

EXODUS
BIBLE CURRICULUM SCOPE

A DIGEST OF THE TEXT
FOCUSED ON EVENTS, PEOPLE, AND THEMES WITH
TEACHING CONCEPTS



for Christian Education International

"The earth shall be full of the knowledge of the Lord"
Isaiah 11:9

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INTRODUCTION

The motivation behind the development of this Bible curriculum material is the firm belief that God inspired the entire Bible and that His “whole counsel” is beneficial for study. It is the desire of the writers to keep the focus on what God said, letting the text speak for itself rather than imposing human thoughts, theories, and ideas, whether theirs or others. However; it is not the intent of the writers to discredit the value of recognized scholarly works which may be very helpful to teachers of the Bible, but rather to keep the focus on that which God inspired as the primary source material.

The heart of this material is the content digest (systematic arrangement) of the text which identifies all major events, people, and themes. A digest as used in this material differs from a simple outline and other curriculum projects in that it attempts to focus attention to everything in the text rather than selected parts. The writers approach the task of doing a complete digest of the text with much humility and a recognition that even our best efforts may still fall short of our goal due to the complexity and enormity of the Word. Next in order of importance in this material is the section which identifies “major teaching concepts.” Every effort has been to include only teaching concepts that are clearly supported by the content digest, diligently resisting the imposing of human thought that might lead one in a direction never intended by God. The material is arranged in four columns as described below:

Column I, Caption of Events, People, and Themes – This column directs the user through a book of the Bible, chapter by chapter (or by sections of chapters as warranted by the text) with text references and captions that identify the major events, themes, or people.

Column II, Content Digest of the Text – This section: (1) is a digest—systematic arrangement—of all of the content, (2) presents content in a modified outline format using bolded print, numbers, letters, bullets, and limited punctuation marks, (3) cites text references to support all content items, (4) includes all the events, people, and themes included in the text, (5) refrains from interjecting personal commentary, but may use special notes and/or color coding when needed to direct the user’s attention to specifics related to the text that might not otherwise be obvious from the content digest.

Column III, Principal Individuals and Groups – This section identifies all principal individuals and groups included in a given section of the text.

Column IV, Major Teaching Concepts – This column presents teaching concepts that: (1) are stated in the form of declarative sentences, (2) may be used when developing lessons to be taught, (3) are well supported from the Content Digest with text references, and (4) are further clarified by citing additional text references from the Old Testament and/or the New Testament when known.

Notes about the Format of this Material

1. The modified outline format contains a mixture of complete sentences and phrases; therefore, the writing does not normally use periods, but does use commas, semicolons, and colons as needed. Text references are enclosed by parentheses.

2. On occasion, the writers may provide explanatory notes. These notes adhere to standard written English rules, are easily identified in the outline by use of such words/phrases as “Note that,” “See,” “For more information,” etc. These notes may be further designated by using a red colored font.

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Caption of Events, People, and Themes	Content Digest of the Text— Focused on Events, People, and Themes—Designed for teaching	Principal Individuals and Groups	Major Teaching Concepts—May be used to frame lessons to be taught or to support a verse-by-verse treatment of the text
<p>Exodus 1:1-7</p> <p>Israelites multiply in Egypt</p>	<p>1. Names of the children of Israel who came to Egypt, the men and their households: Reuben, Simeon, Levi, Judah, Issachar, Zebulun, Benjamin, Dan, Naphtali, Gad, and Asher</p> <p>2. Joseph was already in Egypt (1:1-5)</p> <p>3. Joseph and his brothers, all of that generation, died.</p> <p>4. The children of Israel are fruitful, multiplying exceedingly (1:9). See also Acts 7:14-17</p> <p>a. For more specific counts, see 12:37; 38:26; and Numbers 1:46; 2:32 (now more than 600,000 men only)</p> <p>b. Note that the Israelites had been in Egypt more than 400 years as God had told Abraham aforesaid (Gen. 15:13; Exodus 1:1-8; 12:40; Acts 7:6)</p>	<p>Jacob and all his family who came to Egypt— Reuben, Simeon, Levi, Judah, Issachar, Zebulun, Benjamin, Dan, Naphtali, Gad, and Asher (1:1-2)</p> <p>Joseph and his family (1:5)</p> <p>The large number of descendants of Jacob, Israelites (1:7)</p>	<ul style="list-style-type: none"> ❖ Famine in the land initially brought Jacob’s sons to Egypt to secure food for their families; however, as the story matured the entire family of Jacob moved to Egypt where they eventually became slaves of the Pharaoh (1:8-14; Acts 7:19). ❖ While in Egypt, the family of Jacob multiplied from the small number of 66 (70 with Joseph’s family) to more than 600,000 (men only, so the total number would likely have been more than 2 million) (12:37; 38:26; Numbers 1:46; 2:32). ❖ The period of time from the movement of Jacob’s family to Egypt to the time that God led the Israelites out of Egypt through Moses is 400 years (Genesis 15:13; Acts 7:6). ❖ Joseph died at age of 110 (Gen. 50:22) and all his brothers and all their generations in Egypt (1:6), but as requested Joseph’s bones were carried from Egypt by Moses (13:19).
<p>Exodus 1:8-22</p> <p>A new king (Pharaoh) and sufferings of the Israelites</p>	<p>1. A new king (Pharaoh) arose over Egypt who knew not Joseph</p> <p>2. Fear by the Egyptians that the Israelites would grow strong enough to make war on them (1:10)</p> <p>3. Beginning of the affliction of the Israelites (1:14)</p> <p>4. Pharaoh’s plan to restrict the growth of the Israelites by:</p> <p>a. Having Hebrew midwives to kill the newborn baby boys (1:15-21)</p> <p>b. Casting every son which is born into the river (1:22)</p>	<p>New king (Pharaoh)</p> <p>Multitude of Israelites</p> <p>Hebrew midwives, including Shiphrah and Puah</p>	<ul style="list-style-type: none"> ❖ While Joseph was alive things went well for the Israelites and they multiplied greatly; however, after some time there arose a new king who knew not Joseph (either a Pharaoh of a different dynasty or simply a later Pharaoh who did not regard highly the history of the Israelites), and out of fear that the Israelites would become too numerous and strong he put measures in place that made slaves of them (1:8-14). ❖ In addition to enslaving the Israelites, the new Pharaoh attempted to limit their growth in number by instructing the Hebrew midwives to kill the male children when they are born, and he commanded all his people to cast the male newborn into the river (1:15-22).
<p>Exodus 2:1-10</p> <p>Early years of Moses’ life in</p>	<p>1. Birth and early life of Moses</p> <p>a. Father and mother were of the house of Levi (2:1)</p> <p>b. Protection from death by his</p>	<p>Moses</p> <p>Moses’ parents (2:1-2, 8)</p>	<ul style="list-style-type: none"> ❖ Born to parents of the house of Levi, baby Moses is saved from the king’s decree to kill all the male babies by the actions of his sister

<p>Egypt—part of the first 40 years</p>	<p>mother and sister (2:2-5) 2. Moses' life in the house of the Pharaoh a. Pharaoh's daughter finds Moses and agrees with his sister to have him nursed by Hebrew woman—his own mother, but unknown to Pharaoh's daughter (2:6-9) b. Moses becomes the son of the Pharaoh's daughter (2:10)</p>	<p>Moses' sister, Miriam (2:4, 7 and Numbers 26:59) Pharaoh's daughter and her maidens (2:5-6, 8-10)</p>	<p>Miriam and his mother (2:1-10; Acts 7: 19-20). ❖ It was pleasing to God when Moses was born (Acts 7:20); his early life was that of royalty being reared as the son of the Pharaoh's daughter (2:10) and learned in all the wisdom of the Egyptians, mighty in words and deeds (Acts 7:22).</p>
<p>Exodus 2:11-15 Early adult life of Moses in Egypt—first 40 years</p>	<p>1. Moses as an adult a. Sees the burdens placed on the Hebrews, and kills an Egyptian because he was beating a Hebrew (2:11-14) b. Confronts two Hebrew men fighting, questions their actions, and becomes aware that they saw him kill the Egyptian (2:13-14) c. Moses is found out by the Pharaoh who seeks to kill him, so Moses flees to Midian (2:15) d. Moses is now grown, 40 years of age (Acts 7:23)</p>	<p>Moses An Egyptian who was beating a Hebrew Two Hebrew men who were fighting The Pharaoh</p>	<p>❖ When Moses was an adult (age 40 per Acts 7:23) he witnessed an incident of an Egyptian beating a Hebrew and he killed him for this act of cruelty (2:11-12). ❖ Upon witnessing two Hebrew Men fighting, Moses attempts to intervene and is confronted by one of the Hebrews who asks, "Who made you prince and judge over us? Do you intend to kill me as you killed the Egyptian?" (2:13-14). ❖ The Pharaoh, upon learning of Moses' crime against an Egyptian, seeks to kill Moses, causing him to flee to the land of Midian where he will spend the next 40 years of his life (2:15; Acts 7:24-29).</p>
<p>Exodus 2:16-25 Moses' life in Midian—next 40 years</p>	<p>1. Moses' life in Midian a. Meets the seven daughters of the priest of Midian who were drawing water for their father's animals (2:16), he helped them, and is invited by Reuel (same as Jethro) their father to come live with them (2:18-20) b. Moses is given Zipporah, one of the seven daughters, as his wife. She bears him a son, Gershom (2:21-22) 2. In the process of time, the king of Egypt died, the children of Israel groaned because of their bondage, and God remembers His covenant with their fathers—Abraham, Isaac, and Jacob (2:23-25)</p>	<p>Reuel, also called Jethro, priest of Midian (2:16) Seven daughters of Reuel (2:16-20) Zipporah, a daughter of Reuel who becomes the wife of Moses (2:21-22) Gershom, a son of Moses by Zipporah (2:22); note that Moses had a second son, Eliezer, (18:3-4)</p>	<p>❖ The second 40 years of Moses' life is spent in Midian where he lives with the family of Reuel (also called Jethro), Priest of Midian, marrying his daughter, Zipporah, and having two sons, Gershom and Eliezer (2:16-22; 18:3-6; Acts 7:29; Hebrews 11:24-27). ❖ Moses' stay in Midian will end after 40 years with God hearing the groaning of his people in bondage, remembering His promise to Abraham, Isaac, and Jacob, and calling Moses to assist Him in delivering the Israelites from Egypt (2:23-25; 3:10) .</p>

<p>Exodus 3-4:17</p> <p>Moses is called by God to deliver His people from Egypt</p>	<p>1. Moses is now 80 years of age (7:7; Acts 7:30)</p> <p>2. While tending the sheep of Jethro, Moses is called by God (3:1-6)</p> <p>a. The Angel of the Lord appeared in a burning bush (3:2);</p> <p>b. The Lord, God, speaks to Moses (3:4-6)</p> <p>3. God’s precise call to Moses to deliver the Hebrews out of Egypt (3:7-10)</p> <p>4. Moses’ first response to God’s call, “Who am I that I should go to Pharaoh?” (3:11-12)</p> <p>5. Moses’ second response to God’s call relates to what he will say to the Israelites when they question, “What is His name?” God’s answer to Moses’ question, “I AM WHO I AM” (3:13-22)</p> <p>6. Moses’ third response to God’s call, “Suppose they will not believe me...” (4:1), and God’s answer to Moses’ third question, “What is that in your hand?” (4:2-9)</p> <p>7. Moses’ fourth response, “O my Lord, I am not eloquent...” (4:10), and God’s answer, “Who has made man’s mouth?” (4:11-12)</p> <p>8. Moses’ fifth response, “O my Lord, please send by the hand of whomsoever else You may send.” (4:13), and God’s answer in anger, “Is not Aaron the Levite your brother?” (4:14-17)</p> <p>9. God supplied Moses with power to perform mighty works in the presence of the Pharaoh to demonstrate that he had been called by God. (4:1-9, 14-17)</p>	<p>Moses (3:1)</p> <p>Jethro, also called Reuel</p> <p>Angel of the Lord (3:2)</p> <p>The Lord, God (3:4-6)</p> <p>Aaron, Moses’ brother and a Levite (4:14)</p>	<ul style="list-style-type: none"> ❖ Moses, at 80 year of age (Acts 7:30) is called by God to go to Egypt and lead the deliverance of His people from their Egyptian bondage (3:10). ❖ The call of Moses has some interesting elements as cited below: <ul style="list-style-type: none"> ✓ He was tending the flock of Jethro his father-in-law; ✓ An angel appeared to Moses in a bush that was burning but not consumed; ✓ God spoke to Moses from the bush by name, Moses, Moses; ✓ God identified himself as the God of Abram, Isaac, and Jacob; ✓ God calls Moses for a specific and difficult task—bring My people out of Egypt; ✓ Moses questions God—“Who am I that I should go to Pharaoh . . .?” ✓ God reassures Moses that he is not alone in this task—“I will certainly be with you.” ❖ Moses is persistent in his responses to God’s call: <ul style="list-style-type: none"> ✓ First response—“Who am I that I should go to Pharaoh?” (3:11-12) ✓ Second response—when they (the Israelites) say, “What is His Name?” (3:13-14) ✓ Third response—“Suppose they will not believe me?” (4:1) ✓ Fourth response—“O my Lord ,I am not eloquent.” (4:10) ✓ Fifth response—“O my Lord, please send by the hand of whomever else You may send.” (4:13) ❖ God is angered against Moses because of his reluctance to respond to His call (4:14-17).
<p>Exodus 4:18-23, 27-31</p> <p>Moses accepts God’s call</p> <p>Moses explains</p>	<p>1. Moses returned to Jethro his father-in-law and requested his permission to let him return to Egypt to his brethren (4:18)</p> <p>2. Jethro responded positively to Moses’ request to leave Midian telling him to “Go in peace.” (4:19)</p>	<p>Moses</p> <p>Aaron, Moses’ brother and a Levite</p> <p>Jethro, Moses’</p>	<ul style="list-style-type: none"> ❖ While Moses had responded rather negatively to God’s call at first, he accepted the call, went to his father-in-law to request to leave Midian, and started his journey with his wife and sons (4:18-20). ❖ At some point (probably the

<p>his intentions to Jethro</p>	<p>3. God gives Moses additional directions about how he is to approach his tasks (4:18-23) 4. The Israelites in Egypt believed that God had looked on their afflictions and that He would deliver them through Moses (4:27-31)</p>	<p>father-in-law Israelites</p>	<p>incident in 4:24-26), Zipporah and the sons were sent back to Jethro who will, after the exodus, bring them back to Moses (18:2). ❖ God reminded Moses to take the rod of God in his hand when he returned so that he could do all the wonders before Pharaoh whose heart would be hardened (4:20-21). ❖ God charged Moses to tell Pharaoh that: “Israel is my son, My firstborn,” he is to “let My son go that he may serve Me,” and that “if you refuse to let him go, indeed I will kill your son, your firstborn.” (4:22-23) ❖ The Israelites, after an explanation by Moses and Aaron, believed that he Lord had heard their afflictions and they bowed their heads and worshipped Him (4:31).</p>
<p>Exodus 4:24-26 God sought to kill Moses A son of Moses is circumcised</p>	<p>1. On the way, at the encampment, the Lord met Moses and sought to kill him (4:24) a. Zipporah circumcised her son and cast the foreskin at Moses’ feet b. He (God) let him (Moses) go Note: This is a difficult passage with no further explanations in other texts to help in understanding the full meaning.</p>	<p>Moses Zipporah Son of Moses (probably Eliezer, the youngest)</p>	<p>Note: Due to the difficulty of giving an exact explanation of this passage, no specific teaching concept is given. However, it is worthy of note that: 1. Moses was commissioned to lead a circumcised people out of bondage and he had a son that was not circumcised, 2. That Zipporah performed the circumcision rather than Moses. (The reason for Zipporah performing the circumcision is not provided in the text.) 3. The circumcision of the son seemed to be what was needed to correct the concern that God had with Moses.</p>
<p>Exodus 5:1-21 Moses’ early experience with Pharaoh</p>	<p>1. Moses and Aaron make God’s first request to the Pharaoh saying, “Thus says the Lord God of Israel: ‘Let my people go, that they may hold a feast to Me in the wilderness.’” (5:1) 2. Pharaoh’s response to God’s request was, “Who is the Lord, that I should obey His voice to let Israel go? I do not know the Lord, nor will I let Israel go.”(5:2) 3. Moses and Aaron give an answer to Pharaoh’s question “Who is the Lord ...” by telling him that He is “The God of the Hebrews” (known as YAHWEH among the Hebrews). (5:3) 4. Pharaoh accused Moses and Aaron of taking the people from</p>	<p>Moses Aaron Pharaoh Israelites and their officers Egyptian taskmasters</p>	<p>❖ Moses’ early experiences in attempting to bring about God’s will that His people be allowed to go into the wilderness for a feast was met with much resistance by the Pharaoh who did not know (recognize God as the only true God of the Hebrews) the Lord (5:2). ❖ Pharaoh did not honor the authority of the God of the Hebrews and he did not want to lose the workforce provided by the Israelites, even accusing Moses and Aaron of taking the people from their work (5:3-4). ❖ The hardness of the Pharaoh was demonstrated very clearly in his actions of making the Israelites</p>

	<p>their work and placed a heavier work burden upon them (5:4-14)</p> <p>a. Additional work was laid upon the Israelites by not supplying the straw they needed for the making of the bricks</p> <p>b. The quota of bricks remained the same, adding to the work burden of the Israelites</p> <p>c. The officers of the children of Israel (those who were placed over them by Pharaoh’s taskmasters) were beaten when the quota of bricks fell below the previous amount</p> <p>5. The officers of the Israelites cry out to Pharaoh regarding the heavier work burden placed upon the Israelites, but to no avail as the Pharaoh accuses them of being “idle” (5:15-19)</p>		<p>burden heavier by requiring them to gather the straw needed to make bricks while maintaining the expected quota of production (5:6-14).</p>
<p>Exodus 5:22–7:13</p> <p>Moses questions God based on the first unsuccessful experience with Pharaoh</p> <p>God reassures Moses and reaffirms his calling</p> <p>God demonstrated His power and authority as the God of all</p> <p>Pharaoh’s hear grew hard</p>	<p>1. Moses continues to question God’s personal call to leadership and service (5:22)</p> <p>a. Moses questioned God using the reasoning that he was not eloquent (4:10)</p> <p>b. Moses questioned God again using the reasoning that his efforts had so far resulted in more evil on the Israelites by Pharaoh (5:22)</p> <p>c. Moses questioned God again using the reasoning that the children of Israel has not heeded him, that he was “uncircumcised of lip” (not eloquent) and therefore Pharaoh would not listen (6:12)</p> <p>d. Moses again pleads his case that he is “uncircumcised of lip” (6:30)</p> <p>2. God reassures Moses and reaffirms his call to leadership and service (6:1-27; 7:1-13)</p> <p>3. God demonstrated his power, authority, and Lordship to:</p> <p>a. Moses (6:1, 29)</p> <p>b. The Israelites (5:9; 6:7; See also 14:31)</p> <p>c. The Egyptians (7:5; See also 11:9 and 14:17-18)</p> <p>d. Pharaoh (7:4, 14; See also 3:20; 9:14-17; 10:1)</p> <p>4. Pharaoh’s heart grew hard—a work of God—even to the very end (7:13; For more details, see the next session and the following texts: 5:5-13; 8:13, 19, 32; 9:8,12, 34;</p>	<p>Moses</p> <p>Aaron</p> <p>Pharaoh</p> <p>Egyptian wise men and sorcerers</p>	<p>❖ Moses displayed a reluctance to do what God needed him to do--speak to the Pharaoh and lead the Israelites from Egypt. See the following examples:</p> <ul style="list-style-type: none"> ✓ Moses questioned God when He first called him (3:11), ✓ Moses questioned God again using the reasoning that he was not eloquent (4:10), ✓ Moses questioned God again using the reasoning that his efforts had so far resulted in more evil on the Israelites by Pharaoh (5:22), ✓ Moses questioned God again using the reasoning that the children of Israel has not heeded him, that he was “uncircumcised of lip” (not eloquent) and therefore Pharaoh would not listen (6:12), ✓ Moses again pleaded his case that he was of “uncircumcised of lip” (6:30). <p>❖ The task of leading God’s people, the Israelites, from Egyptian bondage was an enormous one, but what Moses, the Israelites, the Pharaoh, and the Egyptians needed to learn was that it was by God’s will and authority that the task would be accomplished, not by the</p>

<p>Feast of Unleavened Bread is instituted</p> <p>Consecration of the Firstborn is instituted</p> <p>Israelites are urged to leave Egypt in haste</p>	<p>d. Children are to be instructed on the importance of this memorial (12:26-28; 13:1-16)</p> <p>e. Passover also reminded the Israelites of their deliverance which came after 430 years of bondage, to be observed by all generations (12:40-42)</p> <p>2. The Feast of Unleavened Bread is instituted:</p> <p>a. To be observed throughout your generations as an everlasting ordinance 12:15-20</p> <p>b. Associated with the Passover, commemorating their deliverance from Egypt and their hasty departure (12:31-34)</p> <p>3. Consecration of the Firstborn also to be observed with the Passover and the Feast of Unleavened Bread (13:1-16)</p> <p>4. The tenth plague occurs (12:29-30)</p> <p>5. The Pharaoh and the Egyptians wanted the Israelites to leave in haste (12:30-36)</p> <p>6. Israelites leave Rameses (in the heart of Goshen) and journey to Succoth (eastern part of Egypt) (12:37)</p> <p>a. Now more than 600,000 men on foot, besides children and a mixed multitude with a large number of livestock (12:37-38)</p> <p>b. This marked a sojourn of 430 years in Egypt and they are instructed to remember this (12:39-42; Acts 7:6)</p>		<p>Bread, and Consecration of the Firstborn—and the teaching of subsequent generations (12:14, 17, 24-28, 42; 13:3, 8-10, 14-16).</p> <p>❖ With the occurrence of the tenth plague and the request that they leave Egypt, the Israelites realized the end of 430 years of Egyptian bondage (13:40-41; Acts 7:6).</p>
<p>Exodus 13:17 – 14:31</p> <p>The exodus of the Israelites from Egypt</p>	<p>1. The exodus of the Israelites from Egypt occurs rather quickly:</p> <p>a. Pharaoh had requested that the Israelites leave Egypt in haste (12:29-30), which they did going from Rameses to Succoth (12:37)</p> <p>b. Later, they are led by God in a direction that keeps them away from the Philistines (a known enemy located in a region south of Canaan) taking them toward Etham, located on the border of the desert or wilderness (13:20)</p> <p>c. God changes the direction of the exodus again, taking them to Pi Hahiroth, near Baal Zephon, located between Migdol and the sea</p>	<p>Moses</p> <p>Aaron</p> <p>Pharaoh and his army</p> <p>The Egyptians</p> <p>The Israelites</p>	<p>❖ Though the Pharaoh had requested that the Israelites leave Egypt (13:30-32), his heart was soon hardened again by God (14:40) and he pursued them, overtaking them with his army of more than 600 chariots as they camped by the sea (14:4-9).</p> <p>❖ It is important that God, as always, was concerned about the welfare of his people, the Israelites, so when they left Succoth in Egypt:</p> <p>✓ He led them away from the land of the Philistines (to the north in southern Canaan) toward Etham (on the border of the desert or wilderness)</p>

<p>Pursuit by the Egyptians</p> <p>The Israelites become afraid and cry out to the Lord when Pharaoh pursues</p>	<p>(14:2, 9) d. The Israelites were led by a cloud by day and a pillar of fire by night (13:21-11) 2. Pharaoh’s heart was hardened by God (14:4) and he changed his mind about letting the Israelites, pursuing them with 600 chariots to their place of encampment at Pi Hahiroth (14:9) 3. Fear came upon the Israelites when Pharaoh’s army approaches them: a. They complain to Moses saying they would have been better to remain in Egypt than to die in the wilderness b. Moses attempts to console the Israelites telling them to “Stand still and see the salvation of the Lord” and “The Lord will fight for you...” (14:13-14) 4. God delivers the Israelites and destroys the Egyptians with a miraculous opening and closing of the Red Sea (14:15-30; 15:22; John 7:36)</p>		<p>(13:20) ✓ Later He will tell them to turn and go to Pi Hahiroth (close to Baal Zephon), between Migdol and the sea, apparently back north and near the Desert of Shur (14:2, 9). ❖ The miraculous saving of the children of Israel from the Egyptian army is one of the most impressive of all miracles in the Old Testament, resulting in fear and belief by the Israelites (14:30-31).</p>
<p>Exodus 15:1-21</p> <p>Israelites rejoice and praise God for their deliverance</p>	<p>1. The Israelites with Moses sang a song of praise, gratefulness, and confidence to the Lord for their deliverance including such sentiments as: a. I will sing to the Lord for He has triumphed gloriously b. The Lord is my strength and my salvation; I will praise Him and exalt Him c. Pharaoh’s chariots and army has been cast into the sea d. Your right hand, O Lord, has become glorious in power e. Who is like You, O Lord, among the gods? f. Sorrow will take hold of Philistia, Edom will be dismayed, Moab will tremble, the inhabitants of Canaan will melt away g. The Lord shall reign forever and ever (15:1-21)</p>	<p>Moses Aaron The Israelites</p>	<p>❖ The Israelites upon their deliverance set a great example for all to follow by singing a song of gratefulness and praise to the Lord for his mighty deliverance and their release from 430 years of bondage (15:1-21).</p>
<p>Exodus 15:22-18:27</p> <p>Israelites in the Wilderness of Shur (a large area east and</p>	<p>1. After crossing the Red Sea, the Israelites were three days journey into the Wilderness of Shur, near Marah, and complaining because they could not drink the bitter waters of Marah (15:22-24)</p>	<p>Moses Aaron (son of Amram and Jochebed, Ex. 6:20; brother of Moses and</p>	<p>❖ The Israelites, acting very human, had difficulty “getting Egypt out of their minds” even though God had saved them from their slavery, consequently they complained (quite a contrast to their attitude of praise and adoration following</p>

<p>south of Egypt)</p> <p>Israelites travel southward (along the Way of the Sea on the east side of the Red Sea) toward the Wilderness of Sin (between Elim and Sinai)</p> <p>God supplies food for the Israelites</p> <p>God instructs Moses to have Aaron keep an omer of manna in a pot as a reminder to the generations</p>	<p>2. Moses cried out to the Lord who responded by telling him to cast a tree into the water making them sweet (15:25)</p> <p>3. God made a statute and an ordinance, tested them, and said, “If you diligently heed the voice of the Lord your God and do what is right in His sight, give ear to His commandments and keep all His statutes, I will put none of the diseases on you which I have brought on the Egyptians.” (15:25-26)</p> <p>4. The Israelites continue to journey southward to Elim where they find much water and on to the Wilderness of Sin, now in the 15th day of the second month after having left Egypt (15:27-16:1)</p> <p>5. The Israelites complain again, this time because of hunger, impugning Moses as bringing them into the wilderness to die, and longing for Egypt (16:3)</p> <p>6. God now does something to provide food for the Israelites as well as to <u>test</u> them (16:8-36):</p> <p>a. They were given meat (quail) in the evening (not to be confused with the quail provided in Numbers 11) and bread in the morning—Manna like white coriander seed and with the taste of wafers made with honey (16:8-36)</p> <p>7. The gathering of the food was regulated by God in the amount and the days it could be gathered (a quota by which God would test them):</p> <p>a. It was supplied daily—meat in the evening and bread in the morning—for six day and none on the seventh day, the Sabbath</p> <p>b. Each man was to gather for every person in his tent, an omer (one-tenth of an ephah) for each</p> <p>c. That which was left over beyond each day would spoil</p> <p>d. Twice the daily allowance was to be gathered on the sixth day to provide for the Sabbath day when there would be no food supplied</p> <p>e. The food could be boiled or baked, apparently for its use on the Sabbath day (16:16-29)</p>	<p>Miriam, Numbers 26:59)</p> <p>Hur (Of the tribe of Judah, son of Caleb and Ephrath, the father of Uri and grandfather of Bezalel, I Chro. 2:3-20, who was the designer of artistic works for the tabernacle, Ex. 31:2-5). Josephus thinks him to be the husband of Miriam, Moses’ sister.</p> <p>The Israelites</p> <p>Joshua</p> <p>Amalek, son of Eliphaz and grandson of Esau who was also called Edom in Gen. 25:10 (Gen. 36:12,16)</p> <p>Amelikites (thought to be mostly the descendants of Amalek, a grandson of Esau, although they are also mentioned in Gen. 14:7)</p> <p>Jethro, priest of Midian and father-in-law of Moses</p> <p>Zipporah, daughter of Jethro and Moses’ wife</p> <p>Gershom and Eliezer, sons of Moses and Zipporah</p>	<p>their escape through the Red Sea):</p> <ul style="list-style-type: none"> ✓ The first time from <u>fear</u> when they were being pursued by the Egyptians on the west side of the Red Sea (14:9), ✓ The second time from <u>thirst</u> (15:22-24), ✓ The third time from <u>hunger</u> (16:3). <ul style="list-style-type: none"> ❖ God was very thoughtful of the Israelites human needs in providing food and water for them, but He also established again the importance of their spiritual needs by expecting their obedience to his will, statutes, and commandments (16:25-28). ❖ The first mention of a Sabbath day occurs in this section of Exodus, 16:23, 25-26, where it is referred to variously as a Sabbath rest, a holy Sabbath to the Lord and the Sabbath (clearly it was the seventh day, 16:26). ❖ God supplied manna for the Israelites for forty years and wanting them to remember this, He commanded Moses to have Aaron place some of the manna in a pot to be kept for generations (16:32-35; Hebrews 9:4). ❖ It is important to note at this point the use of the term Testimony which refers generally to the Ark of the Covenant (Exodus 25:10-22) which contained the tables of stone upon which were written the commandments, the golden pot of manna, and Aaron’s rod that budded (Exodus 16:34; 25:16; 31:18; Hebrews 9:4). <p>Note that the ark was carried ahead of the Israelites when they left Mount Sinai (Numbers 10:33); when they crossed the Jordan to enter Canaan (Joshua 4:7-11); and when they captured Jericho (Joshua 6:1-20). The ark traveled with the Israelites at other times also, but its final trip was when it was placed in Solomon’s temple in Jerusalem (I Kings 8:1-9).</p> <ul style="list-style-type: none"> ❖ God uses Joshua to give the Israelites victory over the
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<p>The first mention of the Sabbath in the Old Testament</p> <p>Amalek made war with the Israelites and was defeated by Joshua and the Israelites</p>	<p>8. The food was supplied 40 years (16:35) until they inhabited Canaan</p> <p>a. The Lord instructed Moses to have Aaron to “take a pot and put an omer of manna in it, and lay it up before the Lord, to be kept for generations,” so “Aaron laid it up before the Testimony, to be kept” (16:33-34)</p> <p>9. The first mention of a Sabbath in the Old Testament occurs in 16:23, 25-26 where it is referred to variously as a Sabbath rest, a holy Sabbath to the Lord and the Sabbath, the seventh day (16:26)</p> <p>10. Amalek made war with the Israelites, so Moses requested of Joshua that he choose men and go out to fight with Amalek (17:8-15)</p> <p>a. While Joshua and his army fought with Amalek, Moses, Aaron, and Hur went to the top of the hill</p> <p>b. When Moses held his hand up the, Israel prevailed, but when they were down, Amalek prevailed, so Aaron and Hur held his hand up and Joshua defeated Amalek (17:11-13)</p> <p>c. God instructed Moses to write this for a memorial in a book and recount it to Joshua because He would make war with Amalek from generation to generation utterly destroying them (17:14-16; I Samuel 15:2-9)</p> <p>See other references to this attack in Deut. 25:17-19 and I Samuel 15:1-9. Keep in mind that the major accounts of Joshua appear later in the text, during the time of the conquest of Canaan.</p> <p>11. Jethro, Moses’ father-in-law, and priest of Midian, brings Moses’ wife, Zipporah, and his children, Gershon and Eliezer, to him (18:1-6)</p> <p>a. Their customs are worthy of note:</p> <ul style="list-style-type: none"> • Moses went out to meet him, bowed down and kissed him • They asked each other about their well-being • They went into the tent and talked about all that the Lord had done for Israel in delivering them • Jethro expressed gratefulness to the Lord, acknowledged Him as 		<p>Amalekites, the first of many victories God will give the Israelites under the leadership of Joshua as they journey to and occupy Canaan (17:8-15).</p> <p>❖ Jethro reunited Moses with his wife and children and then gave Moses some very useful counsel about involving other men in the judgment of the Israelites (18:1-27).</p>
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	<p>greater than all the gods, and gave burnt offering and sacrifices to Him</p> <ul style="list-style-type: none"> • Moses, Aaron, and all the elders of Israel eat bread together (18:7-12) <p>b. Jethro offers counsel to Moses which he heeded about engaging other men to assist him in judging the people including:</p> <ul style="list-style-type: none"> • Teaching the statutes and the laws, showing them the way to walk and the work to do • Select able men from the people who fear God, are men of truth, who hate covetousness • Make the chosen men rulers of thousands, hundreds, fifties, and tens to judge in small matters <p>Great matters judged by Moses (18:13-27)</p>		
<p>Exodus 19:1-17</p> <p>Israel in the Wilderness of Sinai (about three months after leaving Egypt)</p> <p>Preparation for the giving of the Ten Commandments</p>	<p>1. Three months after the deliverance from Egypt, the Israelites have traveled (estimated at more than 150 miles) south to Mt. Sinai, near Rephidim, where God covenants with them and they accept the covenant as follows:</p> <p>a. God reminded them of what He had done to the Egyptians in their behalf and said, “I bore you on eagles wings and brought you to Myself.” (19:3-4)</p> <p>b. God said, “Now therefore, if you will indeed obey My voice and keep My covenant, then you shall be a special treasure to Me above all people; for all the earth is Mine. And you shall be to Me a kingdom of priests and a holy nation.” (19:5-6)</p> <p>c. The Israelites accepted God’s covenant, saying “All that the Lord has spoken we will do.” (19:8)</p> <p>2. God instructs Moses what to say to prepare the Israelites for His appearance on Mt. Sinai:</p> <p>a. The people are to be consecrated, washing their clothes for the appearance of the Lord on Sinai three days hence (10-11, 14-15)</p> <p>b. Bounds are to be set to prevent the people from going to the mountain or touching it at the consequence of death (12-13)</p>	<p>Moses</p> <p>Aaron</p> <p>The Israelites</p> <p>The priests</p>	<ul style="list-style-type: none"> ❖ As God had covenanted with the people during the times of Adam, Noah, and Abraham, He covenanted with the Israelites during the time of Moses—a covenant that required them to obey His voice and keep His covenant—with the promise that they would be a special people to Him, a kingdom of priests, and a holy nation (19:5-6). ❖ Three months after the Israelites were delivered from bondage in Egypt they had reached Mt. Sinai and God instructs Moses what to do to prepare them for one of the most momentous events of the Old Testament—His appearance on Mt Sinai and the giving of the Ten Commandments, the core of the Law (19:10-25).

<p>God appeared on Mount Sinai to Moses and Aaron</p>	<p>c. Before His appearance on the third day, there will be thunderings and lightnings, a thick cloud, the loud sound of the trumpet, mountain filled with smoke, and quaked greatly (16-18) 3. The Lord came down upon the top of Mount Sinai, Moses spoke to Him, and He answered him by voice, telling him to go down and warn the people lest they break through and gaze at the Lord and many perish (19 -21) 4. The Lord instructed Moses to come up the mountain with Aaron, but not the priests (23-24)</p>		
<p>Exodus 20-23:9</p> <p>God gives the core of the Law, the Ten Commandments to Moses and Aaron</p> <p>Witnessing the coming of God to Sinai cause the Israelites to tremble</p> <p>Additional laws and/or applications are</p>	<p>1. Reminding the Israelites that He brought them out of the house of bondage in Egypt, God spoke and gave the commandments (called The Ten Commandments, or the Decalogue):</p> <ul style="list-style-type: none"> • You shall have no other Gods before me • You shall not make for yourself a carved image • You shall not take the name of the Lord you God in vain • Remember the Sabbath day, to keep it holy • Honor your father and your mother • You shall not murder • You shall not commit adultery • You shall not steal • You shall not bear false witness against your neighbor • You shall not covet your neighbor’s house (20:1-17) <p>2. Having witnessed the thundering, lightning, sound of the trumpets, and the mountain smoking, the Israelites trembled and stood afar (20:18-20) a. The Israelites tell Moses, “You speak with us, and we will hear; abut let not God speak with us, lest we die.” (20:19) b. Moses tells them not to fear, that God has come to test them, and that His fear before them is to keep them from sin (20:20) 3. God instructs Moses regarding many things that he is to say to the Israelites (much of it practical</p>	<p>Moses</p> <p>Aaron</p> <p>The Israelites</p>	<ul style="list-style-type: none"> ❖ Having called Moses and Aaron to Mount Sinai, God spoke saying “I am the Lord your God, who brought you out of the land of Egypt, out of the bondage” and then He gave the commandments which have been called the Ten Commandments or the Decalogue as follows: <ul style="list-style-type: none"> ✓ You shall have no other Gods before me. ✓ You shall not make for yourself a carved image. ✓ You shall not take the name of the Lord you God in vain. ✓ Remember the Sabbath day, to keep it holy. ✓ Honor your father and your mother. ✓ You shall not murder. ✓ You shall not commit adultery ✓ You shall not steal. ✓ You shall not bear false witness against your neighbor. ✓ You shall not covet your neighbor’s house. (20:1-17) ❖ The Ten Commandments provide the core of the Old Testament Law and are frequently simply called the Law as used by Jesus in the New Testament (Matt. 5:17). ❖ The Ten Commandments plus many other specific provisions of God’s covenant with the Israelites (20:22-23:33) as provided by the Lord and written down by Moses (24:4) are collectively called in

<p>given comprising what is called at the time, the Book of the Covenant</p>	<p>applications of the Ten Commandments and much of it apparent in various systems of law; at the time these were written down by Moses, 24:4, called the Book of the Covenant, 24:7):</p> <ul style="list-style-type: none"> • How to make an altar for sacrifice of burnt offerings of sheep and oxen (20:24) • Treatment of Hebrew servants, including: setting them free on the seventh year, provisions for a wife and children, provision for a servant to elect to stay with the master rather than accept freedom, and treatment of daughters sold into slavery (21:1-11) • Proper punishment to individuals who kill or harm others, including: when one is at fault and not at fault, death penalty for striking one's parents, prohibition against kidnapping, harm resulting from fights, harm or death from beating servants, hurting women who are with child, and harm caused by animals (21:12-32) • Liability for damage to animals or damage caused by animals (21:33-36) • Penalties for theft and slaughtering of oxen or sheep (22:1-4) • Damage to a field or vineyard (22:5-6) • Losses incurred due to theft of articles, money, or animals being kept for another, trespassing, and borrowing (22:7-15) • Proper conduct toward: women by men, those who sacrifice to gods, strangers, widows and fatherless (22:16-24) • Lending money, charging interest, or otherwise taking usury (22:25-27) • Right attitudes toward God and rulers, giving offerings to God, and being holy men (22:28-31) 		<p>Exodus (24:7), the Book of the Covenant (see also Exodus 34:27).</p>
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	<p>4. God continues to instruct Moses regarding many things that he is to say to the Israelites on matters of justice, including:</p> <ul style="list-style-type: none"> • Not circulating false reports • Not being unrighteous witnesses • Not following crowds to do evil • Not testifying in a dispute that perverts justice • Not showing partiality to a poor man in his dispute • Return lost animals to their owners, including those of your enemies • Keeping far from false matters • Not killing the innocent and righteous • Take no bribes • Not oppressing strangers (23:1-9) 		
<p>Exodus 23:10-19</p> <p>Sabbatical Year</p> <p>Seventh day rest</p> <p>Three national feasts</p>	<p>1. Observance of the seventh year in which the land is to “rest and lie fallow,” and the seventh day in which “you shall rest” (23:10-12)</p> <p>2. An import summary statement is made, “And in all that I have said to you, be circumspect and make no mention of the name of other gods, nor let it be heard from your mouth.” (23:13)</p> <p>3. Israel is commanded by the Lord to observe three annual feasts:</p> <ul style="list-style-type: none"> • Feast of Unleavened Bread—remembering coming out of Egypt • Feast of Harvest—celebrating the first fruits of that sown in the field • Feast of Ingathering—observed when they had gathered the fruit of their labor in the fields (23:14-19) 	<p>Moses</p> <p>Aaron</p> <p>The Israelites</p>	<ul style="list-style-type: none"> ❖ The specific provision of God’s covenant that in the seventh year the land was to “rest and lie fallow, that the poor of your people may eat; and what they leave, the beasts of the field may eat,” shows His concern for the care of the land as well as the poor people and the animals (23:20:11). ❖ The specific provision of God’s covenant that, “Six days you shall do your work, and on the seventh day you shall rest, that your ox and your donkey may rest, and the son of your female servant and the stranger may be refreshed.” shows His concern for the proper care of people and animals and their need for rest from work (23:12). ❖ The three national annual feasts commanded in Exodus are designed to ensure that the Israelites would remember their release from bondage and the blessings of material things given them by their God (23:14-19).
<p>Exodus 23:20-33</p> <p>Regulations for the conquest of</p>	<p>1. In anticipation of the conquest of Canaan, the Lord provides instructions regarding the conquest:</p> <p>a. An Angel will be sent before them to keep them in the way and to</p>	<p>Moses</p> <p>Aaron</p> <p>The Israelites</p>	<ul style="list-style-type: none"> ❖ Because the faithfulness of the Israelites and their location in the land which He had promised beginning with Abraham was so important to God, He laid out for

<p>Canaan</p> <p>Blessings of God associated with obedience of the Israelites</p> <p>Strong command regarding relationship with the Canaanites</p>	<p>guide them to the place prepared; “obey His voice and do all that I speak, then I will be an enemy to your enemies and an adversary to your adversaries” (23:20-22)</p> <p>c. The Angel will guide the Israelites; bring them to the Amorites, Hittites, Perizzites, Canaanites, Hivites, and Jebusites; and cut them off (23:23)</p> <p>d. Do not bow down to the gods of the enemies, but utterly destroy them and break down their <i>sacred</i> pillars (23:24)</p> <p>e. Make no covenants with the adversaries, nor with their gods (23:32)</p> <p>f. The adversaries are not to dwell in your land because they will make you sin against and be a snare to you (23:33)</p> <p>2. Serving the Lord will result in benefits to the Israelites; He will:</p> <p>a. Bless their bread and their water</p> <p>b. Take away sickness</p> <p>c. Eliminate miscarriages so that they will not be barren</p> <p>d. Send the fear of the Lord before them, causing confusion among their adversaries</p> <p>e. Send hornets before them to drive out their adversaries, over a period of one year, little by little</p> <p>f. Set the bounds of the Israelites from the Red Sea to the sea, Philistia, and from the desert to the River (the Euphrates)</p> <p>g. Will deliver the inhabitants of the land into their hands (23:25-31)</p> <p>3. God strongly commands Israel regarding their relationship with the inhabitants of Canaan, saying:</p> <p>a. Make no covenants with them and their gods</p> <p>b. Forbid them to dwell in your land because this would likely lead to sin against Me</p> <p>c. Serving the gods of the Canaanites would surely be a snare to them</p>	<p>Amorites, Hittites, Perizzites, Canaanites, Hivites, and Jebusites</p>	<p>them laws which they should observe in the conquest of Canaan, the promised land (23:20-33).</p> <ul style="list-style-type: none"> ❖ Consistent with His relationships with man from the very beginning, God reminds the Israelites at this very critical time in their history that He will continue to bless them as a consequence of their obedience and commitment to Him (23:25-31). ❖ As God does in other place so in the Exodus account, He gives a clear command to the Israelites that they are not to covenant with the Canaanites and their gods because this will surely lead them into sinning against Him (23:32-33).
<p>Exodus 24</p> <p>Ratification of the Covenant Through Blood</p>	<p>1. God instructs Moses to come up (on Mount Sinai) to Him, bringing Nadab, Abihu, and seventy of the elders of Israel (24:1)</p> <p>a. Moses alone is allowed to come</p>	<p>Moses</p> <p>Aaron</p> <p>Hur (Of the tribe</p>	<ul style="list-style-type: none"> ❖ The substance of Exodus 24—ratification of the covenant—is in many ways a pivotal chapter in the Old Testament because it is here that some important points are

<p>The Book of the Covenant</p> <p>Moses and Joshua go to the mountain and receive the tablets of stone of the law and commandments</p>	<p>near to God (24:2)</p> <p>b. Moses tells the Israelites all the words of the Lord which he had received from Him and the people agree that “all the words which the Lord has said we will do”</p> <p>2. The Covenant of God with Israel is:</p> <p>a. Spoken by Moses to all the people</p> <p>b. Written down by Moses</p> <p>c. Consecrated by Moses reading the Book of the Covenant to all the people</p> <p>d. Further consecrated by the building of an altar having twelve pillars representing the twelve tribes of Israel, sacrificing burnt offering of oxen</p> <p>e. Ratified with blood</p> <p>f. Affirmed by all the people as something they will do and obey (24:3-8; see also Hebrews 9:18-21)</p> <p>3. God invited Moses to come to the mountain to receive the tablets of stone, and the law and commandments He had written (24:12-18)</p> <p>a. Moses went with Joshua, leaving the elders with Aaron and Hur</p> <p>b. The stay on the mountain lasted forty days and forty nights</p>	<p>of Judah, Son of Caleb and Ephrath, the father of Uri and grandfather of Bezalel, I Chron. 2:3-20, who was the designer of artistic works for the tabernacle, Ex. 31:2-5). Josephus thinks him to be the husband of Miriam, Moses’ sister.</p> <p>Joshua</p> <p>Nadab and Abihu</p> <p>Seventy elders of Israel</p> <p>Israelites</p>	<p>made regarding the first covenant, namely:</p> <ul style="list-style-type: none"> ✓ God specifically covenanted with the Israelites, ✓ The word of the Lord was both spoken and written by Moses, ✓ The twelve tribes of Israel are represented, ✓ Brunt offerings of oxen were made to the Lord, ✓ Blood was used in the ratification of the covenant, ✓ God’s presence is revealed to Moses, Aaron, Nadab, Abihu, and the seventy elders of Israel, and ✓ God wrote the Ten Commandments on tablets of stone, giving them to Moses and Joshua (24:1-18; see also Deuteronomy 4-5). <p>There is a point of caution to observe regarding “seeing God” when addressing Exodus 24:11. In Exodus 33:20, God tells Moses that he cannot see His face for “no man shall see Me, and live.” I John 4:12 declares that no man has seen God. See also, Deuteronomy 4:12 and 5:4 where reference is made to God’s presence at Horeb (the lower portion of Mt. Sinai) and He tells them that they saw no form only a voice out of the midst of the fire. The most sound conclusion to reach regarding Ex. 9:11 is that they clearly recognized the presence of God in their midst but did not actually see Him.</p> <ul style="list-style-type: none"> ❖ Upon hearing the covenant spoken and read to them, the Israelites affirmed that they would do all that the Lord had said, and that they would be obedient (24:7: see Exodus 19:8, 24:3 for similar expressions). ❖ While there are a number of instances of God making covenants, e.g., with Adam, Noah, and Abraham, there are two covenants which stand above all others and which will be contrasted in the New Testament (Hebrews 8-10): <ul style="list-style-type: none"> ✓ The first covenant—that
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<p>Exodus 31:1-11; 35:10-20, 30-35; 36:1-2</p> <p>The artisans for building the tabernacle and their work</p>	<p>1. The artisans selected to oversee the building of the tabernacle (31:1-11; 35:30-36:2)</p> <p>a. The Lord called Bezalel and filled him with the Spirit of God, in wisdom, understanding, and knowledge in all manner of workmanship</p> <p>b. Bezalel’s work would be to design artistic works; to work in gold, silver, and bronze; to cut jewels for setting, to carve wood; and to work in all manner of workmanship (31:1-5)</p> <p>c. Aholiab also appointed by the Lord and filled with wisdom as were other unnamed artisans (31:6-11)</p>	<p>Moses</p> <p>Bezalel, son of Uri, the grandson of Hur, great grandson of Caleb, of the tribe of Judah</p> <p>Aholiab, son of Ahisamach, of the tribe of Dan</p> <p>Other unnamed gifted artisans (31:6)</p>	<p>❖ Not just any craftsmen (artisans) were allowed to work on the tabernacle; God selected the best, beginning with Bezalel whom He filled with the Spirit of God (31:1-11).</p>
<p>Exodus 25:10 - 40; 27:1-8; 30:1-10, 17-38; 31:1-11; 37:1-29; 38:1-8</p> <p>Items of the Tabernacle:</p> <p>Ark of the Covenant</p> <p>Mercy seat (on top of the ark of the covenant)</p> <p>Table of showbread</p> <p>Golden lampstand</p>	<p>1. Items of furniture and other items used in the Tabernacle are specified as follows:</p> <p>a. The Ark of the Covenant (or Ark of the Testimony) – 2 ½ cubits long X 1 ½ cubits wide X ½ cubit high; made of acacia wood overlaid with pure gold inside and out; rings and poles for transporting; and would have inside the Testimony (the stone tablets of the Ten Commandments), Aaron’s rod that budded, and the pot of manna (25:10-16; 37:1-9; Hebrews 9:1-5)</p> <p>b. The mercy seat – 2 ½ cubits long X 1 ½ cubits wide; placed on top of the Ark of the Covenant; made of pure gold; having cherubim of gold on each end; outstretched wings covering the mercy seat (25:17-22; 37:6-9; Hebrews 9:5)</p> <p>c. The table of showbread – 2 cubits long X 1 cubit wide X 1 ½ cubits high, overlaid with gold with a molding of gold, a frame a hand – breadth high with a gold molding; four gold rings and poles of acacia wood overlaid with gold for transporting; dishes, pans, pitchers and bowls of gold; showbread always set on the table (25:23-30; 37:10-16)</p> <p>d. The golden lampstand – made of pure gold, hammered, and one piece; six branches with bowls, ornamental knobs and flowers; to have seven lamps to give light (25:31-40; 37:17-24; Hebrews 8:5)</p>	<p>Moses</p> <p>Bezalel, the chief artisan</p> <p>The artisans</p>	<p>❖ Consistent with His involvement in the affairs of mankind as recorded in Genesis through Revelation, God clearly demonstrates His divine governance and authority over the earth and all that is in it and over the affairs of mankind in the precise instructions given to Moses about the furnishings of the sanctuary (tabernacle) including:</p> <ul style="list-style-type: none"> ❖ The ark of the Covenant, ❖ The mercy seat, ❖ The table of showbread, ❖ The golden lampstand, ❖ The altar of incense ❖ The bronze laver for washing, ❖ The bronze altar for burnt Offering (25:10-40; 27:1-8; 30:1-10, 17-21; 37:1-29; 38:1-8). <p>❖ God also gave precise instructions for the anointing oil, incense, and lamp oil that would be used in the sanctuary (27:20-21; 30:22-38).</p>

<p>Altar of incense</p> <p>Bronze altar for burnt offerings</p> <p>Bronze laver for washing</p> <p>Anointing oil</p> <p>Incense</p> <p>Oil for the lampstand</p>	<p>e. The altar of incense (30:1-10; 31:8; 37:25-29)</p> <p>f. Bronze altar for burnt offerings (27:1-8; 30:17-21; 31:9; 38:1-7)</p> <p>g. Bronze laver for washing (30:17-21; 38:8)</p> <p>h. Anointing oil – compounded according to the art of the perfumer and (30:22-25)</p> <ul style="list-style-type: none"> • Used for anointing the tabernacle of meeting and the ark of the Testimony and many other items (30:26-29) • Used for anointing Aaron and his sons, the priests (30:30-31) • Not used on man’s flesh (30:32) • Kept holy for “It is holy, and it shall be holy to you.” (30:32) • None is to be compounded like it or used on outsiders (30:33) <p>i. Incense – compounded according to the art of the perfumer, none are to make any like it nor use it for themselves, but rather it was to be used before the Testimony in the tabernacle where the Lord would meet with them, and it was to be kept most holy to them (30:34-38)</p> <p>j. Oil for the lampstand – pure oil of pressed olives for the lamp in the tabernacle of meeting, outside the veil which is before the Testimony, and is kept burning continually by Aaron and his sons (27:20-21)</p>		
<p>Exodus 26:1-37; 27:9-19; 36:8-37; 37:9-20</p> <p>Linen curtains for sides of outer</p> <p>Tent covering the holy place and the Most</p>	<p>1. The outer court of the tabernacle, a structure 100 cubits long X 50 cubits wide (26:1-6; 27:9-19; 38:9-20) with a gate 20 cubits wide (27:12-16; 38:14-20):</p> <p>a. Ten curtains of fine woven line of blue and purple with scarlet thread and artistic designs of cherubim woven within (28 cubits long X 4 cubits wide), coupled together in two pairs of five curtains; equipped with loops and clasps for hanging (26:1-6; 27:9-19; 36:8-19; 38:9-20)</p> <p>b. Surrounded the Tabernacle proper (the holy place and the Most Holy place), housed the bronze laver and the bronze altar for burnt offerings, and was where the people came</p> <p>2. Tabernacle proper--holy place and the Most Holy place, a</p>	<p>Moses</p> <p>Israelites</p> <p>The artisans</p>	<p>❖ God continues to show His divine governance and authority over all matters, great and small, in the precise instructions given to Moses about the size, materials, and construction of the tabernacle including:</p> <ul style="list-style-type: none"> ✓ The outer court, 100 cubits long X 50 cubits wide, having a gate on the east side 20 cubit in length (27:9-19; 38:9-20); ✓ The tabernacle proper, 30 cubits long X 10 cubits wide X 10 cubits high; housing the holy place, 20 cubits long X 10 cubits wide X 10 cubits high; and the Most Place, 10 cubit long X 10 cubits wide X 10 cubits high (36:14-38).

<p>Holy place</p> <p>Boards and sockets</p> <p>Inner veil</p> <p>Most Holy place and the holy place</p> <p>Outer veil</p>	<p>structure 30 cubits long X 10 cubits wide (36:14-34)</p> <p>a. The goats' hair curtains for the top and sides of the tabernacle – 11 curtains (30 cubits long X 4 cubits wide), coupled in two sets of 5 and 6, complete with loops and clasps for hanging (26: 6-14; 36:14-19)</p> <p>b. Boards and sockets – 48 boards of acacia wood, 10 cubits long and 1 1/2 cubits wide (20 for the south, 20 for the north side, 6 for the west side, and two boards for the back corners); all boards equipped with two tenons and two silver sockets per board, designed to be bound together (36:20-34)</p> <p>d. Inner veil – woven of blue and purple fine linen with scarlet thread and artistically designed with cherubim woven within; to be hung to divide the holy place from the Most Holy place (26:31-35; 36:35-36)</p> <ul style="list-style-type: none"> • The Most Holy place to house the Ark of the Testimony (Covenant) with the mercy seat (10 cubits long X 10 cubits wide X 10 cubits high, a cube) • The holy place housed the table of showbread on the south side and the golden lampstand on the north side and the altar of incense (20 cubits long X 10 cubits wide X 10 cubits high) <p>e. Outer veil – woven of blue and purple fine linen with scarlet thread to separate the tabernacle from the outer court (26:36-37; 36:37-38)</p>		
<p>Exodus 28-29; 39:1-31</p> <p>Priests clothing</p>	<p>1. Aaron and his sons, Nadab, Abihu, Eleazar, and Ithamar are chosen by God to serve as priests (28:1; Leviticus 8:1-9)</p> <p>2. God instructed that garments be made by the gifted artisans for Aaron, the priest</p> <p>a. Ephod—a type of outer garment somewhat resembling an apron, very ornately woven garment with two onyx stones having the names of the twelve sons of Jacob inscribed, six on each (28:6-14; 39:2-7)</p> <p>b. Breastplate—an artistically woven square item worn over the ephod and positioned over the</p>	<p>Aaron, brother to Moses and the first high priest of the tribe of Levi</p> <p>Aaron's priestly sons, Nadab, Abihu, Eleazar, and Ithamar</p>	<p>❖ God chose Aaron, brother of Moses, of the tribe of Levi, to be the first high priest, to serve God in the tabernacle, making sin sacrifices for sins for himself and the people. (Exodus 28:1, Leviticus 8:1-9; Hebrews 5:1-4)</p> <p>It is a valuable lesson at this point to note the likeness and differences in the priesthood of Aaron and that of Christ as presented in Hebrews 5:1-10; 7:1-28.</p> <p>❖ While by New Testament standards, the clothing of the Aaron, the chief priest and his</p>

	<p>breast, has twelve stones in rows of 4 each with the name of one of the twelve sons of Jacob inscribed, and other ornate items (28:15-29; 39:8-21)</p> <p>c. Urim and Thummim—placed inside the breastplate, these were items used in determining the will of God (28:30; Deuteronomy 33:8; Number 27:21)</p> <p>d. Robe of the Ephod—a woven tunic with other ornate items including a golden bell and a pomegranate upon the hem (28:4, 31-35; 39:22-26)</p> <p>e. Turban—a head piece (28:4, 39; 39:28)</p> <p>f. Sash—resembling a belt for the waist (28:4; 39:29)</p> <p>g. Crown—an item made of pure gold for Aaron to wear with the turban and engraved with the words, HOLINESS TO THE LORD (28:36-37; 39:30)</p> <p>h. Linen trousers—to reach from the waist to the thighs (28:43; 39:28)</p> <p>3. Clothing for Aarons sons to include tunics, sashes, hats, and linen trousers (28:39-43; 39:27)</p>		<p>sons, the priests of the Levitical priesthood, may seem very ornate and ostentatious, they were precisely designed God (28:1-43; 39:1-31).</p>
<p>Exodus 29:1-46</p> <p>The consecration and work of the priests</p> <p>Continual offerings by the priests</p>	<p>1. Moses is instructed to “hallow” the priests for their work in ministering to God with a seven-day event including (29:1-37; Leviticus 8:1-9):</p> <p>a. Bringing them to the door of the tabernacle and clothing them in their garments (29:4-9)</p> <p>b. Bringing a young bull and two rams without blemish, unleavened bread, unleavened cakes mixed with oil, unleavened wafers anointed with oil (29:1-3)</p> <p>c. Anointing Aaron with oil (29:7)</p> <p>d. Having Aaron and his sons put their hands on the head of the bull and the rams, killing the bull and the rams and doing a number of things including offering burnt offerings and blood offerings and placing on the ears and clothing of Aaron and his sons (29:10-34)</p> <p>e. Continuing the consecration for seven days (29:35-37)</p> <p>2. The priests are instructed to make continual offerings throughout their generations</p>	<p>Moses</p> <p>Aaron, the high priest</p> <p>Aaron’s sons, the priests</p> <p>Israelites</p>	<p>❖ The hallowing (setting apart, honoring, revering, respecting) of the priests as commanded by God shows the importance of the work they would perform in ministering for God as they served His people, beginning with the daily offerings to God (29:1-46).</p> <p>Much more will be given about the work of the priests in Leviticus.</p>

	<p>(29:38-46)</p> <p>a. God promises, “I will dwell among the children of Israel and will be their God.” (29:45)</p> <p>b. God says of the Israelites, “And they shall know that I am the Lord their God, who brought them up out of the land of Egypt, that I may dwell among them. I am the Lord their God.” (29:46)</p>		
<p>Exodus 31:12-18</p> <p>The Sabbath as a sign between God and Israelites</p>	<p>1. The Sabbath is established as a perpetual covenant for the children of Israel (31:16) with specific expectations by God that Israel would</p> <ul style="list-style-type: none"> • Keep it as a sign between them and Him throughout all generations (31:13) • Acknowledge that the Sabbath is holy and that profaning it with work would be punishable by death (31:14-15) • Recognize the Sabbath as a sign between them and their God based on the fact that He made the heavens and the earth in six days and rested on the seventh 	<p>Moses</p> <p>Israelites</p>	<p>❖ God wanted Israel, as He wants Christian today, to honor Him and respect spiritual matters; therefore, He set aside a day each week, the Sabbath or seventh day, as a perpetual covenant day for honoring Him rather than working. (Exodus 31:12-18)</p>
<p>Exodus 31:18; 32:14-19; 34:1-4</p> <p>The Testimony (Ten Commandments) written on stone</p>	<p>1. God, having completed instructions to Moses and the Israelites from Mt. Sinai, now places the Testimony (Ten Commandments) in written form with his own finger upon stone (31:18; 32:16)</p> <p>a. Moses, out of anger with the Israelites for their sin of idolatry, breaks the first tablets by throwing them down when he comes down from the mountain (32:19)</p> <p>b. God prepares a second set of stone tablets like the first (34:1-4)</p> <p>c. Recall that the oral version of the Testimony had been delivered by God earlier (Exodus 20:1-11), and that God told Moses He would give him a written version on stone while he was on the mountain (24:12)</p>	<p>Moses</p> <p>Israelites</p>	<p>❖ The Ten Commandments, the core of the Law, were written in stone by the finger of God (Exodus 31:18), affirming their importance and enduring nature.</p> <p><i>Note that even today it is not uncommon to hear someone say about a given matter, “It is not written in stone,” referring to the lack of firmness of the matter at hand. No doubt, this saying came from the fact that the Ten Commandments were written in stone; God did not intend them to be changed. In fact, when the first set was broken, He provided a second set, also written in stone. (Exodus 34:1-4)</i></p>
<p>Exodus 24:12-18; 34:1-4, 28</p> <p>The mountain top experiences of Moses with God related to</p>	<p>1. God invited Moses to come to the mountain to receive the tablets of stone, and the law and commandments He had written (24:12-18)</p> <p>a. Moses went with Joshua, leaving the elders with Aaron and Hur</p> <p>b. The stay on the mountain lasted</p>	<p>Moses</p> <p>Joshua</p> <p>Aaron</p> <p>Hur</p>	<p>❖ The commandments, laws, and statutes given by God during the time the Israelites spent in the Sinai desert and near Mt. Sinai are numerous (Exodus 20:22 – 23:19); however the core of these is the Testimony, the Ten Commandments (Exodus 20:1-11:</p>

<p>the Ten Commandments</p>	<p>forty days and forty nights (24:18) 2. God invited to come to the mountain a second time to receive the tablets of stone (the Ten Commandments), this time to receive a replacement for the first set that had been broken (34:1-4, 28) 3. God spoke many things to Moses from Mt. Sinai which he was expected to teach to the Israelites (See the sections of this work for chapters 20-23 for the teachings specifically related to the Ten Commandments and their application.)</p>	<p>Israelites</p>	<p>24:12-18; 34:1-4). ❖ It is somewhat difficult to sort out the mountain top experiences of Moses, such as: ✓ the number of trips he made to the top to listen to and talk with God (Exodus 19:3, 14; 19:20, 25; 24:1, 9-11; 24:12-18; 34:1-4, 28-35), ✓ how long he stayed each time, ✓ exactly what he said to the Israelites between the trips, ✓ whether there were two stays of forty days and nights each or if these refer to the same period of time (Exodus 24:18; 34:28), and ✓ whether the instructions for building the tabernacle, the work of the priests, ect. included in Exodus 25-32 and 35-39 took place while Moses was on the mountain. ❖ Taken as a whole, God’s message to the Israelites through Moses is very clear as expressed in the content digest section of this work and that of chapters 20-23.</p>
<p>Exodus 32:1-32</p> <p>The gold calf - Israel willfully sins by making a graven image and worshipping it</p> <p>God is displeased</p>	<p>1. While Moses is on the mountain with God the Israelites using the reasoning that they did not know what had become of Moses, requested of Aaron, “Come, make us gods that shall go before us.” (32:1) a. Aaron responded by having them bring the golden earrings of their wives, sons, and daughters to him and he fashioned a calf and they said, “This is your god, O Israel, that brought you out of the land of Egypt!” (32:2-4) b. Aaron built an altar before the golden calf and proclaimed “Tomorrow is a feast to the Lord.” (32:5) c. The people offered burn offerings and peace offerings, and sat down to eat and drink, and rose up to play (32:6) 2. God’s displeasure with the sin of Aaron and the Israelites is expressed strongly to Moses; referring to them as stiffnecked, He expresses His desire to consume them (32:7-10)</p>	<p>Moses Joshua Aaron Israelites</p>	<p>❖ Though the Israelites had covenanted with God following the giving of the commandments that they would do according to all the words the Lord had spoken (24:3, 7), they very easily fell into a grievous sin of idolatry in the making of the golden calf (32:1). ❖ The seriousness of sin with God is seen in His response to the idolatrous sin of the Israelites when He: (1) calls them stiffnecked (32:9), (2) expresses His desire to consume them (32:10), and permits the destruction of 3000 unfaithful men (32:28). ❖ Moses’ anger with the idolatrous sin of the Israelites is seen in his casting down and breaking the stone tablets on which God had written the Testimony (32:15-16). ❖ Though angry with the Israelites, Moses pleaded with God to forgive their sin, remembering His promise to Abraham, Isaac, and Jacob (32:30-33).</p>

<p>Moses' anger shows toward the sinful act of the Israelites and Aaron</p> <p>Moses appeals to God in behalf of Israel</p>	<p>3. Moses successfully pleaded with God to turn from His fierce wrath and relent from harming Israel, remembering His promises to Abraham, Isaac, and Jacob (32:11-14)</p> <p>4. Returning from the mountain with the first set of stone tablets of the Testimony (Ten Commandments) in his hand, Moses, accompanied by Joshua (32:15-32):</p> <ol style="list-style-type: none"> a. Could hear the noise of the people, not of victory or defeat, but of singing b. Became angry with the idolatry of the people c. Threw the stone tablets to the ground breaking them d. Took the golden calf, burned it, crushed into powder, scattered on the water, and made the people drink of it e. Listens to the report of Aaron who blames the people and takes no responsibility for his part in the sinful act f. Calls for all who are on the Lord's side to come to him g. Instructs the sons of Levi who had responded positively to his call to go throughout the camp killing by the sword those who had not responded positively, resulting in the death of 3000 men <p>5. Moses calls on those still alive to consecrate themselves to the Lord again and then returns to the Lord and appeals to Him to forgive the sins of the people</p>		
<p>Exodus 32:33–34:35</p> <p>God will punish the Israelites for their sin with the calf</p> <p>God instructs Moses to move the Israelites to the promised land (Canaan)</p>	<p>1. Though Moses had appealed to God in behalf of the sinful Israelites, God said:</p> <ol style="list-style-type: none"> a. "Whoever has sinned against Me, I will blot out of My book" b. "in the day when I visit for punishment, I will visit punishment upon them for their sin" <p>2. God tells Moses to lead the people to the place of which He had spoken, saying (32:34–33:6):</p> <ol style="list-style-type: none"> a. The place is the land promised to Abraham, Isaac, and Jacob, a land flowing with milk and honey b. You are a stiff-necked people and subject to being consumed by Me 	<p>Moses</p> <p>Joshua</p> <p>Aaron</p> <p>Israelites</p>	<ul style="list-style-type: none"> ❖ Even though God had been very loving and forgiving with the Israelites, their sin of idolatry with the golden calf had serious consequences as God said, "Whoever has sinned against Me, I will blot out of My book (32:33). ❖ God does things according to His own timetable and this is certainly true with His leading the Israelites to the land He had promised, Canaan (Exodus 3:17) as He instructs Moses to "lead the people to the place of which I have spoken to you (32:34; see a related reference to God's love and

<p>Moses' tent as the tabernacle of meeting</p> <p>God shows His glory to Moses</p>	<p>3. Moses took his tent and pitched it outside the city (apparently serving as a temporary tabernacle because the tabernacle had not yet been constructed); and here God communicates with him showing His presence by a pillar of cloud which descends at the door of the tabernacle (Moses' tent) (33:7-11)</p> <p>4. Moses, feeling the enormity of the task of leading the Israelites from the Sinai desert to the promised land, pleads with God to “show me Your way,” affirming that I have found grace in Your sight and that you consider the Israelites as Your people (33:12-13)</p> <p>5. In response to Moses' request to see God's glory, He promises (33:18-23):</p> <p>a. “My presence will go with you, and I will give you rest.”</p> <p>b. That He will make all His goodness pass before Moses, proclaiming the name of the Lord, being gracious to whom He will and having compassion on whom He will</p> <p>c. That His glory will pass by Moses, but that he cannot see His face, only His back</p>		<p>punishment in Psalms 89:30-37).</p> <p>❖ Moses, feeling the continued enormity of the task he had of leading the Israelites to the promised land, asks God to “show me Your way” to which God responded by allowing Moses to see His glory pass by though he would not be allowed to see the face of God, only His back (33:18-23).</p>
<p>Exodus 34</p> <p>The second set of two stone tablets of the Ten Commandments</p> <p>Covenant is renewed</p>	<p>1. God calls Moses to the mountain again, this time for:</p> <p>a. Receiving a set of stone tablets, replacing those broken by Moses earlier (34:1-4, 28)</p> <p>b. Reveal His nature to Moses, though Moses does not see His face, it will be evident to the people that he has been in the presence of God for when Aaron and the people saw him his face shone (34:5-9, 29-35)</p> <p>c. Renewal of the covenant with Israel (34:10-27)</p> <ul style="list-style-type: none"> • God will do marvels among them as had not been done before any nation before (34:10) • In the promised land, He will drive out the Amorite, Canaanite, Hittite, Perizzite, Hivite, and Jebusite (34:11) • He warned them not to make a covenant with any of the inhabitants because it would be a snare unto them (34:12) 	<p>Moses</p> <p>Aaron</p> <p>Children of Israel</p>	<p>❖ The importance of the Ten Commandments as the core of the covenant which God made with Israel is clearly seen in Exodus 34 as God personally writes a second set of these commandments and delivers them to Moses before he descends the mountain the final time (Exodus 34:1, 28).</p> <p>❖ As noted earlier, it is somewhat difficult to sort out the mountain top experiences of Moses, such as:</p> <ul style="list-style-type: none"> ✓ the number of trips he made to the top to listen to and talk with God (Exodus 19:3, 14; 19:20, 25; 24:1, 9-11; 24:12-18; 34:1-4, 28-35), ✓ how long he stayed each time, ✓ exactly what he said to the Israelites between the trips, ✓ whether there were two stays of forty days and nights each or if these refer to the same period of time (Exodus 24:18; 34:28),

<p>Moses instructed to write these words</p>	<ul style="list-style-type: none"> • They were to destroy all the altars, break down the sacred pillars and wooden images, not worship the foreign gods, not intermarry, not engage in idolatry (34:13:17) • Keeping of three festival feasts is cited—Feast of Unleavened Bread (34:18-21), Feast of Weeks (34:22), and the Feast of Ingathering (34:22-26) <p>2. Moses is instructed by the Lord to “Write these words, for according to the tenor of these words I have made a covenant with you and with Israel.” (34:27)</p> <p>Note that “write these words” refer to what God said in verses 10-26, not to the Ten Commandments as 34:6 and 34:28 make it clear that God wrote these. That God wrote the commandments is further established in Deuteronomy 10:2.</p> <p>3. As Moses descends from Mount Sinai after having been in the presence of the Lord forty days and nights, neither eating nor drinking</p> <ol style="list-style-type: none"> a. He was carrying the tablets of the Testimony (the Ten Commandments) written by the Lord (34:29) b. His countenance shone such that the Israelites were afraid to come near him, consequently he placed a veil on his face when talking to them (34:30-35) c. He gave them as commandments all that the Lord had spoken with him on Mount Sinai (34:32) 		<ul style="list-style-type: none"> ✓ whether the instructions for building the tabernacle, the work of the priests, etc. included in Exodus 25-32 and 35-39 took place while Moses was on the mountain. ❖ That God renewed His covenant with Israel (first recorded in Exodus 19-24) clearly shows how important it was to God that His people live according to His will for them, not according to their own wishes (Exodus 34:9-27, 32). ❖ It seems clear from the context of Exodus 34:27 that when God instructs Moses to “Write these words” that He has reference, not to the Ten Commandments which He personally wrote, but to the matters included in Exodus 34:10-27. ❖ Recall that matters related to God’s covenant with the Israelites (20:22-23:33) were written down by Moses (24:4) and these with the Ten Commandments written by God are collectively called in Exodus (24:7), the Book of the Covenant.
<p>Exodus 35-38:20</p> <p>Moses gathers the Israelites and tells them what the Lord has said regarding construction of the Tabernacle</p>	<p>Chapters 35-39 are essentially repetitious of chapters 25-31; therefore, the content of chapters 35-39 is not repeated here, but is incorporated as appropriate in the previous sections treating chapters 25-31.</p>		<p>No teaching concepts needed here as these are included in the section addressing chapters 25-31.</p>
<p>Exodus 38:21-31;</p> <p>The precious</p>	<p>1. An inventory of the metals used in construction of the tabernacle of the Testimony, including the clothing of the priests (38:21-31)</p>	<p>Moses Ithamar, son of Aaron</p>	<ul style="list-style-type: none"> ❖ The cost of building the tabernacle was impressive though difficult to place a monetary value on that makes sense today; however, the

<p>metals used in the tabernacle of the Testimony</p>	<p>a. Gold, twenty-nine talents and seven hundred and thirty shekels (38:24) b. Silver, one hundred talents and one thousand seven hundred and seventy-five shekels c. Bronze, seventy talents and two thousand four hundred shekels</p> <p>According to Unger’s Bible Dictionary, a talent of gold was valued at \$30,000 and a talent of silver was valued at \$2,000.</p>	<p>Bezalel, son of Uri and grandson of Hur, of the tribe of Judah, the chief artisan of the tabernacle</p> <p>Aholiab, son of Ahisamach, of the tribe of Dan, assistant to Bezalel, an engraver, designer, and weaver</p>	<p>important point to teach is that (1) the people gave willingly to finance its construction, (2) the simplicity of its moveable construction did not diminish from the expensiveness of its parts, and (3) that modest though it is in comparison it became a model for the temple of Solomon (I Kings 6 and II Chronicles 3-4).</p>
<p>Exodus 39:1-31</p>	<p>Chapter 39:1-31 is essentially repetitious of chapters 28-29; therefore, the content of these verses is not repeated here, but is incorporated as appropriate in the previous sections treating chapters 28-29.</p>		<p>No teaching concepts needed here as chapter 31 is essentially repetitious of chapters 28-29.</p>
<p>Exodus 39:32 - 40:1-38</p> <p>The work of building the tabernacle is finished and Moses inspects the work</p> <p>The Tabernacle is erected</p>	<p>1. The work of the tabernacle was finished and inspected by Moses and concluded that it had been done according to the Lord’s commands (39:32-43)</p> <p>2. As God had given specific instructions regarding the construction of the tabernacle, He gave Moses instructions for when it should be erected and its contents (40:1-33):</p> <ul style="list-style-type: none"> • To occur on the first day of the first month (almost a year after leaving Egypt) • The tent was spread out over the tabernacle (the 10 cubits X 30 cubits structure) • The ark with the mercy seat was placed in the tabernacle (behind the veil), and the Testimony (Covenant) was placed in it and located behind the veil (that is, in the Most Holy place) • The table (table of showbread), the lampstand, and the altar of gold (the altar of incense) and the screen for the door of the tabernacle (located in the holy place portion of the tent of meeting) • The altar of burnt offering placed before the door of the 	<p>Moses</p> <p>Aaron</p> <p>Sons of Aaron</p> <p>Israelites</p>	<ul style="list-style-type: none"> ❖ While the word tabernacle is sometimes used in a general sense to refer to the composite of all items associated with the Israelites place of worship, more specific language distinguishes as follows: <ul style="list-style-type: none"> ✓ Tabernacle (36:20-38; 40:19) refers to the covered area, 10 cubits X 30 cubits, housing the holy place, 10 cubits X 20 cubits, and the Most Holy place, 10 cubits X 10 cubits (26:31-35; 36:35-36; Hebrews 9:1-5); also called the “tabernacle of the tent of meeting” (40:1, 7, 29) or the “tabernacle of meeting” (40:22, 26). ✓ The court (38:9-20; 40:8, 33) refers to the area encompassed by the most outward wall (50 cubits X 100 cubits). ❖ The furnishings of the entire tabernacle are as follows: <ul style="list-style-type: none"> ✓ In the Most Holy place: (1) the ark (called the ark of the Testimony or the ark of the Covenant), (2) the mercy seat on top of the ark, (3) inside the ark, the stone tablets containing the Ten Commandments, Aaron’s rod that budded, and the pot of manna (25:10-22-; 37:1-9;

<p>God fills the Tabernacle with His Glory</p>	<p>tabernacle of the tent of meeting (the holy place and the Most Holy place)</p> <ul style="list-style-type: none"> • The laver with water placed between the tabernacle of meeting and the altar (burnt offering) • The court all around including the screen and the gate <p>3. The glory of the Lord filled the tabernacle (40:33-38)</p> <p>a. God had told Moses to let the Israelites to “make Me a sanctuary, that I may dwell among them” (Exodus 25:8-9)</p> <p>b. The tabernacle complete, God now fills it with His glory which is indicated by the covering of a cloud by day and fire by night (40:34-38)</p> <p>c. The cloud by day and fire by night controlled the movement of the Israelites as they journeyed toward the promised land (Exodus 40:36-38; Numbers 9:15-23)</p>		<p>40:20-21; Hebrews 9:4).</p> <ul style="list-style-type: none"> ✓ In the holy place: (1) the table of showbread, the alter of incense, and the lampstand (25:23-40:37:10-29; 40:21-27; Hebrews 9:2). ✓ In the court: (1) the laver for washing and (2) altar for burnt offering (27:1-18; 40:29-33). ❖ It is very encouraging that the God who created all and found it good thought enough of mankind which He had created in His image to want to dwell closely with him tells us much about God and His thoughts about the value of mankind (Exodus 6:6-7; 19:5-6; 25:8-9; 31:13; 40:34; John 3:16).
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