

EXODUS

INTRODUCTION:

1. AUTHOR – Moses – Second of the books of Moses
2. DATE WRITTEN – As with Genesis approximately 1400 B.C.
3. DATES COVERED – From Moses' birth (1480 B.C.) to Construction of Tabernacle at Mount Sinai (1400 B.C. approx.)
4. NAME – Exodus means "departure," "exit." Exodus continues the story of Genesis.
Genesis 46:27 says Seventy descendants of Jacob entered Egypt. Four hundred years later, it has expanded to 600,000 men plus women and children. See Genesis 15:13 for God's promise to Abraham.
5. KEY PHRASES – "so you will know" or "believe" - See Exodus 8:10, 22; 10:2.
"Redemption" – See Exodus 6:6; 13:13; 34:20.

OUTLINE:

- A. GOD PREPARES ISRAEL FOR DELIVERANCE. CH 1-5
 1. Israel was slaves in Egypt. Ch 1
 2. God prepares and calls a deliverer, Moses. Ch 2:1-4:31
 3. Israel's situation becomes desperate. Ch 5:1-23
- B. GOD TRIUMPHS OVER THE POWER OF EGYPT. CH 6-15:21
 1. God promises to deliver Israel from Egypt. Ch 6
 2. God demonstrates His power by the ten plagues. Ch 7-10
 3. The plague of the firstborn and the Passover. Ch 11-12
 4. The final defeat of Egypt at the Red Sea. Ch 13-15:21
- C. GOD ESTABLISHES A COVENANT WITH THE NATION OF ISRAEL. CH 15:22-24:18
 1. God provides for Israel's needs in the wilderness. Ch 15-18
 2. God meets with Israel at Mount Sinai. Ch 19-24
 - a) Prepare to meet with God. Ch 19
 - b) The Ten Commandments. Ch 20
 - c) Various laws and feasts. Ch 21-23
 - d) The covenant is ratified. Ch 24
- D. GOD GIVES INSTRUCTIONS FOR BUILDING THE TABERNACLE (NIV "Tent of Meeting"). CH 25-31
 - a) The supplies came from willing donations of material from the people. 25:1-9.
 - b) The plans for the furniture inside the tent are given. 25:10-40
 - c) God gave plans for the building of the tent/Tabernacle. Ch26
 - d) There are plans for the furnishings outside the Tent. Ch27
 - e) Instructions are given for the garments for the priests. Ch28
 - f) This is how you are to dedicate the priests by ceremony. Ch29
 - g) Various other instructions are given. Ch30
 - h) Workers who are specially gifted are called to do the work. 31:1-11
 - i) Even in the work of the Tent, observe the Sabbath. 31:12-18
- E. ISRAEL BREAKS THE COVENANT AND IS PUNISHED. CH 32-33 – The Golden Calf
 - a) Israel sins by turning away from what God had commanded them. 32:1-8
 - b) Moses entreats God on their behalf. 32:9-33:6
 - c) Moses meets with God. 33:7-23
- F. ISRAEL IS RESTORED AND THE TABERNACLE IS BUILT. CH 34-40
Note the building of the Tent carries out the instructions of chapters 25-31.

The key phrase is, "as the Lord commanded Moses." See 39:42-43 and all of chapter 40.

THE IMPORTANCE OF EXODUS:

1. The power of God is demonstrated for all to see in the deliverance of his people from slavery. See 15:14 & Joshua 2:11. Remember also that God had already told Abraham that he would deliver his people after 400 years. The time is up! Genesis 15:12-16
2. Exodus contains many pictures of salvation and of Christ our Savior.
 - The Passover in Ch 12. See 1 Corinthians 5:7 – Christ is our Passover Lamb.
 - The Red Sea Crossing in Ch 14. See 1 Corinthians 10:2-3
 - The Manna in Ch 16. See "Bread of Life" in John 6:25ff.
 - The Water in Ch 17. See 1 Corinthians 10:4-5; John 4 and 7:37ff.
 - The Tabernacle in Ex 29:44-46. See 1 Corinthians 6:19, and Hebrews 9
3. Exodus contains the Laws as the foundation for a relationship with God. See Matthew 5:17ff
4. Exodus teaches the holiness of God in Ch 19 and the Holiest Place. See Hebrews 10:19-25.
5. Exodus shows the covenant sealed with blood. Compare 24:8 and Matthew 26:28
6. Note how Moses offers himself in exchange for the nation of Israel. 32:30-34. This is a picture of Christ who died in our place for our sins.
7. Note the impact meeting with God had on Moses and his face. 34:29-35. This is very confusing if read in the King James Version.
8. The dedication of the Tabernacle is one of the highlights of Scripture. Compare 40:34-35 and 1 Kings 1:10-11

Notes by PJW 2003

EXODUS

1 – This is an incredibly elaborate plan with several parts all coming together. The big picture is that God is preparing to fulfill his word to bring the nation of the descendants of Abraham back to the land that he promised would belong to Abraham's descendants. However, there must be more because it seems that there would be an easier way to accomplish this. Looking back it is all a part of how God accomplished his purpose to establish a nation through which his Son was born. The story is set very quickly. The descendants of Israel/Jacob are in slavery in Egypt. The king of Egypt, Pharaoh, fears them and so he oppresses them to control them. V14 They "made their lives bitter with hard service." Finally he commands, V22 "Every son that is born to the Hebrews you shall cast into the Nile but you shall let every daughter live." Note that God blessed the midwives because of their fear of God and not because of their lie.

2 – Moses' unusual birth in Egypt only shows again that God is in control, just as he was in the birth, life and death of his Son, Jesus. Is Moses' move to defend an Israelite parallel to Jacob's move to accomplish God's will by his own strength? How strongly does Jesus' attitude contrast with this as he submits and waits for what his Father will do! In V24 we read, "And God heard their groaning, and God remembered his covenant with Abraham, with Isaac, and with Jacob." V25 says, "God saw the people of Israel – and God knew." What was it God knew? Did he know they were suffering? Did he know what he would do about it?

Did he hear our suffering from sin and know what he would do about that also through Jesus and his death?

3 – God appeared to Moses as "the angel of the Lord" speaking to him from the midst of a bush that was on fire but did not burn up. V5 "For the place on which you are standing is holy ground." This appears to be a microcosm of the situation of our salvation in Jesus. God heard our cry because of our sin just as he heard Israel's cry from slavery. God called Moses but it will really be God who delivers. Jesus will be our deliverer. God continues to refer to the people as his people, the people of his covenant, and the people who are the descendants of Abraham, Isaac, and Jacob. So we are his chosen people in Jesus Christ. V8 "And I have come down to deliver them out of the hand of the Egyptians and to bring them up out of that land to a good and broad land, a land flowing with milk and honey, to the place of the Canaanites, the Hittites, the Amorites, the Perizzites, the Hivites, and the Jebusites." V20 "So I will stretch out my hand and strike Egypt with all the wonders that I will do in it; after that he will let you go."

4 – This discussion between Moses and God sounds like the opposite of what a discussion between the Father and the Son would have. Jesus is ready to do the Father's will. Moses fights it all the way. V12 "Now therefore go, and I will be with your mouth and teach you what you shall speak." Even as great as Moses is, and all the patriarchs of the nation, they are all so in need of the Savior that God will send through them. It appears Jesus came first to save his family. At the same time, God says that he will harden Pharaoh's heart. V21 "But I will harden his heart, so that he will not let the people go." Does he not also do that with Satan? There is no question that he uses Satan for his purposes so that God looks more powerful and gracious. Note God's comparison between Israel as his own firstborn and the firstborn of the Egyptians. If Pharaoh will not release God's firstborn, God will kill Pharaoh's firstborn (V23). It appears that Moses had given in to his wife's repulsion to circumcision and had not circumcised his sons. When God confronts him about it, to kill Moses for it, Zipporah calls him "a bridegroom of blood." Yet finally Moses obeyed God. How moving is it to see Israel's response to the announcement that God has come to rescue them. V31 "And the people believed; and when they heard that the Lord had visited the people of Israel, and that he had seen their affliction, they bowed their heads and worshiped."

5 – The slavery in Egypt kept getting worse. When Moses appeared before Pharaoh, his response was, V2 "Who is the Lord, that I should obey his voice and let Israel go?" I do not know the Lord, and moreover, I will not let Israel go." Instead he increased their workload. Moses finished the chapter with a cry to God that we can all identify with. V23 "For since I came to Pharaoh to speak in your name, he has not done this to the people, and you have not delivered your people at all." My guess is that our slavery

to sin is worse and yet we are so little aware of it. Jesus sets us free from our bondage to sin just as God delivered Israel from slavery in Egypt. There are many parallels between slavery to sin and slavery. The difference is that they were aware of their slavery. It only makes the deliverance in Jesus that much greater.

6 – The worse the slavery felt the greater the relief and celebration when it was over. And it really got worse. The people would not listen to Moses even when he passed on the promises of God. V9 “Moses spoke thus to the people of Israel, but they did not listen to Moses, because of their broken spirit and harsh slavery.” They knew they could not do anything. Moses was discouraged. He had tried but not only would the Israelites not listen to him, neither will Pharaoh. When we are totally at the bottom, and there is nowhere else to go, then we can learn to give up on ourselves and allow God to deliver us. He does through Jesus.

7 – It continues to get worse because Moses performs two of the three miracles that God gave him to do, but Pharaoh is not impressed and hardens his heart (V13, 14, and 22). God already said that would happen. V3-4 “But I will harden Pharaoh’s heart and though I multiply my signs and wonders in the land of Egypt, Pharaoh will not listen to you.” Again, as we harden our hearts to Jesus, it only throws God’s grace into greater relief that he would send his Son to die in our place in spite of our sin and hard hearts.

8 – Two key thoughts advance the story. V19 “Then the magicians said to Pharaoh, ‘This is the finger of God.’ But Pharaoh’s heart was hardened, and he would not listen to them, as the Lord had said.” V22 “But on that day, I will set apart the land of Goshen, where my people dwell, so that no swarms of flies shall be there, that you may know that I am the Lord in the midst of the earth.” Every plague is a reminder of how tenuous our lives and comforts are in the hand of God. He could not only take away our comforts and lives but could send any of these plagues on us at any time. The power that he demonstrates in these stories makes us realize what could happen to us apart from his grace to us in Jesus. Also when God separates between his people and the people of Egypt, we can be thankful that he knows his own and we are in his hand/control.

9 – More plagues come on the land of Egypt. Again God distinguishes between his people and the people of Egypt. How many times did Moses return to the Lord and ask why it was that the Lord called him, sent him to Egypt and then did nothing he said he was going to do. Now it has all changed. Whatever Moses says comes true just as he says. God hardens so that he is shown to be more powerful. The more resistance they put up only sets in more relief that he is over all. V16 “But for this purpose I have raised you up, to show you my power, so that my name may be proclaimed in all the earth.” It is as if God said, “I needed to have Pharaoh resist this strongly so that I could demonstrate my power in a way that will make an impression on you and your children for generations to come.”

10 – V1-2 “Then the Lord said to Moses, ‘Go in to Pharaoh, for I have hardened his heart and the heart of his servants, that I may show these signs of mine among them, and then you may tell in the hearing of your son and of your grandson how I have dealt harshly with the Egyptians and what signs I have done among them, that you may know that I am the Lord.’” The plagues of locusts and darkness show the control of God over all creation. Does it not seem pretty small of God as creator of the entire universe to seek to impress Pharaoh and the Israelites by these plagues? Are these not small actions compared to creation? Is this not just another evidence that we are so rebellious that we refuse to see the obvious evidence that God is God and Creator? Is it not the same when we refuse to see God’s provision for our sin in Jesus?

11 – This chapter is almost a summary of the story to this point. Moses threatens another plague, this one the worst as it will mean the death of the firstborn in every household. Pharaoh refuses to listen again because his heart was hardened. V7 “But not a dog shall growl against any of the people of Israel, either man or beast, that you may know that the Lord makes a distinction between Egypt and Israel.” Salvation is for those that the Lord calls to belong to him. God knows those who are his in Jesus. They were chosen in him “before the foundation of the world” (Ephesians 1:3). The other thought comes from

V9. "Then the Lord said to Moses, 'Pharaoh will not listen to you, that my wonders may be multiplied in the land of Egypt.'" Sometimes the reason God does not answer our prayer is that he is making the hardness of the person's rebellion show up even more so that his grace stands in greater relief/contrast. How great is his grace to us in Jesus!

12 – V13 and 23 are similar and sum the story. "The blood shall be a sign for you, on the houses where you are. And when I see the blood, I will pass over you, and no plague will befall you to destroy you, when I strike the land of Egypt." This chapter is filled with pictures of Jesus from the Passover. It almost seems that the Passover incident was designed by God to be one of the earliest and clearest pictures of what the death of Jesus will mean. The lamb taken was to be spotless. Jesus lived a sinless life. The lamb was to be slain and the blood painted on the doorposts of the house. The lamb died in place of the firstborn in the house. There was no difference between the actions of Israel firstborns and those of the Egyptians yet because God chose the nation of Israel, their firstborns were saved from death. They were to eat the flesh of the lamb that reminds me of the Lord's Supper in which the bread is eaten as a reminder of the flesh of Jesus that was broken for us, in my place. God carried out his judgment on the nation of Egypt and all their firstborn died. Unless we are in Jesus, we too deserve that judgment of God. We have no chance apart from him. The chapter includes the institution of the Passover as it was to be observed by the Israelites as a permanent reminder of God's deliverance. V51 "And on that very day the Lord brought the people of Israel out of the land of Egypt by their hosts."

13 – God required of Israel that their response be to consecrate themselves. They were to give any firstborn animals to God and redeem their firstborn sons. V12 "You shall set apart to the Lord all that first opens the womb. All the firstborn of your animals that are males shall be the Lord's." Our response to what God has done for us in Jesus is to consecrate ourselves to him (Romans 12:1). The deliverance of the firstborn and consequent freedom from Egypt is the first step on the way to the land of promise. So God has a rest for us through Jesus in heaven, to live with him forever. Israel was to do something to constantly remind them of their deliverance. So we have the Lord's Supper to remind us of Jesus.

14 – The Lord led the Israelites to a place where they would be surrounded by their enemy and the Red Sea. He did this deliberately to show his power. V4 and 18 say the same, "And I will get glory over Pharaoh and all his host." Some believe that the cloud is a preincarnate appearance of Jesus as it guided the Israelites and stood between them and the attacking Egyptians. It does show the same characteristics of protection and guidance. Once again it seems that the Egyptians picture what punishment of those who persist in their rebellion against God will look like. God's people not only do not face the punishment but they are blessed far beyond their ability to comprehend.

15 – This chapter celebrates the deliverance of the previous chapter. V2-3 "The Lord is my strength and my song, and he has become my salvation; this is my God, and I will praise him, my father's God and I will exalt him. The Lord is a man of war; the Lord is his name." That means that the same punishment is on the people who do not belong to God, sinners or the Egyptians, and that deliverance through Jesus is for those who are saved as on the Israelites. Jesus is the means of that deliverance. God would not be just if he did not find some way to carry out his righteousness and yet in his justice he is also merciful. V26 refers to God as "your healer." This is what Jesus is for us. He heals not only our physical infirmities but also our spiritual ones from sin.

16 – This is the account of the introduction of the provision of manna for the Israelites. V8 "And Moses said, 'When the Lord gives you in the evening meat to eat and in the morning bread to the full, because the Lord has heard your grumbling that you grumble against him – what are we? Your grumbling is not against us but against the Lord.'" It is bread from heaven that does not come from Moses. Jesus explains, it is from his Father (John 6:32-34). There is a plentiful supply along with quail in the evening. However there are strict instructions regarding the manna. They would be totally dependent on God since there was only food for one day at a time. The purpose God states is, V4 "that I may test them, whether they will walk in my law or not." There would be two days worth the day before the Sabbath so they would not go out to gather on the Sabbath. How much disobedience does this show? Hopefully it would

change as the time passed. This pictures Jesus in that his provision is for everyone and is plentiful and yet there are strict instructions about how we are to come to God through Jesus. He satisfies and nourishes. Lord, help us seek our true nourishment in you.

17 – After all God has done for Israel they still did not trust him and complained seriously to Moses about the lack of water. God provided miraculously out of a rock. Moses is instructed to “strike the rock” (V6). In 1 Corinthians 10:4 Paul writes that the Rock that accompanied the nation and from which they drew water was Jesus. We need to seek our bread and water from the Lord. The battle that Israel fought was not won by the strength of the army but by the Lord, as evidenced by the change when Moses’ hands and staff were upheld or dropped down. Help us only to seek to do things your way for your glory in Jesus.

18 – Moses’ father-in-law arrived bringing to Moses his wife and two sons. After they celebrated the Lord’s goodness and power demonstrated in Egypt, Jethro advised Moses about his method of leading the people. He advised Moses to appoint those who will spread the work out away from Moses. Note the humility of Moses’ spirit in that he is willing to share the responsibility. Jesus died on the cross and paid the full price but he did not limit himself to be the only one to spread the news. He only uses us. Would he not have done a better job? Instead he trusts us in our weakness and sin to represent him and his grace. This is also a good method for leading people. Set up divisions of people with deacons and undershepherds over them to assist in ministry.

19 – God told Moses how to prepare the people to have a meeting with God. V5-6 “Now therefore, if you will indeed obey my voice and keep my covenant, you shall be my treasured possession among all peoples, for all the earth is mine; and you shall be to me a kingdom of priests and a holy nation. These are the words that you shall speak to the people of Israel.” The dominant thought here seems to be the separation of the people from God. They are not permitted to approach God on consequence of death. Only in Jesus are we permitted to approach God. What a privilege and yet we take it for granted. We skip over the fear and holiness and eliminate grace while the truth is that apart from God’s grace through Jesus, not one of us could approach God.

20 – This is one of the most important chapters in all of God’s word. God passed on to the people his laws, The Ten. The setting for the scene is V2. “I am the Lord your God, who brought you out of the land of Egypt, out of the house of slavery.” That is the reason for obeying these commands. They were not to get the people into a relationship with God. They already had the relationship and this was how they were to live it out. The people were so afraid of God that they asked Moses to act as mediator and listen to God and speak for him. Jesus is the only mediator between God and man. We are to see Jesus when we look at this scene of God for he is the one who opened the way to God, not by replacing the laws but by replacing the punishment we deserve for breaking those laws. Yet still the fear of God is to be in us in order to keep us from sinning, breaking these laws.

21-22 – The Lord outlined his laws to make sure that justice was carried out for all people. This justice reflects God’s character. Justice sets the context for grace and mercy that is shown through Jesus. Grace and mercy can never be removed from the context of justice and holiness or it is not grace. 22:28 “You shall not revile God, nor curse a ruler of your people.”

23 – The instructions for justice continued. Note V12. “Six days you shall do your work but on the seventh day you shall rest that your ox and your donkey may have rest, and the son of your servant woman and the alien may be refreshed.” The “angel” mentioned in V20 as one that “I will send an angel before you to guard you on the way and to bring you to the place that I have prepared” sounds like another preincarnate appearance of Jesus in V21 when it says, “do not rebel against him for he will not pardon your transgression, for my name is in him.” Their response to this angel is equal to their response to God. The strongest warning is to not in any way honor the gods of the inhabitants of the land that God has promised to give them when they enter it. This is the reason for the totality of the destruction that they were to carry out against the current inhabitants of the land. This is another picture of Jesus

because we deserve that kind of treatment by God but he has treated us as Christ since Christ died for us to obtain this position of privilege for us. V33 "They shall not dwell in your land, lest they make you sin against me; for if you serve their gods, it will surely be a snare to you."

24 – God outlined the terms by his laws and the people outlined their response by the promise to obey all the words of the covenant. Then it was sealed with blood that was shed. The blood was sprinkled on the altar and on the people. The question in this chapter is, what does it mean in V10, "And they saw the God of Israel"? And what does it mean in V11, "They beheld God and ate and drank"? It says in John 1:18, "No one has ever seen God." The two explanations that are given are that they saw a faint resemblance of God obscured by the dazzling light of his presence or that they saw an inward, prophetic vision of God. In either case, this is a remarkable passage for intimacy of these leaders in the presence of God. Jesus' death as symbolized by the blood seals our covenant with God. God promises to write the laws on our hearts by his Spirit and to effect the kind of change in us by which we will obey his laws and to not treat us as our sins deserve but to treat us in grace because of Jesus. Thank you, Jesus.

25 – God provided Moses with instructions for building the tabernacle and its furniture. Note how many times the phrase or the idea shows up that Moses is to build this, "according to the pattern" God showed him. V40 represents this command. "And see that you make them after the pattern for them, which is being shown you on the mountain." Since the ark is the place where people go to meet God, then the ark represents Jesus because he is the only way to come to God. V22 "There I will meet with you, and from above the mercy seat, from between the two cherubim that are on the ark of the testimony, I will speak with you about all that I will give you in commandment for the people of Israel." Note that the furniture that is closest to the presence of God is made of "pure gold," the most valuable material. The table of the bread represents God's provision of food for his people, sustaining but simple. Jesus describes himself as the bread that came from the Father and it is to be eaten and it will be sufficient. The lampstand represents the only light that will be present in the Tabernacle since it is to be covered with several layers of skins and cloths to make it dark. Jesus also introduces himself as the light of the world come down from the Father. As Christians we are also the light of the world and are to so shine that others will see us but give glory and credit to God.

26 – This chapter has to do with the frames and curtains of the tabernacle. There are two factors that are principles here. One is separation. The Tabernacle is dark, totally separated from the outside world. The material is heavy and there are several layers. This represents God's holiness that separates him from the people. The other principle is mobility. The curtains are joined by clasps so that they can be taken apart when the people move from place to place. The Tabernacle will travel with the people wherever they go. Their God will always live in the midst of them. There are specific instructions about how it is to be done and about what colors and materials to use. All we can think of is that any way – no matter how complicated it is – that the way to God is worth it. He only gives it by his grace. There are more lessons in here that we should see and learn. How great that our God, while remaining holy and set apart, in his grace actually comes to live within us as his people. 1 Corinthians 6:19, "Or do you not know that your body is a temple of the Holy Spirit within you, whom you have received from God?"

27 – Instructions for the bronze altar, the courtyard and the oil for the lamp are outlined in this chapter. The closer to the place of God is gold, the next is silver and the farther away is bronze. Be careful not to speculate on the meanings of the objects unless Scripture identifies those comparisons. Note the poles through the furniture so that the objects may be transported from place to place.

28 – Verses 29-30 show the purpose of the ephod and its instructions. "So Aaron shall bear the names of the sons of Israel in the breastpiece of judgment on his heart, when he goes into the Holy Place to bring them to regular remembrance before the Lord. And in the breastpiece of judgment you shall put the Urim and the Thummim, and they shall be on Aaron's heart, when he goes in before the Lord. Thus Aaron shall bear the judgment of the people of Israel on his heart before the Lord regularly." Father, how our Lord Jesus stands in your presence to represent us in sacrifice, prayer and direction each day! Thank you Lord. There is so much in this chapter that instructs us about the ministry of Jesus as our priest and for

ourselves as priests before God on behalf of others. This contains comments for the priests symbolizing their ministries. Another phrase in V38 explains another task. "He will bear the guilt involved in the sacred gifts the Israelites consecrate, whatever their gifts may be." Some of the instructions are V43 "so that they will not incur guilt and die." This was such a serious task. The priest was to wear bells on his garments "and its sound shall be heard when he goes into the Holy Place before the Lord, and when he comes out so that he does not die."

29 – Priests serve God. So they must be consecrated or set apart for that service. It appears that the purposes of God in all these detailed instructions is to prepare the priests and people to meet with God and hear his instructions. Verses 42-43 say that it will be a place, "Where I will meet you to speak to you there. There I will meet with the people of Israel, and it shall be sanctified by my glory." Verses 44-46 tell God's purpose is to "dwell among" his people and "be their God." The sin offering that is made for Aaron and his sons as priests in their ordination service reminds us that our high priest, Jesus, has no sins and no sacrifice need be made for him or his sins. It is a combination of elements that is first waved before the Lord as a wave offering and then burned totally before the Lord. It all seems to be a ceremony that sanctifies or sets apart the elements, the place and the people for service for the Lord. That is who Jesus is, chosen as the Lamb of God from before the creation of the foundation of the earth.

30 – This describes the incense altar. It will represent the prayers of the people ascending to God. V6 "And you shall put it in front of the veil that is above the ark of the testimony in front of the mercy seat that is above the testimony where I will meet with you." In that sense, it reminds us of Jesus in that our prayers cannot come to God except through Jesus. Note how many common items are used for holy purposes as they are set apart for the Lord's work. A shekel is used for a temple tax to pay for the upkeep. Ordinary people are to wash in ordinary water to be clean before ministry. The anointing oil elements for the incense are ordinary items that when consecrated are used for holy purposes. Jesus came as an ordinary man but really was the Son of God, set apart for all eternity for God's purposes to redeem us as humans. All things must be done God's way under penalty of death. While this seems so difficult and restricting, it is a great expression of the grace of God that there is any way proposed at all.

31 – God gave to Bezalel and Oholiab the ability to do anything that he commanded to be done for building the Tabernacle. V6b "I have given to all able men the ability that they may make all that I have commanded you." So the Holy Spirit gives to every follower of Jesus all we need to do all he commands us to do. The Israelites were to observe the Sabbath. V14 "You shall keep the Sabbath, because it is holy for you." Jesus taught that he is Lord of the Sabbath (Matthew 12:8). The command for the Sabbath rest has two elements to it. One is that it is the defining command to identify the people as belonging to God. Second, disobedience to the command was punishable by death. How does that work with the word from Jesus that the Sabbath was made for man? If it is to our benefit, why is disobedience to it punishable by death? It would be one thing to say that the stress of not keeping it will kill a person but this sounds different. Is it just to reinforce how seriously God takes this command that it is accompanied by the death penalty for anyone who breaks it?

32 – In this chapter while Moses is up on the mountain to receive the Ten Commands, the people grow impatient and seek a visible representation of the God who brought them out of Egypt. There is a great conversation between Moses and God as Moses appeals to God on behalf of the people who have sinned. Ultimately that craving inside each of us is met in God's Son, Jesus. Moses' intercession is another picture of Jesus as he intercedes on behalf of us before God for our sin. Moses even offered his own life in exchange for the lives of the sinning Israelites. Jesus is the one who actually gave his life in exchange for the lives of sinners. Note that even though God forgave and allowed the people to live, he still sent a plague on the people (V35).

33 – What a wonderful story this is as Moses went out to the Tent of Meeting to meet with God. He asked God to go with them or he would not continue to lead God's people. Here we see another picture of Jesus in that because of Jesus we have just this kind of close access to God in prayer and he always goes with us in his Holy Spirit. It is this presence of God in our lives that distinguishes us from all the

other people of the earth. Moses asked for such bold requests and received a vision of God. How much greater a vision of God do we see in the face of Jesus Christ!

34 – One of the themes in the books of the Pentateuch is the revelation of God to the people. Here it shows in V6-7. "The Lord passed before him and proclaimed, 'The Lord, the Lord, a God merciful and gracious, slow to anger, and abounding in steadfast love and faithfulness, keeping steadfast love for thousands, forgiving iniquity and transgression and sin but who will by no means clear the guilty, visiting the iniquity of the fathers on the children and the children's children to the third and the fourth generation.'" God also reveals himself in V14, "for you shall worship no other God for the Lord, whose name is Jealous, is a jealous God." God showed himself to be gracious and merciful in that he allowed the covenant to be renewed, new stones to be made containing the words of the covenant and gave Moses such an experience of meeting with God that his face shone. May Matthew 5:16 be true of us, that as people see what we do they would know that it is God.

35 – As they asked for offerings for the materials and work on the Tabernacle, it was a great response. V29 "All the men and women, the people of Israel, whose heart moved them to bring anything for the work that the Lord had commanded by Moses to be done, brought it as a freewill offering to the Lord." They certainly had much to be thankful for in their deliverance from Egypt but how much more do we have to move us to thanks in the deliverance from sin that we have through Jesus. Also the abilities to serve illustrate the abilities that God has given to each of us in the spiritual gifts we have within the body of Jesus Christ.

36 – The work on the Tabernacle was begun. All the abilities and materials and plans that God had in mind and had been presented so far were carried out. The offering was so great by the people that Moses had to command them to stop giving. V6-7 "So Moses gave command, and word was proclaimed throughout the camp, 'Let no man or woman do anything more for the contribution for the sanctuary.' So the people were restrained from bringing, for the material they had was sufficient to do all the work and more." Can you imagine an offering that is so great that the people had to be restrained, held back from bringing any more? Lord, grant us that response to your grace and goodness to us.

37 – The work was done to build the Tabernacle. The curtains, posts, stands, and furnishings were made by those equipped by God to do the work. V9 "The cherubim spread out their wings above, overshadowing the mercy seat with their wings, with their faces one to another; toward the mercy seat were the faces of the cherubim." This was the place where God would present himself in a unique way for people to understand that they could meet with him. However, the way to that place was blocked and only the high priest once a year was allowed to enter to represent the people. What a change that in Jesus any of us have access to this place any time we want!

38 – The plans for the Tabernacle and its furnishings are carried out completely. V22-23 "Bezalel the son of Uri, son of Hur, of the tribe of Judah, made all that the Lord commanded Moses; and with him was Oholiab the son of Ahisamach, of the tribe of Dan, an engraver and designer and embroiderer in blue and purple and scarlet yarns and fine twined linen." Is this the only time in the entire account of the Exodus to Promised Land journey that the Israelites did "everything exactly as God commanded"? If so it is a picture of Jesus in that he always did just what his Father desired. On the ephod that the priest wore were engraved the names of the twelve tribes of Israel so that he would always bear their names before the Lord when he appeared before him. So our High Priest Jesus always bears our names before his Father in prayer.

39 – They obeyed so well. Verses 42-43, "According to all that the Lord had commanded Moses, so the people of Israel had done all the work. And Moses saw all the work, and behold they had done it; as the Lord had commanded, so they had done it. Then Moses blessed them." Oh to receive that statement from Jesus at the end of our journey, "Well done, good and faithful servant." We will only receive it by his grace.

40 – The dominant phrase in this chapter is “as the Lord commanded Moses.” It occurs eighteen times in the last two chapters. They did everything according to the command of the Lord. Why did they do it so closely in obedience here and not in so many other times? This entire picture is a picture the “real sanctuary” in heaven as Hebrews tells us where Jesus Christ is the Ultimate or Highest High Priest. He fulfills God’s commands completely and therefore is the perfect high priest and sacrifice for my sins. In the setting up of this tabernacle, the furniture is laid out to form the shape of a cross. Not only are so many details a picture of Jesus and his work but the big picture is also. It appears obvious that the purpose is moving toward the conclusion that this was the place where “the glory of the Lord” that filled this tabernacle (two times in verses 34-35). Whatever was involved in this building has to do with preparing it for the presence of the Lord to dwell among His people as He had promised.