false ritualism.

- 6] And they rose up early on the morrow, and offered burnt offerings, and brought peace offerings; and the people sat down to eat and to drink, and rose up to play.

This is an obvious intent to offend God. They were giving of themselves in rebellion. Only 5 months earlier they had sung: Ex 15:2.

Ex 20 has the 10 commandments, they broke all the commandments... Cf Acts 7, what they are specifically doing here is not so much worshipping the golden calf, but rejecting the set commandments and the worship that they were called upon to give. They are casting off allegiance to God, in their hearts they had turned back to Egypt (= the world). We too turn back to the world, replacing our allegiance. (Worshipped Egyptian gods, Josh 24:14; Deut 32, lacked faith) They were overthrown in the wilderness, 1 Cor 10:1-6. Rev 2 and 3 each letter aimed at “overcoming,” so that we are not overthrown. (1 John climaxes with “keep yourselves from idols.”)

The point of chapter 32 is not just the worship of the golden calf. There was golden calf worship in Egypt, the god of Apis (Neh 9:18; Ps 106:19; Jer 10:3-5). Ps 106:21-23, God would have wiped them out but Moses stood in the way, Moses is a type of Christ in the role of intercessor.

Discussion of Stiff-necked People

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

“Thy people” - He just disowned them...

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

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

10] Now therefore let me alone, that my wrath may wax hot against them, and that I may consume them: and I will make of thee a great nation.

Moses Entreats the Lord

11] 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.

Moses presents the case on several grounds: 1) ownership, your people; 2) His grace; 3) His Glory; 4) His Faithfulness.

Never want to give the opportunity for the enemies of God to blaspheme.

13] Remember Abraham, Isaac, and Israel, thy servants, to whom thou swarest by thine own self, and saidst 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* for ever.

Lord’s faithfulness. Note “Abraham, Isaac and Israel” not “Abraham, Isaac and Jacob.”

Moses is reminding God of His promises (God hasn’t forgotten, Moses is showing that he too has not forgotten them).

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

God does not change, here He wanted Moses to fight for it, to commit to being the intercessor. Moses as mediator.

Insubordination, alienation from God (Eph 4).

Heb 11, Moses as a type. (Phil 2:5-11; 1 Cor 10:31; Num 14; Deut 9).

There go you and I. We are no better. Look at Adam, Nadab and Abihu, Joshua with Ai... Always on the heels of a great victory that we have a dismal failure. The Holy Spirit is trying to teach us that we need a mediator. Moses is a type of Christ, here his role of intercession on behalf of his people.

Moses Descends the Mount

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

Only two places in Scripture where there is an emphasis on something being written on both sides (that which condemns and that which redeems, Rev 5, sealed scroll).

- 16] And the tables *were* the work of God, and the writing *was* the writing of God, graven upon the tables.
- 17] And when Joshua heard the noise of the people as they shouted, he said unto Moses, *There is* a noise of war in the camp.
- 18] And he said, *It is* not the voice of *them that* shout for mastery, neither *is it* the voice of *them that* cry for being overcome: *but* the noise of *them that* sing do I hear.
- 19] And it came to pass, as soon as he came nigh unto the camp, that he saw the calf, and the dancing: and Moses' anger waxed hot, and he cast the tables out of his hands, and brake them beneath the mount.
- 20] And he took the calf which they had made, and burnt *it* in the fire, and ground *it* to powder, and strawed *it* upon the water, and made the children of Israel drink *of it*.
- 21] And Moses said unto Aaron, What did this people unto thee, that thou hast brought so great a sin upon them?
- 22] And Aaron said, Let not the anger of my lord wax hot: thou knowest the people, that they *are set* on mischief.
- 23] For they said unto me, Make us gods, 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.
- 24] And I said unto them, Whosoever hath any gold, let them break *it* off. So they gave *it* me: then I cast it into the fire, and there came out this calf.
- 25] And when Moses saw that the people *were* naked; (for Aaron had made them naked unto *their* shame among their enemies:)

Who is on the Lord's Side?

- 26] Then Moses stood in the gate of the camp, and said, Who *is* on the LORD'S side? *let him come* unto me. And all the sons of Levi gathered themselves together unto him.
- 27] And he said unto them, Thus saith the LORD God of Israel, Put every man his sword by his side, *and* go in and out from gate to gate throughout the camp, and slay every man his brother, and every man his companion, and every man his neighbour.
- 28] And the children of Levi did according to the word of Moses: and there fell of the people that day about three thousand men.

Tribe of Levi, Gen 24, rough men.

No compromise. No covering up. No fooling around about sin. Types: our sword is the Word; 3000 slain, next time 3000 is seen is in Acts 2, 3000 saved!

- 29] For Moses had said, Consecrate yourselves to day to the LORD, even every man upon his son, and upon his brother; that he may bestow upon you a blessing this day.

Be consecrated unto the Lord, as He wants to bless you!

- 30] And it came to pass on the morrow, that Moses said unto the people, Ye have sinned a great sin: and now I will go up unto the LORD; peradventure I shall make an atonement for your sin.
- 31] And Moses returned unto the LORD, and said, Oh, this people have sinned a great sin, and have made them gods of gold.
- 32] Yet now, if thou wilt forgive their sin—; and if not, blot me, I pray thee, out of thy book which thou hast written.
- 33] And the LORD said unto Moses, Whosoever hath sinned against me, him will I blot out of my book.
- 34] Therefore now go, lead the people unto *the place* of which I have spoken unto thee: behold, mine Angel shall go before thee: nevertheless in the day when I visit I will visit their sin upon them.
- 35] And the LORD plagued the people, because they made the calf, which Aaron made.

Don't confuse the various books:
Num 14, the Book of the Wars of the Lord;
Ps 69:28 and Isa 4:3 Book of the Living;
Mal 3:16, Book of Remembrance;
Rev 20:12, Lamb's Book of Life.

Exodus 33

Stiff-necked People

- 1] And the LORD said unto Moses, Depart, *and* go up hence, thou and the people which thou hast brought up out of the land of Egypt, unto the land which I swear unto Abraham, to Isaac, and to Jacob, saying, Unto thy seed will I give it:
- 2] And I will send an angel before thee; and I will drive out the Canaanite, the Amorite, and the Hittite, and the Perizzite, the Hivite, and the Jebusite:
- 3] Unto a land flowing with milk and honey: for I will not go up in the midst of thee; for thou *art* a stiffnecked people: lest I consume thee in the way.
- 4] And when the people heard these evil tidings, they mourned: and no man did put on him his ornaments.
- 5] For the LORD had said unto Moses, Say unto the children of Israel, Ye *are* a stiffnecked people: I will come up into the midst of thee in a moment, and consume thee: therefore now put off thy ornaments from thee, that I may

know what to do unto thee.

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

Tent of Meeting

- 7] And Moses took the tabernacle, and pitched it without the camp, afar off from the camp, and called it the Tabernacle of the congregation. And it came to pass, *that every one* which sought the LORD went out unto the tabernacle of the congregation, which *was* without the camp.

“Tabernacle” - in Hebrew = tent (don’t confuse with a different Hebrew word for Tabernacle “dwelling place.”)

Tent of meeting, outside of camp.

- 8] And it came to pass, when Moses went out unto the tabernacle, *that* all the people rose up, and stood every man *at* his tent door, and looked after Moses, until he was gone into the tabernacle.
- 9] And it came to pass, as Moses entered into the tabernacle, the cloudy pillar descended, and stood *at* the door of the tabernacle, and *the LORD* talked with Moses.
- 10] And all the people saw the cloudy pillar stand *at* the tabernacle door: and all the people rose up and worshipped, every man *in* his tent door.
- 11] And the LORD spake unto Moses face to face, as a man speaketh unto his friend. And he turned again into the camp: but his servant Joshua, the son of Nun, a young man, departed not out of the tabernacle.

“Face to face” speaks of manner of communication, the confidence, the comfort, the forthrightness, the directness between them.

- 12] And Moses said unto the LORD, See, thou sayest unto me, Bring up this people: and thou hast not let me know whom thou wilt send with me. Yet thou hast said, I know thee by name, and thou hast also found grace in my sight.
- 13] Now therefore, I pray thee, if I have found grace in thy sight, shew me now thy way, that I may know thee, that I may find grace in thy sight: and consider that this nation *is* thy people.

“Thy way”- only the Lord can show us (Ps 25:4; 27:11; 60:11).

- 14] And he said, My presence shall go *with thee*, and I will give thee rest.
- 15] And he said unto him, If thy presence go not *with me*, carry us not up hence.
- 16] For wherein shall it be known here that I and thy people have found grace in thy sight? *is it* not in that thou goest with us? so shall we be separated, I and thy people, from all the people that *are* upon the face of the earth.

We should go nowhere unless the Lord leads.

The Lord’s Glory

- 17] And the LORD said unto Moses, I will do this thing also that thou hast spoken: for thou hast found grace in my sight, and I know thee by name.
- 18] And he said, I beseech thee, shew me thy glory.
- 19] And he said, I will make all my goodness pass before thee, and I will proclaim the name of the LORD before thee; and will be gracious to whom I will be gracious, and will shew mercy on whom I will shew mercy.
- 20] And he said, Thou canst not see my face: for there shall no man see me, and live.
- 21] And the LORD said, Behold, *there is* a place by me, and thou shalt stand upon a rock:
- 22] And it shall come to pass, while my glory passeth by, that I will put thee in a cleft of the rock, and will cover thee with my hand while I pass by:
- 23] And I will take away mine hand, and thou shalt see my back parts: but my face shall not be seen.

Moses has to be protected in a cleft of a rock (Christ), and the Lord covers him with His Hand (John 10:28-29). Our security is in Christ.

Exodus 34

Second Set of Tables

- 1] And the LORD said unto Moses, Hew thee two tables of stone like unto the first: and I will write upon *these* tables the words that were in the first tables, which thou brakest.
- 2] And be ready in the morning, and come up in the morning unto mount Sinai, and present thyself there to me in the top of the mount.
- 3] And no man shall come up with thee, neither let any man be seen throughout all the mount; neither let the flocks nor herds feed before that mount.
- 4] And he hewed two tables of stone like unto the first; and Moses rose up early in the morning, and went up unto mount Sinai, as the LORD had commanded him, and took in his hand the two tables of stone.

Lord Descended in the Cloud

- 5] And the LORD descended in the cloud, and stood with him there, and proclaimed the name of the LORD.
- 6] And the LORD passed by before him, and proclaimed, The LORD, The LORD God, merciful and gracious, longsuffering, and abundant in goodness and truth,

The only thing held higher than the Lord's Name is His Word (Ps 138:2).

- 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.

Seven major attributes of God mentioned: merciful, gracious, long-suffering, abundant in goodness and truth, ..

“By no means clear the guilty” - see the Book of Romans. Cannot have grace without righteousness. There must be a basis for forgiveness. In order to have grace and mercy, the needs of righteousness must be satisfied. The guilty are not cleared just by forgiveness, they are cleared through justification, propitiation.

Note Moses' reaction. Joshua also falls on his face and worships. Moses “made haste,” did it quickly!

- 9] And he said, If now I have found grace in thy sight, O Lord, let my Lord, I pray thee, go among us; for it *is* a stiffnecked 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 the LORD: for it *is* a terrible thing that I will do with thee.

Remember this group had seen the miracles of Egypt, and the Red Sea parting, the pillar leading by day,...and here God is saying I will do marvels..

Rahab had heard about these people.

- 11] Observe thou that which I command thee this day: behold, I drive out before thee the Amorite, and the Canaanite, and the Hittite, and the Perizzite, and the Hivite, and the Jebusite.

Six tribes mentioned here (6 the number of man) but later we will find it breaks into 7 tribes when we get to Joshua.

His People are to be Separate

- 12] Take heed to thyself, lest thou make a covenant with the inhabitants of the land whither thou goest, lest it be for a snare in the midst of thee:
- 13] But ye shall destroy their altars, break their images, and cut down their groves:

“Groves” - idols, phallic symbols used in fertility rites by the Canaanite.

- 14] For thou shalt worship no other god: for the LORD, whose name *is* Jealous, *is* a jealous God:

“Jealous” as another name of God! Ex 20.

- 15] Lest thou make a covenant with the inhabitants of the land, and they go a whoring after their gods, and do sacrifice unto their gods, and *one* call thee, and thou eat of his sacrifice;
- 16] And thou take of their daughters unto thy sons, and their daughters go a whoring after their gods, and make thy sons go a whoring after their gods.
- 17] Thou shalt make thee no molten gods.

Feasts

- 18] The feast of unleavened bread shalt thou keep. Seven days thou shalt eat unleavened bread, as I commanded thee, in the time of the month Abib: for in the month Abib thou camest out from Egypt.

Nisan = Abib (equivalent terms)

- 19] All that openeth the matrix is mine; and every firstling among thy cattle, whether ox or sheep, that is male .
- 20] But the firstling of an ass thou shalt redeem with a lamb: and if thou redeem him not, then shalt thou break his neck. All the firstborn of thy sons thou shalt redeem. And none shall appear before me empty.

The ass is typologically the natural man. The lamb, the animal of redemption.

- 21] Six days thou shalt work, but on the seventh day thou shalt rest: in earing time and in harvest thou shalt rest.
- 22] And thou shalt observe the feast of weeks, of the firstfruits of wheat harvest, and the feast of ingathering at the year's end.

Feast of weeks = Feast of Harvest (or Pentecost).

Feast of Ingathering = Feast of Tabernacles

- 23] Thrice in the year shall all your men children appear before the Lord GOD, the God of Israel.
- 24] For I will cast out the nations before thee, and enlarge thy borders: neither shall any man desire thy land, when thou shalt go up to appear before the LORD thy God thrice in the year.
- 25] Thou shalt not offer the blood of my sacrifice with leaven; neither shall the sacrifice of the feast of the passover be left unto the morning.

They are not to leave any until morning because they do not want the partaking to be separate from the death. The whole issue is the death of the lamb.

- 26] The first of the firstfruits of thy land thou shalt bring unto the house of the LORD thy God. Thou shalt not seethe a kid in his mother's milk.

Feast of Firstfruits was celebrated the morning after the Sabbaths were past (Sunday morning, cf Joshua).

“Seethe a kid in his mother's milk” - basis for kosher (mentioned three times).

Covenant

- 27] And the LORD said unto Moses, Write thou these words: for after the tenor of these words I have made a covenant with thee and with Israel.

This is different than the covenant by which He brought them here (Covenant with Abraham, Isaac and Jacob, a one party unconditional covenant).

- 28] And he was there with the LORD forty days and forty nights; he did neither eat bread, nor drink water. And he wrote upon the tables the words of the covenant, the ten commandments.

All the great men of God, fasted prior to ministry, with a lot of reference to 40 days and nights.

- 29] And it came to pass, when Moses came down from mount Sinai with the two tables of testimony in Moses' hand, when he came down from the mount, that Moses wist not that the skin of his face shone while he talked with him.
- 30] And when Aaron and all the children of Israel saw Moses, behold, the skin of his face shone; and they were afraid to come nigh him.

- 31] And Moses called unto them; and Aaron and all the rulers of the congregation returned unto him: and Moses talked with them.
- 32] And afterward all the children of Israel came nigh: and he gave them in commandment all that the LORD had spoken with him in mount Sinai.
- 33] And till Moses had done speaking with them, he put a vail on his face.
- 34] But when Moses went in before the LORD to speak with him, he took the vail off, until he came out. And he came out, and spake unto the children of Israel that which he was commanded.
- 35] And the children of Israel saw the face of Moses, that the skin of Moses' face shone: and Moses put the vail upon his face again, until he went in to speak with him.

Interesting testimony of Moses' communion with the Lord. Prophetically speaking of the transfiguration (Mt 17).

Contradictions of Moses

Child of a slave	Son of a king
Born in a hut	Lived in a palace
Inherited poverty	Enjoyed unlimited wealth
Leader of armies	Keeper of flocks
Mightiest of warriors	Meekest of men
Educated at court	Dwelt in the desert
Wisdom of Egypt	Faith of Child
Fitted for City	Wandered in wilderness
Tempted by pleasures of sin	Endured hardships of virtue
Backward in speech	Talked with God
Rod of Shepherd	Power of the Infinite
Fugitive of Pharaoh	Ambassador of Heaven
Giver of Law	Forerunner of Grace
Died Alone: Mt Moab	Appeared with Christ
No man assisted at funeral	God buried him.
His lips are silent	Voice speaks to us today

[by I.M. Haldeman]

See Deut 18:15 (can be Messianic, and/or can be seen as one of the two witnesses).

Moses as a Type of Christ

	<u>Moses</u>	<u>Christ</u>
1) Nationality:	Israelite, Ex 2:1,2	Tribe of Judah
2) Both born under a time of gentile bondage:	Ex 1	Mt 2, Luke 24
3) His Person deemed fair:	Acts 7:20	Luke 2:11
4) Infancy, life endangered:	Ex 1:22	Mt 2:16
5) Adoption: (mother but no father)	Son of Pharaoh's Daughter, Ex 2:10	Mt 1:19-21 (Joseph adopted father)
6) Childhood, raised in Egypt:	Ex 1-2	Mt 2:13; Hos 11:1
7) Sympathy for Israel:	Acts 7:23, 24	
8) Early knowledge of mission:	Acts 7:25	Luke 2:49
9) Condescending grace:	Ex 2:11	Heb 2:11
10) Great renunciation:	Heb 11:24-26	Phil 2:6,7
11) Rejection by His brethren:	Acts 2:26, 27	John 1:11 Luk 19:14
12) Sojourned among gentiles:	Ex 2:15 (Midian)	Acts 15:14
13) Seat on well: (both wells outside the land)	Ex 2:15 (Midian)	John 4:4,6 (Samaria)
14) Shepherdhood:	Ex 3:1	John 10:16
15) Season of seclusion:	Backside of desert (Midian)	Carpenter's shop (Nazareth)
16) Commission from God:	Ex 3:10	Luke 19:10
17) Apostleship ("sent forth"):	Ex 4:12	John 9:4, Heb 3:1
18) His credentials, miracles:	Ex 4-12	Mt 11:4,5

19) First Miracle:	Serpent, leprosy Ex 4:6-9	Satan, leprosy Mt 4:10, 11; 8:3
20) Return to own Land:	Ex 4:19	Mt 2:19
21) Powerful rod:	Ex 9:23; 10:13; 14:16	Ps 2:9
22) Announcing Solemn judgments:	Ex 5-13, etc.	Luke 3:3
23) Deliverer:	Acts 7:35	John 8:36
24) Headship:	1 Cor 10:1,2	Rom 6:3
25) Lead Praise:	Ex 15:1	Ps 22:22
26) Authority Challenged:	Num 16:3	Mt 21:23
27) His person envied:	Ps 106:16	Mk 15:10
28) His Person Opposed:	Ex 15:24; 16:2	Lk 15:2; Jn 6:41
29) Life Threatened:	Ex 17:4 (stones?)	Jn 8:59; 10:31
30) Had Sorrows:	Num 11:11, 14	Isa 53
31) Unwearied Love:	Ex 32, 7, ...31, 32	Jn 13:1
32) Forgiving Love:	Num 12:1, 2, (13)	1 Pet 2:23
33) Prayerfulness (every crisis):	Ex 5:22; 8:12; 9:33; 14:15; 15:25; 17:4	Luke
34) Meekness:	Num 12:3	Mt 11:29
35) Faithfulness:	Heb 13:5	Rev 3:14
36) Provided Israel with water:	Num 20:11	John 4:14
37) Prophetic Office:	Deut 18:18	John 7:16; 8:25
38) Priestly Activities:	Ps 99:6; Lev 8; 15 16; 19:23	Heb 9:14

39) Kingly Role:	Deut 33:4,5	Lk 1:32, 33	60) Praying for Israel's forgiveness:	Nu 14:17	Lu 23:34
40) Judgeship:	Ex 18:13	2 Cor 5:10	61) Washing brethren with water:	Lev 8:6	John 13:5
41) Leadership:	Ex 32:34	Heb2:10(Captof..)	62) Prophecies:	Deut 28; 33	Mt 24; Lk 21
42) Mediation:	Deut 5:5	1 Tim 2:5	63) Rewarding God's servants:	Num 7:6; 32:33,40	Rev 22:12
43) God's Election:	Ps 106:23	Isa 42:1	64) Perfect Obedience:	Ex 40:16	John 16:10
44) Covenant Engagement:	Ex 34:27	Heb 8:6	65) Erecting Tabernacle:	Ex 40:2	Zech 6:12
45) Sent Forth 12:	Num 13:16	Mt 10:5	66) Completing His Works:	Ex 40:33	John 17:4
46) Appointed 70:	Num 11:24	Lk 10:1	67) Blessing the People:	Ex 39:43	Lk 24:50
47) Wisdom:	Acts 7:22	Col 2:3	68) Anointing of God's House:	Lev 8:10	Acts 2:1-3, 33
48) Might:	Acts 7:22	Mt 13:34	69) Unabated Strength:	Deut 34:7	Mt27:50"Lord's"
49) Intercession:	Num 27:5	Heb 7:25	70) Death for benefit of God's people:	Ps 106:32; Deut 3:26	The Cross
50) Intimate Communion with God:	Ex 34:10	John 1:18	71) Appointing of another to follow them:	Deut 31:32	Jn 14:16, 18
51) Knowledge of God:	Ps 103:7	John 5:20	72) Inheritance of land:	Josh 1:14	Eph 1:11
52) Holy anger:	Ex 32:19	Mk 3:5	73) Death necessary prerequisite:	Josh 1:2	John 12:21
53) Message:	Ex 24:3	Heb 1:2	74) Scheduled for a Second Appearing:	Mt 17:3	
54) Commandments:	Deut 4:2	Mt 28:20			
55) Written Revelation:	Ex 13:13	Rev 1:1			
56) Fasting:	Ex 34:28	Mt 4:2			
57) Transfiguration:	Ex 34:29, 35	Mt 17:2			
58) Place outside the camp:	Ex 33:7	Heb 13:13			
59) Arraigning responsible head of apostasy:	Ex 32:21	Rev 2:12, 13			

[Others: Gentile bride, second descent...]

Exodus 35

This next section (ch 35-40) is basically a repeat of what we have been over. The first time was when God gave instructions for the Tabernacle, the second time is when they actually built the structure.

Sabbath Rest in Him

Sabbath mentioned first, because we have to rest in Him before we can serve Him.

- 1] And Moses gathered all the congregation of the children of Israel together, and said unto them, These *are* the words which the LORD hath commanded, that *ye* should do them.
- 2] Six days shall work be done, but on the seventh day there shall be to you an holy day, a sabbath of rest to the LORD: whosoever doeth work therein shall be put to death.
- 3] Ye shall kindle no fire throughout your habitations upon the sabbath day.

Offerings For Tabernacle

- 4] And Moses spake unto all the congregation of the children of Israel, saying, This *is* the thing which the LORD commanded, saying,
- 5] Take ye from among you an offering unto the LORD: whosoever *is* of a willing heart, let him bring it, an offering of the LORD; gold, and silver, and brass,
- 6] And blue, and purple, and scarlet, and fine linen, and goats' *hair*,
- 7] And rams' skins dyed red, and badgers' skins, and shittim wood,
- 8] And oil for the light, and spices for anointing oil, and for the sweet incense,
- 9] And onyx stones, and stones to be set for the ephod, and for the breastplate.
- 10] And every wise hearted among you shall come, and make all that the LORD hath commanded;
- 11] The tabernacle, his tent, and his covering, his taches, and his boards, his bars, his pillars, and his sockets,
- 12] The ark, and the staves thereof, *with* the mercy seat, and the vail of the covering,
- 13] The table, and his staves, and all his vessels, and the shewbread,
- 14] The candlestick also for the light, and his furniture, and his lamps, with the oil for the light,
- 15] And the incense altar, and his staves, and the anointing oil, and the sweet incense, and the hanging for the door at the entering in of the tabernacle,
- 16] The altar of burnt offering, with his brasen grate, his staves, and all his vessels, the laver and his foot,
- 17] The hangings of the court, his pillars, and their sockets, and the hanging for the door of the court,
- 18] The pins of the tabernacle, and the pins of the court, and their cords,
- 19] The cloths of service, to do service in the holy *place*, the holy garments for Aaron the priest, and the garments of his sons, to minister in the priest's office.
- 20] And all the congregation of the children of Israel departed from the presence of Moses.

Gifts from Willing Heart

- 21] And they came, every one whose heart stirred him up, and every one whom his spirit made willing, *and* they brought the LORD'S offering to the work of the tabernacle of the congregation, and for all his service, and for the holy garments.
- 22] And they came, both men and women, as many as were willing hearted, *and* brought bracelets, and earrings, and rings, and tablets, all jewels of gold: and every man that offered *offered* an offering of gold unto the LORD.
- 23] And every man, with whom was found blue, and purple, and scarlet, and fine linen, and goats' *hair*, and red skins of rams, and badgers' skins, brought *them*.
- 24] Every one that did offer an offering of silver and brass brought the LORD'S offering: and every man, with whom was found shittim wood for any work of the service, brought *it*.
- 25] And all the women that were wise hearted did spin with their hands, and brought that which they had spun, *both* of blue, and of purple, *and* of scarlet, and of fine linen.
- 26] And all the women whose heart stirred them up in wisdom spun goats' *hair*.

Underlying all of this was a desire, a willingness. See 36:6-7.

- 27] And the rulers brought onyx stones, and stones to be set, for the ephod, and for the breastplate;
- 28] And spice, and oil for the light, and for the anointing oil, and for the sweet incense.
- 29] The children of Israel brought a willing offering unto the LORD, every man and woman, whose heart made them willing to bring for all manner of work, which the LORD had commanded to be made by the hand of Moses.

Works Made

- 30] And Moses said unto the children of Israel, See, the LORD hath called by name Bezaleel the son of Uri, the son of Hur, of the tribe of Judah;
- 31] And he hath filled him with the spirit of God, in wisdom, in understanding, and in knowledge, and in all manner of workmanship;
- 32] And to devise curious works, to work in gold, and in silver, and in brass,
- 33] And in the cutting of stones, to set *them*, and in carving of wood, to make any manner of cunning work.
- 34] And he hath put in his heart that he may teach, *both* he, and Aholiab, the son of Ahisamach, of the tribe of Dan.
- 35] Them hath he filled with wisdom of heart, to work all manner of work, of the engraver, and of the cunning workman, and of the embroiderer, in blue, and in purple, in scarlet, and in fine linen, and of the weaver, *even* of them that do any work, and of those that devise cunning work.

Exodus 36

Workers Enabled

- 1] Then wrought Bezaleel and Aholiab, and every wise hearted man, in whom the LORD put wisdom and understanding to know how to work all manner of work for the service of the sanctuary, according to all that the LORD had commanded.
- 2] And Moses called Bezaleel and Aholiab, and every wise hearted man, in whose heart the LORD had put wisdom, *even* every one whose heart stirred him up to come unto the work to do it:
- 3] And they received of Moses all the offering, which the children of Israel had brought for the work of the service of the sanctuary, to make it *withal*. And they brought yet unto him free offerings every morning.
- 4] And all the wise men, that wrought all the work of the sanctuary, came every man from his work which they made;
- 5] And they spake unto Moses, saying, The people bring much more than enough for the service of the work, which the LORD commanded to make.

Too Much Offerings

- 6] And Moses gave commandment, and they caused it to be proclaimed throughout the camp, saying, Let neither man nor woman make any more work for the offering of the sanctuary. So the people were restrained from bringing.
- 7] For the stuff they had was sufficient for all the work to make it, and too much.

Gifts to the Lord should be spontaneous and not a result of pressure.

Curtains Made

- 8] And every wise hearted man among them that wrought the work of the tabernacle made ten curtains *of* fine twined linen, and blue, and purple, and scarlet: *with* cherubims of cunning work made he them.
- 9] The length of one curtain *was* twenty and eight cubits, and the breadth of one curtain four cubits: the curtains *were* all of one size.
- 10] And he coupled the five curtains one unto another: and *the other* five curtains he coupled one unto another.
- 11] And he made loops of blue on the edge of one curtain from the selvedge in the coupling: likewise he made in the uttermost side of *another* curtain, in the coupling of the second.
- 12] Fifty loops made he in one curtain, and fifty loops made he in the edge of the curtain which *was* in the coupling of the second: the loops held one *curtain* to another.

- 13] And he made fifty taches of gold, and coupled the curtains one unto another with the taches: so it became one tabernacle.
- 14] And he made curtains *of* goats' *hair* for the tent over the tabernacle: eleven curtains he made them.
- 15] The length of one curtain *was* thirty cubits, and four cubits *was* the breadth of one curtain: the eleven curtains *were* of one size.
- 16] And he coupled five curtains by themselves, and six curtains by themselves.
- 17] And he made fifty loops upon the uttermost edge of the curtain in the coupling, and fifty loops made he upon the edge of the curtain which coupleth the second.
- 18] And he made fifty taches *of* brass to couple the tent together, that it might be one.
- 19] And he made a covering for the tent *of* rams' skins dyed red, and a covering *of* badgers' skins above *that*.

Boards Made

- 20] And he made boards for the tabernacle *of* shittim wood, standing up.
- 21] The length of a board *was* ten cubits, and the breadth of a board one cubit and a half.
- 22] One board had two tenons, equally distant one from another: thus did he make for all the boards of the tabernacle.
- 23] And he made boards for the tabernacle; twenty boards for the south side southward:
- 24] And forty sockets of silver he made under the twenty boards; two sockets under one board for his two tenons, and two sockets under another board for his two tenons.
- 25] And for the other side of the tabernacle, *which is* toward the north corner, he made twenty boards,
- 26] And their forty sockets of silver; two sockets under one board, and two sockets under another board.
- 27] And for the sides of the tabernacle westward he made six boards.
- 28] And two boards made he for the corners of the tabernacle in the two sides.
- 29] And they were coupled beneath, and coupled together at the head thereof, to one ring: thus he did to both of them in both the corners.
- 30] And there were eight boards; and their sockets *were* sixteen sockets of silver, under every board two sockets.
- 31] And he made bars of shittim wood; five for the boards of the one side of the tabernacle,
- 32] And five bars for the boards of the other side of the tabernacle, and five bars for the boards of the tabernacle for the sides westward.
- 33] And he made the middle bar to shoot through the boards from the one end to the other.
- 34] And he overlaid the boards with gold, and made their rings *of* gold *to be* places for the bars, and overlaid the bars with gold.

Tabernacle Veil Made

- 35] And he made a veil *of* blue, and purple, and scarlet, and fine twined linen: *with* cherubims made he it of cunning work.
- 36] And he made thereunto four pillars *of* shittim wood, and overlaid them with gold: their hooks *were of* gold; and he cast for them four sockets of silver.
- 37] And he made an hanging for the tabernacle door *of* blue, and purple, and scarlet, and fine twined linen, of needlework;
- 38] And the five pillars of it with their hooks: and he overlaid their chapters and their fillets with gold: but their five sockets *were of* brass.

Exodus 37

Ark Made

- 1] And Bezaleel made the ark *of* shittim wood: two cubits and a half *was* the length of it, and a cubit and a half the breadth of it, and a cubit and a half the height of it:
- 2] And he overlaid it with pure gold within and without, and made a crown of gold to it round about.
- 3] And he cast for it four rings of gold, *to be set* by the four corners of it; even two rings upon the one side of it, and two rings upon the other side of it.
- 4] And he made staves *of* shittim wood, and overlaid them with gold.
- 5] And he put the staves into the rings by the sides of the ark, to bear the ark.

Mercy Seat

- 6] And he made the mercy seat *of* pure gold: two cubits and a half *was* the length thereof, and one cubit and a half the breadth thereof.
- 7] And he made two cherubims *of* gold, beaten out of one piece made he them, on the two ends of the mercy seat;
- 8] One cherub on the end on this side, and another cherub on the *other* end on that side: out of the mercy seat made he the cherubims on the two ends thereof.
- 9] And the cherubims spread out *their* wings on high, *and* covered with their wings over the mercy seat, with their faces one to another; *even* to the mercy seatward were the faces of the cherubims.

Table Made

- 10] And he made the table *of* shittim wood: two cubits *was* the length thereof, and a cubit the breadth thereof, and a cubit and a half the height thereof:

- 11] And he overlaid it with pure gold, and made thereunto a crown of gold round about.
- 12] Also he made thereunto a border of an handbreadth round about; and made a crown of gold for the border thereof round about.
- 13] And he cast for it four rings of gold, and put the rings upon the four corners that *were* in the four feet thereof.
- 14] Over against the border were the rings, the places for the staves to bear the table.
- 15] And he made the staves *of* shittim wood, and overlaid them with gold, to bear the table.
- 16] And he made the vessels which *were* upon the table, his dishes, and his spoons, and his bowls, and his covers to cover withal, *of* pure gold.

Candlesticks Made

- 17] And he made the candlestick *of* pure gold: *of* beaten work made he the candlestick; his shaft, and his branch, his bowls, his knops, and his flowers, were of the same:
- 18] And six branches going out of the sides thereof; three branches of the candlestick out of the one side thereof, and three branches of the candlestick out of the other side thereof:
- 19] Three bowls made after the fashion of almonds in one branch, a knop and a flower; and three bowls made like almonds in another branch, a knop and a flower: so throughout the six branches going out of the candlestick.
- 20] And in the candlestick *were* four bowls made like almonds, his knops, and his flowers:
- 21] And a knop under two branches of the same, and a knop under two branches of the same, and a knop under two branches of the same, according to the six branches going out of it.
- 22] Their knops and their branches were of the same: all of it *was* one beaten work *of* pure gold.
- 23] And he made his seven lamps, and his snuffers, and his snuffdishes, *of* pure gold.
- 24] *Of* a talent of pure gold made he it, and all the vessels thereof.

Incense Altar Made

- 25] And he made the incense altar *of* shittim wood: the length of it *was* a cubit, and the breadth of it a cubit; *it was* foursquare; and two cubits *was* the height of it; the horns thereof were of the same.
- 26] And he overlaid it with pure gold, *both* the top of it, and the sides thereof round about, and the horns of it: also he made unto it a crown of gold round about.
- 27] And he made two rings of gold for it under the crown thereof, by the two corners of it, upon the two sides thereof, to be places for the staves to bear it withal.
- 28] And he made the staves *of* shittim wood, and overlaid them with gold.

- 29] And he made the holy anointing oil, and the pure incense of sweet spices, according to the work of the apothecary.

Exodus 38

Burnt Altar Made

- 1] And he made the altar of burnt offering *of* shittim wood: five cubits *was* the length thereof, and five cubits the breadth thereof; *it was* foursquare; and three cubits the height thereof.
- 2] And he made the horns thereof on the four corners of it; the horns thereof were of the same: and he overlaid it with brass.
- 3] And he made all the vessels of the altar, the pots, and the shovels, and the basons, *and* the fleshhooks, and the firepans: all the vessels thereof made he *of* brass.
- 4] And he made for the altar a brasen grate of network under the compass thereof beneath unto the midst of it.
- 5] And he cast four rings for the four ends of the grate of brass, *to be* places for the staves.
- 6] And he made the staves *of* shittim wood, and overlaid them with brass.
- 7] And he put the staves into the rings on the sides of the altar, to bear it withal; he made the altar hollow with boards.

Laver Made

- 8] And he made the laver *of* brass, and the foot of it *of* brass, of the lookingglasses of *the women* assembling, which assembled *at* the door of the tabernacle of the congregation.

Court and Pillars Made

- 9] And he made the court: on the south side southward the hangings of the court *were of* fine twined linen, an hundred cubits:
- 10] Their pillars *were* twenty, and their brasen sockets twenty; the hooks of the pillars and their fillets *were of* silver.
- 11] And for the north side *the hangings were* an hundred cubits, their pillars *were* twenty, and their sockets of brass twenty; the hooks of the pillars and their fillets *of* silver.
- 12] And for the west side *were* hangings of fifty cubits, their pillars ten, and their sockets ten; the hooks of the pillars and their fillets *of* silver.
- 13] And for the east side eastward fifty cubits.
- 14] The hangings of the one side *of the gate were* fifteen cubits; their pillars three, and their sockets three.

- 15] And for the other side of the court gate, on this hand and that hand, *were* hangings of fifteen cubits; their pillars three, and their sockets three.
- 16] All the hangings of the court round about *were of* fine twined linen.
- 17] And the sockets for the pillars *were of* brass; the hooks of the pillars and their fillets *of* silver; and the overlaying of their chapters *of* silver; and all the pillars of the court *were* filleted with silver.
- 18] And the hanging for the gate of the court *was* needlework, *of* blue, and purple, and scarlet, and fine twined linen: and twenty cubits *was* the length, and the height in the breadth *was* five cubits, answerable to the hangings of the court.
- 19] And their pillars *were* four, and their sockets *of* brass four; their hooks *of* silver, and the overlaying of their chapters and their fillets *of* silver.
- 20] And all the pins of the tabernacle, and of the court round about, *were of* brass.

Accounting

- 21] This is the sum of the tabernacle, *even of* the tabernacle of testimony, as it was counted, according to the commandment of Moses, *for* the service of the Levites, by the hand of Ithamar, son to Aaron the priest.
- 22] And Bezaleel the son of Uri, the son of Hur, of the tribe of Judah, made all that the LORD commanded Moses.
- 23] And with him *was* Aholiab, son of Ahisamach, of the tribe of Dan, an engraver, and a cunning workman, and an embroiderer in blue, and in purple, and in scarlet, and fine linen.
- 24] All the gold that was occupied for the work in all the work of the holy *place*, even the gold of the offering, was twenty and nine talents, and seven hundred and thirty shekels, after the shekel of the sanctuary.
- 25] And the silver of them that were numbered of the congregation *was* an hundred talents, and a thousand seven hundred and threescore and fifteen shekels, after the shekel of the sanctuary:
- 26] A bekah for every man, *that is*, half a shekel, after the shekel of the sanctuary, for every one that went to be numbered, from twenty years old and upward, for six hundred thousand and three thousand and five hundred and fifty *men*.
- 27] And of the hundred talents of silver were cast the sockets of the sanctuary, and the sockets of the vail; an hundred sockets of the hundred talents, a talent for a socket.
- 28] And of the thousand seven hundred seventy and five shekels he made hooks for the pillars, and overlaid their chapters, and filleted them.
- 29] And the brass of the offering *was* seventy talents, and two thousand and four hundred shekels.
- 30] And therewith he made the sockets to the door of the tabernacle of the congregation, and the brasen altar, and the brasen grate for it, and all the vessels of the altar,
- 31] And the sockets of the court round about, and the sockets of the court gate, and all the pins of the tabernacle, and all the pins of the court round about.

Exodus 39

Priestly Garments Made

- 1] And of the blue, and purple, and scarlet, they made cloths of service, to do service in the holy *place*, and made the holy garments for Aaron; as the LORD commanded Moses.
- 2] And he made the ephod *of* gold, blue, and purple, and scarlet, and fine twined linen.
- 3] And they did beat the gold into thin plates, and cut *it into* wires, to work *it in* the blue, and in the purple, and in the scarlet, and in the fine linen, *with* cunning work.
- 4] They made shoulderpieces for it, to couple *it* together: by the two edges was it coupled together.
- 5] And the curious girdle of his ephod, that *was* upon it, *was* of the same, according to the work thereof; *of* gold, blue, and purple, and scarlet, and fine twined linen; as the LORD commanded Moses.
- 6] And they wrought onyx stones inclosed in ouches of gold, graven, as signets are graven, with the names of the children of Israel.
- 7] And he put them on the shoulders of the ephod, *that they should be* stones for a memorial to the children of Israel; as the LORD commanded Moses.

Breastplate Made

- 8] And he made the breastplate *of* cunning work, like the work of the ephod; *of* gold, blue, and purple, and scarlet, and fine twined linen.
- 9] It was foursquare; they made the breastplate double: a span *was* the length thereof, and a span the breadth thereof, *being* doubled.
- 10] And they set in it four rows of stones: *the first row was* a sardius, a topaz, and a carbuncle: *this was* the first row.
- 11] And the second row, an emerald, a sapphire, and a diamond.
- 12] And the third row, a ligure, an agate, and an amethyst.
- 13] And the fourth row, a beryl, an onyx, and a jasper: *they were* inclosed in ouches of gold in their inclosings.
- 14] And the stones *were* according to the names of the children of Israel, twelve, according to their names, *like* the engravings of a signet, every one with his name, according to the twelve tribes.
- 15] And they made upon the breastplate chains at the ends, *of* wreathen work *of* pure gold.
- 16] And they made two ouches *of* gold, and two gold rings; and put the two rings in the two ends of the breastplate.
- 17] And they put the two wreathen chains of gold in the two rings on the ends of the breastplate.
- 18] And the two ends of the two wreathen chains they fastened in the two ouches, and put them on the shoulderpieces of the ephod, before it.

- 19] And they made two rings of gold, and put *them* on the two ends of the breastplate, upon the border of it, which *was* on the side of the ephod inward.
- 20] And they made two *other* golden rings, and put them on the two sides of the ephod underneath, toward the forepart of it, over against the *other* coupling thereof, above the curious girdle of the ephod.
- 21] And they did bind the breastplate by his rings unto the rings of the ephod with a lace of blue, that it might be above the curious girdle of the ephod, and that the breastplate might not be loosed from the ephod; as the LORD commanded Moses.

Priestly Garments

- 22] And he made the robe of the ephod *of* woven work, all *of* blue.
- 23] And *there was* an hole in the midst of the robe, as the hole of an habergeon, *with* a band round about the hole, that it should not rend.
- 24] And they made upon the hems of the robe pomegranates *of* blue, and purple, and scarlet, *and* twined *linen*.
- 25] And they made bells *of* pure gold, and put the bells between the pomegranates upon the hem of the robe, round about between the pomegranates;
- 26] A bell and a pomegranate, a bell and a pomegranate, round about the hem of the robe to minister *in*; as the LORD commanded Moses.
- 27] And they made coats *of* fine linen *of* woven work for Aaron, and for his sons,
- 28] And a mitre *of* fine linen, and goodly bonnets *of* fine linen, and linen breeches *of* fine twined linen,
- 29] And a girdle *of* fine twined linen, and blue, and purple, and scarlet, *of* needlework; as the LORD commanded Moses.
- 30] And they made the plate of the holy crown *of* pure gold, and wrote upon it a writing, *like to* the engravings of a signet, HOLINESS TO THE LORD.
- 31] And they tied unto it a lace of blue, to fasten *it* on high upon the mitre; as the LORD commanded Moses.
- 32] Thus was all the work of the tabernacle of the tent of the congregation finished: and the children of Israel did according to all that the LORD commanded Moses, so did they.

Works Brought to Moses

- 33] And they brought the tabernacle unto Moses, the tent, and all his furniture, his taches, his boards, his bars, and his pillars, and his sockets,
- 34] And the covering of rams' skins dyed red, and the covering of badgers' skins, and the vail of the covering,
- 35] The ark of the testimony, and the staves thereof, and the mercy seat,
- 36] The table, *and* all the vessels thereof, and the shewbread,
- 37] The pure candlestick, *with* the lamps thereof, *even with* the lamps to be set in order, and all the vessels thereof, and the oil for light,
- 38] And the golden altar, and the anointing oil, and the sweet incense, and the hanging for the tabernacle door,

- 39] The brasen altar, and his grate of brass, his staves, and all his vessels, the laver and his foot,
- 40] The hangings of the court, his pillars, and his sockets, and the hanging for the court gate, his cords, and his pins, and all the vessels of the service of the tabernacle, for the tent of the congregation,
- 41] The cloths of service to do service in the holy *place*, and the holy garments for Aaron the priest, and his sons' garments, to minister in the priest's office.
- 42] According to all that the LORD 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 the LORD had commanded, even so had they done it: and Moses blessed them.

Exodus 40

Tabernacle is Set up

- 1] And the LORD spake unto Moses, saying,
- 2] On the first day of the first month shalt thou set up the tabernacle of the tent of the congregation.
- 3] And thou shalt put therein the ark of the testimony, and cover the ark with the vail.
- 4] And thou shalt bring in the table, and set in order the things that are to be set in order upon it; and thou shalt bring in the candlestick, and light the lamps thereof.
- 5] And thou shalt set the altar of gold for the incense before the ark of the testimony, and put the hanging of the door to the tabernacle.
- 6] And thou shalt set the altar of the burnt offering before the door of the tabernacle of the tent of the congregation.
- 7] And thou shalt set the laver between the tent of the congregation and the altar, and shalt put water therein.
- 8] And thou shalt set up the court round about, and hang up the hanging at the court gate.
- 9] And thou shalt take the anointing oil, and anoint the tabernacle, and all that is therein, and shalt hallow it, and all the vessels thereof: and it shall be holy.
- 10] And thou shalt anoint the altar of the burnt offering, and all his vessels, and sanctify the altar: and it shall be an altar most holy.
- 11] And thou shalt anoint the laver and his foot, and sanctify it.

Priests Anointed

- 12] And thou shalt bring Aaron and his sons unto the door of the tabernacle of the congregation, and wash them with water.
- 13] And thou shalt put upon Aaron the holy garments, and anoint him, and sanctify him; that he may minister unto me in the priest's office.

- 14] And thou shalt bring his sons, and clothe them with coats:
- 15] And thou shalt anoint them, as thou didst anoint their father, that they may minister unto me in the priest's office: for their anointing shall surely be an everlasting priesthood throughout their generations.
- 16] Thus did Moses: according to all that the LORD commanded him, so did he.

Inner Rooms Set Up

- 17] And it came to pass in the first month in the second year, on the first *day* of the month, *that* the tabernacle was reared up.
- 18] And Moses reared up the tabernacle, and fastened his sockets, and set up the boards thereof, and put in the bars thereof, and reared up his pillars.
- 19] And he spread abroad the tent over the tabernacle, and put the covering of the tent above upon it; as the LORD commanded Moses.
- 20] And he took and put the testimony into the ark, and set the staves on the ark, and put the mercy seat above upon the ark:
- 21] And he brought the ark into the tabernacle, and set up the vail of the covering, and covered the ark of the testimony; as the LORD commanded Moses.
- 22] And he put the table in the tent of the congregation, upon the side of the tabernacle northward, without the vail.
- 23] And he set the bread in order upon it before the LORD; as the LORD had commanded Moses.
- 24] And he put the candlestick in the tent of the congregation, over against the table, on the side of the tabernacle southward.
- 25] And he lighted the lamps before the LORD; as the LORD commanded Moses.
- 26] And he put the golden altar in the tent of the congregation before the vail:
- 27] And he burnt sweet incense thereon; as the LORD commanded Moses.
- 28] And he set up the hanging *at* the door of the tabernacle.
- 29] And he put the altar of burnt offering *by* the door of the tabernacle of the tent of the congregation, and offered upon it the burnt offering and the meat offering; as the LORD commanded Moses.
- 30] And he set the laver between the tent of the congregation and the altar, and put water there, to wash *withal*.
- 31] And Moses and Aaron and his sons washed their hands and their feet thereat:
- 32] When they went into the tent of the congregation, and when they came near unto the altar, they washed; as the LORD commanded Moses.
- 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.

Cloud Enters Tabernacle

- 34] Then a cloud covered the tent of the congregation, and the glory of the LORD 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 the LORD 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 the LORD *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.

Seven Ways that the Second Descent of Moses differed from First

(Ex 32:15; compared to 34:29) Moses is a model of Jesus Christ. Two descents: the first time, the Law is broken, Israel's hearts are hard, they are worshipping idols,...

The Second Time

- 1) Moses appeared radiant (Col 3:4)
- 2) Tables of stone not broken (Deut 10:4; Jer 31:33)
- 3) Sabbaths with Millennial reference (Ex 35:1-3)
- 4) Hearts of Israel, free will offering (Zeph 3:9,10)
- 5) They do all He has commanded (Ex 36:27)
- 6) Tabernacle now set up (Zech 6:13)
- 7) Lord dwells in their midst (Zech 2:10) and Lord visibly displayed (Isa 4:5). (Cf. Rev 21:3,4)

Exodus and Revelation: one author, same subject (redemption: Exodus introduces, Revelation climaxes subject).

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Koinonia House

P.O. Box D
Coeur d'Alene Idaho
83816-0347
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