

A Study of Exodus

I Israel is enslaved in Egypt (Ex. 1:1 - 12:36).

A God's people,

- 1 After the death of Joseph there arose a new king over Egypt, "which knew not Joseph" (1:8).
- 2 This king cruelly persecuted Israel, enslaved them, and ordered the death of all male Hebrew babies (1:10-16).
- 3 We know the Bible is true. It is not primarily a scientific book, but any scientific statement that it makes is absolutely true. It is not primarily a history book, but any historic fact that is mentioned in the Bible is absolutely true. Every statement and fact in the Bible is 100% true.
- 4 It is interesting to glance at the 18th Dynasty of Egypt while studying Exodus. Several historic figures fit nicely into the timeline established by the Bible.
- 5 Egypt's 18th Dynasty was ruled (concurrently) by a Regent and Co-Regent. The Co-Regent was not the "vice" regent, but was "also" Pharaoh. What the Regent said and did carried the full weight of Egyptian law. The same was equally true for the Co-Regent.
- 6 The Co-Regents during the 18th Dynasty were named "Tutmoses" (I, II, III, IV) with the last Co-Regent being "King" Tut(moses).
- 7 The second Regent of the 18th Dynasty was Amenhotep I. Because of "inbreeding", all of his children were mentally incompetent except for an exceptionally brilliant daughter. Egyptian history records that Amenhotep I raised this daughter (Hatshepsut) as his Co-Regent (and disguised as a male) in order to maintain current and future control of the kingdom.
- 8 Hatshepsut's role (as a prince) would explain why "she" was bathing in the Nile (instead of the palace) and surrounded by a "harem" (instead of eunuch soldiers).
- 9 Hatshepsut's position as Co-Regent would explain why she was able to simply "countermand" her father's order to kill all of the male Hebrew children. It would also explain why she was financially able to "pay" Moses' mother to nursemaid him until he was brought to the palace.
- 10 Hatshepsut's first husband gave her no children, but Egyptian history records that they were "given" a son by the god of the Nile river. They named him (Tut)Moses (II) - Biblical Moses. As the only son of her first marriage, he had the most legitimate, legal claim to Egypt's throne.
- 11 Biblical Moses was raised to be the next Co-Regent and then Regent of Egypt. Had he not refused this position, he could have eventually released all of the Hebrew slaves with the "stroke of a pen". He could have even done so (as Regent) before God eventually worked out the circumstances of the plagues and the Exodus. Was this possibly God's original plan? No! Exodus 7:5 "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."
- 12 When Hatshepsut became Pharaoh of Egypt (Regent), it was Moses that had been groomed to be her Co-Regent. This is the significance of the statement in Hebrews 11:25-26 "Choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; Esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompence of the reward."

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B God's grace.

“And God heard their groaning, and God remembered his covenant with Abraham, with Isaac, and with Jacob. And God looked upon the children of Israel, and God had respect unto them” (2:24, 25).

C God's man.

1 The prince of Egypt.

- a Moses is born of godly parents, hidden for three months, and then set afloat in a basket on the Nile River (2:3).
- b Moses is discovered by Pharaoh's daughter and, upon the advice of Miriam (Moses' sister, who had watched all this), secures the nursing services of his own mother (2:8, 9).
- c Moses grows up in Pharaoh's court, but at the age of forty flees the land of Egypt. This he does because of his involvement in murder. Moses slays an Egyptian who is beating a Hebrew slave (2:12).

2 The shepherd of Midian. Remember, that Midian is outside Egyptian control. It is located on the eastern side of the Gulf of Aquba in what is currently Saudi Arabia.

- a Moses befriends the shepherd daughters of Jethro. After single-handedly defeating the other shepherds and watering the flocks, the girls leave Moses at the well and return home - earlier than normal (2:17-19)
- b Jethro inquires as to why his daughters are home so soon. Imagine his surprise when he is told that “an Egyptian defeated the others, drew water and watered the entire flocks”. Jethro is even more amazed when he discovers that his daughters have left this wonderful stranger at the well.
- c Moses finds refuge in Midian and marries Zipporah, the daughter of Jethro, and lives the next forty years as a shepherd (2:21).
- d Moses receives his divine call from the burning bush to deliver Israel (3:1-10).
 - (1) Horeb and Sinai are “twin” mountain peaks. They are referred to many times in Scripture and it is evident that the peaks were close together but not exactly the same mountain-top.
 - (2) The command was: “Draw not nigh hither: put off thy shoes from off thy feet, for the place whereon thou standest is holy ground” (3:5).
 - (3) Moses was told to take his shoes off at this time, for he was on holy ground. This he did. But it should be observed that he later put them back on again. Too often Christians hear God speak to them concerning special service to Him. They take their spiritual shoes off at a church altar, but then do nothing about His call. God needs individuals who will both take off and put back on their shoes today. A worship experience should be followed by a working experience.
- e He resisted this call, listing five lame excuses why he could not perform God's command:
 - (1) I have no ability (3:11).
 - (2) I have no message (3:13).
 - (3) I have no authority 4:1).
 - (4) I have no eloquence (4:10).

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(5) I have no inclination (4:13).

All of these are even more “humorous” when we realize that Moses had been trained in all of the wisdom and ways of the Egyptians.

f God answered all these arguments for Moses, just as he does today for those whom he calls for service. Thus:

(1) The objection, “I have no ability” is answered by Philippians 4:13.

(2) The objection, “I have no message” is answered by 1 Corinthians 15:3-4.

(3) The objection, “I have no authority” is answered by Matthew 28:18-20.

(4) The objection, “I have no eloquence” is answered by Philippians 2:13.

(5) The objection, “I have no inclination” is answered by Philippians 2:13.

g God answers all these arguments and gives Moses a twofold demonstration of His powers (4:2-7).

(1) His shepherd’s rod temporarily becomes a snake.

(2) His right hand temporarily becomes leprous.

h Moses anticipated questions from the children of Israel when he returned to them as the Lord's spokesman, and he wanted to be able to tell them who sent him. It was at this point that God first revealed Himself as Jehovah, the great **I AM**. Jehovah (more precisely Yahweh) comes from the Hebrew verb "to be," *hāyāh*. This sacred name is known as the *tetragrammaton* ("four letters"). English *Jehovah* comes from the Hebrew *YHWH*, with vowel markings supplied from Elohim and Adonai, other names of God. No one knows for sure the true pronunciation of *YHWH* because the ancient Hebrew spelling used no actual vowels in its alphabet. However, the pronunciation "Yahweh" is probably correct. The Jews consider *YHWH* too sacred to utter. The name proclaims God as self-existent, self-sufficient, eternal, and sovereign.

i God graciously allows Moses to take his older brother Aaron with him (4:14, 15).

j Moses had carelessly neglected to circumcise his own son, Gershom, which was a serious sin on his part. Zipporah finally steps in at the last minute and saves Moses from divine judgment (4:24-26).



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D God's enemy.

- 1 Pharaoh not only refuses to free Israel, but puts more work upon the slaves, making them gather their own straws to make the bricks (5:1-9).
- 2 Pharaoh's treatment enrages the leaders of Israel against Moses, who complains to God and is reassured (5:20-6:8).
- 3 We should remember the "irony" of repeated meetings between Moses and Pharaoh. The only reason Pharaoh is here is because Moses refused the position.

E God's plagues.

- 1 Moses (now eighty) and Aaron (eighty-three) work their first miracle against Pharaoh, causing a rod to become a snake (7:10).
- 2 The Pharaoh's magicians (Jannes and Jambres - see 2 Tim. 3:8) perform the same trick, but then see their snakes swallowed up by Moses' snake (7:12).
- 3 Moses works signs. The magicians imitate them by the power of Satan, in order to harden Pharaoh's heart. But when the question is of creating life, they are forced to recognize the hand of God (8:19).
- 4 Moses calls down the ten plagues.
 - a First plague - water into blood (7:19-25).
 - b Second plague - a frog invasion (8:1-15).
 - c Third plague - lice (8:16-19),
 - d Fourth plague - flies (8:20-32).
 - e Fifth plague - livestock disease (9:1-7).
 - f Sixth plague - boils (9:8-12).
 - g Seventh plague - hail mingled with fire (9:13-35).
 - h Eighth plague - locusts (10:1-20).
 - i Ninth plague - a three-day darkness (10:21-29).
 - j Tenth plague - slaying of the firstborn (12:29-33).
- 5 Pharaoh offers Moses four compromises during these plagues, but all are refused.
 - a First compromise - don't leave, but do your thing here in Egypt (8:25).
 - b Second compromise - leave, but don't go too far (8:28),
 - c Third compromise - leave, but allow your children to remain here (10:10).
 - d Fourth compromise - leave, but without your flocks and herds (10:24).
- 6 Pharaoh's heart is hardened some eleven times during this period. We note that on at least seven occasions in the book of Exodus we are told that God hardened the heart of Pharaoh (see 4:21; 7:3; 9:12; 10:1, 20, 27; 11:10). How are we to understand this? An answer may be found as follows: How a "thing" (person) will react when confronted by an outside influence totally depends upon the nature of the "thing" (person). Imagine a winter scene with a frozen river. On either side is a bank of clay. What happens when the sun comes from behind the clouds and shines down upon the river and the banks? The reaction is this - the ice will melt but the clay will harden. Therefore, we see in nature the same outside, heavenly influence softening one object but hardening the other. It should also be pointed out that on four occasions we are informed that Pharaoh hardened his own heart.

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F God's salvation (Ex. 11-12).

At this point let us summarize briefly both the nature and purpose of these plagues.

1 The nature of the plagues.




- a 1st ~ The turning of the Egyptian waters into blood (7:20). Some have attempted to view this plague as the result of a natural event, such as the polluting of the Nile by excessive red soil or the sudden increase of certain bacteria microcosms, but it is doubtful if such natural occurrences would make the slightest impression upon the watching Pharaoh.
- b 2nd ~ The vast horde of frogs (3:2). Dr. Harry Rimmer writes: "Like a blanket of filth the slimy, wet monstrosities covered the land, until men sickened at the continued squashing crunch of the ghastly pavement they were forced to walk upon. If a man's feet slipped on the greasy mass of putrid uncleanness, and he sought water to cleanse himself, the water was so solid with frogs, he got no cleansing there." (Moses and the Gods of Egypt, p. 101)
- c 3rd ~ The lice (8:16). Some Hebrew scholars believe a more accurate translation here is "gnats," or "mosquitoes" Small insects have always been a problem in Egypt. Many devices were constructed by the ancient Egyptians in an attempt to get relief from them (such as ostrich plumes on the end of a stick which would be waved by servants to keep such insects away from the faces of the king and lords; floors and walls were often washed with a solution of soda).
- d 4th ~ The swarm of flies (8:24). This may have been the large bloodsucking dog fly.
- e 5th ~ The grievous murrain cattle disease (9:3). This plague doubtless had grave economic and religious consequences for the Egyptians. Oxen were depended upon for heavy labor in agriculture. Camels, donkeys and horses were used for transportation. Cows not only provided milk, but the bull was one of the most sacred objects in the worship services of the Egyptians.
- f 6th ~ The blains and boils (9:10). The Hebrew language indicates these were leprous, pus-filled, open, and running sores.
- g 7th ~ The hail mingles with fire (9:24). This crushing hailstorm was possibly accompanied by severe lightning which set fires to the Egyptian fields (already ruined by the hail). Because of the first six plagues, some of the Egyptians apparently believed the word of God and brought their cattle and slaves in from the field (9:20).
- h 8th ~ The invasion of locusts (10:13). A locust is capable of eating its own weight daily and one square mile of a swarm will normally contain up to 200 million of the creatures. Swarms covering more that 400 square miles have been recorded. A plague this size would carry some eighty billion locusts.
- i 9th ~ The three-day darkness (10:22). This plague was surely the most frightening of all that had previously come. The darkness was so complete it could actually be felt. For three solid days this horrifying blackness deprived the Egyptians of freedom of movement.
- j 10th ~ The death angel visitation (12:29). God instructs Israel on preparing for the first Passover. An unblemished year-old male lamb was to be selected by each family on the tenth of Abib (the first month of Israel's year). This animal was to

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be slain on the fourteenth day. Its blood was caught in a basin and a cluster of hyssop branches was dipped in the blood and smeared against the lintel and two side panels of the main door. The flesh of the lamb was to be roasted and eaten after sunset (on the 15th of the month) along with bitter herbs and unleavened bread. It should be noted that the shed blood didn't protect anyone until it was applied.

2 The purpose of the plagues.

- a To demonstrate to Israel that strength of their God.
- b To show the Egyptians the total inability of their gods. It may be observed that each plague was directed against a particular Egyptian god. They may have been as follows:

- (1) Bloody Water ~ Osiris  (the god of the Nile).
- (2) Frogs ~ Hathor  (the goddess of birth and life).
- (3) Lice (gnats, mosquitoes) ~ Amon  (the earth god).
- (4) Flies (beetles) ~ Isis  (the wife of Osiris).
- (5) Cattle disease ~ Apis  (the sacred bull god).
- (6) Boils ~ Khnum  (the god who shapes men).
- (7) Hail and Fire ~ Set  (the god of storm and disorder).
- (8) Locusts ~ Horus  (the god of protection).
- (9) Darkness ~ Ra  (the god of the sun).
- (10) Death of Firstborn ~ Pharaoh  (the god that all other gods served).

3 The result of the last plague.

- a At midnight (this is 6 hours into Abib, 15th), the death angel passes over Egypt, taking the firstborn from all unprotected homes - including Pharaoh's home. We should also remember that the Lord "passed over" (threw Himself over to protect) the homes of those that were "under the blood".
- b During the early morning hours, all Israel (600,000 men plus their families) begin the Exodus (12:37).
- c They are accompanied by a mixed multitude (12:38).

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G God's selection (Ex. 11-12).

- 1 The sanctification of the firstborn - God originally planned for a nation of priests, but finally, due to Israel's constant sin, limited his selection to the tribe of Levi (Ex. 13:2; 19:6; Num. 8:16).
- 2 The selection of the safer route (13:17).

II Israel's route to Mt. Sinai (Ex. 12:37-18:27).

Ten key events took place between Rameses, their departure city in Egypt, and the arrival at the base of Mt. Sinai. The distance was approximately 150 miles. These events are:

A The appearance of God's Shekinah glory cloud (13:21-22).

* From Succoth to Etham. At Etham the pillar of cloud and fire is manifested to lead Israel by day and night. This marks the first appearance of the Shekinah glory - the visible and luminous indication of God's presence (13:21-22). Other Old Testament and New Testament appearances would include:

- 1 At the Red Sea (Ex. 10:19-20).
- 2 In the tabernacle Holy of Holies (Lev. 16:2).
- 3 In the Temple Holy of Holies (2 Chron. 5:11-13).
- 4 Disappearance in Ezekiel's time (Ezek. 10).
- 5 At the birth of Christ (Lk. 2:9-11).
- 6 On the Mount of Transfiguration (Mt. 17:5).
- 7 At the Ascension (Acts 1:9).
- 8 At the rapture (1 Thess. 4:17).
- 9 At the Second Coming (Mt. 24:30; Mk. 8:38).
- 10 During the millennium (Isa. 4:5-6; 60:19),

B The chase by Pharaoh, who had regretted his action of letting Israel go (14:5-10).

* From Etham to Pi-hahiroth (14:1-4).

- 1 The decision of Pharaoh - to follow up. Pharaoh regrets his decision to free Israel and determines to pursue and recapture them using his chariots and soldiers in the desert near the Red Sea.
- 2 The despair of the people (Ex. 14:11-12) to give up.
- 3 The declaration of the prophet (Ex. 14:13-14) to look up.

C The parting of the Red Sea (14:13-31).

D The subsequent celebration of Israel over their deliverance and the destruction of Pharaoh's armies (15:1-21).

* From Pi-hahiroth through the Red Sea (14:15-15:21).

1 **Protection** - the cloudy pillar. This is the second greatest miracle in the entire Bible. The greatest of course is the resurrection of Christ from the dead - see Ephesians 1:20. The Red Sea crossing is mentioned many times in the Bible - Psalm 78:53; 106:11-12, 22; Hebrews 11:29. This miracle was actually threefold in nature:

- a The first part was the shift in position of the glory cloud which placed itself between the camp of the Israelites and that of the Egyptians. It then seemed like a fog to Pharaoh's armies, but gave light to God's people - at the same time.

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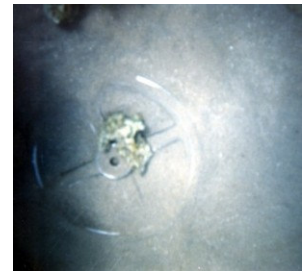
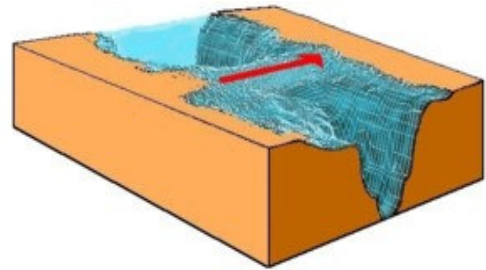
- b The second part was the actual dividing of the waters, clearing a path of perhaps a mile wide. To put this in perspective...

A marching mass of 2,000,000 people, with an average five feet separating each person, would be 7 miles long if the column was $\frac{1}{4}$ mile wide (265 people). If the column was $\frac{1}{2}$ mile wide (530 people) then it would only be 4 miles long. This does not include the animals or the "mixed multitude" of people that were with the Israelites.

A path $\frac{1}{2}$ mile wide could have easily allowed the Israelites to cross the bed of the Red Sea in a relatively short time frame. Remember, even though they had the elderly, the young, the infirm and animals, they were also fleeing for their lives.

We should also remember that it is unlikely that the weaker Israelites could have navigated rocky, uneven, steep paths. Thus, (presuming modern handicapped requirements are applicable) the floor of the Red Sea where they crossed would have been smooth with an angle of descent and ascent no greater than 10 degrees. This is the angle of most handicapped ramps.

Where on the Red Sea does the ocean floor look as described? If there is only one place, then the Israelites must have crossed there. One would expect to find 18th dynasty chariot and army remains at the crossing since Pharaoh's army was drowned.



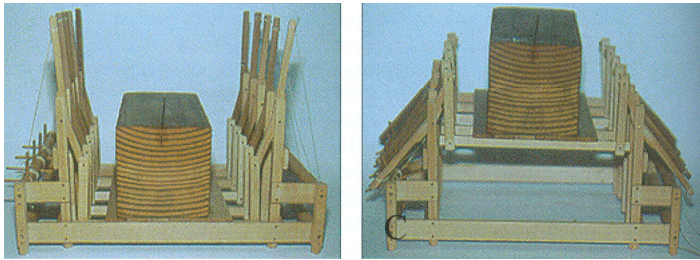
- c The third part was the actual closing of the water.

- 2 **Parting** - the Red Sea. "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" (14:21).
- 3 **Perishing** - the Egyptian army. "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" (14:28).
- 4 **Praising** - the Lord's people. "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" (Ex. 15:1).



The most likely view the Israelites would have seen after crossing the Red Sea.

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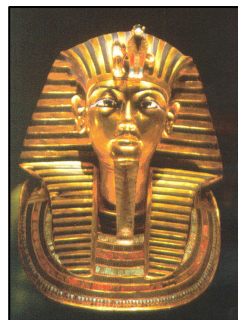
Left - Machine to lift heavy stone blocks for Pyramids.

Below - Hatshepsut's Tomb (may have been designed and built by Moses).

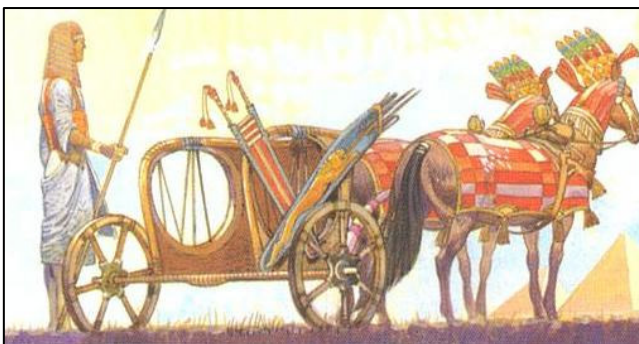


Left - tallest monument in Egypt. Built for Hatshepsut.

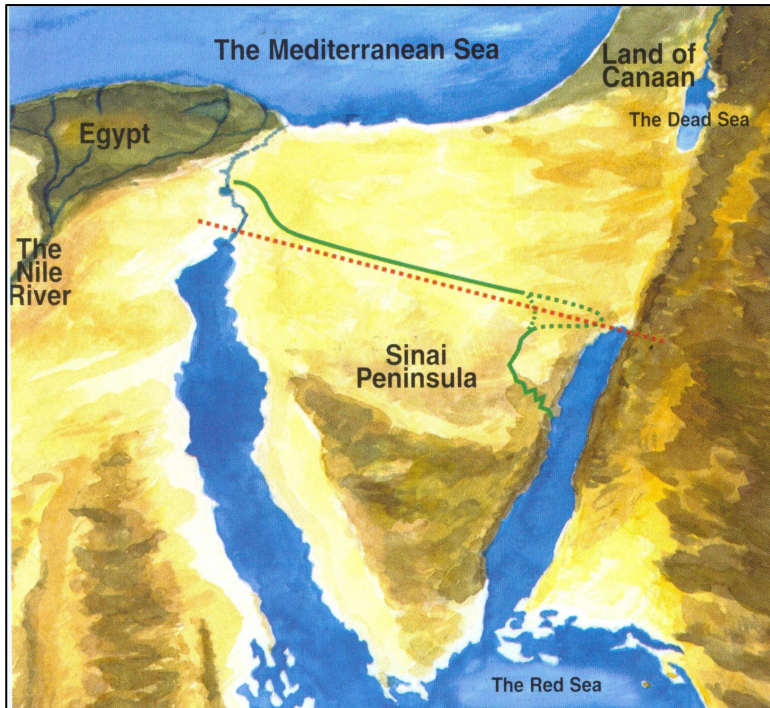
Bottom right - the Hebrews lived in houses in Egypt.



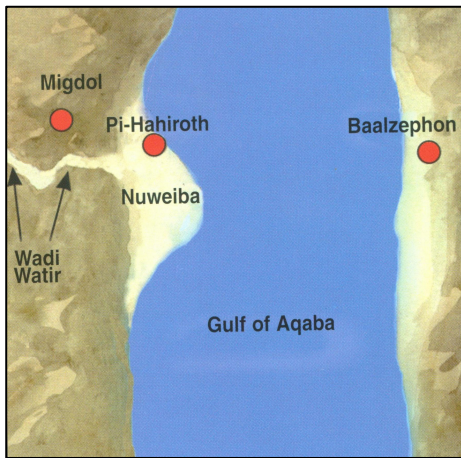
Below - 18th Dynasty Golden Chariot.



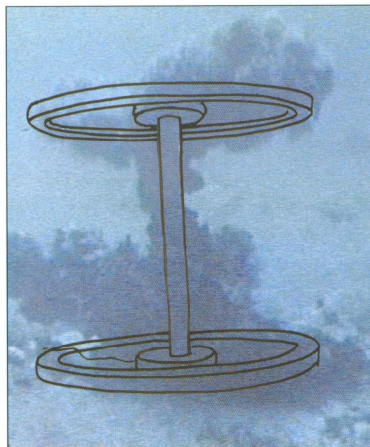
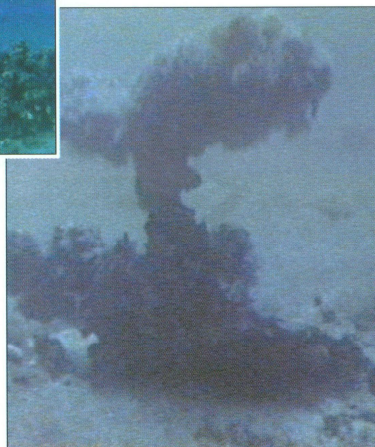
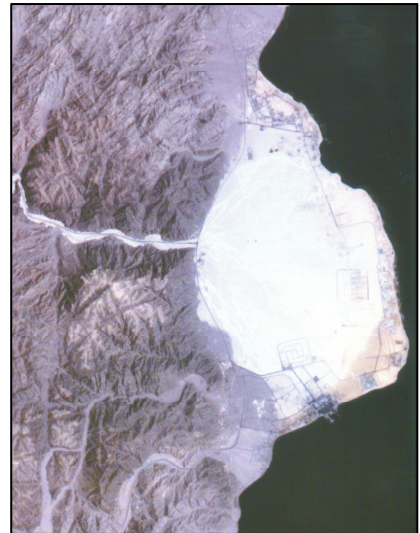
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Possible route of the Exodus. Picture on right is of a modern highway on the same route between the northern ends of the Gulf of Suez and the Gulf of Aqaba.



Why did the Israelites “turn” and wind up “trapped” at the Red Sea?



What is our “proof” that Pharaoh and his army drowned in the Red Sea?

How many days after the “exodus” was it before the Israelites were across the Red Sea?

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E Marah's bitter waters made sweet by the casting in of a tree (15:22-26). God at this time promised them freedom from sickness if they would obey him.

* From the Red Sea to Marah (15:22-26).

1 The galling water. "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" (15:23).

2 The goodly tree. "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" (Ex. 15:25).

3 The Great Physician. "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" (Ex. 15:26).

* From Marah to Elim (Ex. 15:27). "And they came to Elim where were twelve wells of water and threescore and ten palm trees: and they encamped there by the waters."

F The giving of the manna (16:4, 14, 35). This heavenly bread would become part of their diet for the next forty years.

* From Elim to the Wilderness of Zin (16:1-36).

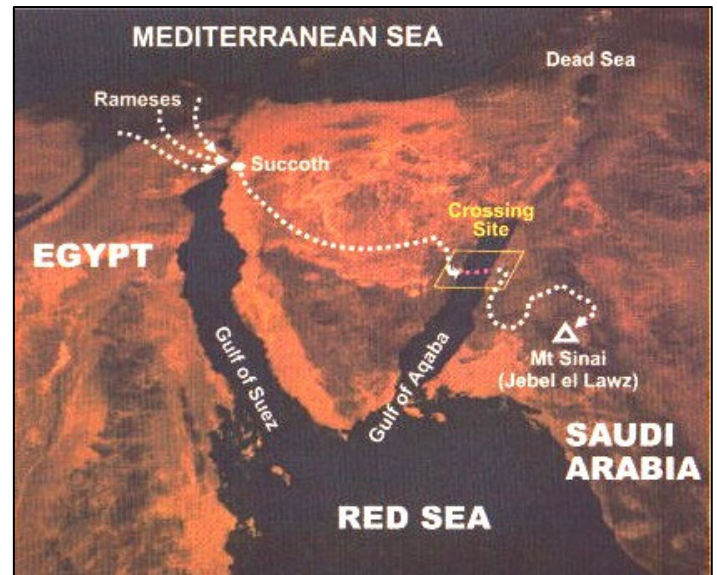
1 The complaining crowd. And the whole congregation of the children of Israel murmured against Moses and Aaron in the wilderness: And the children of Israel said unto them, would to God we had died by the hand of the Lord in the land of Egypt, when we sat by the flesh pots, and when we did eat bread to the full; for ye have brought us forth into this wilderness, to kill this whole assembly with hunger. (Ex. 16:2-3)

2 The miraculous manna (16:14-15).

a Beginning now and continuing for the next forty years God would feed them six days a week with manna, a white, flat, coriander-like seed which tasted like honey bread. It ceased when Israel entered the Promised Land. (Josh. 5:12)

b It was to be picked up each morning and eaten that same day for six days, and on the sixth, a double portion was to be taken for the seventh, when no manna would fall. The word manna in the Hebrew literally means, "What is it?" This is what the people said when they first saw it, and the name stuck. Jesus would later apply this event to his own ministry. (Jn. 6:30-63).

c It should not be assumed from these passages that manna constituted the only part of the diet of the Hebrews during the forty-year period. We know that the



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Israelites had sheep and cattle (12:38; 17:3) and they continued to possess these not only in Sinai (34:3) but had them when they reached Edom and the country east of the Jordan (Num. 20:19; 32:1). It appears that on some occasions the Hebrews bought food and even water from the Edomites (Deut. 2:6-7), Wheat and meats were available is clearly implied in such references as Exodus 17:3; 24:5; Leviticus 8:2, 26, 31; 9:4; 10:12; 24:5; and Numbers 7:13, 19.

G The institution of the Sabbath (16:23, 26-30; 31:13).

The solemn Sabbath (16:23-30).

Following is a brief summary on the biblical teaching concerning the Sabbath:

- 1 Sabbath first mentioned in Exodus 16:23. For the first 2500 years of human history no one is mentioned observing it but God himself, (See Gen. 2:2.)
- 2 Sabbath was then given to Israel (Ex. 31:13,17) who apparently knew nothing about observing it whatsoever. (See Ex, 16:29.) This day was never given to the church (see Col. 2:16; Gal. 4:9-11).
- 3 Sabbath means “rest or cessation.” Hebrew words for seven are sheba and shibali, Thus, a literal translation of the fourth commandment would read, “Remember the rest day, to keep it holy.”
- 4 There were many “Sabbaths” given to Israel:
 - a The weekly seventh day Sabbath (Ex. 20:8-11),
 - (1) It began at sundown on Friday and ended at sundown Saturday.
 - (2) It was a day of absolute rest, with no services or gatherings.
 - b The first and last days of the Feast of Unleavened Bread (Lev. 23:7-8).
 - c The Feast of Pentecost (Lev. 23:15-21).
 - d The first day of the seventh month Sabbath (Lev. 23:24-25), Feast of Trumpets.
 - e The tenth day of the seventh month Sabbath (Lev. 16:29-30), Day of Atonement.
 - f The fifteenth day of the seventh month Sabbath (Lev. 23:34), Feast of Tabernacles.
 - g On the seventh year Sabbath (Lev. 25:1-4), land was to be idle for entire year. The seventy-year Babylonian captivity was partly due to Israel’s disobedience to observe these rest years. In 490 years, they had accumulated until Israel owed the seventy rest years. (See Lev. 26:27-35; 2 Chron. 36:21; Jer. 25:11; Dan. 9:2)
 - h The fiftieth year Sabbath - The Year of Jubilee (Lev. 25:8).
- 5 Sabbath has never been changed but has been set aside because the nation Israel has been set aside - until Christ sets up His earthly kingdom. (Mt. 21:43; 1 Pet. 2:9)
- 6 The Sabbath will be observed again during the kingdom age. (See Isa. 66:23.)
- 7 Where then does the church receive authority to worship on Sunday? This authority was laid out in pattern form through the resurrection, which occurred on the first day-Sunday. This fact is reported by all four Gospels (Mt. 28:1; Mk 16:2, 9; Lk. 24:1, 13; Jn. 20:1, 19). As the seventh day reminds us of a finished creation (Ex. 20:8-11), so the first day reminds us of a finished redemption. (Acts 20:7; 1 Cor. 16:1-2; Heb. 7:12.) It is true that Paul often preached to the Jews on the Sabbath (Acts 13:14; 16:13; 17:2; 18:4) because this was the day the Jews regularly gathered together. (See 1 Cor. 9:19-20)

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H. Striking the rock at Rephidim (17:1-7).

This was done to provide water, which God supernaturally gave from the side of that rock, Nearly forty years later Moses will strike another rock in a distant place, but at that time he will be out of God's will. (See Num. 20:7-13.)

* From the Wilderness to Rephidim (Ex. 17:1-18:27).

Moses strikes the rock (17:6). The Israelites were almost ready to stone Moses because of their thirst when God stepped in. "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.

I Israel's Victory over the Amalekites (Ex. 17:8-16). Here four important "firsts" should be noted:

- 1 The first mention of Joshua, who was selected by Moses to lead the armies of Israel (17:9).
- 2 The first prayer of Moses for Israel (17:11-12).
- 3 The first part of the Bible to be written (17:14).
- 4 The first reference to one of God's great names "Jehovah-nissi" (the Lord is my banner), (See 17:15.)

Moses smites an enemy (17:11). The enemy - the Amalekites. These descendants of Esau (Gen, 36:12), a roving and raiding desert band, had probably been tracking Israel for some time now, and chose this moment to strike (17:8).

The general - Joshua. This is the first mention of one of the most remarkable military men who ever lived. In spite of his youth (probably in his early twenties), Moses chose him to head up Israel's fighting forces. His ability and bravery were matched by his love for God (17:9).

The intercessor - Moses, This grand old man ascends a nearby hill, extends his arms upward, and begins praying for Joshua and Israel fighting below (17:11).

The helpers - Aaron and Hur. These two aided Moses in keeping his weary hands heavenward so that God could give victory below. Israel is victorious, one of the first sections of the Bible is written, and Moses builds an altar to God, calling it Jehovah-nissi, meaning "Jehovah is my flag".

J The meeting of Moses with his family (18:5, 7).

- 1 He is greeted by Jethro, Zipporah, and his two sons Gershom and Eliezer,
- 2 At Jethro's advice, Moses appoints capable men to help him judge the problems of Israel (18:17-27).

H Events transpiring in Egypt during the early years of Israel's exodus (excerpted from www.wikipedia.org).

- 1 In the early years of his reign, Amenhotep IV permitted worship of Egypt's traditional deities to continue but near the Temple of Karnak, he erected several massive buildings including temples to "Aten".
- 2 The relationship between Amenhotep IV and the priests of Amun-Re gradually deteriorated. In Year 5 of his reign, Amenhotep IV took decisive steps to establish "Aten" as the exclusive, monotheistic god of Egypt. The pharaoh disbanded the priesthoods of all the other gods and diverted their income to support "Aten". To

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emphasize his complete allegiance to “Aten”, the king officially changed his name from Amenhotep IV to Akhenaten (Servant of “Aten”). Akhenaten's fifth year also marked the beginning of construction on his new capital, at the site known today as Amarna. Soon afterwards, Akhenaten oversaw the construction of some of the most massive temple complexes in ancient Egypt. In these new temples, “Aten” was worshipped in the open sunlight, rather than in dark temple enclosures, as had been the previous custom.



- 3 By Year 9 of his reign, Akhenaten declared that “Aten” was not merely the supreme god, but the only god. He ordered the defacing of other temples throughout Egypt and, in a number of instances, inscriptions of the plural 'gods' were also removed.
- 4 “Aten's” name is also written differently after Year 9, to emphasize the radicalism of the new regime, which included a ban on images (with the exception of a rayed solar disc) in which the rays (commonly depicting hands) appear to represent the unseen spirit of the only god, who by then was evidently considered not merely a sun god, but a universal deity. Representations of “Aten” were always accompanied with a sort of "hieroglyphic footnote", stating that the representation of the sun as All-encompassing Creator was to be taken as just that: a representation of something that, by its very nature cannot be fully or adequately represented by any one part of that creation.
- 5 Akhenaten is referred to as Egypt’s “heretic” king because he worshipped only one god. But what had God said concerning one of His reasons for the 10 plagues?
 - a “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.” Exodus 7:5
 - b “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.” Exodus 14:4
 - c “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.” Exodus 14:18
- 6 After Akhenaten’s death, Egypt’s magnificent 18th Dynasty was over. A new dynasty arose and Egypt returned to her former worship of polytheistic gods. The end of Akhenaten’s reign would have occurred after Israel was already settled in the Promised Land (Canaan).
- 7 Ancient history records that Egypt was unable to help her territories (all the Canaanites) repel the attacks of Israel’s army. In an act of future mercy, God had so destroyed the army of Egypt that she would be unable to defend against the Israelites over 40 years later - after Israel had wandered in the wilderness because of her disobedience.

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III. Israel, Settled down at Sinai (Ex. 19:1 - Num. 10:10).

On June 15, 1445 B.C., Israel arrived at Mt. Sinai. They would be there for eleven months and five days (Num. 10:11). Three major events took place during this time.

They are:

- The commandment of the law (requirement for fellowship).
- The corruption of the golden calf (ruining of fellowship).
- The construction of the tabernacle (restoration of fellowship).

A An introduction to the action at Mt. Sinai.

- 1 Israel arrives at Mt. Sinai and is given notice that God will meet with them in three days. They are to wash their clothes and prepare their hearts (Ex. 19:9-10).
- 2 On the third day, God manifests himself on Mt. Sinai, accompanied by thundering, lightening, a thick cloud, the voice of a trumpet, an earthquake, smoke, and fire (Ex. 19:16-19).
- 3 Moses is ordered to climb Mt. Sinai to meet God. God is concerned that Israel will not observe proper respect for His holiness, so He instructs Moses to go back down to the Israelite camp. (Ex. 19:20-25).
- 4 At this time - with all of the Nation of Israel listening - God orally gives the Ten Commandments. The people are so terrified of God's voice that they beg Moses to be their intercessor and give them God's words. (Ex. 20:1-21a)
- 5 God orally gives Moses the seventy laws (the 10 Commandments and the 70 Laws compose the Book of the Covenant. (Ex. 20:21b-23:33).
- 6 God calls Moses, Aaron, Aaron's 2 oldest sons (they will later be consumed by fire) and 70 of the Israelite elders (probably the 70 that Moses delegated authority too) up near the top of Mt. Sinai. Before they go, Moses writes down for Israel's record all that he has told them, builds an altar of twelve pillars, and sacrifices blood upon it to satisfy this covenant agreement. (Ex. 24:1-8)
- 7 Moses, Aaron, his two sons and the 70 elders actually get to see into heaven and glimpse God on His throne at a distance. Can a man see God and live? These men did! (Ex. 24:9-11)
- 8 The entourage apparently returns to camp. Then God calls Moses and Joshua up the mountain. Here he will spend the next forty days, at which time he will receive the pattern for the tabernacle and two tables of stone written by God himself containing the Ten Commandments. Moses fasts during this period. (Ex. 24:12-32:6)
- 9 He then is warned to get down immediately and deal with the golden calf episode below (Ex. 32:7)
- 10 He prays for Israel that God would not destroy her. (Ex. 32:11-14)
- 11 He picks up Joshua halfway down (Ex. 32:15-18)
- 12 Upon viewing Israel's terrible immorality, he breaks into pieces the stones containing the Ten Commandments (Ex. 32:19).
- 13 He rebukes Aaron and judges Israel the second time (32:20-29).
- 14 He prays for Israel the second time (Ex. 32:30-35).
- 15 Instead of leading the Israelites Himself, God plans to send an angel so that He will not destroy them for being hard-hearted and stiff-necked.

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- 16 Moses pleads with God to be merciful to the Israelites and to allow him to see God's glory. (Ex. 33)
- 17 He again ascends the mountain and is ordered by God to carve out two new tablets, upon which the Lord rewrites the Ten Commandments (Ex. 34:1-28)
- 18 His face shines after fasting and being with God for 40 days and nights. Moses had no idea that he had been "transformed" this way. (Ex. 34:29-35)

B God's commandments at Mt. Sinai.

* There were three basic sections to the Mosaic Law.

1 **The moral code.** This section is commonly known as the Ten Commandments (Ex. 20:3-1; Deut. 5:7-21).

- a Thou shalt have no other gods before me.
- b Thou shalt not make unto thee any graven image.
- c Thou shalt not take the name of the Lord thy God in vain,
- d Remember the Sabbath day to keep it holy.
- e Honor thy father and thy mother.
- f Thou shalt not kill.
- g Thou shalt not commit adultery.
- h Thou shalt not steal.
- i Thou shalt not bear false witness.
- j Thou shalt not covet.

2 **The spiritual code.** This section deals with the ordinances, all of which foreshadow Christ and salvation (Heb. 10:1). It includes the Levitical feasts and offerings. (Ex. 35-40; Lev.)

3 **The social code.** This section deals with the judgments and divine laws of God's new establishment for Israel. It includes rules for diet, sanitation, quarantine, soil conservation, taxation, military service, marriage, divorce, etc.

There are seventy basic regulations in the social code. Of these, twenty of the more important are as follows:

- a If a man smite his servant, or his maid, with a rod, and he die under his hand; he shall be surely punished (Ex. 21:20).
- b He that smiteth his father or his mother, shall surely be put to death (21:15).
- c He that stealeth a man and selleth him, or if he be found in his hand, he shall surely be put to death (21:16).
- d Eye for eye, tooth for tooth, hand for hand, foot for foot (21:24).
- e He that curseth his father, or for his mother, shall surely be put to death (21:17).
- f 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 (21:26).
- g 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 (22:1).
- h And if a man entice a maid that is not betrothed, and lie with her, he shall surely endow her to be his wife (22:16).
- i Thou shalt not suffer a witch to live (22:18).

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- j Whosoever lieth with a beast shall surely be put to death (22:19).
- k He that sacrificeth unto any god, save unto the Lord only, he shall be utterly destroyed (22:20).
- l Thou shalt neither vex a stranger, nor oppress him: for ye were strangers in the land of Egypt (22:21),
- m Ye shall not afflict any widow, or fatherless child (22:22).
- n 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. If thou at all take thy neighbour's raiment to pledge, thou shalt deliver it unto him by that the sun goeth down, 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 (22:25-27).
- o Thou shalt not revile the gods, nor curse the ruler of thy people (22:28).
- p 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 (22:29).
- q If thou meet thine enemy's ox or his ass going astray, thou shalt surely bring it back to him again. 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 (23:4-5).
- r Thou shalt not wrest the judgment of thy poor in his cause (23:6).
- s Six years thou shalt sow thy land, and shalt gather in the fruits thereof: 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 beast of the field shall eat. In like manner thou shalt deal with thy vineyard, and with thy oliveyard (23:10-11).
- t Behold, I send an Angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared (23:20).

* Simply stated, the moral code acted as the revelation of God's law, the social code as the regulation of that law, and the spiritual code as the realization of that law - in Christ, (See Mt. 5:17-18; Rom. 10:4).

C The corruption of the golden calf (Ex. 32).

- 1 During the final days of Moses' first forty-day meeting with God on top of Mt. Sinai, the Israelites in the valley below demand that Aaron make them a god.
- 2 Aaron agrees, and, using their own golden earrings, forms a golden calf god.
- 3 After their "worship service" the people throw a wild party and indulge in sexual immorality. The verb translated "to play" in 32:6 means to sexually caress. (See Gen. 26:8 for a similar situation.)
- 4 God informs Moses of all this on the mountain and declares his intention to destroy the entire bunch. A trembling Moses then begins his respectful "debate with deity." He pleads for God to turn his wrath away for two reasons:
 - a Because of his enemies (32:12).
 - b Because of his friends (32:13).
- 5 Moses and Joshua return to the camp and in righteous anger Moses breaks the two tablets of stone. He then burns the golden calf, grinds it into powder, mixes it with water, and makes the people that sinned drink it.

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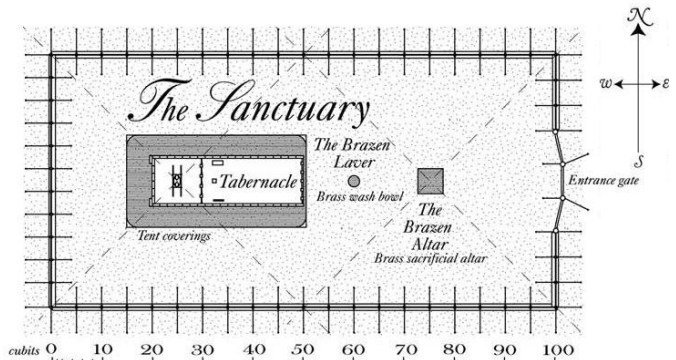
- 6 He reprimands Aaron and demands to know who is on the Lord's side. The entire tribe of Levi declare themselves to be (Ex. 32:26).
- 7 God then sends a plague to punish Israel and orders the execution of the 3,000 troublemaking ring leaders (Ex. 32:28).



D The construction of the tabernacle (Ex. 25-31; 35-40; Lev.).

1 A general description of the tabernacle:

- a The three sections: the outer court, the inner court, and the Holy of Holies. The outer court, an elaborate curtained fence, measured 150 feet in length, seventy-five feet wide, and seven and one-half feet high. In the center of the "courtyard" was a tent, forty-five feet long, fifteen feet wide, and fifteen feet high.



There were two rooms in this tent, separated by a thick veil. The eastern (front) room section of this tent (the entire tabernacle faced east) was the holy place, and the western section (back room) was the Holy of Holies. The tent was made of forty-eight upright boards and was covered by four kinds of cloth. Three of these were animal skins, and the fourth was fine linen. The colors involved were white, blue, purple, and scarlet.



- b The various materials used: gold (3,140 pounds), and silver (9,575 pounds), copper (7,540 pounds), animal cloth, acacia wood, olive oil, spices, onyx stones.
- c Overall supervisor: Bezaleel, the grandson of Hur, from the tribe of Judah.
- d Time of construction: less than one year. Probably about six months.
- e Method of construction: the tabernacle was the production of willing hands and hearts. God's house was financed by free-will offerings from God's people, not through suppers, sales, parties or DEBT. Some of the most inspiring verses in the Old Testament speak of this sweet and sacrificial spirit (35:5, 21-22, 29).

Another precious truth involved in the tabernacle project was the fact that God personally observed each gift that was given, no matter how small. This is dramatically brought out in Numbers 7, where twelve tiny gold boxes of incense are given by twelve different individuals. In spite of the fact that the gifts were identical and inexpensive (approximately \$65.00 per box) God still acknowledged each person and each gift. (See also Rev. 2:2, 9, 13; 3:1, 8, 15.)

- f Costs of construction: Current value of materials and labor is 50 million dollars.

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2 The furniture of the tabernacle (in the order mentioned). There were 6 main objects:

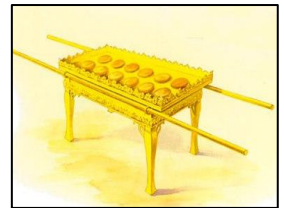
a The Ark of the Covenant (Exodus 25:10-22; 37:1-9).

The most important piece in the tabernacle, also made of acacia wood covered with gold. It resembled a cedar chest, and was approximately four feet long and two and one-half feet high. It contained several objects, two stones upon which was written the Ten Commandments, a pot of manna and Aaron's rod that budded. The lid of this box was made of solid gold and called the mercy seat. On top of the box stood two golden angelic cherubim. Once each year during the great day of atonement (in our October), the high priest would enter the Holy of Holies (which was separated from the holy place by a thick veil) and sprinkle blood upon the mercy seat for the sins of Israel. Above the entire ark dwelled the Shekinah Glory cloud of God. Perhaps the most thrilling truth of the tabernacle is seen here: the one thing that atoned for the sins of man to the holy and righteous God was the blood of the lamb.



b The table of shewbread (Exodus 25:23-30; 37:10-16).

A table was made of acacia wood and covered with gold. Twelve cakes of bread were placed on this and renewed each week. This table was approximately one and one-half feet wide by two and one-half feet high. This table was on the inside of the tent, resting on the northern side of the first room (also called the holy place).



c The lampstand (Exodus 25:31-40; 37:17-24).

One of the most ornate objects in the tabernacle. It was made of pure gold and consisted of an upright shaft from each side of which three branches extended upward in pairs. The lamps were trimmed every morning and evening and were never to be extinguished all at one time. The lamp had to be regularly supplied with pure olive oil. The entire lamp required 107 pounds of gold. Jewish tradition says the lampstand was five feet high and three and one-half feet wide. It rested on the south side of the first room.



d The brazen (or copper) altar (Exodus 27:1-8; 38:1-7).

This was the first piece of furniture as one enters the tabernacle courtyard. It was a box-like structure made of acacia wood overlaid with copper. It was approximately seven and one-half feet wide and three feet high. There was a grate midway between the top and the bottom. A horn was located on each corner of the altar to help hold the animal sacrifices which were offered at this altar.



e The altar of incense (Exodus 30:1-10; 37:25-28).

This foot-and-a-half square by three feet high acacia wood table overlaid with gold was symbolic of prayer. Spices were burned on this table each morning and evening (Rev. 8:3-4.) Each year the horns on this altar were smeared with blood.



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The incense table sat in front of the center of the veil before the Holy of Holies in the Holy Place.

- f The brazen (or copper) laver (Exodus 30:18; 38:8).

The laver was filled with water, both the bowl and foot portions.

It was used by the priests for actual and ceremonial cleansing of both hands and feet.



- 3 The priesthood of the tabernacle.

- a Their ordination - one of the most impressive ceremonies in the Old Testament world was undoubtedly the consecration of a Levite male to the Israelite priesthood. The procedure was as follows:

1 He was first washed with water (Ex. 29:4).

2 He was then clothed (29:5).

3 He was then anointed with oil (29:7).

4 He was finally to identify himself with a sacrifice (29:15-20). This was done by the placing of his hand upon a dying lamb. The blood of this lamb was then placed upon his right ear, his right thumb and his right big toe.

- b Their clothing (Ex. 28:2-43).

1 The ephod - a sleeveless outer garment reaching from the shoulders to below the knees. It consisted of two pieces, one covering the back and the other the front side of the body, fastened on each shoulder by a golden clasp on the top of which were two onyx stones with the names of six tribes on each stone. The ephod was woven of blue, purple, scarlet, and fine linen yarn, embroidered with figures of gold and held to the body by a girdle.

2 The breastplate of judgment (28:15-20). A square piece of cloth attached to the ephod over the priest's heart upon which were twelve precious stones set in gold and arranged in four rows. On top of the stones were engraved the names of the twelve "sons" of Israel. If we're not careful, we misread this passage as twelve "tribes". Remember, there were thirteen tribes because Joseph's sons became two tribes (Manasseh and Ephraim).

3 The Urim and Thummim (28:30). The nature of this apparel is not certain. The Hebrew words literally mean "lights" and "perfection." They could have been two special costly stones. It is apparent that they were used by the high priest in times of crisis to determine the will of God. (See Num. 27:21; 1st Sam. 28:6).

4 The robe of the ephod (28:31-35). This was a blue seamless garment worn under the ephod and was a little longer than the ephod. Along the hem were blue, purple, and scarlet pomegranates and golden bells which tinkled as the priest served in the tabernacle.

5 The mitre (28:36-38). This was the fine white linen turban head-dress of the high priest. On its front was a golden nameplate with the words "Holiness to the Lord" engraved on it.



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- c Their duties. The various responsibilities of the priesthood would fall into two basic categories:
 - 1 That of Temple service - this would include the burning of incense, the care of the lamps, the placing of the bread, and the sacrificial offerings (Num. 3:5-9).
 - 2 That of personal service - to inspect unclean persons, especially lepers, to instruct the people of Israel in the law of God, and to take a general interest in the spiritual welfare of the people (Num. 6:23-27; Deut. 17:8-9).
- d Their personal obligations.
 - 1 They must not consume strong drink (Lev. 10:9).
 - 2 They must not clip bald spots on their heads, beards, or flesh (Lev. 21:5).
 - 3 They must not marry a harlot, a divorced woman, a widow, or a woman from another tribe. Their wife must be a virgin from the tribe of Levi (Lev. 21:7, 14).
 - 4 They could not have any bodily defects such as blindness or lameness (Lev. 21:16-21).
- 4 The offerings of the tabernacle.
 - a There were five main offerings described by separate chapters in Leviticus 1-5.
 - 1 The burnt offering (Lev. 1).
 - 2 The meal offering (Lev. 2). Also called the “meat” or “grain” offering.
 - 3 The peace offering (Lev. 3). Also called the “wave” offering.
 - 4 The sin offering (Lev. 4).
 - 5 The trespass offering (Lev. 5).
 - b These five offerings can be placed into two general categories:
 - 1 Three offerings to be used for the purpose of **achieving and maintaining fellowship**. These would include the burnt, the meal, and the peace offerings. The special red heifer offering of Numbers 19 would also be included in this category.
 - a The words “burnt offering” and “holocaust” come from the same Hebrew word. The basic meaning is “ascending upward in smoke”. Representing the personal dedication of Messiah that is required to pay for our sins. We would have to “lay our hands” on the head of the sacrifice and “transfer” our sins to the innocent sacrifice. Then the sacrifice was slaughtered and burnt because of our sins.
 - b The meal offering represents the personal consecration of Messiah. It was a “sweet smelling” offering to God. Do not confuse this offering with the incense that was placed on the Altar of Incense.
 - c The peace offering represents the personal salvation by Messiah (we also partake of the peace offering).
 - 2 Two offerings to be used for the purpose of **restoring broken fellowship**. This would include the sin and trespass offerings.
 - a The sin offering was by a believer who sinned unintentionally.
 - b The trespass offering was by a believer who sinned intentionally. Restitution had to be made before this offering was accepted.

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Levitical Sacrifices					
	Burnt Offering	Meal Offering	Peace Offering	Sin Offering	Trespass Offering
	Lev. 1:1-17; 6:8-15	Lev. 2:1-16; 6:14-18	Lev. 3:1-17; 7:11-21	Lev. 4:1-35; 5:1-13; 6:24-30	Lev. 5:6-7; 7:1-10
Presentation	Substitute	Substitute	Substitute	Substitute	Substitute
	bullocks, lambs, sheep, goats, turtledoves, pigeons	uncooked flour, unleavened cakes, roasted grain, frankincense, oil, salt	bullock, lamb or goat. Male or female	bullock, lamb or goat	lamb, goat, turtledoves, pigeons or fine flour
	Sinner's Role	Sinner's Role	Sinner's Role	Sinner's Role	Sinner's Role
	identification 1:5, acceptance 1:4, lay hands on animal	brings offering to the priest	the sinner slays the animal 3:2	identify with the animal, imputation, lay hands on animal	confession, 5:5
Priest's Role	Priest's Role	Priest's Role	Priest's Role	Priest's Role	Priest's Role
	sprinkling the blood 1:5-9	offer a handful	wave breast and shoulder	sprinkle the blood 7 times before the veil of the sanctuary	sprinkling the blood
Partition	God's Portion	God's Portion	God's Portion	God's Portion	God's Portion
	all that was burned	the handful	the fat and the inwards. 3:14-16	all of the blood	all that was burned, the blood
	Sinner's Portion	Sinner's Portion	Sinner's Portion	Sinner's Portion	Sinner's Portion
	nothing	nothing	the remainder was eaten by him and his friends	nothing	nothing
Priest's Portion	Priest's Portion	Priest's Portion	Priest's Portion	Priest's Portion	Priest's Portion
	the skin	the remainder, that which was not offered to God	breast and shoulder	part of the commoner's share of the sheep or goat, never the bullock	the remainder, that which was not offered to God
Picture of Christ	Christ our Passover	The corn of wheat	He is our peace offering	He is our sin offering	He is our trespass offering
	surrender of Himself. Complete consecration John 6:38; 4:34; Eph. 5:2; Heb 9:14	Kernel fell into the ground and died that he might bring forth much fruit. He was also crushed and became the bread of life	Luke 2:14; Rom. 5:1; Col. 1:20; Eph. 2:14	Rom. 8:3; Gal. 2:16; 2Co. 5:21	Isa. 53:8; 2Co. 5:19; Col. 2:13-14
Practical Lesson	Consecration of Self	Consecration of Gifts & Services	Reconciliation	Atonement	Restoration
	Rom. 12:1; 1Co. 6:20	Mat. 5:23-24; 2:1-2, 2:11	2Co. 5:19; Heb. 10:25; Friendship and Fellowship		

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- 5 The holy feasts of the tabernacle. There were seven annual feasts in Israel's calendar. There were also two periods of rest (the "Sabbath" year and the Year of Jubilee).
 - a His creative work.
 - 1 The weekly Sabbath (Ex. 20:8-11; Lev. 23:1-3).
 - 2 The seven-year Sabbath feast (Ex. 23:10-11; Lev. 25:2-7).
 - 3 The fiftieth year Sabbath feast (Lev. 25:8-16).

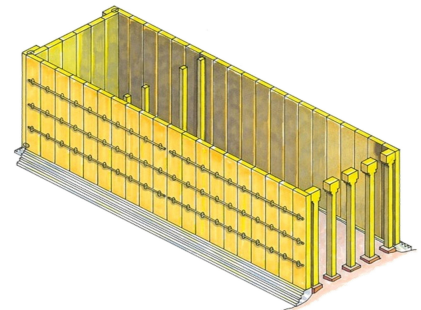
Note: These three speak of God's creation, as they come in endless cycles of seven, just as God rested on the seventh day.
 - b His redemptive work.
 - 1 The Passover feast (Lev. 23:4-5). This shows Christ's substitutionary sacrifice at Calvary (1st Cor. 5:7).
 - 2 The feast of Unleavened Bread (Lev. 23:6-8). This shows Christ's sinless sacrifice at Calvary.
 - 3 The feast of the First Fruits (Lev. 23:9-14) illustrates the resurrection on the first day of the week (1st Cor. 15:23). This feast always occurs on Sunday.
 - 4 The feast of Pentecost (Lev. 23:15-25). This occurs at the beginning of the wheat harvest and illustrates the gathering of "wheat" (Ex. 34:22). Christians from all nations into God's harvest (Acts 2). This feast always occurs on Sunday.
 - 5 The feast of Trumpets (Lev. 23:23-25) illustrates the Rapture and Christ's Second Coming (1st Thess. 4:13-18).
 - 6 The Day of Atonement feast (Lev. 23:26-32). This shows the tribulation time for Israel - 7 years (Rev. 6-19). In the Hebrew this is Yom Kippur and it occurs around mid October each year. The order of service on this all-important day is given in Leviticus 16.
 - (a) The high priest would offer a bull sacrifice for himself. Religious leaders need to be saved and cleansed too.
 - (b) Lots would then be cast over two goats to determine which one would become the scapegoat, and which would be killed.
 - (c) The high priest would then sprinkle the blood of the slaughtered bull and goat seven times upon the mercy seat.
 - (d) He would finally place his hands upon the scapegoat, confess over it all the sins of Israel, and then appoint a man to lead the scapegoat into the desert.
 - 7 The feast of Tabernacles (Lev. 23:33-44). This speaks of the millennium (Rev. 20:1-6).
- 6 The handbook of the tabernacle. The remaining chapters in Leviticus are given over to various "dos" and "don'ts" which cover the religious, social, and physical life of each Israelite.
 - a Certain foods may be eaten, while other kinds must be avoided, The general invitation to eat all animals given to Noah (Gen. 9:3) is now being restricted.

A Study of Exodus

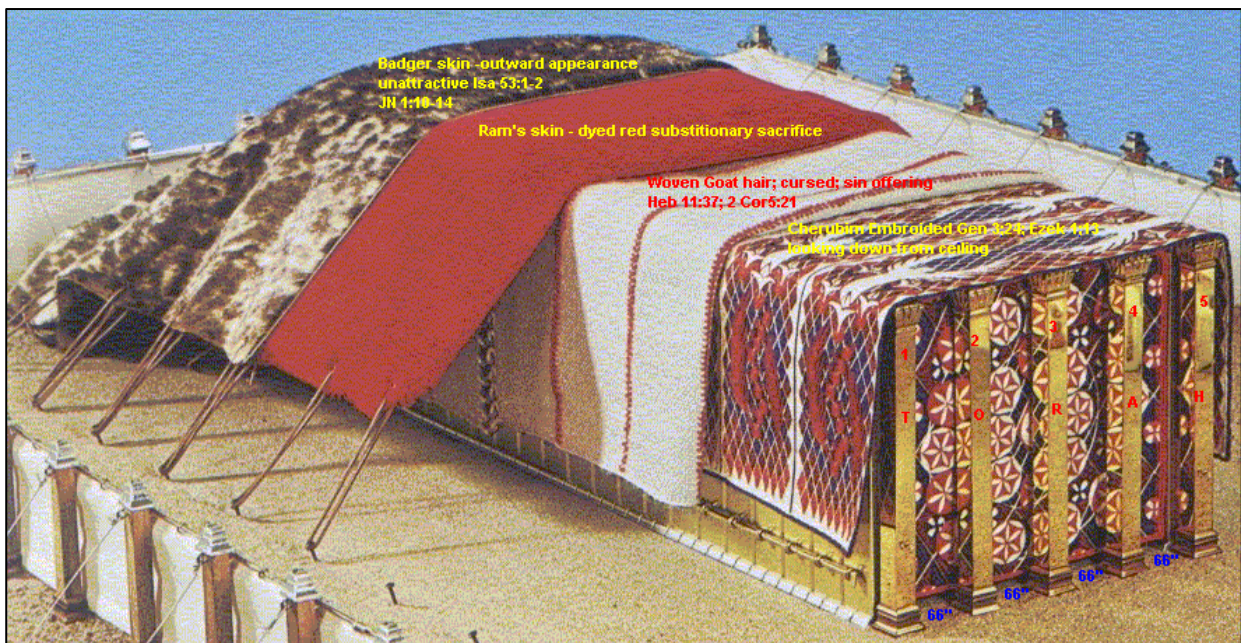
- b The subject of leprosy occupies two chapters (13, 14). This is the first mention of the word leprosy and from this point on, leprosy becomes a symbol of sin. Among the many thousands of lepers in the Old Testament only two were healed by God. In Numbers 12, Miriam is healed, and in 2nd Kings, Naaman is cured.
- c Blood is discussed in chapter 17 to explain that great biblical principle: "It is the blood that maketh an atonement for the soul" (Lev. 17:11; Heb. 9:22).

E Moses glimpses God's Glory (Ex. 33:18-23).

- 1 Moses asks for a sight of God's glory.
 - a God replies by promising to reveal Himself as a God of grace and compassion (Ex. 34:6-7).
 - b No one can see God's face and live. This means that no one can look upon the unveiled glory of God; He "dwelleth in the light which no man can approach unto; whom no man hath seen, nor can see" (1st Tim. 6:16).
- 2 Moses carves 2 more tablets of stone and returns to the mountain top (Ex. 34:1-4).
- 3 The Lord communes with Moses (Ex. 34:5-8).
- 4 God promises to lead the Israelites personally (Ex. 34:9-10) and to drive out their enemies (Ex. 34:11) in exchange for their worship and service (Ex. 34:12-27).
- 5 Moses was on Mt. Sinai for 40 days and nights without food or water (Ex. 34:28). Note: this is the only place in scripture where someone is said to have gone longer than a few days without water.
- 6 Moses descends from Mt. Sinai unaware that his physical appearance has been permanently altered. From this point (for the rest of his life) Moses wore a veil over his face when he spoke to the people and removed it when speaking with God (Ex. 34:29-35).



F Israel builds the Tabernacle (Ex. 35-39).



A Study of Exodus

- 1 Moses gathers all the people together and repeats God's Sabbath rules to them. Ex. 35:1-3
 - 2 The People's Gifts and the Gifted People. Ex. 35:4-36:7
 - 3 The Curtains Covering the Tabernacle. Ex. 36:8-19
 - 4 The Boards for the Three Sides. Ex. 36:20-30
 - 5 The Bars Which Held the Boards Together. Ex. 36:31-34
 - 6 The Veil Leading to the Most Holy Place. Ex. 36:35-36
 - 7 The Screen Leading to the Holy Place. Ex. 36:37-38
 - 8 The Ark of the Covenant. Ex. 37:1-5
 - 9 The Mercy Seat. Ex. 37:6-9
 - 10 The Table of Showbread. Ex. 37:10-16
 - 11 The Golden Lampstand and Its Accessories. Ex. 37:17-24
 - 12 The Altar of Incense. Ex. 37:25-28
 - 13 The Anointing Oil and the Incense. Ex. 37:29
 - 14 The Altar of Burnt Offering. Ex. 38:1-7
 - 15 The Laver. Ex. 38:8
 - 16 The Outer Court, Pillars, and Screen. Ex. 38:9-31
- G Preparation of the Priests' Garments. Ex. 39
- H Erection of the Tabernacle. Ex. 40

The materials and furniture of the tabernacle had been viewed severally and approved, and now they must be put together.

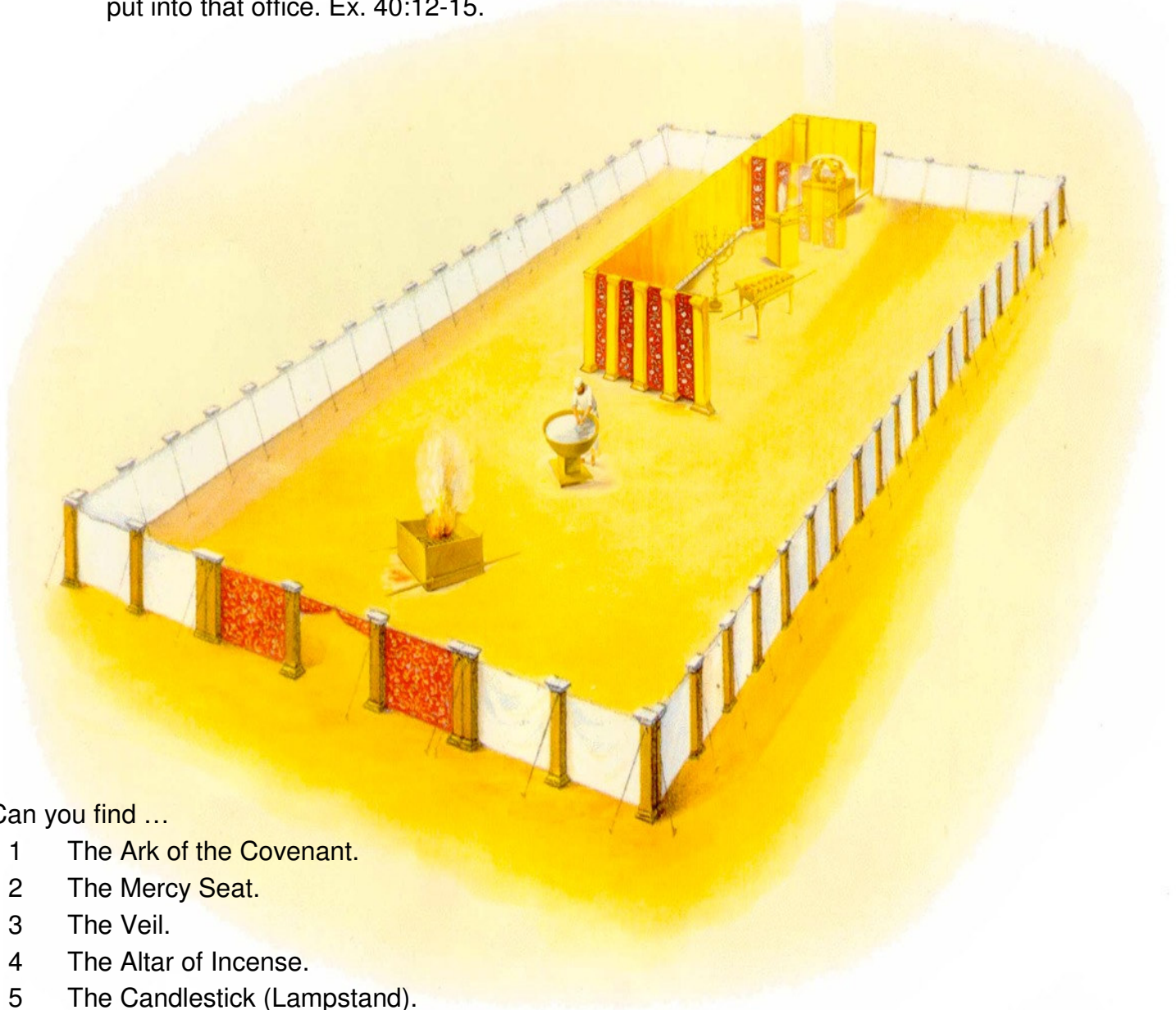
- 1 God tells Moses to set up the tabernacle and the utensils in their place.
 - a The time for doing this is *the first day of the first month* (Ex. 40:2), just fourteen days short of a year since they came out of Egypt.
 - b In Hezekiah's time they began to sanctify the temple *on the first day of the first month, 2nd Chron. 29:17.*
 - c The new moon (no visible moon - which by their computation was the first day of every month) was observed and therefore this first new moon of this first year was remarkable.
 - d Moses is ordered to set up the tabernacle itself first, in which God would dwell and would be served (Ex. 40:2), then to put the ark in its place, and draw the veil before it (Ex. 40:3). Then he places the table, and the candlestick, and the altar of incense, without the veil (Ex. 40:4-5). He places the hanging of the door at the front of the actual "tent". In the court he placed the altar of burnt offering, and the laver (Ex. 40:6-7); and, lastly, he set up the curtains of the court, and a hanging for a court-gate. And all this would be easily done in one day, with so many Levites helping under the direction of Moses.
- 2 God directs Moses to consecrate the tabernacle and its instruments by anointing them with the oil which was prepared for the purpose, Ex. 30:25; 40:9-11.

Every thing was sanctified when it was put in its proper place, and not until then, for until then it was not fit for the use to which it was to be sanctified.

A Study of Exodus

3 God directs Moses to consecrate Aaron and his sons.

When the goods were brought into God's house, they were marked first, and then Levites were selected to bear the vessels of the Lord. They must be clean who were put into that office. Ex. 40:12-15.



Can you find ...

- 1 The Ark of the Covenant.
- 2 The Mercy Seat.
- 3 The Veil.
- 4 The Altar of Incense.
- 5 The Candlestick (Lampstand).
- 6 The Table of Shewbread.
- 7 The Laver.
- 8 The Altar of Burnt Offering.
- 9 The Gate.
- 10 The Holy of Holies.
- 11 The "Sanctuary" or "Tent of Meeting".
- 12 The Courtyard.
- 13 The Linen Wall.
- 14 The Tabernacle.