

TABLE-TALK

PART 2

A LAMB FOR THE WORLD

EXODUS

ABC

TORAH READINGS

ADAPTED

FOR CHRISTIANS

ARAMAIC BIBLE

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EXODUS DEVOTIONAL TABLETALK

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Introduction: The key concept of the book of Exodus ("Going out") is the freedom of Israel. "*Celebrated Names & Signs*" is the opening heading. The rabbis following Ezra split each book of the Pentateuch into parts (haftorahs) opening with words emphatic of the theme replicated in each daily reading. Exodus is divided into 11 parts-each being divided into portions called "mouthfuls"-enough to digest at a time. Bread icons mark God's words to Moses. *Torah* provenance begins in Moses' handwriting from the 14th century B.C.

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Analysis The vicissitudes of God's relationship with Israel

God even urges Moses to inform Pharaoh of His deep commitment to **Israel** as His own heir of the world (4.22). Thereafter **Moses** refers distinctly to Israel (5.1) and Pharaoh adopts the term (5.2). When Israel march between walls of water in the sea the nation seems to come of age "seeing the great work the Lord has done 14.20-31. In 15.1 they sang a song of faith. We read of the Lord speaking with them *intimately* as with Israel their forefather -from the mount 20.22. Through the crass idolatrous golden calf (32.6) we well understand that while the Lord was making provision for a closer relationship the people were contriving live at a greater distance from Him. Moses responds, "They are 'Your people'" A spiritual battle for the souls of that generation saw Moses offer himself as a substitute (32.32) and Moses plead that God would return to be close by His people (33.12-17). God showed the immensity of His compassion to Moses at this time (33.19) whilst reserving the right to judge and pardon. To the call for free-will offerings there was a huge response-35.21-36.7. The appointment of **Aaron** the High Priest foreshadowed the atoning work that restores the soul of a nation and of individuals who repent and believe.

Dedication

My loving Huguenot mother **Mary Jane (Annett) Coffey** read Exodus to me at her knees. So let's take it a day at a time and see Moses through the eyes of Ezra and Christ.

Part(1)1.1-6.1 Celebrated Persons tmV hI a

DAY 1 (71) 1.1-17 Israel celebrated

(a) The famous father of 'em all-Jacob

"Your name shall no longer be called Jacob but Israel for you have struggled with God and with men and have prevailed" Genesis 32.28. Jacob blessed Joseph's sons(Genesis 48.20) "By **You Israel** will bless, saying, 'May God make us like Manasseh & Ephraim forgetful and twice blessed.' We need to "forget" lots and find God's "double blessing".

(b) The celebrated names graven on heavens' gates

Jacob's blessing sources in God-*the Shepherd* and *foundation stone* of Israel (Genesis 49.24)Exodus opens with "twelve famous names". **Reuben**(See-a son!),**Simeon** (An answer to prayer), **Levi** (United),**Judah** (Praise),**Issachar** (God rewards),**Zebulun** (dwelling with[God or others]or by the sea),**Benjamin** (Son of my right hand),**Dan** (Judge/mediator),**Naphtali** (My wrestling),**Gad** (A blessing or a troop or tenfold

blessing), Asher (Happy) Joseph (He will add) and He did add two more-Ephraim (double blessing), and Manasseh (Causing to forget slavery). To make Christians as Jacob Princes with God is the plan of God. God desires his children Jew or Gentile to experience a Peniel relationship "He will hear their faintest cry- He will answer by and by"

(c) Joseph celebrated Jewish governor of Egypt

Moses records Joseph's consistent relationships with God & Joseph became Saviour of his brothers and their families-70 souls in all who entered Egypt. The children of Israel became "exceeding mighty" or stayed united like a bone (Hebrew *mxl*) throughout Egypt. (Iv.7) Christians like those children of Israel are in the world and not of it- prevailing holy & vibrant..

"Then there arose a new king –the empire builder Tutmoses 3 (Hebrew *cdj*-a restorer)1.8 Hatshepsut was Egypt's greatest queen and Tutmoses2 its greatest warrior who made Egypt an empire. He was the Pharaoh who opposed Moses - drowned with his army in the Red Sea.

(d) Hatshepsut: Celebrated adoptive mother of Moses

Hatshepsut (legendary celebrated adoptive mother of Moses) along with Tutmoses 3 can be credited with consolidating indigenous rule. It is notable that if we take 480 years before 1 Kings 6.1 (966BC) we arrive at 1446 BC. Clive Anderson in his "Day One" Guide to Egypt demonstrates this date also as 430 years after the 1876 date of Jacob's settlement in Egypt (Exodus12.41) Moses uses a pun in vv8-10. saying Pharaoh Ahmoses did not know Joseph (Hebrew [*dy*] "was not conversant with the story" or "did not care about Joseph"). Jericho fell in 1400BC according to Dr.Garstang and the Amarna letters cite the Habiri or Hebrews & reflect concern about conquests of what the Egyptians call "their" cities in the north.

(e) famous Jews built Pithom and Rameses

We should not place heavy reliance on the name "Rameses" which was applied to the cities built by the Jews because Rameses was a plagiarist. Naville and Kyle found the lower brick courses of Tanis & Zoan were filled with good chopped straw; the middle with less straw and stubble with roots and the top layer was pure clay. (cf Exodus 5 7-18) Besides the Israel stele records that the Israelites had re-settled Canaan by the 13th Century BC. The Lord does not even mention who Pharaoh was-he is not celebrated but notorious.

The more the Egyptian master afflicted Israel the more they increased 1.12. Moses testifies to growth of faith amid boiling heat, in building & straw gathering it was bitter & crushing.

(f)Shiprah & Puah famous midwives

It is quite wonderful to find two midwives among the celebrated names Shiprah "beauty" and Puah "very beautiful". Pharaoh instructed that when sitting on the stool by the couch they could predict (Hebrew *har* or foretell) a boy they should kill it (unobtrusively with the hand in the birthing process) But the midwives did not abort the babies for they feared Elohim 1.17.

DAY2 (72) 1.18-2.10

Pharaoh called and queried their action. They answered that the Hebrew wives gave birth more speedily than Egyptians 1.19 So "God was good to the midwives." God made them houses or families. 1.21 They had homes of which it could be said, "The Lord is the head of this house" They are a splendid example of faith under the duress of persecution. Pharaoh commanded his people, "Cast every son down into the canals (ray all the girls shall live) 1.22

(g) Amram and Jochabed -celebrated parents of Moses

Moses' mother was given a baby son. He was beautiful (Hebrew *brf*). After 3 months of hiding the baby at home she got a papyrus box and smeared it with bitumen and resinous pitch. Her plan was totally inspirational -did she have Genesis 6 in her possession? If Moses' mother had Genesis 6 is there any reason why she did not know Genesis 49.5?She saw how God could make spiritual princes out of the raw material that Jacob called "allies" (in cruelty). She and her Levite husband read & knew the earliest scriptures.

(h) Hatshepsut famous daughter of "unnamed" Exodus Pharaoh

She placed the little vessel in the reeds on the edge of the Nile. Miriam kept positioning herself adjacent to the ark. Perhaps not anchored though hedged around by reeds. Miriam had grown too fond of her little brother to retire. As Pharaoh Tutmoses 2's daughter came to wash away defilement she saw the ark and sent her trusted servant to fetch it. When she opened it the baby wept real tears. (Hebrew *akb*) Hatshepsut was soft and gentle with him though she recognised Moses as a Hebrew child.

(i)Miriam- celebrated sister of Moses

The genius of Miriam is special. It is God-instructed. It is full of courage. She had seen Moses on Jochebed's breast and promotes a scheme (her own/mother's) that, if accepted, will serve beautifully. She approaches the princess and suggests a Hebrew woman who could give suck. Hatshepsut accepts. Jochabed is called.

Hatshepsut promises "I will give you your wages" **(j)Moses the Famous Leader beautifully named**

Pharaoh's daughter received him from Jochebed when he was brought up. He became her son. She called him "saved from water". She had a fair right to name him and her heart of compassion cared for him, trained him and set him inline **to rule**. Josephus makes that the original Egyptian meaning of the name. How **analogous with the life of Christ** -the baby Moses began life amid dire danger **analogous** to the life of Jesus under Herod and both found refuge in the unlikely land of Egypt-this is **prophetic TORAH** pointer to a "prophet like unto Moses"

DAY 3 (73) 2.11-25 Moses –celebrated prophet

Moses comes on stage boldly dispensing summary justice in a clandestine affair. Moses had grown into a man of great physique (*Hebrew ldy*) He went out in an exploratory visit and saw Israel's burdens. There is here a **second analogy** or prophetic TORAH* pointing to Jesus Christ who said, "Come unto me all you who labour and are heavy laden and I will give you rest"-Moses wanted to lift his people's burdens. He saw an Egyptian in the act of unmerciful beating (*Hebrew hkm* literally slaughtering) of a Jew. He struck this Egyptian and buried him in the sand. Going out another day he saw two Jews in a running fight (*Hebrew hxi*) and intervened against the wrong-doer only to be told, "Will you kill me as you killed the Egyptian." Pharaoh had heard and planned (*Hebrew cqj*) to kill Moses by sword. But Moses fled (*Hebrew jrb* -at gazelle speed-perhaps by horse or camel) to dwell in the land of Midian and sat on **the well** (*Hebrew bcy* has also the meaning "sitting waiting"-English versions have "a well"). Moses in a **third analogy can be compared** to Christ-who sat by the well of Samaria. Moses opened the door to Midian as our Lord opening the door to Samaria. For Moses "**The well**" where he met his wife and Hobab his brother in law 7 desert guide is special.

(k)Zipporah and her famous father Reuel

The priest of Midian (a nation descended from Abraham by Keturah his concubine) had seven daughters. They came to give drink to their father's flock. Shepherds drove them away. Moses rose up and saved (*Hebrew [cj]*) them. Here is the **fourth analogy** with Christ-the Saviour. Moses went on to undertake the big task of drawing and delivering water to all the troughs so that the sheep that had come to **the well** could all be watered. This **fifth analogy** shows Moses as a shepherd figure like to Christ the Great Shepherd of the sheep. Reuel (*Hebrew "friend of God -literally one who is companion or who eats with God*)-the girls' father said, "Why have you kept coming so quickly today?" They said, "The warrior of Egypt delivered us and watered our flock. He (Reuel) said, "Where is he?" "Why have you forsaken him?" "Call him and I will have a meal prepared". He gave him Zipporah ("*Bird*") his daughter. Their son Moses named "Gershom" ("*Stranger*") for Moses was a stranger in Midian. It happened in these great days that Egypt's king died (2.23) Israel cried to the Lord and God heard their bondage cry and remembered His covenant with Abraham Isaac and Jacob. Like Jacob 400 years before they served hard labour. God prepared Moses as a deliverer.

DAY 4(74) 3.1-15 The celebrated "angel of God" (Christ anon) From this 2nd section of Exodus we mark the Lord's word to Moses running to 168 speeches through the Torah. Moses was shepherding for Jethro (*Hebrew "Pre-eminent"*) his wife's father. Moses urged the flock on (*Hebrew qhn* would permit "**drove** his flock") west of Midian -to pasture. He came to the mount of God, to Horeb. In a great prophetic TORAH* at the "burning bush" "the Christ or "messenger of God" (cf *Isaiah 63.9 'the angel of His presence'*) appears in a flame of fire from the midst of a bush and he was caused to look and behold **the bush continued to feed** in the fire like the sheep in the grass and the bush was not swallowed up. Moses said, "I am captive and I will see this great sight -why the bush is not burned up". The LORD saw him turn aside to see. Five uses of the verb "to see" (*har*) lead to the conclusion that the Christ of the bush or tree **is the fount of prophecy**. The swallowing up of death in victory is the far away anti-type of this ancient foreshadowing and the angel of the Lord is He who dies to bear the curse typified by the thorny bush and rises ever living **to draw the world to himself as He draws Moses on this occasion**.

The Lord's words -the "spiritual bread" of the desert are marked by a loaf.

(1) 3.4  The LORD God (*Hebrew myhl a*) called from mid bush and said "Moses Moses" and he said, "Here am I"- the question of availability is settled.

(2) 3.5  God said "Do not draw near" take off the shoes from your feet for the place where you stand to minister is holy ground. This is the place of meeting calling and holiness. St Catherine's monastery, home of codex Sinaiticus represents the "word" and indeed the "cross".

(3) 3.6  The LORD identified Himself, I am the God of your father-the God of Abraham, of Isaac and of Jacob. Moses hid his face, afraid to look at God. Since 1800BC God had covenanted with Abraham and his descendants.

(4) 3.7-8  The LORD had watched the harshness of work overlords and knows their sorrows by experience. The **"Warrior of sorrows"** (53.4) who met Moses & Elijah on the mount of transfiguration encourages Moses. The Lord is specific of His mission-He is present to deliver from Egypt and to bring Israel to a land flowing /hemorrhaging milk and honey. It is notably described by the LORD in this section as **the celebrated place** of five nations Canaanites (humiliation); Hittites (mountain-like); Amorites (villagers); Perizzites (nomads) and Jebusites (threshers/threshing floor). Their cry has come to Me, and I have also seen their oppression. That cry agonized the Lord. The first logical step, God says, is, "I have a plan". The second logical step is, "I have a man hand-picked for the task-and you are that man!" Moses reply was "who am I that I should go to Pharaoh and bring them out as soldiers?" Moses once a mighty army commander in Egyptian annals had settled for a pastoral life.

(5) 3.12  The LORD said, "This is the sign -of your having caused them to come out -you will serve God at this very mountain!" To God it is a feat accomplished spoken of in the Hophal tense-"deliverance has been caused to be done". The question of capability is answered

The most celebrated name of all-"Yahweh"- Lord of Salvation history

In this four part dialogue there are two further exchanges. The first involves authority. How would Moses defend his action to the Jews? He says to God-Just envisage this-Behold me coming to Israel. They say "what is His name?" What then? There will be a credibility gap.

(6)Exodus 3.14  God replied **"I will be what I will be"-say "I will be"** has sent me. His plan is to become frail flesh and die in the second Exodus- hence "I will be what I will be." It is the eternal one who reserves to Himself the authority to appear as the "angel of the bush" or the "wrestler of Isaac" or the "friend of Abram" and in future as the "man of sorrows". He has authority to become Himself mediator! Here lies latent doctrine of the God-man-the Mediator. The Lord further replied **"Say, "I am" the God of Abraham Isaac & Jacob"**. God retains to Himself alone His Angel and Spirit in one name "I am"-the Lord of salvation History.

DAY 5(75) 3.16-4.17 Celebrated memorials /signs 4.1

Moses said, "If they do not have confidence or remain faithful to me (me), if they will not listen to my voice because they say "God has not revealed Himself to you!" God said

"say, I will bring you up from Egypt's affliction to a land of Five Nations -a land expiring with milk and honey. Take the elders with you to Pharaoh and say, "The God of our Fathers, Yahweh, has opportunely met us and now let us worship the living one our God. **I know** the king will not let you go. Not when His hand is mighty. So I will stretch out my hand with my miracles of my miracle self (ytal pn) in his midst and after that he will send you away. I will give grace in Egyptian eyes to this people so they go not out empty. Women shall ask neighbours and strangers for articles of silver & gold and clothes for sons and daughters and you shall strip the Egyptians. The Lord was to give them wealth with which to worship live and trade for 40 years to come.

(7) 4.2 **The rod becomes a sceptre of authority in Moses' hand**

God answer is a question. "What is this in your hand? Moses replied, "A rod." i.e.a branch/ king's sceptre / shepherd's staff- in 7.9 Aaron's rod. Not Moses but God changed it to a serpent.

(8) 4.3  **The sign of the rod-cast away-a sign not of Moses's but God's authority.** And the LORD said, "Cast it away like a stone (Hebrew JIV) and **they cast** (Hebrew **thklyv** -Wigram reads it as a Hiphil future singular and Davidson as a Hiphil future plural) **earthwards**. One must choose to go with the correct grammar **"they** threw down the rod". Recall Moses pride in Numbers 20.10 "Must **we** bring you water out of the rock". On that occasion he had failed to hallow the Lord before Israel. Hence "they cast it" means **God acted with Moses** - A.B Davidson is correct in his lexical rendering. The verb in Hebrew has the sign of the plural (final **th**). Moses fled from the face of the snake. The long snake was quite frightening.

(9) 4.4  **The sign of the snake's tail** And the LORD said, "Send out your hand and take hold of its tail" This word "send" is reminiscent of when the Lord said the same to Thomas. There was sheer diffidence in both cases. He sent out his hand and took hold and it became a rod in his hand. Moses was learning to trust God implicitly. That they may believe the Lord God of their fathers has appeared to you. Moses with God faced 'Pharaoh-god'-the world's potentate.

(10) 4.6  **The sign of the leprous hand** And the Living God said to him again, put your hand in your bosom and he did and on bringing it out it was "struck with leprosy"-like snow. *Moses was taught that he would be despised as a leper like our Lord*

(11) 4.7  **The sign of the cleansed hand.** And He said, "Put your hand back in your bosom." He did. . When he took it out Behold it returned as his other flesh .*A rod becomes a snake and returns to being a rod. A hand becomes leprous and returns to being healthy.* If they won't believe your first sign they will believe the last and if they believe neither take river-water and pour it on the dry "shameful" land (Hebrew *cbj*) and **it will become blood on the land of shame.** Moses second excuse was "I am not a warrior of words either after or before (meeting)You. I am also burdensome in mouth and tongue"⁴.10

(12) 4.11  The wonderful sign of **verbal inspiration** for a biblical prophet. The Lord said, "Who made the mouth of mankind? Who decrees the mute the deaf the seeing the blind? Is it not I the Lord? *Here the responsibility for four birth conditions is the Lord's.* Now go and I will be with your mouth and teach you what to say. *Here the "I will be" indicates God will change an apparent birth condition. The idea of "teaching" (Hebrew *hrj*[Torah] -to point to each word) means God will walk Moses through day by day.* And Moses said, "In my life O My Lord send I pray in the house of **a hand** you send." *Moses was most gently seeking help*

(13) 4.14  **The sign of Aaron's concern at that moment** And the anger of the Lord kindled in Moses life and He said, 'Is not Aaron your brother of Levi. I know that he will keep going as a mouthpiece and also BEHOLD he is coming to meet you and he sees you and rejoices. *Though justifiably angry the Lord encourages Moses telling him that Aaron's face is shining with joy and his heart leaping over reunion. He gains perspective as the Lord sets out His plan of grace.* "You will speak to him giving him the words of action. I will be with your mouth and his mouth (in the different roles) and **I will teach you both** (at each stage) what you shall do. *The detail and overall responsibility is God's.* He (Aaron) shall speak to the people as your mouthpiece and you will be for him what God reveals or "belonging to God". You shall take this rod with which to build up signs-a whole series of signs

DAY 6(76) 4.18-31 On the way to Egypt

And Moses went and returned to Jethro and said to him- **I will return if you please to my brothers in Egypt and I will see whether they are still a living testimony (Hebrew *dr*) Moses (&Jethro) were clear in faith. Jethro said, "Go as a peace envoy".**

(14) 4.19  **The sign of danger past.** And the Lord said to Moses in Midian, go return to Egypt for all the men of flesh who sought your soul are dead. *Forty years had seen the finish of wicked lives-Moses was to survive yet further forty years! Moses believed and set out.* And Moses took his wife and his sons and set them on the donkey to return to Egypt with the rod of God in his hand. *As it was the Lord's rod glory for the works wrought was rightly Gods.*

(15) 4.21  **The sign of wrath** And the Living Lord said to Moses, "In your going to return to Egypt -see that you execute all the "beautiful things" or "adornments" (Hebrew *tpm* from *hpy*) I have set in your hand before the faces of Pharaoh And I will "harden" or "confirm" his heart (Hebrew *qj*) and he will not send the people away *but he will constantly refuse to send him away ...*Look- I am the destroyer of your son." It came to pass on the way(to Egypt) in a lodging place that the Lord was constantly rushing upon him, **seeking to come face to face to kill him as the penalty** for bloodshed *This was a vision, nothing less than Moses' Peniel. It brought his sin into the open and in it the LORD afforded absolute catharsis. Note that in Genesis 32.31 he speaks of "Our" Peniel. The Lord (cqb "sought the penalty for bloodshed") This recalls the Lord wrestling with Jacob. The resolution was similar, the renewal of covenant obedience and the beginning of a closer walk with God as with Jacob.* And Zipporah took a knife and cut her son's foreskin *Circumcision 4.24-25* and threw it so it touched the feet of Moses and said, 'You are a bridegroom of blood espoused again to me.

(16)To Aaron  Moses, renewed and rejoicing in forgiveness steps out in faith (4v.27) *The Rabbis are true to the spiritual power of this incident when they divide verses 25 & 26. From that time and since He (the LORD) has been letting him go -the time she said, 'You are a bridegroom of blood to me through circumcision'. Here Moses confesses God has been forgiving overlooking and been sustaining him ever since-and the relationship with his wife is cemented - she acts as a Jewish mother observing the sign given Abram. So galvanized in marriage and in a closer walk with God Moses goes on to Egypt-a Prince with God and an intercessor. Genesis 32.31 shows Moses owns & records his Penuel experience. God also spoke mouth to mouth with him and shown him His hinder parts. This episode is prophetic TORAH pointing to "circumcision of heart"*

(17) To Aaron  **'Go meet Moses in the wilderness'** He was (*already*) rushing to meet him (*Hebrew cjp*) and he kissed him with the action of drawing a bow (*Hebrew qcn*). Moses showed him all the words and signs God commanded. They gathered the elders. And Aaron spoke all the act-words-the people believed and obeyed because the Lord had seen their affliction. And they inclined (*Hebrew ddq clft²from a cutting that renders fragrance as cassia is cut from the bark of a bush*) and they worshipped (*Hebrew jjv from bowing in dust before one's conqueror*) on their knees bowing their heads on the earth *They bow low and kneel before the Lord. The nation is in tears bending in faith, brokenness and joy-fragrant to the Lord*

DAY 7 (77) 5.1-6.1 Pharaoh rejects Moses' plea And after that Moses & Aaron spoke to Pharaoh. "Thus says the Living God of Israel-send my people away and they shall worship me in the desert". And Pharaoh said, **I have no experience of the Lord** and I will not send Israel away!" They said, "The God of the Hebrews plans to meet with us (*Hebrew arql-to cause Himself to meet*) We will please travel 3 days to the desert and cause ourselves to sacrifice to Him lest he fall upon us with disease and sword. Pharaoh said "Go to your burdens. Look, the people of the land are many; you (*plural*) make them Sabbath from their labours." That day Pharaoh commanded the taskmasters and the clerks(*or writers*) saying, You shall not any longer give the people straw for brick building as before. *Concessions of time for rest and raw-materials ended- treatment was harsher.* The daily rate of bricks shall not be diminished. *Pharaoh cynically parodies the Lord*" Pharaoh said, 'my emptiness of straw is yours.' The clerks came and protested to Pharaoh, 'Why have you done this to your slaves?' **behold** your servant's stripes i.e. the fault is with your people. *This is a bold protest from the Jewish civil service.* He said, 'You are idle ones-idle ones-therefore you go on saying 'let us go and sacrifice to the Lord'. Go now and serve. No straw will be given. The words hurt, "You shall not diminish the tally of bricks for the day." They lighted upon Moses & Aaron coming from Pharaoh. And they said to them-the Lord see judge -you should be ashamed that we are stinking in the eyes of Pharaoh and his servants and are for death by the sword in their hand.

The End of Part 1

"Famous names" heralding "The Name above all names"

Part 2 : 6.2 -9.35 "I appeared" ara¹ NIV 5.22-9.35

*In this short section God strikes Egypt seven times and effects His will in the gravest issue of the day-challenging the iron will of Pharaoh, discomfiting the gods of Egypt one by one, exposing their vanity and serving notice to the principalities who reigned unopposed for centuries in Egypt. **None of these gods had power to "put in a personal appearance"** or "could provide" redemption-Yahweh's prerogative. None of the gods could determine the future. God at Moriah said, "I am what I will be"*

DAY 1 (78) 6.2-13 The LORD appears at the Bush

Faith in the darkest hour. Moses turned to God and said, "Why have You caused evil to this people?" "Why have You sent me?" From the time I came to Pharaoh to speak in your name You have rolled down evil (*Hebrew llx-as if clouds of darkness or soil for burial*) and You have **not delivered** (*Hebrew lxn second word with similar consonants-suggestive of some horrible mistake*) **Your people.** We come to the moment of action when God's despairing servant comes to Him with his heart-cry. God responds "**I myself appeared**". As we would say, "God came on the scene!" In Part 2 of the serial drama of Exodus we observe the stupendous difference it makes when the Lord is present to lead and guide His people as captain of their salvation. The nation rises from the depths of despair to the heights of liberating joy

Trust in the Lord and don't despair

He is a friend so true

No matter what your troubles are

Jesus will see you through

(18)Exodus 6.1  **The Lord said to Moses,** "Now you shall see what I will do to Pharaoh for with a strong hand he will send them away and drive them from his land". *The Hebrew qj indicates a "hand bound to". We might well ask, "What bound Pharaoh's hand? The answer must be God's hand. The most ruthless of dictators are "in the hand of God"*

(19)Exodus 6.2  **"Yahweh" appeared at the bush!** ara

The LORD spoke to Moses and said to him, “I am the Lord I **appeared** to Abraham Isaac and Jacob in the house of God Shaddai- and my name Yahweh I did not make known to belong to them. *To the patriarchs God was strong-to John the divine “The Pantocrator” (Greek)-the “all ruling” and “omnipotent”. Under this view God was also “destroyer”. Now the Lord is pleased to make Himself known as the “Life giver”/“the Saviour” –the God of miracle pro-active in the world He made.* I have also established my covenant with them to give them the land of Canaan, the land in which they were **a kind of stranger**-The m from mhyrgm which in Hebrew is used to mean “A kind or type of”. They were “pilgrims” in the sense of Hebrews 11.13 & 1Chronicles 29.15 where David calls his people Jnpl mybvwtw myrg (aliens but pilgrims in God’s sight) *That is, as God saw them as a people bound for heaven.* I have also heard the anguished cry. *The mal-practice of the Egyptians had come in for divine retribution. The Lord’s saving love is right here so gloriously expressed as to take permanent form in the four cups on the Jewish Passover table.*

The four cups and four historic promises 6:6-8

- (1) I will bring you out from Egyptian burdens & pull you out (Hebrew l xn) from being slaves
 - (2) I will redeem you with a stretched out arm and in the house of great judgment
 - (3) I will take you for Myself
 - (4) And I will bring you to a land sworn to Abraham Isaac & Jacob & give it you to occupy. *“I will bring you out”; “I will redeem you”; “I will take you for myself”; “I will bring you in”-these are the timeless promises. He has to this day kept the Jew a freeman in highly fortified and powerful lands where they have wandered. He who redeemed them from Egypt is their “Goel” who at Calvary and in history yet make them the first totally God fearing nation on earth. In 1948 He allowed them a national homeland and will widen their borders in the millennium as Messiah Well might they continue to celebrate Him! Then Moses Spoke to the children of Israel but they would not hear for anguish and cruel bondage (20)  Exodus 6.10*
- The Lord spoke to Moses** saying “go speak to Pharaoh that he send the children of Israel from Egypt. Moses replied, “Israel have not listened how will Pharaoh hear me a man with a lip handicap” (Hebrew lr[a lip foreskin) **(21)**  **Exodus 6.13 The Lord spoke to Moses** about Pharaoh and commanded them to bring the children Israel out of Egypt- emphatic re-emphasis

DAY 2(79) 6.14-28 The LORD Steadfast in calling God spoke to Moses & Aaron and re-iterates His call to Pharaoh The three older sons of Jacob and their families named by Moses. Their names are a lesson Moses takes to himself and a lesson God teaches through the story of the family to Moses -to Israel -and to all who would doubt Him. “Affliction seen” (Reuben) “listening” (Simeon) and “belonging” (Levi) (vv14, 15, 16) The setting of the lesson is “suffering”. Israel suffered but was turned away by it. Leah suffered but was turned to God in it and God acknowledged it. Leah in suffering prayed and was heard.. Israel cried but failed to believe God heard. Leah suffered and her relationship with her covenant partner strengthened. To refuse the call would have been to fail brave men and put his own family at risk. *In the chapter there are many more names. Look at the names of Reuben’s sons. “Initiated, separated, and made strong as a fortress, fruitful as a vinedresser”. Compare Simeon’s family. “Circumcised by God, right hand man, portion, may He establish, exultation, bowed down” Simeon’s line of which much was expected also knew servitude to Canaan.*

Moses father Amram “exalted people” and grandfather Kohath both lived 137 years and Moses himself lived 120. His uncles Izhari and Uzziel (oil and might of God) had issue. His uncle Hebron (“passing over”) had none. His father’s cousins were Gershon’s “expulsion” sons Libni & Shimi(white & fame)and Merari’s “bitter” sons Mahali & Mushi (“disease” & “giving way”) His cousins were six in number, namely, “Korah Nepheg Zichri, Mishael Elzaphan & Zithri”(“The crier,” “the shoot”, “celebrated”, “who is God?,” “my God is

concealed treasure”, “protection of the Lord”). Moses nephews were **Nadab Abihu Eleazer and Ithamar** “Noble” “Who’s Father?” “God has helped” and three cousins once removed namely, Assir Elkanah and Abiasaph “prisoner”, “God has bought”, “God took away his father”-these were Korah’s sons). He had one great nephew Phineas (mouth of brass) whose mother was born of **Putiel** “afflicted of God.”

To understand why Moses detains us with these family names of “His brethren” we have to recognise that he had deep compassion for these **-of whom 20 at least suffered under the heavy burdens and like him were providentially blest to survive**. That great day of divine conviction and calling in the life of Moses swung on those brethren whom he could not fail-“princes among men”-bravest of the brave-a people whose spirit was broken and who needed leadership desperately. This is one genealogy which profited Moses so very deeply and it repays study to see how the slaves named their sons and what a story these names tell! The memorable first day back in Egypt God persisted: “Go” God made Himself known as a faithful to execute His word

(22)  **Exodus 6.26-27 (v28)** *This speech was the one most impressed on Moses. The Lord impressed the urgency on Moses, “Go speak” “Go, go, go, go!” Moses continued to stonewall through the day- “He will not hear!” “They will not hear!”-but the Lord persisted. That one day changed Moses. The Lord continued to speak to Moses saying “I am the lord” You keep speaking to Pharaoh king of Egypt all that I constantly speak to you. And Moses spoke (rather boldly) before the Lord, “Pharaoh will not hear me”*

Day3 (80) 6.29-7.7 The hand of the LORD seen in plagues! The LORD said, “I am the Lord -speak to Pharaoh King of Egypt all that I have commanded you. And Moses said to the Lord, “I am disabled of speech and how can Pharaoh hear me?” *Moses wanted to abort the whole scheme and instanced his speech impairment. The Lord did not respond by a miracle of healing but sent him in weakness with Aaron his helper. Such disability did not impede Moses not hinder Sir Winston Churchill in his outstanding 20thC wartime role. It is required in all ambassadors that they speak as God’s representatives cf 2 Corinthians 5.20.*

(23)  **Exodus 7.1-7 See I have given you as God to Pharaoh -God’s reassurance** God said, “Look at it as a prophetic empowerment (*Hebrew har*), I have made you a gift to Pharaoh-more real than his idols. And Aaron your brother shall be your prophet. I will harden the heart of Pharaoh and multiply my signs and wonders in the land of Egypt. [*The word “harden” arises from the root “to be hard to cook”. So God would begin to cook the heart of Pharaoh. His will would need much boiling!*] And Pharaoh will not obey so I will give my arm (help) in Egypt to rescue my armies, my people, and the sons of Israel from Egypt by great judgments. *God desired to make His power known to the fiercest ruler of the time as a warning to all history.* The Egyptians will know that I am Yahweh-the God of Life when I stretch out my arm. *This pagan people would recognise the Lord of all life.* And Moses was the son of 80 years and Aaron the son of 83 when they spoke to Pharaoh. *Seniority was no issue.*

Day 4 (81) 7.8-8.6 The LORD’S power & further plagues(24)  **Exodus 7.8-9 Aaron’s Rod-awesome & beautiful miracle**

Then the LORD spoke to Moses & Aaron to say(*or enlighten rma*)-“When Pharaoh says -Give a beautiful deed [*Hebrew תְּרַמְּא (a beautiful)portent of the future-a sign of judgment- Gesenius is insistent that its root is hpy from which we get Joppa, “beautiful”.* He called the wizards and enchanters and the Egyptian priests of the secret arts (*Hebrew frj*) who were doing the same with their incantations (*Hebrew fhI including breathing out flames*)- flames would keep the **TANIN monster/crocodile at bay**. Each man cast down their rods and they became monsters and Aaron’s swallowed their rods. *The magicians lost their.* And Pharaoh’s heart was hardened and

he did not listen to them just as the LORD had said *Here is a different word for “harden” form v.3 (Hebrew qj -the sense being “The heart of Pharaoh was being **girded up**” by the success of his men of black arts.*

(25)  **Exodus 7.14-18 The LORD said to Moses,** “The heart of Pharaoh is hard (Hebrew dbk “not easily moved”) He is not willing to send the people away. The word for unwilling (Hebrew nam means “to refuse” and is a cognate of “vessel” which can unload or refuse to unload cargo. In the N.T. Pharaoh is called a “vessel” Romans 9: 17-23-only using the idea not of a reed boat but a pottery jar. Pharaoh would not “unload” Israel-he was like a piece of poor equipment its owner became incensed about.) Go to Pharaoh in the morning - behold he habitually goes to the waters. And say to him, “The LORD God of the Hebrews sent me to you to say,” Send my people to serve me in the desert and you would not listen until now” “Behold I will strike the waters with the rod which is in my hand-the waters in the river and they will turn themselves to blood. And the fish that are in the river shall die, and the river shall stink and the Egyptians shall labour to drink water from it. *The change was first advised to Pharaoh so that he could reflect upon it but he made no response. The act of God was of widespread significance-affecting the length of the river for drinking, bathing and washing garments*

(26)  **Exodus 7.19-25 Plague 1 -Water changed to blood .**Then the LORD said to Moses, “Say to Aaron” “Take your rod, stretch it over the waters of Egypt, over their converging rivers and Nile channels and reed marshes left by the Nile floods, and their pools of water or reservoirs and they shall become blood and there will be blood in all the land-in wooden and stone containers. And the priests of secret arts did this by their enchantments and the heart of Pharaoh was hardened and he would not listen to them as the LORD said. *The loss of water was devastating -affecting everybody and spelt out the Lord’s anger against the drowning of Jewish infants. Pharaoh re-engaging his priests and they succeeded to do “alike” (Hebrew tk-the similarity did not extend to universality-just some local mimicry) Pharaoh’s heart was “confirmed (Hebrew qj **undaunted, urged on, repaired**)Pharaoh’s evil spiritual mentors strengthened his resolve.*

And Pharaoh turned away and went home did not lay to heart even this and all the Egyptians did exploratory digging around the river channels for drinking water because they were not able to drink the river water. And seven days were completed after the LORD struck the channel of the Nile. *The Lord gave the king a week to reflect-to see the seriousness of rejecting the word of God for himself & his people-but he was unbowed.*

(27)  **Exodus 8:1-4 Hebrew 7.26-8.28 Plague2 -Frogs**

And the Lord said to Moses, “Go to Pharaoh and say to him, “thus says the LORD, send my people away that they may serve me but if you refuse to send them away behold I will strike you in all your territories with frogs-they shall come up into your house; your women’s apartment; your bed; your ash buckets and the houses of your servants; upon your people; your ovens and your cooking bowls. *This plague was more intrusive-the people had to spend their time chasing frogs-getting them out of their way. It is rather ironic-had Pharaoh but sent out Israel they didn’t need to spend all their time chasing frogs.*

(28)  **Exodus 8.5**

Pharaoh learns there is none like the Lord

Then the LORD said, ‘Say unto Aaron, “Stretch out your hand and rod”. And Aaron stretched out his hand over the waters of Egypt and frogs came up and covered (or concealed) the land of Egypt.

Day 5 (82) 8.7-18 English Bible 8.11-22 Magi see God's finger

The appeal of Pharaoh and the prayer of Moses ara

And the priests of secret arts effected like by their secret arts and frogs came up upon the land of Egypt. *This blanket of frogs would bring life to an utter standstill*

And Pharaoh called Moses & Aaron and said, "Pray with incense to the Living God that He will remove the frogs or cause them to depart from me and my people and I will send the people and they shall sacrifice to the LORD. And Moses said to Pharaoh-do me the honour (to say) as to **what time I shall intercede** for you your servants and your people to cut off the frogs that only a remnant remain in the Nile channel. He said, **"It belongs to tomorrow."** Moses and Aaron went out from being with (Hebrew m[m-"with the king" one moment with the Lord another) Pharaoh and Moses cried to the LORD and the frogs were away from the houses courtyards and fields. They piled them up heap after heap and the land stank. When Pharaoh saw there was relaxation he would not listen to them as the Lord said. *It was pride that prevented Pharaoh admitting the need to address God instantaneously... but Moses did not wait till next day to talk with God-he was instant (the N.T. word for "up to date") in prayer.*

(29) Exodus 8.16-19 Plague 3- Gnats ara

Pharaoh refuses but his occult priests now see clearly the Lord is active

And the LORD said to Moses, "Speak to Aaron that he stretch forth his rod and strike the dust and there shall be gnats over Egypt. He did so and the dust of the land became gnats. And the occult priest offered enchantments in vain. They said to Pharaoh, "This is the forefinger of God -and Pharaoh hardened his heart refusing to listen. *The fact that Aaron succeeded where the priests failed showed that the power they invoked could not "create". The gnats in question are recognised by Linnaeus as "stinging gnats" and the Talmud uses the same word of "lice"(Hebreww)It is of interest that the gnats were **created** of the dust just as was Adam.*

(30) Exodus 8: 20-32 Plague 4-flies ara

Pharaoh-who was "a beetle God" adherent-, sees the LORD must be invoked

And the LORD said to Moses "rise early" in the morning and keep standing(Hebrew bxy "as a victor" "as a minister") before the face of Pharaoh and behold he keeps coming to the water and say to Him, 'thus says the LORD, "Send my people to serve me? Or I will send the gad fly (Hebrew br[which Jerome says is a collective for many kinds of fly. It is known in the east as the "dog fly" and its habit is to suck blood.) Pharaoh stood where the water became blood-scene of a terrible and unforgettable judgment-and here he stands again. *This stinging fly would persecute every man and woman and child on the land. The fly will fill the houses of Egypt*

Day 6 (83) 8.19-9.16(8.23-9.20 NIV)

And I will distinguish that day the land of Goshen on which my people stand to minister to me and there will be no stinging fly there in order that you may experience me as Lord in the midst of the Land. I will make a difference between my people and your people tomorrow at this time. The land was destroyed or putrid from the flies. And Pharaoh called and said, "Go sacrifice to the Lord **in the land**" Moses said, "It is not acceptable for we sacrifice the abomination of the Egyptians(sheep) before their eyes and would be stoned. We will go three days journey into the desert and sacrifice". And Pharaoh said, "I shall send you only the distance shall not be far to go and **you shall intercede with incense** for me *It is noteworthy that on both occasions Pharaoh uses a term which is not sacrificial. **He is not willing to have a lamb offered for him.** He refuses God's way of redemption*

And Moses said, "I am leaving your presence to intercede with God. Not one single remnant unit remained (Hebrew dj a one swarm with several members) And Pharaoh hardened his heart this time (Hebrew m[p-a word which means "a blow"- he was striking yet another blacksmith blow to form and harden his heart- steeling the nature ore of hardness) nor let the people go.

(31)  Exodus 9 1-7 Plague 5 cattle murrain ara And the LORD said to Moses,

“Go to Pharaoh and say to him, ‘let my people go that they may serve me’ For if you refuse to send them(Hebrew jlv as “water in spate” or “an arrow fired”) behold the hand of the LORD will be against your riches in cattle (Hebrew Jnq “purchasable herds”). It will be a very severe destruction (Hebrew rbd Deber “death by destruction”). And the Lord will make a difference between the cattle possessed by the sons of Israel and those of the Egyptians and there will be no edict (Hebrew rbd “dabar” meaning “oracle” for death is by the “oracle of God”) on Israel’s cattle. Then the LORD set a time-a grace delay- saying “**Tomorrow** at this time this oracle will be made in the land. The “time” set may have been a festival or assembly hour “Moedh”- **maybe for the worship of the Egyptian god of cattle.** God also gave one day of grace to Pharaoh and reminded him that he could wait just as Pharaoh in pride postponed intercession as “tomorrow’s business”. Pharaoh hardened his heart and would not send Israel away. He remains implacable.

(32)  **Exodus 9. 8-12 Plague 6 - Boils**

The LORD said to Moses and Aaron, “Take handfuls of dust like sand (Hebrew hpp ash dust) of the furnace and let Moses scatter it towards heaven before the eyes of Pharaoh and it will become powder like dust (Hebrew qba) -inflamed ulcers to break out all over the land This was a severe condition known more recently as Elephantiasis on account of the blackening of skin and the swelling of feet. They took the ash of the furnace and stood before Pharaoh and Moses scattered it toward heaven and it became developing swellings of boils on man and beast. And the priests of secret art were not able to stand before Moses. And the LORD hardened the heart of Pharaoh and he did not hear them as the lord said to Moses. Here we read that God hardened Pharaoh’s heart. The Hebrew word qj means to confirm. The priests ran away. The “dust of the furnace” is symbolic of the heat of trial which now afflicts PHARAOH. It was like emollient “powder”but was an irritant

(33)  **Exodus 9.13-35 Pharaoh sees the power of God through prophecy**
Plague 7- Hail –a day’s warning And the LORD said to Moses, “Arise ,stand before Pharaoh and say “Thus says the LORD God of the Hebrews, “Send my people away that they may serve me” For in this stroke (Hebrew m[p –like a “hammer blow) I will send all my plagues (Hebrew vqm “approaches & withdrawals”hence “harassings”) upon your heart, your servants, your people with the purpose that you would know there is none like me in the earth. For if I had sent forth my hand and just once struck you and your people you would have been cut off from the earth by destroying death. And pre-eminently for this purpose I have devised your ministry –for the purpose that you should see as the prophet sees my power and in order that my name should continually be written or related (Hebrew rps) in the earth So pre-eminently. He “knew well” that there was none like God. He like Satan knew the one true God to be without fellow.**(These two aspects of any life are worth meditating on-**my value to my time and my lasting impact-myΓb] and my n[m.The contest in Egypt highlighted for ever the singularity and unique power of the Lord Yahweh.

Day 7(84) 9.17-32 Again and again you testify raising your self up (Hebrew lls against me that you may not let them go)Behold me raining unprecedented vehement hail this time tomorrow in Egypt unknown from its founding. Pharaoh was lethargic because Egypt was usually free of mighty storms and hail that his land will be most terribly battered. Therefore gather all yours from the field; man and beast; lest they die. He who feared the word of the LORD among Pharaoh’s servants chased his men & livestock into the house. Those in Egypt who feared God were saved by the Saving God. The rest saved their skin but only played safe.

(34)  **Exodus 9.22-35**

The plague of hail Pharaoh sees God in the unique storm ara The LORD said to Moses, “Stretch your hands up towards heaven and it shall be that hail shall be in all Egypt-the first ever known. And the hail and thunder walking with fire struck from man to beast, all vegetables,

breaking every tree of the field. Only in Goshen where the sons of Israel were was there no hail. And Pharaoh said to them, "I have sinned; the Lord is righteous; I and my people are wicked. Intercede with the LORD from the great thunderings of God and I will send you away and you shall not continue to minister. *Pharaoh was saying that he was a sinner; he was aware of the corporate guilt of the people; he saw the food resources of fruit and vegetables and animals depleted. Judgment and death were hallmarks of the God of creation and the flood.* And Moses said, **as soon as I** leave the city I will spread my hands to God; the thundering and hail will weaken & be no more because you know the earth belongs to the Lord. But I know you and your servants –for it is too early (to believe) the beginning of fearing Him. The flax and the barley were struck, not heat & corn or late crops (*t#pa* "sun-down" crops):the barley was ripe to harvest (*lit. "Father of gathering" stage*) and the flax was about to flower ("had knots" Luther).

SUMMARY 9.33-35 Moses went from Pharaoh's presence out of the city and spread his arms out to God and the thundering and hails ceased and the rain was no longer given on earth. And when Pharaoh saw there was relaxation from thunder hail and rain he added to sin and he and his servants hardened their hearts according to the word of the LORD by the hand of Moses. *Each time Moses was emphatic about Pharaoh's deceitful heart. Moses was diligent to intercede and the Lord was quick to respond to the expression of repentance but it was "repented". This whole section brings Pharaoh to see God in action as clearly as he sees the sun in the sky- Pharaoh through a unique storm unparalleled in all Egyptian annals comes to admit "I see this is God"-God appeared by proxy as "God of the wind"*

The End of Part 2 "The LORD appears"

Part 3 Exodus 10.1-13.16 "Go" ab

Day 1 (85) 10.1-11 "GO" TO PHARAOH

This section is entitled "Go" and quite rightly so. There are twenty "Go" references in the section. Pharaoh like Satan is loath to let God's people realise their freedom. He made, as Basil Atkinson wisely remarked, three conditions. (1) Sacrifice in the land, (2) Do not go very far, (3) Only take a few with you when you go. But the people of God must go "clean out of the world"... God said "go"; Pharaoh finally says, "go" and Moses says "go" as well. "Let my people go!" is the slogan of every abolitionist movement, namely. This "go" as a "Go serve worship" has "possessing our possessions in view. Every believer is freed from the chains of the world the flesh and the devil supremely to serve the Lord. Moses did not take the tribes to the temple Hatshepsut built for him in Sinai-but to the mount of God. Sadly Israel soon forgot the miracle of their redemption. "Go" requires the courage to accede to God's absolute authority, to travel an unknown path with the Lord; to be a confessing people like the Jews. Their arms & foreheads bore signs of their freedom and worship. Speeches 35 - 39.

(SPEECH No.35) Exodus 10 1-20  -no redemption by the will of man

The bankrupt sort of the human condition is shown by the cruel harsh will of Pharaoh who will not free the Jews. If the people of God are to be free it requires a supernatural act of the LORD. The LORD said to Moses, "**go** to Pharaoh for I have accomplished the hardening or chaining (*Hebrew Hiphil of dbk used of a chain in Lamentations 3.7. Used also of a "yoke" and of "dullness" and of "obduracy" and of "a weight hard to move") of his heart and the heart of his servants:*

- (1) That I may place my signs in his midst. *The word "Place or set" tyv has to do with placing a watch or inaugurating a prince or setting an army in array and we have to notice that God is ever willing to give signs to help the unbeliever-John 20.30-31 & 1Corinthians 14.24 and bring men and women to faith. God desires man to be without excuse*
- (2) And that you may recount in the hearing of your son and grandson the power I put forth in Egypt (*Hebrew ll [means that God "accomplished his desire upon" or "made sport" of Pharaoh.]*) and the signs that I set in array like armies among them. *God wants confessors*
- (3) And that they may know by personal experience as families and generations into the future that "I am the Lord" *God desires to move in family life and to promote the future of his*

people. So Moses and Aaron **were going** to Pharaoh and said to him, “Thus says the Lord God of the Hebrews, “How long will you refuse to humble yourself before my face to keep sending my people to serve me?” Behold me sending locusts (*literally “perform the going of locusts into your borders*) Pharaoh was getting the point that the Lord was not taking “No” for an answer. And they will cover the “eye” or “face” of the earth and no-one will be able to see the earth and they shall eat all the remnant of the wheat saved for you and the trees still growing for you in the land. They will fill your house, those of your servants and the Egyptians in a manner not seen by your fathers or their fathers since the day they were in the land till today-and Moses turned and left Pharaoh.

The servants of Pharaoh said to him, “How long will this man be a noose (Hebrew *hqim* a trap for birds) –send these strong men away that they may serve the Lord their God-don’t you know yet that Egypt is destroyed? Moses and Aaron returned to Pharaoh and he said, “**Go** serve the Lord your God –who and who are walking?” Moses said, “With our young our old, our sons our daughters, our flocks our herds for we have a feast of the Lord.” And Pharaoh said, “You will truly have the Lord your God with you when I send you and your children away –Look, evil is before you. “No, rightly you warriors should **go** and serve the Lord as you requested”-and they were expelled from Pharaoh’s presence.

Day2(86) 10.12-23 PHARAOH WILL NOT LET ISRAEL "GO"

(36)Exodus10.12-20  Plague 8 - locusts

The Lord said to Moses, “Stretch out your hand upon the land of Egypt for locusts and they shall come up upon the land and eat every herb and what is left from the hail” And Moses stretched out his rod over Egypt and the Lord sent a captive east wind which blew to nightfall and in the morning it carried the locust. They covered the land and Egypt was darkened-they ate every herb and fruit from the trees left after the hail and there was no remnant of green tree or herb in all the land of Egypt.

Pharaoh said, “I have sinned against the Lord your God and against you –lift up my sin I pray-only this blow (Hebrew *map*) and plead with the Lord your God that He would take away from me only this **thin death**. The Lord used the wind to blow locusts into Egypt –not only was the wind captive but the locusts were hostage to the wind. Equally as Pharaoh grew gaunt he pleaded –twice emphasising it was another one off prayer-not a change of heart-but he saw the danger to life-a lingering death of mal-nutrition. Moses arose from the presence of Pharaoh and pleaded with the Lord. And the Lord converted a very strong west wind and carried the locusts away and cast them into the Red sea. There was not the remnant of one locust in all the borders of Egypt. And the Lord hardened (Hebrew *qj* –the use of this word is a play on the “strong wind” –God made the spirit of Pharaoh like the wind. The point being made is that like the East wind and the West wind Pharaoh is in God’s hands. God formerly made it heavy to move-but moved it nonetheless. Now He who controls the wind says that the king’s heart is in His hands.) Pharaoh would not let Israel. **go**

(37)Exodus 10. 21-29  (Hebrew section 10.21-12.20) Plague 9-darkness

Then the LORD said to Moses, “Stretch out your hand toward heaven and there will be darkness over the land”-and he will absolutely grope (Hebrew *ccm*) darkness. Moses stretched out his rod and there was thick darkness (Hebrew *lpa* the word indicates the obscurity that falls as the sun sets For three days the sun did not appear in the Egyptian skies which were seldom, if ever, so leaden) over Egypt for three days. A man did not see his fellow and a man did not rise from bed for three days and the children of Israel had light in a kind of Sabbath restings. The Egyptians sat it out-but Israel had a well deserved holiday if not a celebration of their faith arranged by God.

Day 3 (87) 10.24-11.3 MOSES-OUR LIVESTOCK SHALL GO ab ...And Pharaoh called Moses and said “**Go** serve the Lord only let your flocks and herds be staying –your

little ones shall walk with you." And Moses said to Pharaoh "You must give us offerings and burnt offerings and we will sacrifice to the Lord our God."

And Moses said, "Our livestock shall **GO** with us for from them we shall sacrifice and we do not know what the Lord's service is till we **GO** there" And the Lord hardened Pharaoh's heart and he had no desire to send them away. And Pharaoh said, "Get from me, watch yourself –you warriors & do not add to see my face for in the day you see my face you will die." And Moses said, "You have spoken well, for I shall not add to see your face again"

After three days Pharaoh forgot his sin and his promise and turned nasty. He sent Moses away as persona non grata. After 9 plagues that old stony heart was not a whit softened. If we compare it initially to ore made into iron it was as cold steel- resistant to the Lord. The Lord when He showed His power "over" Pharaoh was acknowledged but spurned and Moses who was seen as "over" Pharaoh (Hebrew lam in v 28). "Going" was ultimately all about sovereignty redemption and worship-but Pharaoh was not "going" God's way. As believers we like Moses must persist against the odds in this wilderness of the world to be in awe of our Sovereign Lord-to major on His redemptive grace and to worship Him as Lord.

(38)Exodus11.1-8 **Plague 10 - Death**

And the Lord said to Moses "I will cause one more touch (Hebrew [gn means "calamity" for man through a divine touch) to **GO** on Pharaoh and on Egypt. After this he will completely drive you out from this place" *The Lord of life is most gracious even to evil men. Nonetheless his retribution for the sin against the firstborn of Israel though it lingered was inevitable given the hard heart of Pharaoh and his servants.* Speak now to the people and they shall borrow (or "ask"), each man from his neighbour (Hebrew h[r "his prince, nourisher or prince" as each family served within a local Egyptian family setting) and each woman from her neighbour vessels of silver and gold. The Lord gave the people grace in the eyes of the Egyptians also the warrior Moses was very great in the land of Egypt in the eyes of the servants of Pharaoh and of the people.

Day4(88) 11.4-12.20 GO READY FOR WAR

The LORD of Sabaoth commits us to spiritual warfare. *In Prophetic TORAH/ "Thus saith the Lord" Exodus 11.4-8 Moses the prophet spoke without introduction in what we would call "a word of knowledge"-a word like sunrays reflecting as from a mirror the ipsissima verba (very words) of God. This is intimacy, this shows his holiness as a Spirit-filled "man of God".* *When a nation goes to war a declaration is made. This declaration is made by the Lord through Moses. It contains the statement "I am going in an offensive manner through the midst of Egypt."* And Moses said, "Thus says the Lord, in the division of the night I am going through the midst of Egypt. And all the firstborn of Egypt shall die from the firstborn of Pharaoh on the throne to the firstborn of **the maid that is behind the treadmill** for corn and the firstborn of beasts." *The word of God mentions the mill-girls-and the "mill" has historically represented judgement.*

*The wheels of God grind slowly
But they grind exceeding small*

And there will be a great cry through all Egypt –such lamentation (*feminine usage –indicating the sorrow of women*) as has not been nor shall be again. But against the children of Israel shall not a dog sharpen his tongue against man or beast that you may by personal experience know that the Lord has made a difference (*Hebrew alp literally "severed" so Israel was now "cut off" as good for Egypt.*) between the Egyptians and Israel." *Moses discourse continues* And all your servants shall flow down to me like a river and bow to me saying, "**GO as to war**" ("go out as soldiers": *the Egyptian top officials seem to have taken matters in their own hands and advised- "march out" or "force your way out"*), **you and all the people in the house of your feet-after that I will go forth as to war.** And He went to war from Pharaoh's presence with great anger in his eyes (*Hebrew hrh : Moses delivered this speech in the court*

of Pharaoh with the servants present but Pharaoh was off his throne-absent to snub Moses-and the servants sensitive to the terrible judgement proclaimed all rushed down with their prayer)

(39)Exodus11.9-10  **Pharaoh is silent**

And the Lord said, "Pharaoh will not hear you so that my wonders may be multiplied in Egypt... And Moses and Aaron offered all these wonders before the face of Pharaoh and the Lord hardened Pharaoh's heart and he did not send the children of Israel from Egypt *So the advice of Pharaoh's servants was one thing but the resistance of Pharaoh was quite another. There was absolute silence; Pharaoh did nothing positive after 9 judgments to relent. The declaration of God was before Him- probably written or reported by intermediary-but it achieved no response.*

(40)Exodus12. 1-20  **On the Beginning of months**

The Lord who lives spoke to Moses & Aaron in Egypt saying, "This month shall be the chief - the first month to you-it shall be the beloved unique (*Hebrew מֵאָר -the termination is a suffix of apartness and affection as the firstborn of months*) month of the year to you. Speak to the congregation of Israel saying "Each man shall take for them a lamb belonging to the house of the fathers, a lamb for a house." *The lamb was from the "Father's house" and the expression is pregnant with N.T. truth -especially as we think of this as a word from the living Lord who would die for our sins-the Father's only son-whom the Father would give for the life of the world. This "Go" section reaches deeply into the heart of God in his great Passover provision.*

PASSOVER PROVISION PROCLAMATION -The Innocent lamb is the cost of redemption.. Each man according to his provision for himself (Literally "the mouth of his eating") shall distribute the lamb to each or shear and adorn the lamb.

(1)*The Hebrew verb SSK has two distinct meanings. The first applies to the eater-who shall have a "sufficient" portion, the second to the lamb which shall be shorn or have its head shorn in preparation for sacrifice. Moses words bring to mind the "lamb slain before the foundation of the world." and "the lamb dumb before its shearers"-perfect **prophetic TORAH****

You shall take for you a perfect lamb, male, and of one year - from the sheep or kid of the goats.

(2)*Sheep and goats are significant of acceptance and rejection in the parable of Jesus on "judgement" but here the sheep is to represent innocence and the goat to represent strength. The Son of God had perfection and purity of heart with that strength of character **prophetic TORAH****

Guard until the 14th day of this month and all the assembly shall kill it between the evenings.

(3)*The idea is compelling- a whole nation with their eyes on these little creatures for some days -perhaps two weeks- is waiting and looking at this lamb or kid and then in solemn gathering as one nation they slay the lamb" between the evenings"-as dusk falls but before sunset. Only the Lord could set this time striking by comparison to Calvary. It is high **prophetic TORAH*** They shall take of the blood and give it to the posts on which the doors move (Hebrew מְזוּזָה from the verb "to move") and upon the lintel or ceiling wood of the houses in which they eat.*

(4)*The "giving" of blood parallels the willing shedding of the Saviour's blood and the cross beam of the door posts and the lintels speak of the cross on which the Lord's blood poured out-the very hinge of our way into the Father's house. The imagery of the Passover as **prophetic TORAH*** could not better depict the cross. They shall eat and digest the flesh in the night -roasted by fire and they shall eat unleavened bread (Hebrew חֶמֶת) with bitter herbs*

(5) *The understanding of the sacrifice goes with the eating. It is a whole offering represented as having no sin (unleavened) and it represented their bitter experience in which the Lord shared. The idea of sharing in the lamb is **prophetic TORAH****

Do not eat or digest it raw or boiled in water but his head legs and innards roasted by fire.

(6)*The lamb would lose its significance if it were not a burnt offering just as Christ's sacrifice needed to be one of the Spirit and the Heart as well as the Body-of His whole being. The whole burnt offering is **prophetic TORAH*** of the suffering Messiah.*

It shall not remain till morning and such as remains shall be burnt with fire.

(7)*The body of Christ did not remain on the cross even till the evening of eating-it was taken down-other bodies of the thieves were burnt in Gehenna We have a further **prophetic TORAH*** directing us to the true "sin offering" "atonement" & "substitute"*

You shall eat or digest it with your loins girded; sandals (of sealskin) on your feet and your staff in your hand. You shall eat it in the haste of flight or fright.

(8)*The three provisions related to redemption are" truth", "the sandals" that speak of the good news taken to far away lands and "the staff" that every family head was to take. Like the death of Christ this experience inspired fear-the matter was of life and death consequence. Again there is **prophetic TORAH*** in this of Messiah who is both Truth incarnate and Himself the Message.*

I will pass over Egypt this night and strike all the firstborn of man and beast and against all the Gods of Egypt I will work judgement. I am the Lord of Life. The blood shall be a sign where you dwell and there shall not be a touch of death in the smiting of the lands of Israel.

(9)*The judgement is complete-the many gods of Egypt are smitten -none can deliver. Not one home in Israel among over 100,000 we can safely say was affected. Prophetic TORAH of the thorough and protective care of the Lord over every believer*

And this day shall belong to you for a memorial and you shall keep it a fearful and joyful feast belonging to the Lord and you shall rejoice and fear as you keep the feast an age-long statute through your generations.

He who consumes the fermented shall cut himself off from Israel from the first day until the Sabbath .*Several lessons emerge .First, God desires nothing representative of death(i.e.unleavened) among his people at this time when death stalks the land of Egypt and the wine is also to be newly pressed from the grape. This has implications for our understanding of communion. There is not a single record of such dalliance with the world. The **prophetic TORAH*** teaches-"put away sin!"*

On the first day and the seventh there shall be a holy calling of the Lord for you and no work of any kind shall be done except what you eat that which every soul needs to eat. *This may not so much be a "big meeting" as worship and prayer and celebration.* You shall keep the days of unleavened bread for in this day of power I brought your armies from Egypt. From the 14th day till the evening meal on the 21st day for 7 days no leaven shall be found in your houses for all who eats -whether stranger or a native (*Hebrew j r7 like a "native tree"*)shall be cut off. In all your places of rest you shall eat no kind of leaven-you shall eat unleavened.

Day5(89) 12.21-28 Moses instructs the Elders 21-28

Moses called all the elders of Israel and said to them take sheep for your families and kill the Passover and take a bundle of hyssop (*This herb of the mint family-origanum tri-foliolate was used in the law of the leper and in the red heifer ceremony and in Psalm 51 as at the cross. It grew in bog land*) and immerse it (*Hebrew lbf*) in blood in a basin and with it strike the beam laid over the door and both posts and a man shall not go out of the house until morning. The Lord will pass through to touch the Egyptians and He will see the blood on the lintel and the two door posts and He will pass without touching (*Hebrew l [has the meaning "over without touching or suspended above"*) and He will not give the destroyer to go to your house to smite. And it shall be when your sons say, "What is this slavery belonging to you?" you shall say, "This is the Passover of the Lord when He passed over the houses of the sons Israel in the house of Egypt in the house of slaying the Egyptians and delivered our households. And the people bowed or cut down their heads and worshipped ("*Bowing" ddpq has to do with humbling or cutting ourselves down to size-"cassia" comes from the same root-its rolls are split-it is associated with Messiah's humbling or coming out of the heavenly palaces Psalm 45.8*) There is nothing should cause us to bow lower than the death of Messiah for us! Israel's worship runs deep-it is a humbling in face of the over passing of the wrath of God through the blood of the lamb-a **prophetic TORAH** of Christ's death. The children of Israel went and enacted what God had told Moses and Aaron-thus they did. **The blood applied is the cost of redemption**

Day6(90) 12.29-51 GONE AT LAST Redemption and Passover 29-36 ab **The death of the firstborn Son is the cost of Redemption**

God struck Egypt at midnight. Even the firstborn of prisoners. There was a great cry. No home was untouched. *That is unique to this very day.* Pharaoh arose (*this foreshadows the resurrection of the wicked -with its cry of desperation -for it is too late to change anything when judgement is in force*)and was calling Moses & Aaron(*without avail*)saying, "Rise, March, you and the children of Israel from among my people and go serve Yahweh .Take your flocks and

herds...and bless me also". The people urged them...for they said, "we shall all be dead". The people took their unleavened dough -kneading bowls bound in clothes on their shoulders. *The rising of Moses and Israel was far different. They had Canaan in view even as those set for the resurrection unto life are heaven-bound. The message reached Moses by the general urgency and other persons than Pharaoh.* They had asked as Moses said vessels of gold and silver and garments and the LORD gave them favour and they stripped the Egyptians. *It appears there was widespread sympathy with their needs and the former slaves left greatly enriched.*

Exodus 12 .37-42 Passover-Free at last

The children of Israel journeyed from Rameses to Succoth. *The great city they were building to simple booths. God's people are pilgrims.* About 600,000 thousand besides children of short steps journeyed. Also a big number of strangers or auxiliary forces went with them and immensely valuable flocks and herds. They baked unleavened cakes of the dough they carried out-for they could not have waited nor hunted game for they had divorced Egypt. *(Hebrew vrg is Pual active in form though Davidson gives it the passive meaning" to have been driven like cattle" It might equally mean that they "had been driving"[cattle]) They knew the necessity of food-and for God's people Christ is "the bread of life" free from the leaven of sin.* A sojourn of 430 years ended on the day itself when they arrived-Passover. *There was no observance in Jacob's day but curiously the provision of God in Joseph is linked to Passover as is that in Moses. The strategy and message is surely that the Angel of the Lord who met Jacob and Moses is He who provides and saves.* The armies of the LORD went out in serried order. *No rout here. God's people were overcomers not defeated but bearing the booty of victory.* It was a night of the LORD having watched over them to bring them out and is a night belonging to the LORD of "watchings" for all the children of Israel generation by generation. *The redeemer came to save at Passover and this prophetic TORAH is a call to watch for He will come again when His people are in distress! "Watch and pray" were Christ's words.*

(41)  **God's Passover briefing 43-51** The Perfect Lamb is the cost of redemption God said to Moses and Aaron. This is the statute of Passover. The son of an alien (*worshipper of other gods*) shall not eat of it. Every man's servant bought for silver shall eat-provided he is circumcised. Not a sojourner or hired servant. It is to be eaten in one house -not carried -and no bone of it is to be broken. *Passover is a Jewish family meal. Yet does it testify as prophetic TORAH* of Christ's death-He was the true lamb for none of his bones were broken.* All the gathered people shall offer it. The stranger was to be circumcised and then like a "native tree" he shall offer Passover. No impure or uncircumcised shall eat. *This law obtains even today. However the circumcised Gentile may observe Passover-perhaps even he who is cleansed by the lamb of God (Hebrew lr[means "pure" or "circumcised")* One propheticTorah shall be for the native born and for the stranger. *God desired in those far distant days the integration of the Gentiles and His people under His covenant and by the purity afforded by the Lamb of God.* On the anniversary day the LORD brought the sons of Israel out of Egypt by their armies.

Day7 (91) 13.1-13 When you go sanctify the firstborn-give you best

(42) **God's Passover briefing Exodus 13.1-10**  ab

Then the Lord spoke in transaction terms to Moses . "Sanctify to me all firstborn which bursts forth from every womb in Israel-man or beast belong to me. *God still laid claim on His people-as their true Master.* Today you are going on the month Abib.(Literally "new corn"-Israel was leaving in hope of enjoying the new season in Canaan) And it shall be when the LORD makes you **90** into the land of the Canaanites, Hittites, Amorites, Hivites and Jebusites, which He was swearing to your fathers to give you, a land flowing(Hebrew *bnz* meaning "alive" like flowing semen or flowing life-blood-suggesting prolific animal and insect life) with milk and honey that you shall serve the service of this month (As distinct from slavery in Egypt this month was to be dedicated to the Lord. Seven days you eat unleavened bread and on the seventh a feast to the LORD. Bitter leavened bread shall not be seen among you, or in your borders. *Leaven is*

associated with bitterness and its cognate root "violence". The service of the LORD was to be sweet and enjoyable-with the bitter herbs of Passover as a vital reminder of the past servitude) And you shall teach your son in this day, 'This is what was done in my passing out of Egypt'. It shall be a sign on your hand and between your eyes so that the Torah of the LORD may be in your mouth for with a strong hand the Lord brought you out of Egypt. You are to observe this constituting statute belonging to yearly assembly or festival.

Why the firstborn Jews are precious 13. 11-16 ab

And it shall be when the LORD causes you to go to the land of the Canaanite and the Amorite which He swore by Himself to your fathers to give you shall pass over as an inheritance every firstborn that opens the womb and every firstborn animal (*Hebrew rjv*), the males belong to the LORD. Every firstborn donkey you shall redeem with a sheep and if not break its neck. Redeem every firstborn child. *Why is the donkey precious? Because a lamb redeemed him! Why are we precious? For the same reason! Here the donkey -which had great natural value-like man-is nothing without redemption. The command was given previous to the "law" and like the promise should be emphatic of "redemption" so it would be God glorifying to place in the phylacteries myrzm hahy yl hahy hv[hz rub]b "This is what the Lord did for me-he killed another-he passed over me" It is substitution Moses teaches – not primarily law.*

SUMMARY 13.14-16

So when your son asks tomorrow, "What is this?" you shall say, "With a strong hand the LORD brought us from Egypt -a house of slaves and Pharaoh was obstinate (*Hebrew hcq "stubborn" like a donkey*) to send us away the Lord slew all the firstborn in Egypt, man and beast, for this reason I sacrifice belonging to every firstborn animal and redeem every firstborn son. And there shall be a sign on your hand and belonging to the surroundings between your eyes because with a strong hand the LORD brought us from Egypt. *This supports the use of Phylacteries in which the Torah is inserted. God wished a sign of "redemption" Insofar as scripture speaks of redemption the Jewish practice is correct. However it speaks largely of condemnation*

The End of Part 3 "go" "liberty" "free in Christ"

Part 4 Exodus 13.17-17.16 "Provision" by messenger j | vb

Introduction The Mission of the Exodus

For 300 years the sarcophagus of JOSEPH bore testimony to his great words, "God will surely visit you and bring you out of this land""(Gen 50.24 and Hebrews 11.22)

They said, "Is God able to furnish a table in the wilderness" rbdmb nj |v Jr | l a | kqth nrma. So I call this 4th part of Exodus "Provision" though it might equally be "messenger" for through His Angel He led them and provided for their needs

Day 1 (92) 13.17-14.8 Mission - leading and guidance

Notice God did not lead by the Philistine coast "*Lest the people repent themselves and return to Egypt.*" So God lead the people circuitously the way of the wilderness of the Red Sea. So they traveled from Succoth and pitched their tents in Etham (literally "the end of the sea") on the edge of the wilderness. The LORD went before in a cloud pillar daily and a fire pillar by night to guide them in the way so they could travel day and night. (*Hebrew dmm for "mountainous" pillar-we are speaking of something paralleling clouds a mile or more high*) Heavenly guidance may take the long road and require longer time but God's way is best.

Day2 (93) No.2 14.9-13

(43)Exodus 14.1-13  Israel's mission- prayer & service (cf. Patriarch's altars)

"Moses, talk to Israel that they turn right around and camp at Pi-Hahiroth (*literally "the mouth of caverns" or by transliteration into Egyptian "place of green grass"*) between Migdol and the sea. Pitch your tents by the sea. *This special request of the LORD is a parting shot to show that the foolishness of God is wiser than men. His strategy is irresistible strategy.* The Egyptians pursued them and overtook (*Hebrew gvn to reach a terror or fall back*) as they camped at Pi-

hahiroth by the sea. When Pharaoh drew near and the Egyptians made a venture (*Heb hstl "tested" or "tried" their rear guard*) they cried to the LORD. Israel said "Lay off us-we will serve the Egyptians rather than die in the wilderness" And Moses said to the people, "*set yourselves to take a stand Heb bxy "to minister to God"/ "to stand against an enemy as a victor"*) and see the salvation of the LORD for the Egyptians you see today you will not add to see any more for ever!" *Moses called for prayerful devotion not fear and believed in victory.*

Day3(94) No3.14.14-25 OUR MISSION IS THAT OF THE ANGEL OF GOD

(44)Exodus 14.14-25  And the LORD said to Moses, "Why do you cry to me?" "Pluck up their roots or break up camp.(*Hebrew [stl "to journey on"]*) Lift up your rod and stretch Your hand over the sea and open it (*Hebrew [kb "to break an eggshell"]*)and the children of Israel shall go into the midst of the sea on dry ground (*Heb vby "dry as a potsherd Psa22.16*)And as for Me behold me harden the heart of the Egyptians. They shall have personal experience that I am LORD of life in the house of my **glory** (*Heb dbk "bring weight to bear"*) in Pharaoh his chariots and horsemen. And the **Angel of the Lord** removed from going after them to be the Walking/Moving One before the camp of Israel and the ministering cloud came between the Egyptians and Israel and the cloud was darkness to one light to the other and light & the host did not come near Israel all that night. Moses stretched out his rod. The LORD **made** the sea miraculously to be waterless (*Hebrewmsj "bring forth" as an egg is laid- speaks of the power of the wind and Hebrew mmv "made" speaks of the "working of a sign"*)The children of Israel went on dry ground through the sea.. The horsemen and chariots of Pharaoh went after them into the midst of the sea. The LORD looked upon(*Hebrew pqv "looked from a window" or "inclined His head"*)the Egyptians through the ministry of the fire and cloud and put the host of the Egyptians into commotion or flight. He removed the wheels and they were leading their great weighty chariots away and the Egyptians said, "Let me hasten with all speed from the face of Israel for the LORD fights for Israel against the Egyptians" *It is notable that the singular of "hasten" shows that each man in the darkness and wreckage of his chariot was talking to himself. It is scary to oppose the Lord.*

Day 4 (95) 14.26-15.27 MISSION TO ENJOY THE HEALING TREE

(45)Exodus 14.26-31  The mission of God's great hand v31 is to "open a way". And Moses stretched out his hand over the sea and it returned to its constant extent or swift running before morning. *The whole question of the nature of this sea is answered by the word mt which means "normal length" and "normal running"-so the waterway was tidal and had been shortened along its length for a night.* So the LORD shook off the Egyptians in the midst of the sea. *The Hebrew r[n means "shook off as leaves of a tree"* The LORD (YESHUA) saved **Israel** on that day. **Exodus 15.1-19 The Mission of God's judgment provided "Rest"**. Then Moses and the children of Israel sang "I will sing to the LORD for being magnificent His magnificence has grown... His chosen captains sank in the Red Sea *The Hebrew word "sank" [bf like the Greek word Βαθυς indicates depth. It is used of earth's foundations and mountains.* By the wind of Your nostrils the waters heaped themselves up. *It was no ordinary wind that caused this sea change. Some think a Tsunami like earthquake in the Mediterranean was the first cause.* The descending streams stood like a sheaf [*Hebrew dn dnm from the notion of a "wall"(Ex14.22) and from "waving" like a sheaf blew in the wind*]. The depths **were like buttermilk** in the heart of the sea. Who is "regarded with favour" by You *The idea of the Hebrew hk is who is "equal". God accepted none-save His "Son".* Who is like You making Yourself Glorious in holiness -rendering Yourself awesome in praises, doing a miracle. Pain as birth pangs *Hebrew luj will hold the settlers of Palestines (wandering strangers)in a land first called Palestina by Josephus.* Then the chiefs of Edom will hurry themselves up. [*prepare defences*].The mighty men of Moab will be gripped with

trembling. All the settlers of Canaan will dissolve in fear. You chose and made them Your inheritance. The foundation which You, O Lord, prepared. A Holy place O Adonai which Your hands founded. *God's people were and are an inheritance, a rest and a holy place for Him.*

(46)Exodus 15.20-27 (v.26)  **The mission to experience healing of the tree**

And Miriam the sister of Aaron took the drum-timbrel in her hand *a membrane on a frame supplemented with bells.* And all the women followed her with timbrels and in dance. And she answered them, "sing to the LORD for being glorious He has gloriously triumphed the horse and his rider He has cast into the sea. And Moses broke camp and lead Israel to the desert of **Shur** (*"a wall" of sand?and they went three days into the desert and did not find water.* They came to **Marah** and could not drink the waters of Marah because they were bitter -for which reason they are called by that name *Hebrew hr̄m meaning "brackish" -after Buchardt "Bir Hawarah" of more modern times* And the people murmured among themselves against Moses saying, "What shall we drink?" *The idea of "murmuring" is not just talking but being obstinate and tarrying or lodging when he wanted them to move on -Hebrew ׀ל -"to pass the night" "to lodge" "to remain" "to be obstinate or stubborn". In the Light of Elim round the corner they were "dragging their feet" and creating their own problem. And the LORD "Torah-ed" [pointed out]a tree. This is a glorious prophecy of God's Torah.*

FIRST EVER "UNOFFICIAL" TORAH-BEFORE THE DECALOGUE TORAH

Torah is "pointing out" - God is pointing out how man may be saved.

1.Abraham's Torah Gen 26.5 -God pointed him to the **mount of sacrifice & substitution**

2.Exodus 12.49 One "Torah" for stranger and native-**the blood on the doorpost**

3.Exodus 13.9 The Mezzuzah or signs of substitution too-the sheep redeems the donkey

4.Exodus 16.4 The **manna from heaven**- the Christ who comes down for His people

Moses "pointed to it" "He "laid a foundation" which was a "tree", in the Hebrew x[which in Gen 26 is "the wood" & in Gen. 40.19 in the baker's dream it is a jibbet. Thus the first great lessons Israel before passing the sea is the "shed blood" & after passing is that they need the work of the tree for their health. And Moses cast it on the waters and they were being made sweet /will be made sweet/pleasant. Hebrew ׀קתמך Kal Future- a need is met-sign that every future need similarly will be met.

There He constituted an ordinance. *The word ׀קך comes from the idea of striking violently or engraving deeply. This was true of the tree cutting and also of its mirror image the cross.*

And a governing rule or chief prince or basis of umpiring or litigation and judgment (*Hebrew fpvm*) *The principle is very clear. Israel cried to God in very danger of death. God directly intervenes as Christ did in his coming and doctrine when he came to die on the cross. And there He tested them. And He said, "If you will listen and obey the voice of the LORD your God and do what is straight in His eyes and listen to His commissions [Hebrew ח׀ך is an exclamations of joy!] And keep all His ordinances I will put none of these diseases which I put on the Egyptians upon you for I am the LORD Ropheca. The need for caressing and tenderness to the sick could not occur-the weakness, sickness and bodily pain and infirmity-even anxious care (cf. Matthew 6.28) would be happily absent. In v.26 by the use of first person and third person we are afforded one of those rare occasions where Christ as speaker refers to the Father and also to His care to preserve Israel from illness as the "Angel accompanying"*

And they came to **Elim** Wadi Gurundel where there were 12 wells of water and 70 palm "trees" and they camped there by the water. *Here is absolute provision in its figurative completion. The palm is figurative of oil the Holy Spirit from whom come so many benefits. From Elim in the fourth part of Exodus all the "provision of God" for the "mission of His people" who need to experience the sweetness of the cross and the health that forestalls every woe by power of the Holy Spirit who brings to God's people benefits and gifts for their mission*

Day5(96) 15.27-16.10 ELIM AND MANNA -VITAL TO MISSION

(47)Chapter16. 1-10 (v4)

The Mission of ISRAEL -to live by "the bread of heaven" as we are to live through Christ And they moved inland from **Elim** in the 15th day of the second month. *They murmured about pots of meat.* And the LORD said to Moses-watch me rain bread from heaven and the people shall go out daily and receive a promise, an act done *Hebrew rbd (sign of Christ)*in order that I may try them if they will walk **in my Torah** or not. *Testing [Hebrew hsn "to try on a touchstone"]. The repeated desire of the LORD was that Israel appreciated the Lord & His provision fully declared in John 6.41,68 as the bread of life..* In the LORD giving you flesh in the evening to eat and bread in the morning to the full in God's hearing your murmurings are against Him. Moses spoke to Aaron, "Speak to the sons of Israel to come near the LORD'S face -they were facing the wilderness and **behold the Glory of the LORD** made itself to be seen in cloud. *In this God shows His forbearance and "Glory" which is at the same time his "Burden". Isaiah saw the Glory of God-and the lifting up (in the cross& resurrection). This sight of the LORD must have moved and humbled the people.*

Day6(97) 16.11-36 MISSION-TO FIND THE BREAD OF LIFE

(48)Exodus16. 11-36(v12)

Israel's children find the Passover APHIKOMEN ("hidden" bread)in the Pasch game-the nation must as keenly seek the " manna that came from heaven!" And the LORD did business with Moses saying, "Between the evenings they shall eat flesh and in the morning bread to the full and they will gain personal experience that I am the LORD their God". *This detailed "furnishing of a table" in the wilderness (cf Psa 78.19) with daily regularity was a "wonder of the ancient world".* In the evening quails came up and keep covering the camp like a garment and in the morning a layer of dew or light rain lay round the camp. And the layer of dew lifted and behold on the faces of the wilderness a very thin peeling *Literally "having been peeled" Hebrew psj((Pual tense) hence round as if it had been peeled -like our sliced fruit.* like a covering of pitch-Pitch resin is clear. *The double significance of "pitch" Hebrew rpk is that it was a daily reminder of offerings accepted -sin appeased and the LORD smiling.* Israel saw it and said each man to his brother, "What is this?" for they did not know what it was. And Moses said to them, "(a)This is the bread the LORD and this is His practical word that each man should gather according to his appetite an Omer for each skull. *Hebrew GOLGOL lglg; I transliterate because the Lord died at the place of a "skull"(Golgotha) as"expiation"to cover all our sin.* We have to think of about 600,000 persons to be supplied. That would aggregate to 300tons-big bulk. Certain fat men did not listen& stored it overnight. *He wanted His people to look to His word daily and share with Him.* And on the sixth day each man took two Omers. Moses said, "Eat it today for this is the Sabbath of the LORD-you will not find it in the field. So the people rested. *The whole ethos was "rest" after 430 years of frenetic activity. Women had no cooking and men had no labours.* It lay (Hebrew bkv corpse like) Thin layers(emaciated Hebrew qd špsjm scabs as if fallen from wounds) The Lord gave you this to eat (or "finish" Hebrew lkā as if when each had eaten(2 litres)-exactly enough-each day. And the House of Israel gave it the name "**Man meaning "part of something"** They knew it was linked to something special(the other part is the New Testament "Bread of Life") It was like coriander seed which had **furrows and stripes** on its surface. And the taste of it was like broad cakes made with honey *What we would call pancakes. They filled an Omer for the watchings of generations and deposited and in the ark for the viewings of your generations. It looked like white pierced skin (Daniel 12.10)and which lay like expiation (Hebrew rpk meaning "covering" or expiation freeing from charge" on the ground.)*

Now the children of Israel ate the manna forty years till they came to the land of their restings.
Now we see not in part for the Whole truth of Christ the bread of life lies within the New Testament.

Day 7(98) 17.1-13 MISSION-TO LEAD TO CHRIST THE ROCK 1Cor10.4

(49) Exodus 17. 1-7(✓5)

Paul referred to the pre-existent Christ as literally a "disciple" (Gk ακολυθεω) of Israel-the rock that followed them. The entire **congregation** (*The root of td[is dn[which means "to return" or "repeat" so in returning regularly to hear God's word or command they testified to their allegiance and unity*) struck camp from Sin desert(literally "the miry desert") and pitched at Rephidim (*meaning "couches/spread beds" a pleasant situation*)but they grumbled "Why bring us from Egypt to kill us and our sons and livestock with thirst?" And Moses cried to the LORD the Lord said-"Take your rod **Behold I will stand to minister** before your face at the rock there in Horeb (*dry/arid*) and water shall proceed from it and the people shall drink!" And Moses did so before the eyes of the elders. And they called the name of the location **Massah and Meribah** "*Testing"(God). They said "Does the Lord live in all His riches close to us or not?"*

Exodus17. 8-13 The Mission of Israel-to gain victory by Intercession

Amalek came and warred with Israel in **Rephidim**. And Moses said to Joshua, "Choose some **strong** men -fight against Amalek (*thieves?*) tomorrow. I will set myself on the round summit with the rod of **the Stong One** in my hand. Joshua did as Moses said, and Moses Aaron (*tall*) and Hur(*noble*) went to the summit of the hill. And when Moses lifted his hand Israel prevailed and when he rested his hand Amalek prevailed.

Moses hands were heavy and they put a stone under Moses and Aaron and Hur took hold of his hands in support and Moses hands were faithful till the setting of the sun.

*The battle raged one whole day. It was the first Israel faced and **The victory of Joshua is compared to the "prostration of tyranny at the coming of the LORD (Isaiah 14.12)** The defeat of Amalek, in this first battle is a sign of God's victorious progress through human history. **THE LORD Jesus in Intercession invites our support as He is seated in Glory.***

SUMMARY MISSION ACOMPLISHED -EFFECTUAL PRAYER

(50) Exodus 17. 14-16

Mission of Israel-to appreciate JACOB'S warrior - Moses' Angel - -Joshua's captain.

And the LORD said to Moses, "Write this memorial in a book & tell Joshua for I will wipe out the memory of Amalek from under heaven." And Moses built an altar and called it **the LORD is my banner.**" And he said, "Because of the hand upon throne of the LORD, the victory is the LORD'S against Amalek from generation to generation". *Moses gained "victory" holding on to God -for God is on the throne and He will remember His own. The triune God combines with the triplet on the mountain and the battalions under Joshua. The section begins with Passover Victory and ends with the altar victory. The jbz was a blood offering that speaks of the greater offering which is associated with the "hand upon the throne"-the greater Intercessor.*

The End of Part 4"Mission"

Part5 Exodus 18.1-20.26 "Excellence" 1rty Jethro

This 5th part of Exodus is called after Jethro, "Excellent" or "victorious" The name of this noble person is acknowledged rightly for he watched Moses as judge and prophet and proposed a more excellent way as did the apostle Paul in 1Corinthians 13. He proposed others administer & Moses lead .spiritually.

Day 1(99) 18.1-12 THE LORD IS EXCELLENT IN COVENANT LOVE

God is celebrated in victory. Moses teaches -showing the brilliance of God's Torah's

And Jethro the priest of Midian, father-in-law of Moses, heard of all that the Strong One had done for Moses and Israel His people because the LORD had brought His people from Egypt. Jethro had taken Zipporah Moses' wife after Moses sent her back. The sons Gershom, "I was a stranger in a foreign country" and Eliezer "the God of my help" delivered me *from Pharaoh's sword*. And Jethro brought Moses his wife and two sons to the desert where he rested at the mountain of God. *A happy family reunion followed the great battle with Amalek. It is at this point we realise the depletion of strength that this struggle involved. The time period that elapsed was several months. Hort reckoned that the first series of plagues ran simultaneous with the annual July August Nile inundation until March. In Exodus 19.1 we are told Israel took 3 months to reach Sinai so on this reckoning Moses and Zipporah are reunited after one year at Horeb.* Moses went out to meet his father-in-law and bowed and kissed him and they asked - each man from shepherd like friendship as to *Shalom (warm greetings despite the truculence of Zipporah on the way to Egypt)* and they came to the tent. Moses accounted what the LORD had done to Pharaoh and the burdens of Israel and the weariness & exertion on the way and how the LORD delivered them. And Jethro "united" on all the good things that the LORD had done for Israel whom He had saved by His hand from Egypt. And Jethro said, "Blessed be the LORD who saved you from the hand of the Egyptians. Now I know by personal experience that the LORD is "great" above all Strong Ones. (*literally "wrestles" and "twists" or wins 1dg*) because in the word "suspended" over them they were arrogant (*Hebrew $\alpha\zeta$ they spurned the Word*)" Then Jethro father-in-law of Moses took a whole burnt offering and expiatory offerings for the Strong One and Aaron and all the elders of Israel came and ate bread with him before the face of the LORD *We see Jethro drawing the lesson of the humbling of Pharaoh's pride and he himself submits to the LORD. The "excellence of the LORD" is established in his heart.*

Day 2(100) 18.13-23 EXCELLENT TEACHING GIVEN

And it came to pass next day that Moses sat to judge the people and they stood before him from morning till evening. Jethro saw all that was done for the people and said, "What is this thing you are doing? Moses said, "They are coming to me to seek God? They come to me and I judge between a man and his neighbour and give them a personal knowledge of the statutes of God. *Moses was spending time explaining Passover redemption, and the need for substitution and sacrifice. This was time-consuming.* Jethro said, "What you are doing is not fair " *The work was excellent but the method woeful* Listen, you shall be for the people before God and bring the matters to God. You shall **make the ordinances and the Torahs shine in brilliance** so they experience personally the way they should go and the things they should do or offer. And appoint men of truth and let them judge the people round the clock and all great matters they shall bring to you. If you do this **and God commands you**, you will be able to stand to minister and all this people will go to their place in peace ($\alpha\alpha\alpha\vee$ *can means "their relational" or "marriage matters" sorted.*)

Day3 (101) 18.24-27 EXCELLENT WITNESS

Moses heeded all Jethro said. He appointed military leaders over thousands hundreds fifties and tens. They sorted smaller matters. They brought bigger affairs to him. Moses gave his father-in-law the send off of a messenger **and he followed this way of life** (*Hebrew Jlh to walk the walk or "walk" with God*) to the land that belonged to him

Day4 (102) 19.1-6 EXCELLENT MISSION The excellence of Israel - holiness

In the third month from the going of the children of Israel from Egypt to the very day they came to the desert of Sinai. *It was the day of worship.* And they struck camp from Rephidim and camped in Sinai before **Horeb**. And Moses went up to God and the LORD called to him from the mountain saying, "**Thus** say to the House of Jacob(*The ancient prophetic "Thus saith the Lord" promises a wonderful covenant relationship of care-symbolised by the eagle which*

swoops under her young and bears them up as she trains them to leave the nest and exercise faith and fly) instruct the children of Israel, "You have seen what I did to the Egyptians and **seen me lift you upon eagles wings and bring you to myself**. Now if you hear and obey (or constantly obey) my voice and keep my covenant you will be to me a special property (Hebrew *hlqs* meaning "possession") above all people for all the earth is mine- you will be a kingdom of priests and a holy nation."

Day5(103) 19.7 -13

EXCELLENT REVELATION Moses called the elders and placed before them all the words the LORD had commanded. *Obedience is thorough*:-They answered as one, "Everything the LORD commanded we will do. Moses brought back the people's business to the Lord

(51)Exodus 19 .9

And the LORD said to Moses, "Behold I am coming to you in a dark cloud on the opposite side of the valley -the people will hear my words with you and also trust in you for ever" And Moses proclaimed the words of the people to God *There are no new words here but there is a Haggidah on the words-an explanation. They were swiftly spoken so Moses gave the context.*

(52)Exodus 19.10 -13

The LORD said to Moses "Go to the people, sanctify them today and tomorrow and have them wash their garments. And Let them **be ready before for the third day** for in it the LORD will flow down **before the eyes** of all the people on Mt Sinai. *The third person style shows that the speaker is Christ and the Father is going to make His presence known on Mount Sinai.* And there shall be limits around the mountain-so say "anyone who touches the mountain will gradually die. No hand will touch him but being stoned he will be stoned to death or being shot he shall be killed whether man or beast it will not live. Draw near at the trumpet.

Day6(104) 19.14-19 EXCELLENT PURITY Holy obedience allows no dross

Moses went down and sanctified the people. *In this context refraining from man-woman contact was demanded-this is not a fast track to holiness.* They washed their garments. He said, "Be ready the third day. No intercourse is allowed. And it came to pass on the third day there were thunderings (literally "calling voices" *lqq*) and lightning("glittering swords" associated with victory)and a glory cloud over the mountain and a voice of a shophar increasing greatly(*human blasts peter out-this one increased*)so the people in the camp hastened to be ready. And Moses brought the people from the camp to meet God and they kept standing on and on. Mt. Sinai was completely in smoke from the presence of the LORD coming down in fire was like that of an iron smelting furnace-all the mountain trembled. And when the voice of the trumpet grew strong Moses spoke and the LORD answered **in an audible voice**. And the Lord came down on the top of the mountain and called Moses up. The trumpet grew louder and then a voice distinctly called "Moses" to come to the summit. *This was the very first "Summit conference ever"*.

Day7(105) 19.20-20.21 EXCELLENT TORAH REQUIRES OBEDIENCE

(53)Exodus 19 21-23 Holy Obedience is continuous

The LORD said to Moses "Go down, warn the people lest they break through to see God and fall dead. Likewise the priests who approach near the LORD let them **keep sanctifying** themselves lest the LORD separate them from Him. And Moses said to the LORD, "You warned us to set bounds lest any come near!"

(54)Exodus 19 24 -25

And The LORD said to him, "Go down and come up-Aaron and yourself-but let not the priests or people break through the cordon to come up to the LORD lest He separate from them". And Moses went down to the people.

This "up and down" the mountain session with Moses comments on God's original "bounds" is to tell us that if any one will live a sanctified life like Moses he may approach God. The whole

future of approaching God was to be marked by the thoroughness or **excellence** of obedient holiness. The Lord was teaching holiness. The serious warning to the people was that they would get no further-they clearly were indifferently prepared. The LORD knows the heart. Had they been well prepared the whole event may have had quite another outcome? **Moses was initially surprised that God would allow others to come up-had they been ready.**

(55)Exodus 20.1-23.33  **Chapter 20 The effect of the law - to emphasise:**

- 1 The excellence of the LORD -I am the LORD your Strong Ones who performed you're going forth from Egypt from the house of slaves. *The introduction sets a free people before its liberating loving Saviour and Protector* **There shall be no lingering or hindering gods above me** [The Hebrew word "above" אֲבוֹתָא means that the LORD desires such a relationship as allows no other gods to be "with" or "from above" as sovereign in the heavens]
 2. The excellence of the God of the covenant **You shall not make for yourself an image of any form that appears** (Hebrew חַמֻּמָּה). *This commandment divides mankind into those who choose to follow the "enemy" of the soul and those who delight in the LORD.*
 3. The excellence of the Name of the LORD **You shall not lift up the name Yahweh(LORD) Strong Ones wickedly falsely emptily** (Hebrew אָוַן) *Cursing and swearing is banned.*
 4. The excellence of weekly Rest **Exodus 20 .8-17 Remember the day of the Sabbath to keep it holy. Six days you do all your prescribed work or service**(Hebrew חֲקָלָה -cf Joseph's prescribed work in Gen 39.11 or public work as in Esther 9.3) **The seventh day is a rest belonging to the LORD your God. He rested on the Sabbath; and will continually set it apart. God declared specifically that He made all created things in 6 days and who are we to contradict Him. Though we presently observe Sunday since the Resurrection of Christ as Christians this relates to the risen Lord and the "New Creation".**
 5. **The excellence of long life -Honour your father and mother that your days may be caused to be long upon the land which the LORD your God gives you** *There is something special about the Hebrew Hiphil tense exemplified in grace as was shown to Hezekiah.*
 6. **The excellence of self-control You shall do no murder** (Hebrew יָרַח means acting violently so as to "dash to pieces"-it is not the traditional word "to kill" אָרַח which means killing many or homicide. Jesus said, "Whoever is angry with his brother without cause is in danger of judgment)
 7. **The excellence of marital faithfulness You shall not commit adultery** (Hebrew פָּנִי refers to both male and female sin in consorting with the wife or husband of another person whilst in a marriage relationship. It does not refer to fornication זָנָה)
 8. **The excellence of respect for property You shall not steal** (Hebrew שָׁדַח from the Arabic "side" hence "to take from the side" or "to deceive" The command seeks to establish the opposite-openness and respect for the property of others.
 9. **The excellence of truth/ integrity You shall not testify or answer in the house of your neighbour a false witness.** *The witness is not necessarily in a legal setting. It is primarily to do with telling lies. The word "false" means "coloured" so that the truth is doctored. This command is enhanced by our Saviour who said, "Let your "yea" be "yea" and your "nay" "nay".*
 - 10 .**The excellence of right pleasures You shall not covet your neighbour's wife, manservant, maid, ox, ass or anything which belongs to your neighbour.** Hebrew חָמַד means "to desire as the dearest thing". Job 20.20 "The wicked will not spare anything he **desires**"
- Exodus 20 .18-21** The excellence of God's word and promise
And all the people were looking at the voices of thunder, the lightnings, the voice of the trumpet and the mountain smoking-they said "You speak with us and we will listen. Let not God speak lest we die. And Moses said, "Do not fear God passing through- God has come to test in transition so you may not sin" The people were **in transition** not so much from one land to another-but from one ownership to another (Hebrew מִתְּחִלָּה) *They compare with the sinner who is convicted of sin but not yet rejoicing in new life.)*
So the people stood afar but Moses drew near to the thick darkness where God was. *The word אֶרֶב[a blends "cloud" and "dark" conveying the notion of a **frightening place**-but to Moses, one who deeply loved Yahweh this was an inviting and **special place.***

SUMMARY 20 22-26 EXCELLENT WORSHIP

(56)Exodus 20.22-26... 

And the LORD said to Moses, "Speak thus to the children of Israel. You are watching because I have constantly been talking business to you from heaven. You shall not make gods of silver or gold for

yourselves. You shall make me an altar and I will come to you and bless you. *The people during their transition would stop, remember Sinai, build a simple altar & sacrifice as bidden to testify to the peace in respect of sin that only Yahweh can give. And if you build an altar to me you shall not build with cut stones for your cutting instrument has performed a threatening against it and it is profaned. The shaking of the hand and the venom of cutting is one and the same as if one were destroying the altar and setting up what pleases oneself not one's maker. And you shall not ascend by steps to my altar that your nakedness or uncleanness be not revealed This is another simple rule-but the LORD desires an altar which has a wholly spiritual purpose and is not prejudiced by yielding a view of the person or priest instead of a deep consciousness of the LORD.*

The End of Part 5 "Excellence"

Part 6 Exodus 21.1-24.18 "Prince's law" myfpvm compassion

This section is entitled **MISHPATIM - "forensic acts of judgment" or as we would say "GUIDELINES.** Ezekiel 21.27 envisages Christ the "judge of all" "to whom the judgment is given" returning to rule. These judgments given by the Father (cf 23.20) apply to the people as God's plan for that time and show us that "The LORD looks on the heart" and that "He will bring into judgment every secret thing" (Ecc12.14) **The LORD is to be contrasted with the Pharaoh in His Shepherd-care.** God's people were never again to be life-long slaves as in Egypt. "Indentured" slaves were sold for six years to make good a debt a family could not pay. The Lord's law of release guaranteed family solidarity. **Basil Atkinson, under librarian of Cambridge** (began with Genesis in 1954 & produced a 100page commentary on the bible every 3 months priced at 2/-shillings). His "pocket commentary" on Exodus puts it beautifully, "This transaction is a picture of the redemption that is in Jesus Christ who is the only redeemer. All of us who are His servants have been bought with His precious blood" 1Cor 6.20, 1Pet 1 18-19 **There follow 16 pentads [guidelines of conduct] in groups of five.**[90 in all] an aide memoir to enable a desert society devoid of papyrus to retain bulk information.

Day1(106) 21.1-19 Compassion for servants, the poor, women

1. Guidelines to open opportunity to the poor or dispossessed forced to be "servants" 21.1-6 - Seventeen guidelines beginning with *Compassion for servants.* Set these guidelines before them. *God's Magna Carta* in which Israel stood apprised.

1. If you are buying a servant, a Hebrew he shall serve six years and on the seventh he will spring forth as water, as water poured out, they will behold *The Hebrew vpj* "flowing freely" links "escape" or "leaving" *axy* - something of an event - one can feel the tangible joy in the phrase "He is free, everybody rejoices.
2. If he comes with his body bowed down he shall go with his body. *Better not worse*
3. If he comes as a husband with a wife his wife shall go out with him. *No family loss*
4. If his master has given him a wife and she has borne sons and daughters the wife and her children shall be the master's and he shall go out lonely and bent over *The picture is like the expulsion from Eden. He puts freedom before family.*
5. And if a servant says, "I love my master, my wife, my sons I will not go spring forth and run away. His master shall act to bring him to the Judges *the Hebrew word mjhl* also means "God" so biblical judges are to act as prayer hearers and with covenant grace in loco dei. He shall also bring him to the door or doorpost where the Mezuzah is. This signifies the "law" to us but the mutual love referred to in Deut 10.12 & 15 is attested. Thus the servant was brought to the place of "the door- hinge of love" -to the place of Passover redemption. And his master shall pierce his ear with an awl and he (shall be) his servant for keeps. Here *ml/f* often used for "an age" means a lifetime-perhaps 30 more years. However after his master died his family would continue much as lieges of the king in England in feudal days.

2. Guidelines for poor girls " concubinage" 21.7-11 Compassion for Women

The female servant has marriage privilege- she may walk away from the relationship. It's about marrying above one's social standing. Here again God looks on the heart 1Sam16.7

1. And if a man sells his daughter as a female servant into what was called concubinage she shall not spring out (after 7 years)
2. If she is ill-favoured in the eyes of her master who appointed or betrothed her *Hebrew d/fy* He shall cause her to be redeemed. He has no dominion over her to sell her to a foreign people. He has defiled or "raped" her. *Hebrew dgbf*

3. If she has been favourable in his eyes for his son he shall deal with her according to the *fpvm* rights and privileges of daughters.
4. If he takes another to wife after her he shall not diminish her leaven for bread-making, her clothing or her rights to the marriage bed.
5. And if he does not do these three for her she shall spring out of the relationship freely without exchange of silver *The original handmaid like Bilhah and Zilpah would have subordinate but real rights even when a wife was taken by contract and dowry.*

3. Guidelines on "the sanctity of life" 21. 12-16 Compassion for vulnerable

1. He who strikes a man so that he dies; that assailant dying shall die. *This sentence was given to Adam in Eden. It may rightly be understood as divine retribution or justice.*
2. However what he did not purpose or design or lie in wait for God kept bringing to pass, the victim fell into his hand so I will appoint a place where you may flee.
3. But when a man seethes with anger against his neighbour to slay him you may take him from my altar to die, and
4. He who strikes father or mother dying he shall die. *We have some case law here. Murder with intent, patricide and matricide are capital offences, manslaughter is not.*
5. He who kidnaps a man and sells him-that man dying shall die. *This case answers exactly to the sin of Joseph's brothers. Had they died then there would only be the tribes of Benjamin Ephraim and Manasseh. Kidnap seeks sinister ends. It grossly devalues human life*

4. Guidelines on bodily harm 21. 17 -22 Compassion for the disabled

1. He who curses father and mother -dying he shall die. *This brings in a penalty for gross violation of the 5th commandment*
2. If strong men strive and one strikes his neighbour with a stone or his fist and he does not die but his life is made bedfast.
3. If he rises and walks in the open upon his staff he shall be acquitted and shall only pay for his rest (time off) and the cost of his full healing.

Day2(107) 21.20-22.3 Compassion & pregnancy, servants, animals victims

4. And if a man beats his servant or maid with a rod so as to cause death he shall be avenged.
5. Yet if for a day or several days he stands to minister he shall not be avenged for he is his silver. *The difference between "property" and "silver" is that the notion of redemption testifies to "intrinsic" not "commercial" value. The worth of a slave was 20 shekels cf. Genesis 37.28 and a bridal price 50 Deut 22.29 and a field was worth 17 shekels Jeremiah 32.9 and a horse 150, 1Kings 10.29 In the eyes of a genuine master the slave was "precious"(i.e. "his silver") despite rigour applied. The relationship restored was of public interest.*

5. Guidelines on injury (lex talionis) 21. 22 -35 Compassion for servants

1. And if men strive and strike a child-bearing woman and they bring it forth and if there is no injury the man shall make payment *Hebrew *cn**
2. As the wife's husband lays on him by the interceding judges *Hebrew *llp* Judges are depicted by their Hebrew name as men who "hear prayer".*
3. And if there is injury you shall give life for life, eye for eye, tooth for tooth, hand for hand, leg for leg, brand mark for brand, wound for wound, stripe for stripe. *This is known as the lex talionis- exact retaliatory justice. I cite and restate Atkinson, ' No longer a guiding principle, exhausted by Christ's death; now it is "His righteousness" instead of "our sin"'*
4. And if a man smites his manservant or maidservant and destroys the eye he shall give freedom for the (injury to) the eye.
5. And if he causes a tooth of his servant to fall out he shall yield freedom for the tooth's sake. *The uncouth master is held to account. Thus the servant joyfully regains family rights*

6. Guidelines on animal welfare 21. 28-36 Compassion for animals

1. And if an ox *Hebrew *rwv* "bull" so called from its strength and lack of fear* gore a man or woman and the victim die it shall be stoned the owner shall be free .
2. But if the ox butted and its master knew and he failed to monitor it and it killed a man or woman both ox and owner shall die. He shall give redemption money for his life, the set price whether it gored a son or daughter according to this *fpvm* judgment it shall be done

3. If the ox gores a servant or maid he shall give 30 shekels of silver to the servant's master and the ox shall die. And if a man digs a pit or well and does not cover it and ox or donkey falls in there, the pit owner shall secure it & pay silver but the dead (beast) shall be his.
4. And if a man's ox strikes his neighbour's the value of both oxen is shared.
5. Or if it was known that the ox butted in the past and he did not monitor it the owner shall entirely compensate ox for ox and the dead ox shall be his. *There is implicit in these cases a call for the safeguarding of life which is to be done by taking due care of work sites and dangerous animals. The "price of a servant" is given as 30 shekels-which 1400 years later was the price on the head of our LORD Jesus Christ registered in Matthew 27.9*

7. Guidelines on theft prevention- 22.1-6 Compassion for victims of theft

1. When $\mu\kappa$ a man **has been stealing** an ox or sheep to kill or sell it he shall recompense a an ox 5to 1 and a sheep 4to1. *The imperfect is used of original theft that previously went unnoticed. The penalty would enable an owner to rebuild his herd or flock.*
2. If a thief is found breaking in and he is struck there shall be no blood guilt for him *In Britain a well known case where a farmer shot an intruder was adjudged manslaughter.*

Day3(108) 22.4-26 Compassion on defrauded, widows orphans strangers, virgins, spinsters, poor & Levites

3. If there is bloodguilt he shall make complete restoration or if he has nothing he shall be sold for his theft. *In this case premeditated murder-a separate crime-would be perpetrated.*
4. If that stolen is found alive in his hand, ox, donkey or sheep he shall replace it 2to1
5. If a man has consumed or used the feeding in the field of another he shall make restitution from the best of his own vineyard and field. When fire rises up and from the kindling of thorns (or a hedge) a stack or gathered grain the fire raiser shall make good. *This is conceivably accidental damage and a single incident. Before the development of insurance the one responsible for the fire would indemnify. Today insurance affords cover.*

8. Guidelines on custody 22.7-15 Compassion for victims of fraud

1. When a man gives to his neighbour silver or something he uses to keep and he steals out of the mans house if the thief is found he shall restore **double**. *Matthew in the NT restored fourfold Luke 19.8-relating to steady siphoning off of property as in 22.1(Hebrew 21.30).*
2. If the thief is not found then the owner of the (neighbouring) house shall approach the judges to ascertain whether he has put his hand into the plentiful goods of his neighbour *Here the theft may have been by a servant but the neighbour must be a suspect.*
3. If a man gives a donkey or ox or sheep to his neighbour to watch and it dies or is broken or carried off with no witness then an oath of the LORD shall be taken between them without restitution but if it is stolen from him he shall make restitution.
4. If it was seriously torn and he shall bring it as evidence he shall not make restitution. *Here the action of a wild animal invalidates legal pursuit.* When a man borrows anything with no supervision and it dies or is lost he shall surely recompense.
5. But if its owner was with it no recompense is required. If it was hired recompense comes in its hire (price) *Today in hiring tools an insurance fee & no further recompense is called for.*

9. Guidelines to curb unclean living, idolatry, guard widows, orphans & strangers

22.16-25 Compassion on animals, virgins, strangers, spinsters

1. And when a man opens the womb of a young woman who is not bought by bridal price he shall definitely pay the bride-price his wife. If her father is totally unwilling to give her to him he shall pay the bride-price of a virgin *Hebrew $\text{t}l\text{r}t\text{b}$ is used of "virgin" whereas hml [is accorded the same meaning in Isa7.14. An enchantress dies. This is a "witch" and whereas this worship of Satan under the Theocracy was visited by the penalty of death the penalty is now eschewed. The Reformers 16th & 17th centuries invoked this law. USA Spiritualism revived in the 1850's. This law drove spiritualist practice underground but today covens abound*
2. Any who sleeps with animals shall be put to death. *Bestiality was so far from mention in my youth that only in my thirties did a candid Lancashire critic awake me to this evil practice.*
3. He who sacrifices to gods besides the LORD only shall be devoted to destruction. *This "Haram" as with Jericho meant the spoiling of the idolater. Jewish Theocracy denied the existence of other gods - other than Yahweh and this position subsists in Christianity!*

4. You shall not vex, drive out, war with to capture the stranger –you were such in Egypt *The LORD is compassionate toward strangers though He owns Israel as His peculiar treasure.*

5. You shall not afflict any woman without husband or child without parent. If you clearly afflict and they cry seriously to me I will definitely hear their cry. And my anger will become hot - I will slay you with sword. Your wives will be widows and your sons orphans *In this passage we have three examples of a construction "if afflicting you afflict"... "if crying they cry" and "hearing I will hear" where God brings in an enemy to war with his own!*

10. Guidelines to prevent stripping the poor of clothing (the pledged garment & divine grace) 22.26-27 Compassion on the poor & Levites

1. If you lend *Hebrew hl* to the poor of my people among you, you shall not be to him as a moneylender you shall not set upon him the interest of usury.

2. If you take as pledge the garment of your neighbour make return by sundown *Again a most compassionate law secures the health and welfare of the poor for that is his only covering of his nakedness. In what will he sleep? When he cries I will hear for I am gracious! Nineteen times in the psalms (most cases in David's imperative e.g. "Be gracious to me") and nineteen places elsewhere in the OT we read of God's grace. In Genesis(33.5,11 & 43.29), Numbers 6.25, Jud21.22, 2Sam12.22, 2Kgs13.23, Ezra9.8, Job 19.17,21,33.24, Isa 27.11, Jer22.33,30.18-19 & 33.2, Lam4.16, Hosea 14.2, Amos5.15 & Mal1.9 the grace of the LORD is magnified The LORD puts the poor man's case: his shame; his shivering body; his agony of mind. The "garment of surety" hints need for the garment of righteousness.*

Day4(109) 22.27-23.4 Compassion & care for one's neighbour

11. Guidelines on respect for rulers showing that delayed devotion is plain disobedience 22.28-30 Three laws that impact the Levites

3. You shall not blaspheme God nor curse the ruler of your people. *As in Israel so today it is right and proper that we worship God and honour those who "have the rule" over us as we are taught in Romans 13*

4. You shall not linger before offering your fullness and your grape juice.

5. The first-born of your sons you shall give to me. Likewise you shall do with your oxen and sheep. Seven days it shall be with its mother and the eighth it shall be given to me. *This "likewise" Hebrew nk states the rule for 8th day circumcision which occurred in the life of Paul (Philippians 3.5) and is stated as a sign of his being devoted to God by his parents.*

12. Guidelines for The danger of following the crowd. Chapter 22.31-23 1-6 Compassion on the neighbour

1. You shall be strong men of holiness to me and you shall not eat flesh torn in the field, you shall throw it to the dogs. *The danger of disease by contagion from rotteness would be present and the LORD wants his people to be strong not only in spirit but in body.*

2. Do not carry a false report.

3. Do not lift up your hand with the godless to be a rebellious witness.

4. Do not be those who follow crowds for evil purposes and do not testify in a dispute to turn aside after crowds to break the law.

Day5(110) 23.6-19

Compassion on "those finding it difficult...as to wealth and giving

5. You shall not show unevenness or respect for a poor man in his dispute. *Poverty is no criterion of innocence.*

13. Guidelines on subtle forms of inconsideration and hurtfulness 22 6-9 Compassion on those facing difficulty

1. When you meet the ox or donkey of your enemy going astray *the thing is to turn and take it back to him. When you see the donkey of someone you hate crouching under a burden and you at first decline from helping or debate in your mind helping him you shall definitely help Tucked away in here is the mind of the Master who said, "Love your enemies"*

2. You shall not miss the mark in favour of judgement of the abysmally poor in his dispute.

3. Stay far from a false matter and do not slay the innocent and righteous for I will not justify the wicked.

4. You shall not take a bribe for the bribe blinds those who open their eyes and causes the words of the righteous to slip or go headlong *Hebrew p/s*

5. You shall not press or afflict a stranger for you have experience of the heart of strangers for you were strangers in the land of Egypt. *Personal experience of unkindness should render us sympathetic to the fears of strangers*

14. Guidelines on The sabbatical year 23.10-13 Compassion as it affects the land, the poor, the workers, working animals & the relationship with God

1. Six years you shall sow your land and gather what comes from it.

2. But the seventh you shall let it go and neglect it and the abysmally poor shall eat and the beast of the field eat what is left.

3. Thus you shall do with your vineyard and olive grove *A code of practice which is not reflected in any nation. It highlights poverty and affords help and hope to the poor in a practical way. It would tend to favour the species diminished by development*

4. Six days you shall do your work and on the seventh you shall sit down or Sabbath so that you rest and your ox and donkey the son of your handmaid and the stranger may breath or feel their souls. *The Jewish Sabbath exceeds the current Christian model and fitness for purpose sparing us the helter-skelter frenetic activity reflected in the sedentary pose and original purpose of pews in the churches of the reformation. Why do we now dance stand for long stints as active labourers while our preachers prowls about with handkerchiefs wiping their brows like farmers neglecting the meditative process of catching up with our soul's needs.*

5. In all that I have spoken to enlighten *Hebrew rma* you be vigilant and do not celebrate or mention the name of other or later gods. Do not name them on your lips *The Christian will now use other names freely. God claims that His was the first name. "I AM THE FIRST AND THE LAST" Jesus does not accept other names and they do not glorify Him and because there is but one everlasting God Yahweh- other names signify nothing.*

15. Guidelines on National feasts 23 14-19 Compassion holidays and use of wealth

Professor John Currid of Mississippi Reformed Seminary in his "Study Commentary" gives us the Gezer calendar which in summary reads: Two months olive harvest, two months grain planting, two months late planting, one month hoeing up flax, one month barley harvest, one month harvest & feasting, two months vine-tending, one month summer fruit.

From this calendar it would seem Gentile farmers were ceaselessly occupied with the notable exception of one month which they spent feasting and probably reveling to excess. The LORD'S people were being set on a different course of life.

Three beats of the foot you shall keep feast to me in the year. *The LORD expects three pilgrimages to Jerusalem annually. For those living in Galilee that would be a week plus 5 or 6 days holiday for each feast- Passover Weeks & Tabernacles. Thus the Jew was encouraged to spend at least a regenerating month on holiday per annum.*

1. You shall keep the feast of unleavened bread seven days.

2. You shall eat unleavened bread at the time of the month Abib I commanded you for in it you came out of Egypt and

3. No-one shall see my face *Samaritan MSS "see the face of the LORD God" These feasts climax with the glorious presence of God in the earliest days-for His glory abode over the tabernacle empty or "an empty vessel", in vain, without a purpose, rashly or without gift Hebrew mqj The established nation was annually to express tangibly its gratitude to the LORD and certainly to be full of song-hence the Hallel psalms. In this feast of "consecration" the LORD expected His people to offer themselves 7 their offerings. Worship then and now is for "devotion", "re-consecration", "thanksgiving" "confession of sin" and "mission commitment".*

4. And the feast of sowing-the first fruits of your work which you have sown in the field...

5. And the feast of ingathering at the end of the year *Hebrew axj "the being led out"* in your gathering from your labour from the field.

16. Guidelines on appearing before the LORD with offering(s)

Compassion is marked by the open hand of the giver

1. Three times in the year all your males shall appear before Adonai the LORD.

2. You shall not offer the blood of my sacrifice with leavened bread.

3. The fat of my sacrifice shall not remain until the morning. *Leaven signifies false teaching, wickedness and carnal life. Nothing must be presented to God but the blood of the LAMB in its spotless atoning power of which these sacrifices are glimmerings. That its fat should not remain to the morning means no re-presentation " Christ was once offered for sin the just for the unjust to bring us to God" 1Peter3.18*

4. The first fruits of your fertile land you shall bring to the house of the LORD your God.

5. You shall not boil a kid in the milk of its mother. *Basil Atkinson refers helpfully to the RAS SHAMRA texts recovered at Ugarit. These show the Canaanite practice of boiling a kid alive in its mother's milk as a magical spell. Nothing aside from what scripture bids must be offered in worship. This also is the rule of biblical Christians since Puritan times.*

Day6(111) 23.20-25 THE COMPASSION OF THE LORD

17. Guidelines on conquest-& his land 23 20-33 compassion for the unborn

With this Christ centred oracle on the "Angel-LORD "come at least a dozen mighty promises. All the promises of God are "Yea and Amen" in Christ Jesus

Behold me sending **myAngel** before your face to keep you in the way and to bring you to the place which I have prepared *The believer is assured of a better in John 14. Here the Hebrew מַלְאָכְךָ speaks of a land "constituted-or founded established maintained and prepared for entry.*

1. Watch His face carefully and obey his voice. Do not exasperate or embitter **Him** else He will not lift the burden of transgressions from you for my name is in Him-literally "in His body" "in His heart" "in His bowels (of mercy)" Hebrew ברָךְ. That is to say -in an incarnate messenger. In the centre of this series of judgments given by God as sovereign King of Israel is Christ -God's messenger-in the seeking of whose face and attention to whose words is the only hope of forgiveness.

2. But if you listen carefully to His voice and do all His oracles I will be enemy to your enemies and foe to your adversaries. For my Angel (*prophetic TORAH**) will go before your face till you come to the Amorite the Hittite, the Perizzite, the Canaanite, the Hivite and the Jebusite and I will destroy them Hebrew דָּבַק a verb whose root means "unseen" or "concealed"-so God promised Israel's enemies would disappear if they obeyed Christ. When Israel embraces Christ an era of unprecedented peace will follow and the land promise will be fulfilled.

3. You shall not worship their gods nor serve them nor do as they do because you shall utterly destroy them and completely smash their stone statues.

4. And you shall serve Yahweh your God and He will bless your bread and your water and **I will remove** *The LORD characterises disease in the body as "rust" in metal. Today's "rust preventatives" like "medical prescriptions" have their limits. The Hebrew מַס means "to take away as a degenerate branch" or "exorcise a familiar spirit" sickness Hebrew חָלַי meaning "that worn out" or "pained" or "diseased" or "wounded or resisting healing"רוּחַ, "rubbed away as rust from a pot" **from your midst.** From the Lord tabernacled in the midst health & healing proceeded. On this high ground Moses raised the serpent (Numbers 21.9) there will be miscarriage or sterility in your land. The number of your days will be a full. Obeying Christ and refraining from idols and deeds adorning the gospel are well pleasing to the LORD now as then.*

Day7(112)23.27 MY DREAD I will send my dread Hebrew מַיָּא -the "terror" of Yahweh as sovereign before your face. I will cause expulsion Hebrew נָרַץ or "running away like the waves of the sea" of the peoples, the Canaanites Hittites and Perizzites. I will not drive them out in one year lest the land become barren and the wild beasts become too numerous for you *The LORD is compassion towards Israel as they the switch from pilgrimage to settlement. Little by little I will drive them out until you flourish. And I will set your borders from the Red Sea to the sea of the Philistines and from the desert to the river for I will give into your hands those who settled the land (before you) and drive them out before you. The Lord shows His gracious method!*

5. You shall not covenant with them or their gods. They shall not dwell in your land lest they make you sin concerning Me for if you serve their gods it will be a fowler's snare to you. *The policy of modern democracies is to avoid ghettos and encourage mixed communities. Israel was taught the reverse-to avoid syncretism & the consequent loss of faith & dilution of worship.*

The Covenant is sealed - Chapter 24.1-8

*Dr.Peter Masters in his useful comments apropos this topography in the 1981 edition of Kitto's "Daily Bible Illustrations"(Kregel publications) decides in favour of **Jebel Musa and the plain of "the willow" as the location of law-giving.** His comments are:-*

- 1. The Sight* The top of Sinai is visible Ex19.2 The summit may be viewed from the plain
- 2. The Camp* Ex19.1-2 -The plain is one-third of a mile wide by 2 miles long.

3. **The Brook** Ex32.20 *Wady Leja-cum-Wady Raheh where Moses cast the tablets*

4. **The Bounds** Ex 19.23 *A precipice sweeps down to the edge of the Wadi Raheh plain*

(56)Exodus 24 1-11 

And He said to Moses, "Come up You and Aaron, Nadab *noble liberal* and Abihu *whose father is God* and seventy of the elders of Israel and let them worship from a distance. And Moses shall come near not the elders or people. "Seventy four persons moved along the lower slopes but only Moses was invited to meet God. All the people answered "All these oracles of the LORD we will do" And Moses wrote-the oracle & early in the morning he built and altar under the mountain and set there twelve pillars [*Hebrew hbxm meaning "monuments" "stones set on end" to signify that Israel had encamped there. The witness of these pillars presumably lasted many centuries-Paul probably never saw them-earlier travellers did and they account for the strong traditions associated with Jebel Musa.* Then he sent 12 young men who offered whole burnt offerings and peace offerings of oxen to the LORD for the tribes. *This event was engraved on young hearts though their fathers fell in the wilderness.* And Moses sprinkled the blood on the altar, took the book of the covenant, read it and the people said, "All that the LORD has spoken by oracle we will do" And Moses sprinkled the blood on the people and said, "Behold the blood of covenant the LORD has cut with you." *As is the nature of covenant the blood binds both parties. The blood symbolizes that of Christ whose complete sacrifice and the perfection binds us to GOD.* And Moses went up and Aaron and Nadab and Abihu and seventy of the elders of Israel and **they saw the God of Israel** and under His feet something like the construction of white burnt tiling *Hebrew tibl "white" "glazed" or) of Sapphire or "written inscribed scrolls"* and as a or "robust strength of the heavens" belongs to purity *These elders didn't come up to see stunning colour or heavenly "blue" but the LORD manifested in glory presented to the elders in two ways-through (a)His illuminating word inscribed and (b)the form of His glorious Son -taken together* **these reveal and provide the LORD'S cleansing** They saw God or enjoyed His favour [*Hebrew hzj "knew as propitious" "experienced" /"contemplated with pleasure."*] *They had very real joy in forgiveness by the word & the LORD'S grace & they ate & drank.*

(57)Exodus 24 12-18  **Moses is concealed**

Then the LORD said to Moses, "Come up to me to the mount and **live there** and I will give you tablets [*Hebrew j#l "anything carved" "anything inscribed" or "bright" and "shining" or "polished"* of the rock or foundation and I will give you the law and decrees or charges (delegated) *Hebrew j#x meaning "the set up" or "will" -which is its regular use* 2Sam17.23,2Kings20.1,Isa38.1)which I have written for them **to be pointed out** in teaching. And Moses arose and Joshua his minister *Hebrew trv used of "one waiting on"and helping in sacred office"* and Moses went up to the mountain of God. And He said to the elders, "Rest here for us until we come back to you and behold Aaron and Hur are with you, anyone in distress come to them *Hebrew vjn* And Moses went up and a cloud covered the mountain.

SUMMARY 24.15-18

Now the glory of the LORD rested on Mt Sinai and the cloud covered it six days. And He called to Moses on the seventh day out of the midst of the cloud. The sight of the Glory of the LORD was as a consuming fire on the top of the mountain to the eyes of the children of Israel. And Moses went into the midst of the cloud and ascended the mountain and Moses was in the mountain 40 days and **40 nights** *The LORD had said, "Come and live with me" Moses had a unique experience of God for almost 6 weeks-the only O.T. man in history to spend so much time on earth with the LORD-very good reason for his radiant countenance.*

The End of Part 6"Compassion"

Part 7"The Cross" Exodus 25.1-27.19 Heave Offering hmrt

(57)-prophetic TORAH* points to "The Cross". *The heave offering had to be supported by the strongest part of the anatomy-the shoulder. The word "heave offering" is made up of the word*

for "cross" and the word for "high". The heaviest such offering ever made was that of Christ lifted up upon a cross of wood. Jesus willingly suffered for us. The tabernacle ministry of the High Priest comprised "expensive" "heavy" offerings. The tabernacle's spontaneous offerings taught Israel the demand for a significant offering.

Day1 (113) 25.1-16

(58)Exodus 25.1-22 **The Heave Offering, Tabernacle, the Ark & the Cross**

And the LORD spoke to Moses, saying, "Speak to the Sons of Israel that they take an offering for me. From every man who is spontaneous in heart shall take the heavy offering" This "taking" is as in "taking a wife" is voluntary. This offering was nuptial as the tabernacle was united with the LORD'S atoning sacrifice through all Israel's history and in NT teaching still is wedded to Christ's atoning work on the cross. Fifteen offering availed as types **The best offerings borne to the priests -prophetic of Christ on the cross 3-7** This is the offering which you shall take from them. 1. Gold 2.silver 3.bronze 4.Cerulean purple (which was dyed with helix ianthina - the Mediterranean mussel-cloth given in Egypt) 5.Red-purple(dyed with the haemex purpura -and of similiar sort to that sold by Lydia of New Testament trading fame) 6. And scarlet (twice-dyed by a worm called coccus ilicis which adhered to the ilex tree) 7. Strong Byssus (which was a white linen like substance harvested from the sea)8.Skins of the red haired wild goat -chamois 9.And skins of the badger(The cj t was taken by the Rabbis to mean "Badger skin" though "seal skin" is not to be ruled out as these basked on the sea coasts of Sinai)10. And Shittim wood 11. Oil for the light and 12. Cinnamon or balsam for the oil of anointing(cf 30 25-28 where everything is anointed or "Messiah-ed" hj cmh The fragrance of the "Anointing" was everywhere-as Christ is everywhere portrayed.13 and spices for incense burning 14.Stones of onyx(pale like the human nail or skin)15. and stones to fill completely the ephod and breastplate. As jewels mined with danger to life; byssus of the depths; animals hunted or processed oils the offerings represent cost.

The tabernacle "raised up" 25 8-9

And let them make me a separate or holy place and I will dwell in the midst of them. According to all that I make you see the model of the dwelling place and the model of all its tools so you shall make it. The LORD desired to be among His people. The tabernacle had "vessels" ylk which like ships could be moved around; it was "clothed" with "veils" and it could be said that its vessels were "tools" to be used-for instance -the altar of incense was a place of prayer. The table of showbread was a place of fellowship, the lamp a place of light. The furniture again is as armour as prayer before the ark or the bread of fellowship

The Ark 25 10-22 Wood & sprinkled mercy seat tell of the "cross"

And they shall make the ark of wood of Acacia two and one half cubits in length, one and a half wide and one and a half high. You shall make it shine continually with pure gold inside and out and make a wreath or crown around it. Were the cherubim of one size with man the two kneeling legs would extend heel to knee-knee to heel almost exactly 3'9". The figures would be to scale but the overall length relates to two praying persons on their knees. The dimensions are Length 45", width 27", height27" The Hebrew Piel of hpx "shine" means "overlay" or "shine continually". The covenant box shines continually like the divine nature of Christ because of his kingly person glory and atoning death symbolized beautifully by wreath and crown You shall cast four seal rings (Esther 3.10 "signets")and put them on the four feet or anvils, two on the first and two on the second side Here the rings supply two uses-(1) to carry the ark and (2)to signify to the four corners of the earth Gods covenant. The holders may have resembled feet. Gesenius has "artificial feet". Thus the ark had "feet" or ""striking". John D. Currid in his EP commentary suggests that the feet were short legs which reached to the ground and prevented that the ark rested on the earth. The feet held rings. Two pair of feet linking with the rings might well represent the Lord going before and the faith journey of the believer following. They also represent the urge of God's Spirit (cf Judges 13.25) which through Christ would move

God's people forward. And you shall make staves of shittim wood and overlay them with gold. The holy place was a 15 feet cube and the ark was so placed that the acacia staves touched the veil. The "acacia seyal" of Dr Tristram is a **gnarled thorny wood** found in the wadis. Basil Atkinson in his Pocket commentary refers it as "**precious delicate beautiful wood**". The staves are a means of lifting the ark The staves shall be in the rings of the ark and they shall not be taken from it.

DAY 2(114) 25.17-30 THE MERCY SEAT THE TABLE AND THE CROSS

And you shall make a mercy seat of pure gold two and a half cubits long and one and a half wide. And you shall make two cherubim of gold -of detailed turned work from the two ends of the mercy seat. *Here a most exceptional command was given-to make a likeness otherwise proscribed in the commandments. Why was this exception made? The word "Cherub" and the word "near"(Hebrew brk brq)are closely related in Persian and is a parallel meaning to "guardian" (Persian for "to take hold"). Some hold that they represent a man and a woman and that the Sphinx gives a pagan impression of them. In Ezekiel they have "the face of a man"- they represent guardian power & intimate ministry. The High Priest would be annually reminded of original sin as he entered the Holiest and of the intimacy man is accorded **by blood**. Make one Cherub coming down from this end and one from that-make them upon both ends The point is to represent an instant ministry of the greatest created beings "rushing" to look into the atoning act of their master- Christ.. It is all of a piece with the mighty angels in Gethsemane & at the tomb. And the Cherubim shall be stretching out their wings from above the mercy seat and their faces shall be each towards his fellow kinsman brother or friend at the mercy seat. The Cherubim glory & wonder at redemption. You shall give the mercy seat above the ark belonging above the ark of testimony which I will give you. Here are three gifts-the mercy of God (in Christ); the testimony -which as opposed to "law" is "law abrogated" (Hebrew hd[])So the "testimony" is the replacement tablets that witness to the broken law-and the law is the third gift-enshrining promises that still hold good. We are told by the prophets to go to "the law and the testimony" (Isaiah 8.20) because the preserved tablets attest man's sin and the need of mercy. The "testimony" was filled out by the manna which spoke of provision in Christ and the rod which spoke of the divine leading. This "almond" rod signifies the "awakener"- **the risen Lord** -and the "budding" of that new life that is found through Him. And there I myself will meet you from above the Cherubim and between them (on the mercy seat) to speak to you all I would command you for the sons of Israel. God meets us when sin is admitted& humility shown*

THE TABLE OF SHEWBREAD 25 23-30. The bread speaks of the body of Christ yet to be broken. And you shall make a table of wood of Shittim two cubits long, one cubit broad and one and a half cubits in its rising. *Whereas the wood of the table represents **the cross** the legs of the table represent the resurrection. The Hebrew for height is "it's rising from the ground" ןtmq* You shall ornament Hebrew *tpx* as a root means adorn it with unalloyed gold and make a border Hebrew *r2* meaning "crown" of gold all around it. This "commissioning table" Hebrew *jlv* admits nothing impure. The NT LORD'S table was also a table of commission. You shall make a closed place or margin Hebrew *yrgsm* can mean "a fortified wall of a city" of a handbreadth all around, a margin of gold. *The table is "the royal table".* And you shall make four rings and give them to the four corners belonging to the four legs. *Rings represent union. The table like the earth has four corners and so this table in Israel where Europe Africa the Levant & Asia link represents Yahweh who is LORD of all. To take the strain of lifting Hebrew mm[the bars along the rings shall belong to the housings in bearing the table. This holy table was not to be touched by the unclean-hence the question of Ahimelech to David.1 Samuel21.4.* And you shall make the poles of wood of Shittim and overlay them with gold and the table shall be carried on them *This table represents the LORD traveling with His people. The wood was readily obtained between Moab and Canaan at the valley of Acacias. Not all Israel but those*

who made the ark **had to travel to the very borders of the promised land** to cull timbers for these holy articles –they glimpsed the glory of God in Christ just as they glimpsed the land of promise And you shall make "deep dishes"; spoons(or cups) and bowls which you shall use for pouring. You shall make them of pure gold. And you shall give upon the table bread of faces before my face always. *The table was always laid and God was ever ready to share with His people.*

Day 3(115) 25.31-40THE GOLD LAMP BOWL & broken heart of Christ

You shall make a Menorah of pure gold *No such light was ever before imagined. The Menorah is symbolic of the "LIGHT OF THE WORLD", its bowl made of smiting action The Niphal reflexive of JRY meaning "He smote Himself" indicative of **the light of the world broken by His own self-giving on THE CROSS** and its branches and cups and knobs and flowers Hebrew jrp meaning the ornamental extremities of the seven branches shall be one and the same. And six branches shall rise from the sides of the Menorah. On the (central) Menorah itself four bowls shall rise each with a knob and flower. And there shall be a knob under the first two branches and a knob under the second two according to the six branches that come out of the Menorah. Their knobs and branches shall be one entire hammered work of pure gold. The singularity of this exquisite Menorah represents the uniqueness of Jesus Christ the smitten Lamb and in its seven branches His 7fold ministry& purity. You shall make seven lamps for it and its shining shall rise up, it shall show light straight forward before its faces. Being in the Holy place it lighted up the way into the presence of God- exactly the purpose of Christ by his atoning death& spirit so it represents the sevenfold "Spirit" of God. And its snuffer tongs and trays shall be of pure goldAll this made of a talent off gold. See that you make it according to the "building" you saw in the mount. The "pattern" Hebrew hnb means "house". It would seem **Moses walked through a virtual reality house which the LORD showed him when the LORD said literally, "Come and dwell with me"**. This is the plainest way to understand his six week stay. Isolated 1500 feet above the desert night by night in immense cold & daily scorching sun- but dwelt in a glorious shelter. Exodus 24.12*

26.1-14 THE 10 CURTAINS & THE CROSS- Chapter 26

What can these shimmering curtains do for us centuries after they have passed from view? They proclaim **the cross** –we see to the harsher sight of this dear dying man exposed to our depravity and the midday sun is portrayed by the badger skin. Others take it to be seal skin or as Theodore Epp suggested **"porpoise skin"** from the Nile delta or near Kadesh. Bleached by sun and wind this outer covering depicts Christ "Who had no form or comeliness when we see Him, no beauty that we should desire Him." The second reminder is from **Ram's skin**. The animal of substitutionary sacrifice (Gen 22.12) takes us yet deeper into the atonement-presenting in the skin first tanned and smitten and then dyed red as a better symbol of blood.. The third reminder is the **goat's hair** curtain which speaks like this, "He was made a **sin-offering** for us who knew no sin". The story of the scapegoat in Leviticus 16 assures us that our sins are banished "as far as the east is from the west" just as the goat was taken by a strong man and thrown over a cliff, to be seen no more-a setting immortalised in Holman Hunt's "scapegoat". The fourth reminder is the **linen covering** showing the underlying beauty of Christ. Embroidered on the linen were figures of Cherubim in blue and purple and scarlet representing souls purchased to dwell with Him in heaven their sin atoned & royal heritage obtained by Christ. They represent equally "Holy Ones" un-fallen angels to the glory of His keeping power. And you shall make the dwelling place ten curtains of fine twisted linen and violet and purple thread and coccus scarlet, with cherubim the work shall be of weaver's craftsmanship *Quality work in resplendent royal colours* –each twenty-eight cubits long by four. Five curtains shall be coupled as woman to sister and the other five similarly. Fifty loops or eyes you shall make on the one curtain and fifty loops on the edge of the curtain which is clasped to

the second over against it each female loop to its brother with hooks of gold and **join each female to its sister** and it shall be one tabernacle. *The unity of the curtains is a beautiful touch of harmony as the Lord compares it to the linked arms of girls as they dance for joy. So at the death of Christ heaven rejoiced- curtains that moved to and fro annually bespoke a greater harmony.* You shall also make curtains of goat's hair for a tent over the dwelling place; you shall make eleven curtains thirty cubits by four. You shall link five curtains separately and six curtains separately and double the six curtains back at the front or circumcision of the face of the tent. *The front of the tabernacle was turned back and kept that way as if to show that the tent was ready for a life set apart.* You shall make 50 loops on the edge of the end of the first and 50 on the second. And you shall make fifty bronze clasps to fit the fifty hooks and they shall couple the tent together and it shall be "one". *The Hebrew word dj a which is used of the "unity" of the Godhead - in the work of atonement the Father and the Spirit are at one with the Son. This word is used in v.6 and in v.11.* The excess of two and a half cubits shall hang loosely over the back of the tent. And a cubit overhang on either side over the dwelling place to cover it. You shall also make a covering for the tent of the **skins of rams dyed red** and a covering of **badger or seal skins** above that. *In a considerable exordium on which of the two is to be preferred Gesenius gives it as his opinion that the Arabs and Jews used both in connection with shoes as were interchangeably used. If we read "seals" then an expedition to coastal places or a trading expedition was necessary. If "badgers" they were accessible in the desert. They would be weatherproof & insulate from the heat of the sun. Once in Pisidian Antioch (Turkey) at the S.Paul commemoration we found the goatskin tent proved a perfect sun-shield*

Day4(116) 26.15-30 THE BOARDS & SOCKETS & THE CROSS

And for the dwelling place you shall make boards of Shittim wood that stand up or minister. *The root of the word "plank" in Hebrew is vrj which means to cut or scratch. At the cross and in the passion our Lord Jesus was severely cut and scratched in His ministry in suffering to unite us to Him.* Each single board shall be ten cubits in length and one and a half in width. Two tenons shall be in each plank. *The word "tenon" is literally "hand" in Hebrew. So each board is characterised as having two hands- mirror of his pierced hands. The term "to join" blv is stronger than the earlier word rbh (v11) and signifies a tight fit as with the rungs of a ladder.* Forty boards for the right Negev facings You shall make forty pedestals of silver two under one board matching its two tenons and two under another matching its tenons. *The silver mounts were small foundational columns encircling the tabernacle at ground level. The "refined precious metal" speaks of redemption & the cross.* For the second side facing north there shall be **twenty cut**. Again the "cutting" emphasis. *The ministry of Christ involves sharp painful cuts and in this context the "planks" are called "ribs" [l x in Hebrew as if to typify His body cut and bruised.* And their forty sockets of silver: two sockets under one board and two under another. For the hinder part make six boards. And you shall make two boards for the corners at the back of the dwelling. They shall be united low down and fitted to both corners. *The union in Hebrew is mma which indicates two "nations". The rings [bf speak of "wedding rings" so the tabernacle speaks of the unity of Israel and Judah and more widely of nations & Israel at one in His redemptive plan...* There shall be eight boards with their sockets of silver-sixteen in all and you shall make bars of Shittim wood-five bars for both sides & five on the back side westward. *These bars in a two-one-two formation strengthened the sides and the end along the length running transverse to the boards themselves* The middle bar in the middle of the boards shall pass through from end to end. You shall overlay the boards with gold and make their rings gold and overlay the bars with gold. *The "overlaying" is a Hebrew Piel of the root hpx "to make bright" The appearance of the boards was glorious though unseen as covered with the curtains.* **Only when the tabernacle was taken down to be moved was its beauty seen.** *We have a prophetic TORAH pointing to the glory of Christ after the OT period even as He died on the cross - shown both in the cross and resurrection.* And you shall have raised up the

tabernacle according to the fashion [Hebrew *fpvm* is used for "sheep-pens" which were divided into various parts]. in the mount. The text shows Moses spent time looking at **a surround view where he stood on the mount** not at a design on a tablet. The dimensions in cubits helped Moses measure with his arms!!

Day 5(117) 26.31-37 THE VEIL AND THE CROSS The Inner Veil 31-45

You shall make a veil ...Hebrew *Jrp* from the root "that which separates" or "that which breaks down"...of blue purple and scarlet linen thread. It shall be of made of woven work, damasked with cherubim in it with the four ministering pillars of Shittim and hooks of gold upon four sockets of silver. Place the veil under the clasps and bring the ark of the testimony [Hebrew *td*] meaning "of witness" or "of revelation" which speaks most clearly of the blood of atonement or **the cross** to belong to the veil. The veil shall make separation for you between the holy place and the most holy. And you shall place the mercy seat Hebrew *trpkh* above the ark of testimony in the holy of holies. You shall place the table outside the veil and the Menorah opposite the table on the south side of the tabernacle and place the table on the north side. Having regard to where the bread of the "body of Christ" was broken on the sides of the North of Jerusalem this placement is prophetic.

The outer veil 36-37 You shall make a porch covering for the door of the tabernacle, finished work of the weaver in blue purple and scarlet linen twist or thread. And you shall make for the porch screen five ministering pillars of Shittim overlaid with gold and hooks of gold and cast five sockets of bronze. The bronze sockets carry on the theme of the brazen altar which speaks of **the cross** and the gold everywhere overlaid speaks of the deity of Christ. This fragile portable desert tabernacle yielded to **Solomon's temple** built to reflect the growth of the faithful and glory of God. -then Herod's temple according to John 2.20 built in 46 years of larger than ever. Even so with passing time the church of Christ makes continual increase.

Day6 (118): 27 1-8 BRONZE ALTAR & THE CROSS The bronze altar

You shall make an altar of wood of Shittim 5 cubits in length and breadth. It shall be square and the altar shall be 3 cubits in height. Each animal carcass must be lifted **four and a half feet off the ground** or more upon the wood that lay on the altar. And you shall make its "horns" upon its four corners of one piece with it, and you shall make it of bronze. Basil Atkinson reminds us that just as in Ps 118.27 the sacrifice was bound by cords to the altar Jesus was nailed to the tree-yet it was His love for us that put Him there. And you shall make pots sprinklers and flesh hooks reminding us of the nails that pierced His body & fire pans of bronze. Note on "Bronze" in the mid-east at the time (for further reference see David Maltsberger Holman Bible Dictionary)Numbers 21.9 has mention of the "fiery serpent" *tvj vj* which was raised for the salvation of the faithful when they spoke against God and Moses. The common denominator is "bronze" which means "shining" (applicable both to "bronze" and "serpents") and **signifies passing through fiery change**. Bronze tools first appear in 3200BC when metal smiths combined **9 parts of copper with 1 of tin** produced a much stronger metal. Egyptians (& Moses) knew The Timna copper mines in the late bronze period (1200-1500) The bronze altar represents the suffering of Christ. And you shall make for it a pleated network of brass and upon the network or grill you shall make four bronze rings on the four corners **Anderson** has a useful devotional thought on the rings. He joins the symbol of "eternity" the ring with the symbol of "humanity" the bronze as suggestive of the LORD'S eternal humanity. You shall put it under the surround of the altar downwards and the net shall extend unto half way down the altar **Atkinson** is helpful -the rings aided carriage allowing the altar to be borne just over **one and a half feet** above the carrier's heads. The priestly porters typify our High Priest who carried **the cross** to Calvary.

And you shall make poles for the altar-of Shittim wood and overlay them with bronze. The poles shall pass through the rings of the altar to bear it. And you shall make it "hollow Hebrew *bbn*

also **meaning "foolish" or "empty"**. Like the cross it looked like an empty box- foolish to the outward. Also like the cross after use it was carried away empty with boards. Make it as that which you saw fully on the mountain Hebrew Hiphil of "caused to see"

Day 7(119) 27. 9-16 HANGINGS & RIGHTEOUSNESS The tabernacle court

You shall also make the surrounding enclosure or court Hebrew רַחַב meaning "a protected pasturage", "a village"-I think of David's words, "The Lord is my Shepherd" and "I had rather be a doorkeeper at the house of my God". This was the only place on earth in those days where the LORD'S honour dwelt and this was the "village" amid the tribes where the needs of spirit and soul were met. To the southern Negev or desert side there shall be veils Hebrew [lq meaning hanging but given the substance it is of a sort with "sailcloth" of white linen. The external enclosure of white resembled sailcloth and represented the **"righteousness of the LORD(Jesus)a hundred cubits long"**. The twenty pillars and their sockets shall be bronze and the hooks of the pillars and their rings of silver. And the measurement towards the eastward and the sunrise is fifty cubits. The tabernacle was pitched so that the gate was eastern in the expectation of the future dawns of the LORD'S purposes The hangings on the shoulders (of the east) shall be fifteen cubits with their three pillars and three sockets. Belonging to the second shoulder hangings also of fifteen cubits with three their pillars and sockets. Belonging to the gate a screen twenty cubits long of blue purple and scarlet wool or yarn and twisted work of the embroiderer. The "gate" or "screen" was brightly coloured. Its "blue" speaks of the LORD from heaven-the heavenly nature of Messiah. The "purple" represents His "kingship". The "scarlet" represents the blood of the "Lamb of God". This access route to the Holy of Holies through the veil speaks of Christ the "way". It had 4 pillars and 4 sockets of the gospels.

SUMMARY 27 17-19 THE NAILS-MESSIAH'S DEATH OUR SURETY

All the pillars shall have rings and hooks of silver and sockets of bronze. The court 100 cubits by 50 wide throughout and the height 5 cubits-of fine twisted thread and bronze sockets. Bronze shall be (used) for all the utensils, its service, driven nails and all the tent pins of the enclosure. Isaiah 22.23 speaks of Messiah as "a nail in a sure place"-and Zechariah uses the word to describe a "**cornerstone of the state**". The tabernacle itself was settled on silver sockets into whose settings the tenons fitted. There were no pegs to hold it to the earth-understood devotionally "-showing **the temporary ministry of Christ on earth**. The enclosure had pegs of bronze which we may read devotionally as suggesting of His suffering on earth. The gate and silver rings and hooks finally represent **the cross** in this great section which features the "heave offering"-**the Son of Man must be lifted up**-in a multi-faceted prophetic TORAH of the Cross and Atoning Work of Christ.

The End of Part 7 "The Cross"

Part 8 Exodus 27.20-30.10 Israel's Constitution hxt

Setting up the constitution of a "Theocratic" nation - 27.20-21

Israel was constituted around four things;(1) **the covenant** and its sign- Jewish heredity through the patriarchs- which grant Jewishness,(2) **the law** and judgments ,(3) **the tabernacle** & God's manifest presence in Glory(Keboth)with altar, menorah and cloud, &(4) approach **sacrifice** overseen by **God's high priest** . Under Israel's constitution every Jewish male appeared 3 times "before the LORD" annually. "What nation was as great that had God so near?" Moses exclaimed. With tabernacle & priesthood gone the nation's **constitution was in abeyance**.

Day1 (120) 27.20-28.12 THE MENORAH & THE CONSTITUTION

The Rabbis knew the Menorah Lamp was vital-and its oil so significant that as they considered the third aspect of Israel's theocratic system-the priesthood-they began with **The Light**. Christ Himself was "Gods Hilasterion" or "mercy seat" and "God's high priest" and "Gods sin-

offering" and the Light of the World besides for the period of the LORD'S NT ministry based at Jerusalem the theocratic constitution was so real that Jesus could say "The kingdom of God is among you". Over all this polemathy the Menorah light demonstrated the vicissitudes of Israel's status. There is fundamental connection between the priest and the Menorah light at the heart of God's rule. Modern Israel as a political entity is as in Nehemiah's day a "shadow form of the theocracy" lacking the Menorah and not yet enshrining the Light of the World in her constitution. Symbolically **an unlit Menorah stands by the Knesset** demonstrating this point in silence. **The Office of Messiah as Sovereign of the nation and guardian of its constitution is vested in the High Priest.** He was a spiritual plenipotentiary. Make garments for Aaron and his sons who are priests continually (Hebrew infinitive *mhkl* where "ministering as priest" is always Piel or continuous) belonging to me. Make a breastplate Hebrew *ivj* "A fair ornament" an Ephod"; A binding" robe Hebrew *ly[m]* "a long wide outer garment an interwoven flax or cotton inner garment Hebrew *ntk* a rolled turban Hebrew *tpnxm* and a sash Hebrew *fiba* "a girdle" or "belt"(It is of interest that this word has a "Persian" linguistic root -the word shows the "wide learning" of Moses.) And they shall use the gold and blue and purple and scarlet thread and fine linen. The gold of glory, blue of royalty, purple of power, red of cleansing and white of purity – hues that signify the dignity of the King of Glory.

The Ephod 6-14

The Ephod with its Urim lent executive authority to the High Priest in matters of grave consequence for the nation as whether of not to go to war. This decision involves the constitutional principle. And they shall make the Ephod of gold of cerulean purple or blue of purple fine linen. And you shall take two stones of onyx or sardonyx and grave on them the names of the sons of Israel. Six of their names shall be on the one stone and the six remaining names on the other stone according to their order of birth. You shall make them surrounded with bezels or settings of gold. The whole impression given by the Ephod is that the people are precious to the LORD Six on each panel. Basil Atkinson summarises the messages as follows:

- | | |
|--|---|
| 1.They have seen the Son of God-Reuben | 4.They are to the praise of His glory-Judah |
| 2.They hear the word of God-Simeon | 5.His is the Judgement -Dan |
| 3.They Are joined to Christ-Levi | 6. They struggle with the enemy-Naphtali |
| 7.They are a troop or company-Gad | 10.They abide in the LORD-Zebulon |
| 8.They are happy-Asher | 11.To their number God adds-Joseph |
| 9.They are the LORD'S reward-Issacher | 12. Safe & beloved of the LORD-Benjamin |

Order of names 1-6 *nbwar m[mv ynl hahy nlobz rkvyv 7-12 nd dg rva yltpn psy nymnb*

And you shall put the two stones on the shoulders of the Ephod as stones of memorial for the sons of Israel and Aaron shall bear their names on his two shoulders as a memorial before the LORD'S face.

Day2(122) 28.13-30

THREE CONSTITUTIONS COMPARED

You shall make settings of gold. The graven names were then in-filled with gold filigree work so that against the red-veined onyx background the shining gold lustered names would be clearly seen by the LORD And you shall make two chains of fine gold-twisted ropes Hebrew *tl bym* "wreathed" or "rope work" thus you shall make them interwoven workmanship and you shall place or secure the chains to the settings A valuable comment of Atkinson is that "the great engraver is the Holy Spirit". This is indeed within the sense of the Hebrew for "skills" are his gift. The golden names are names represented as having the "divine nature" and that is the precious purpose of God for believers.

The Breastplate 15-29

Henry Halley's "Bible andbook"1927-65 went through 24 editions. Halley gave the following as his understanding of the "precious stones of the breastplate, "They must have been intended as a sort of dim photograph, given in the distant past, of what God was working toward."

The range of precious stones appear in two other scriptures-one –where Adam was settled which allowed of a concession to the un-fallen Lucifer. (Ezekiel 38) and second in Rev21 14-20 in the foundations of the New Jerusalem and represent the constitution of that City of God Make the breastplate of judgment just like the working of the Ephod of gold and blue and purple and scarlet thread and fine twisted thread you shall make it. It shall be doubled to become square The purpose of the folded embroidered rectangle squared is that it stand out prominently on the chest of Aaron and the rings were on the reverse..., a span Hebrew *trz* meaning "little finger" the end of an outstretched hand in length and a span in width. And you shall continually fill it with fillings of "a gem stone." The use of the Piel of "fill" *tal'm* is unusual and the singular of "stone" *nba* still more so. It suggests that once the stones are in the work is only begun. Of all the garments of Aaron and his sons the Ephod was the centre piece drawing all eyes to the breastplate of gold and jewels over his heart. In it the phrase "GARMENTS FOR GLORY AND BEAUTY"- the jewels would refract the holy light as the loveliest colours on earth. **Josephus** gives late testimony to this fact. **F. W. Grant** in *The Numerical Bible* 2.1.2 urges direct revelation by "glory" and "word" is sufficient to explain the "lights and perfections" cf below.

(1)Four rows of stones: the first row of sardius; Hebrew *mda* "blood red" suitably named "adam" (1st with Eden and 6th in the New Jerusalem foundations order) **an orange topaz;** Hebrew *hdfp* the divining stone that speaks of "omniscience". Pliny 37.8 says it was obtainable in an island in the Red Sea (2nd Eden-9th New Jerusalem) **an emerald.** Hebrew *tqrb* meaning "thundering" or "glittering" (8th Eden, 4th New Jerusalem) answering to Reuben Simeon & Levi **(2)And the second row a turquoise** *Jpn* meaning "a carbuncle"-a greenish blue-Turkish stone (9th Eden-not in the New Jerusalem foundations) **a sapphire;** Hebrew *rjps* perhaps meaning "stone for engraving" or "writing" -often associated with heaven(7th Eden 2nd New Jerusalem). **a diamond.** Hebrew *mlhy* from "striking"-a gem resistant to destruction cf Ezekiel 28.18 (3rd Eden akin to the Jasper which is 1st in New Jerusalem)

(3)The third row a jacinth; Hebrew *mvI* meaning opal known among Romans as *ligurion* otherwise "hyacinth" or reddish amber-the Resurrection stone (Not in the Eden list and as "hyacinth" 11th in New Jerusalem) **agate or chalcedony-Chalcedon onyx or crystal;** Hebrew *nbv* meaning uncertain-(In neither Ezekiel's list nor John's) amethyst Hebrew *hmljã* meaning "promoting dreams" (Greek- "preventing drunkenness). (Not in Eden - 12th in New Jerusalem.)

(4)And the fourth row beryl Hebrew *vjvr't* reading "Tarshish" and meaning "crushing"- coming as it did from the metal mining Tarshish or Tartessus in Spain which was a Phoenician centre of trade with Tyre (It is 4th in the Eden list and 8th in New Jerusalem list.) **onyx** Hebrew *mhv* whose meaning derives from its likeness to the "human nail"-with whitish striped lines (5th in Eden and 5th in New Jerusalem) **and jasper** Hebrew *hpvy* possibly meaning "smooth" "clean" Ez28.13 (6th in Eden and 1st in New Jerusalem foundations list) And the stones shall be for the children of Israel-twelve according to their names -engraved as a signet-each for a tribe

The constitution & Eden

Man who lives under a covenant of life was first settled under a covenant of works and Lucifer of whom it is said, " iniquity was found in him" Ez28.15 invaded the life of a creature-the serpent-and gained access to Eden. **He broke Eden's constitution** whence privileges and liberties derived with **defiance**. His only defence or "armour" was the constitution of that time with nine parts. Satan was "destroyed from among the stones of fire". The divine wrath flamed against him; he fell from heaven; he suborned a mammal and was punished. The constitution:

1. Respect for Adam (sardius) –Satan defied that.
2. The Lord established obedience in Eden (topaz) Satan defied that
3. The Lord provided for eternal life in the Spirit (diamond)-Satan contradicted that.
4. "The crushing of the woman's heel" caused Satan to fear (beryl) for "his head".
5. The Lord maintains the book of life & sanctity of human life for His Son's sake (sardonyx)-the flesh coloured stone. As in Job 28.16 Satan is bound in matters of life and death
6. The Lord saw it was "very good" Lucifer's Nephilim subverted that Genesis 6.4 (jasper)

7. The Lord had already written His book of Life in heaven. His presence called for holiness Satan substituted his teaching for the LORD'S (sapphire)-drawing a following on earth
8. The Lord provided beautiful blue and red marble (as is used for building) or possibly formed a suited living area for Adam-the sanctity of which home Satan invaded in tempting Eve (carbuncle or marble)
9. The Lord brought the sword of his judgment into Eden and with lightning speed inside one day expelled one of the highest angels from heaven and a myriad of others-placing a myriad angels in chains & punishing Adam & Eve at the fall (emerald) yet providing a covenant of life

Israel's constitution

Each stone reflects the story of one of the sons of Israel and the part of the Strong One of the covenant -who dealt with Abraham and then with Moses to build the nation's life

1. He deals in covenant love with the Jews as with Adam. He is Adam's sovereign & Reuben's too
2. He was assuring them He searched every heart-even Simeon's
3. He alone is the giver of life-His glittering glory is reflected by the Levite High Priest
4. He is Lord of sea and sky-Judah shall praise Him
5. He writes names in the heavenly book of life-as Judge of all
6. He preserves His people from destruction-though they struggle
7. He promises resurrection-the Resurrection stone- guarantor of God's "final victory"
8. He is Human and divine-Chalcedonian stone-the source of Asher's happiness
9. He brings rest to the burdened and enslaved Issachar
10. He is victor & helper in persecution-dispeller of Zebulun's darkness
11. He will come as Jewish Messiah-Joseph's anti-type-to save the world
12. His people shall shine-Benjamin-reflecting His glory

The constitution of the New Jerusalem

*In God's final purpose when we follow these gems to their New Jerusalem setting we enter its walls (jasper) "full knowledge" shared by saints whose names "are written" in the Lamb's book of life (sapphire) and enjoyment of "shining eternal life"(chalcedony) through Christ. In God's final constitutional design for the city one sees "shining life" and "thundering praise"(emerald) "a people enjoying the humanity of their divine LORD in glory" (sardonyx) "revelling in His love (sardius)" In the **constitution of the City** of God is invested in "The divine Christ of God" (chrysolite) and "the scars of the Lamb' (beryl) have gained every entrant their rights. "He knows them all by name"(topaz) In this city **constituted** around Christ "troubles and pain are no more" (chrysothage) and "the resurrected ones who are purchased from the nations (various colours) shall die no more" (resurrection stone)" (jacinth)... Finally the eternal principle of this city excludes Satan and pain and night and sea so that temptation shall be no more. (amethyst)*

A theory on the stones and the Zodiac

*(a) Nine of the twelve are found in the garden of Eden (Ez28.13) and before they made (b) ornamentation for the high priest they were the glory of Satan as the Covering Cherub. As (c) Bill Freel notes in "Survival" -his commentary on the Apocalypse 'the stones as enumerated in Revelation 21 are **in reverse order** to those of the zodiac in Kircher's comments on the "city of the gods".' Morris in the IVP commentary on Revelation casts doubt on a similar argument by Charles stating affirmatively in footnotes that it is a "theory eliminated". Morris also suggests that John the divine is simply translating into Greek the Hebrew of Exodus 29 and the jewels are the same. Whatever the merits of "reversal" these stones testify to covenant and constitution that the LORD systematically works in a sovereign manner under His will.*

Rings to secure the Ephod and the breastplate 27: 22-29

And you shall make for the breastplate chains of the edges made of interwoven chains of pure gold. And you shall make two rings of gold (first pair) for the breastplate and put them on the two ends of the breastplate. And you shall make two rings of gold (second pair) and put them on the two ends of the breastplate upon the edges which are on the other side of the Ephod inside. And you shall make two rings of gold (third pair) and put them on the two shoulders of the Ephod. The breastplate was attached by gold chains from its rings tucked in to the rear of its corners to the shoulder embroidery of the Ephod at the upper side where hidden rings under the Ephod shoulders received the gold chains. The fact to pick up is that all these six pairs of rings

were hidden -four by being tucked behind the breastplate and two by being tucked under the Ephod shoulder pieces. Why hide them? They are golden-they represent the unseen Messiah whose secret ministry actually secures Israel. He is God and King and the priest-the Melchisadek whose shoulders would bear the cross and make atonement –thus He secured His people to Himself. His is a "signet ring" relationship of those "hidden" in Him- His true bride.

A second security 28-29

And they shall bind the breastplate from its rings to the rings of the Ephod by bluish purple (jacinth) cord so that the breastplate does not move itself from the Ephod. Aaron shall bear (the burden of) the names of the children of Israel on his heart in his going into the holy place to remember them with care and contemplation Hebrew *rkz* before the LORD always. The jacinth cord speaks of the "resurrected" Christ who is the final security behind the care of His people-whether Jewish or Christian. As risen he now ministers in the holy place in heaven.

The Urim and Thummim 30

And you shall **put** the Urim and Thummim into the breastplate of judgment and they shall be upon the heart of Aaron when he comes before the LORD and Aaron shall bear the judgment of the children of Israel upon his heart belonging to the presence of the LORD always. *These, I believe, are not separate from the jewels of the breastplate. In v17 we read "You shall fill into its house" and here in v30 you shall "give" in the sense that stones shine and God speaks*

Day3(123)28.31-43 A THEOCRATIC CONSTITUTION MUST GUIDE

Long held Theories "beneath the dignity" of revelation

*It is impossible to accept Mangey's little figures of black and white as the Urim and Thummim since idolatry is so diametrically opposed to God's commands. The four options scholars supply are: (1) that the lights or perfections are two little figurines like penates in a supposed pocket of the breastplate (2) stones marked with **aleph** and **tau** in such a pocket (3)one black and one white stone in the assumed pocket which the LORD never directed Moses to make(4) 2 dice in the fabled pocket as in Mesopotamian practice of decision making by counting. (1) is a blasphemous concept& (2)& (3) are notions first off would not be "lights" but "a light" (singular) and could be operated without the LORD with a 50% success rate. (4) is to adopt a pagan method of guidance because the LORD has none on offer. His clarifying word brings the perfections of detail to guidance were those "lights and perfections"*

Lights and Perfections

*The text uses the words *תְּרִמָּה* and *תֻּמְמִים* which mean "revelations" and "perfections"-both in the plural. There is no either/ or in the divine revelation-but one sweet "Yes" as Paul says. Josephus "Antiquities" 3.8.9 plainly sets out the case of a "shining" breastplate apparently in the time of Alexander when the high priest went out to meet that conqueror. Josephus tells us the High priest "left it up to God to be present or absent when approached."(footnote on same passage) William Whiston further explains what we find in Numbers 27.21"Eleazar the priest shall ask counsel for him(Joshua) before the LORD-at his "word" for when he is present at the oracle Whiston says he would hear God speak approval-else divine absence and silence spoke in the negative. **Certainly positive counsel was by the divine presence lighting up the breastplate.** Josephus says that such oracles ceased in the days of the Maccabees-200 years before his time. In Numbers 27 the "oracle" is simply called "Urim" an oracular word by mouth(Hebrew *נִפְּ*) So the divine constitution provided what was nowhere else on earth-a direct sign of guidance by light falling on letters and second provided "perfections" of His words by oracle-called in the LXX *αληθεια*-meaning "the truth" for His word is truth.*

The robe of the Ephod 31-36

You shall make an upper garment or tunic of the Ephod (signifying bound by "belt") all of blue. There shall be an opening for the head in the middle. There shall be a border belonging to its edge right around made like the weaving of a **coat of mail** for him so it does not rend. And upon its hem you shall make of blue and purple and scarlet yarn and bells of gold right around.

A golden bell and pomegranate on the hem of the robe right around. *These are fitting prophetic TORAH pictures of the fruitfulness of Pentecost and the joyful proclamation of the gospel annexed to the first and second comings of Christ.* Its voice shall be heard when he goes into the holy place before the face of the LORD and when he comes out lest he die. And you shall make a plate of pure gold and engrave on it as on a signet ring "Holiness to the LORD" And you shall put it on a blue cord and it shall be on the turban -in the centre of the face of the turban. *The Ephod and Plate are special. The Ephod is trimmed with signs of "fruitfulness" and ""testimony" These signs especially relate to the Messiah. The cerulean blue or purple signifies a king. Cerulean blue or hyacinth also signifies resurrection and so it further speaks of the risen Messiah in prophecy.* And it shall always be on the forehead of Aaron and Aaron shall bear the gross sin of the holy ones or things which the children of Israel consecrate as holy to the LORD belonging to their acceptance before the LORD *Here is further evidence that even the holiest gifts of the holy people are not accepted without this sign of the ONE to come who will die for our sins and rise again who alone is acceptable. Again in **the constitution of Israel** the Son of God is central-hence the high priest's centrality-invested to typify our Lord's ministry.* **The priest's coat 39-43** You shall weave the coat of fine linen and make the turban of fine linen and make the sash or girdle of adorned embroidery of the weaver. For Aaron's sons you shall make coats and sashes and mitres *Hebrew [bg suggesting conical head-pieces not unlike what bishops wear for glory and beauty.* You shall put (these) garments upon Aaron and his sons and anoint them and fill their hands (*with oil*) and set them apart that they may minister as priests to or for me. Make wrapped trousers reaching from the waist to the thighs for Aaron and his sons when they come into the tent of meeting or draw near *Hebrew vqm or "join themselves"* to the altar to worship in the holy place and they shall not carry up gross sin and die. This is a statute for an age. *The word "join" is used both of coitus and "intimacy with GOD" and priests abstained in their days of ministry whilst they ministered to the LORD.*

Day4(124) 29.1-18 SACRIFICE & THE THEOCRATIC CONSTITUTION

And this is the word put in action *Hebrew rbd* you shall do belonging to them to consecrate them to serve me as priests. Take a young bullock, born (*that year*) of a heifer and two perfect rams. Take unleavened bread and unleavened perforated cakes mixed or suffused *Hebrew lbb with oil* and thin unleavened wafers anointed with oil. You shall make them with wheat flour. You shall put them in one wicker basket *The three pictures coalesce in one offering and all typify the body of Messiah wounded anointed of God and sinless.* Bring them near in the wicker basket with the bull (*the sin-offering*) and two rams. (*the consecration offering*) And Aaron and his sons you shall bring near to the tabernacle of meeting and wash them with water. *Here we have a simple type of regeneration or "the washing with water of the word (Titus3.5)* You shall take the garments and cause Aaron put on the (linen) tunic and the robe of the ephod and the ephod and the breastplate and put on him the intricately woven band of the ephod. You shall set the turban on his head and give the diadem of "the Holiness" above the turban and you shall take the anointing oil and pour it on his head and anoint him. And you shall bring his sons near and clothe them with tunics. And you shall gird Aaron and his sons with sashes and you shall bind *Hebrew vbj* the hats on them and the priesthood shall be theirs belonging to an age-long statute and you shall continually fill *Hebrew Piel of constant action talm initially with "consecration offerings" and thereafter with others.* The hands of Aaron and his sons (with oil & offerings) *The use of 'aolam ml [v.9 is an example of that use of the word that falls short of "eternal". Aaron's priesthood lasts a long age-but it has limits.* You shall also cause the bull to be brought near the tabernacle of meeting and Aaron and his sons shall rest their hands on the head of the bullock. *Here is the bible teaching of "substitution for sin" demonstrated as essential to all-including priests* Then you shall slay the bull before the LORD before the door of the tabernacle of assembly. You shall take some of the *blood* of the bull and put it on the horns of the altar with your finger and *pour all the blood* at the base of the altar. And you shall take all the fat that

covers the central organs and the great lobe of the liver *Hebrew trty* and the two kidneys and the fat which is upon them and raise an odour by burning them on the altar *the value of shed blood to abate the divine anger is imaged here in its application to the horns. But the flesh and skin of the bull and its excrement you shall burn with fire outside the camp. It is the sin offering.* You shall also take one ram and Aaron and his sons shall rest their hands on its head. *Notice the individual requirement of the law as to individual responsibility for sin. It is quite sobering that John Currid in the EP COMMENTARY on Exodus reminds us that these sons Nadab and Abihu (Lev10) were both consumed by fire but their tunics were unharmed and they were lifted by their tunics and carried outside the camp (Lev 10 4-5) And you shall slay the ram and take its blood and sprinkle it around the altar. You shall cut the ram into his pieces Atkinson draws attention to the "vitals" as showing the secret "divine heart" of Christ and the "legs" as showing His strength and human nature and finally the "head" seat of Christ's self-control relinquished to the Father's will. And wash its inner vitals and its legs on which it bowed Hebrew [rk and place the pieces by the head. And you shall burn the "whole" ram. The "whole burnt offering" represents the total consecration of Christ and in this context in a lesser sense that of the priests. Christ's "whole" offering has absolute atoning value on the Altar; it is a whole burnt offering, a fragrant smell, an offering by fire to the LORD.*

Days (125) 29.19-37 THEOCRATIC CONSTITUTION -HIGH PRIEST A MUST

You shall take the second ram and Aaron and his sons shall rest their hands on the head of that ram. Then you shall slay the ram and take from the blood and apply it to the tip of the ear of Aaron and of his sons' right ears and upon the thumb of the right hand and the big toe of their right leg First the "hearing" is consecrated; then the "actions"; then the "goings" and "walk" of the priests is consecrated and sprinkle the blood upon the altar round about. And you shall take from the blood which is upon the altar and from the oil of anointing and sprinkle Hebrew *hm* it upon Aaron and his garments and his sons and their garments with him. And he and his sons and their garments shall be "holy". As the sons of Aaron have no ministry without Him so we have none without Christ. The whole "scene of blood" is graphically described by John Currid. "It is hard to believe that Israel would not have been mightily impressed with the truth that the element of blood is absolutely essential to consecration purification and atonement." **Flavius Josephus tells us that at one Passover event, **during the reign of Nero**, the Hebrews offered more than 256,500 sacrifices. Blood must have been flowing everywhere and have been on everything and every person". The Hebrew writer in Hebrews 9 pens his statement, "without shedding of blood there is no forgiveness" **about that period** and further states "the blood of beasts will not cleanse what must be in heaven"-that can find atonement only in the death of Christ, "once offered to bear the sins of many, and unto them that look for Him will He appear the second time without sin unto salvation" Thus "the heavenly believers" must be cleansed by the blood of Christ. The "constitution" of Israel pointed forward to its Messianic "LORD from heaven"-the lamb of God beyond the symbols and types **The wave and heave offering 22-28****

The "wave" and "heave" offerings as they speak ostensibly of Christ the "bread of life" and Christ "the slain lamb" are entitled "that which fills the hands of the priests". So at the inauguration of the priesthood so vital to Hebrew religion the efficacy of the atonement and consecration being played out here is in an obedience of faith that looks to the Messianic offering which is exactly imaged in the "wave" and "heave" offerings which please and satisfy both the LORD and the PRIESTS themselves. God smells the savour of the lamb and the priests feed on the bread and joints which are theirs.

And you shall take the fat *It has been suggested by FW Grant that the "fat" represents the energy and force of the human will as in "Jeshurun waxing fat and kicking"(Deut32.15) or "They are enclosed in their own fat, their mouth speaks proudly"(Psa17.10) of the ram, and the fat of the tail and the fat that covers the vital organs intimating the health of the animal in its*

midst and the appendages of the liver and the two kidneys *signifying the reins as in Ps 16.7* and the fat upon them and the right leg for it is a sacrificial ram of consecration *Hebrew alm meaning "fullness" or "satisfaction"*.

Also (take) one round cob of bread, one perforated cake made with oil and one unleavened wafer from the basket which is before the LORD. And Aaron and his sons shall wave *Hebrew pm meaning "wave" or "lead about" like the Latin "porrecta" over protracted time. The whole idea is not to observe how the waving is done but that these are long paraded before the LORD-a matter of considerable -even momentous consequence. One thing the priests are not to do is "to get on with it and be done with it" them as a wave offering before the LORD. You shall take them back from their hands and burn them a whole burnt offering as a sweet savour to the LORD -an offering made by fire to the LORD We should factor in the important statement of Hebrews 8.3 "The High Priest is ordained to offer gifts and sacrifices. Wherefore it is of necessity that this man (the high priest) has somewhat also to offer." The High Priest and his sons were at their happiest when their hands were filled. They had in their hands emblems of the very sacrifice of Christ. It is little wonder they skipped around the door of the tabernacle. In Chapter 29 v.10 and v.32 we find them executing commissions by the tabernacle door not the altar. The sacrifices they handle here all speak of the "way to God" and of Christ the Door. He said, "I am the Door of the Sheep". And you shall take the breast of the ram of the filling of the hands of Aaron (his consecration offering) and wave it as a wave offering before the LORD, it is your portion. Moses was also to take the breast of the ram -symbolic of the love of Christ and strong dependence on Him (cf John 13.25 & 21.20) and spend time waving it at the tabernacle-as he rejoiced in God's lamb in whom his whole faith and trust sourced symbolically. And you shall sanctify that of the wave offering and the leg of the heave offering which is waved and which is raised or heaved - the ram of filling the hands (or consecration) from which there is (a portion) for Aaron and (a portion) for his sons Thus the bread and the thigh and other appurtenances were to be enjoyed by Aaron and his sons as fellowship offerings. And the heave offering is a statute for ever from the children of Israel from the slaughter of their peace offerings that they heave up for the LORD The slaughter of the rams over the ages is ostensibly representative of Israel's sin and atonement. These perpetual offerings all point to "one lifted up" on the cross by and for Israel and indeed the Gentiles prophetic of the peace that can come from our Lord's offering. And the garments of the holiness of Aaron shall be his sons after him to be anointed in them and to have their hands filled in them. (cf Numbers 20 25-26 the garments spoke of the holiness of the LORD alone and its singularity meant that the LORD never gave order for a second set. However old they grew they spoke of the holiness of God's only Saviour typified in their fine workmanship. And he who becomes High Priest from his sons shall adorn himself in them for seven days when he comes into the tent of meeting to worship in the holy place. And you shall take the ram of consecration and boil its flesh in a place of holiness. (As in Lev6.26 that would be by in the court of the tabernacle.) And Aaron and his sons shall eat the bread and the ram at the door with which "covering" Hebrew "Kippur" rpk was made to fill their hands with them and to sanctify them. But a stranger shall not eat them-they are holy. The fellowship meal reaches further than enjoyment-it represents deep inner cleansing. And if any remains till morning you shall burn the remainder in fire. It shall not be eaten. It is holy. Thus shall you do to Aaron and his sons. Seven days you shall fill their hands The long extent of their occupation with them day after day celebrates the greater glory of Christ and the all-sufficiency and centrality of His sacrifice. And a bull of the sin offering you shall continually offer on a daily basis for "coverings" This "kippur" was for the atonements of the sins (in the plural) of the people-this upon the altar when you atone for it and anoint it for holiness It might at first seem trite and pettifogging that a heap of stones used to burn carcasses could be deemed holy but it is emblematic of atonement of "the cross" and its holiness is no quandary at all. Seven days you shall make atonement over the altar and sanctify it and it shall*

be a "holy of holies". Every one who "touches it" Hebrew [גָּחַ] or "comes to it" (with an offering) or "moves his mind and heart to think about it" when present must be holy.

Day6(126) 29. 38-46 OFFERING GOD'S PRESENCE & THE CONSTITUTION

And this is what you shall offer on the altar. Two lambs of the first year each day continually. The one lamb you shall offer in the morning and the second you shall offer between the evenings. *The Hebrew mybr [h myb means "at twilight" and answers to the period between the eclipse and oncoming darkness when Christ died. It is given by the omniscient LORD to later confirm His central part in the theocratic plan of redemption.* With the first lamb shall be one tenth of an ephah of flour saturated with one fourth of a hin of pressed oil and one fourth hin of wine for a drink offering. And the other lamb you shall offer at twilight and you shall offer with it the grain and drink offerings as in the morning for a sweet smelling aroma, an offering by fire for the LORD. This shall be a continual whole burnt offering through your generations at the door of the tent of meeting before the presence of the LORD WHO will meet with you there to speak to you there, and there I will meet with the children of Israel and it will set itself apart by my glory. *Here the tabernacle is spoken of as if it were a person. It does indeed typify the person of Christ who "sanctified Himself" in the flesh by His glory as God in the flesh.* And I will sanctify the tabernacle of meeting and the altar and Aaron and his sons I will sanctify to minister to Me. *This includes the three vital factors in the atoning work-the tabernacle representative of the incarnate LORD, the High Priest representative of the ministry and consecration of Christ and the altar representative of the all- atoning work of the cross.* And I will dwell in the midst of the children of Israel and be their God. And they shall know by personal experience that I am their God who brought them from the land of Egypt in order that I might dwell in their midst. I am the LORD their God. *This deep awareness of the LORD is by the Shekinah, the manna, the lifting of the burden of sin and guilt; the guidance received at the door of the tent and many miraculous events like the healing in the presence of the brazen serpent.*

Day7(127)30.1-7 PRAYER /APPEAL TO THE KING WITHIN CONSTITUTION -The altar of incense 30 1-10

And you shall make an altar and burn odours or incense. You shall make it with Shittim wood. Its length shall be a cubit and its width. It shall be square. It shall be two cubits high. Its horns shall be of one piece with it. And you shall overlay its top, its sides right around and its horns with pure gold, and you shall make for it a border wreath of pure gold. And you shall make two rings of gold for it under the border on the sides and they shall be for the poles which bear it up. You shall make the poles of wood of Shittim and overlay them with gold. And you shall give it before the veil which is before the ark of the Testimony before the mercy seat *Hebrew rnpkh* which is upon the testimony -just there where I will **meet you** *The incense altar represents prayer and prayer is possible anywhere-so the altar moves with the people. It is wooden and gold-representative of the two natures of Christ and of his nature which is well pleasing to God -hence the fragrance.*

The place God meets Israel's priests is not the altar of burnt offering-but at the mercy seat-which means the work of the cross is accessed by prayer wherever we seek the LORD and His mercy in Christ. And Aaron shall burn incense Hebrew myms meaning "aromatic spices" on it when he makes good the lamps morning by morning he shall burn spices.

SUMMARY 30.8-10 NO CONSTITUTION WITHOUT ATONEMENT

And when Aaron raises up the light of the lamps at twilight he shall burn spices, constant incense throughout your generations. *The ever burning light of the Holy Spirit linked to prayer is suggestive of morning and evening prayer which brings the LORD to His people and them to him perpetually.* You shall not offer strange offering or burnt offering or meal offering or pour drink offering on it. And Aaron shall make atonement *Kippur* on its horns once in the year from the blood of the sin offering of atonements *Kippurim*. Once in the year he shall make atonement (*Hebrew kippur*) through your generations. It is a holy of holies

for the LORD. Here is the core of theocratic Israel. Not just the place where the ark is with its mercy seat, but also the "altar of burnt offering" and now "the incense offering". Taken together they represent the covenant mercy of God in Christ dying on the cross (altar of burnt offering); interceding in a ministry over long ages (the incense altar); and in His blood shed in death covering us from the wrath of God.

PART9 "Victory"Exodus 30.11-34.34 Lifting up heads **ציר תא אבט יק**

*Hundreds of years after this revelation to Moses another Shepherd-leader could say of the LORD the "Author of victory", "You are My Glory and the Lifter of my head. Hebrew **ציר תא אבט יק**. Moses speaks of God as the "Author of growth" that arises out of pardon-hence the 'half shekel' that signals gratitude to the Lord.*

Day1(128) 30.11-31.17 RAMSOM & RANSOM MONEY

(58) Cheerfulness and Ransom Money 30 11-16

In this section we learn the depth of God's care for the Individual. He instructs Moses to "lift up every head". That phrase is about "bringing people out of prison" Genesis 40.13 and about bringing cheer into peoples' lives Job 10.15 & Zech 2.4. Israel had come out of the most dreadful rigours of slavery –now Moses was to count the people but to show that the LORD cared that each felt "redeemed" represented so it was not merely "escape from Egypt" but freedom to serve God liberated from self sin & Satan.

Then the LORD spoke of a particular matter to Moses, saying, "Because you will lift up the heads of the children of Israel for their "shepherding" or "care" or "looking after" or "muster" Hebrew **ציר תא אבט יק** each man shall give a ransom for his soul to the LORD in the "count of His sheep" lest a plague come upon them in the counting of them. Later in David's day (2Samuel 24.15) a pestilence was visited upon the people because census showed lack of faith in God's care. Moses did this without pride or military motive but for the welfare of the people. It is notable that over 40 years no plague ever ensued. This is what everyone who crosses over the muster shall give-a half shekel after the shekel of the sanctuary-a shekel is 20 gerahs. A half shekel is a heave offering Hebrew **חמור ת** for the LORD. This statement would seem to be a touch of divine humour mingled with very real and fundamental truth. The little half shekel which a man might lift with his finger was as good to God as "heave shoulder" of the ram when it signaled redemption. Why? Because refined silver it represented the ransom of the souls in Israel. Everyone crossing the muster point over 20 years of age whether rich or poor shall give a "heave offering" to the LORD for the service of the tabernacle. Hebrew **דב** "service" and "new servant-hood" is the issue -here is a new servant-LORD relationship of worship such as was never possible under Pharaoh .

(59) The bronze laver 17-21

And the LORD spoke to Moses. You shall make a basin of bronze and you shall place it between the tent of meeting and the altar and there you shall provide water. Aaron & his sons will wash lest they die when they come near the altar to minister to make a burnt offering to the LORD. And it shall be a statute for ever. *This basin stood to demand holiness in ministry and service-it stands there between the place of atonement and the place of fellowship. It is a sign of the "word of God" and it was used to wash away contaminating animal bloodstains and the laver takes us to another dimension of the use of God's word as revealed in the New Testament.*

(60) The Anointing oil

And the LORD spoke to Moses about a particular matter. Also take for yourself chief spices 500 (shekels worth) of liquid myrrh, sweet smelling cinnamon half as much, and 250 shekels of sweet smelling cane, and 500 shekels worth of cassia after the shekel of the sanctuary and a hin of olive oil. You shall make of it oil of anointing holiness, mixed by the perfumer, an oil of anointing of holiness of the LORD. You shall anoint the tabernacle and all the furniture in the tabernacle for it is in the category of the "holy of holies". And Aaron and his sons you shall

anoint and sanctify them to serve Me as priests. The formula was unique as is the Spirit. It is the "holiness" of the LORD to you. *The balance of ingredients spoke of Christ & the Holy Spirit. It would be blasphemous to think one could produce the sweetness of Christ and of the Spirit of God on one's own. There is no peer or equal.* Whoever mixes any like it or puts any of it on a stranger shall be cut off from his people.

(61)  The Incense

And the LORD spoke to Moses to give him light, "Take to you spices of **stacte** (LXX) and (*Indian*) **Nard** Hebrew *tljv* and **Galbanum** of Arabia and spices of pure **frankincense** in equal parts. You shall make incense compounded by the perfumer.

And you shall pound it Hebrew *qjv* to be very fine Hebrew *qqd* meaning "crushed" and you shall put some of it **before the tabernacle** of meeting just where I will meet with you and it shall be "a holy of holies" to you. **The spot where God speaks with Moses is as holy as the place before the ark—since it is the place of His presence.** And the incense you shall make in its mixture not make for your use. Whoever makes any like it to smell it as perfume shall be cut off from his people. *The perfume everywhere betokened the work our Lord accomplished for Israel and mankind.*

(62)  How to build the tabernacle 31 1-11

And the LORD spoke to Moses on a particular matter. See I have called Bezaleel (*In the shadow of God*) son of Uri (*my light*) son of Hur (*noble, free-born*) of the tribe of Judah (*Praise*). *I have filled him with the Spirit of God triune with practical spiritual wisdom, understanding and all fullness of work and property ability* Hebrew *Jal* to create design for works in gold silver and bronze cutting or inscribing (precious) stones for setting and cutting or inscribing wood for work in all enterprise. And behold I have given alongside him Aholiab (*tent of the father*) son of Ahisamach (*brother of support*) of the tribe of Dan (*Judge*) and in the heart of all who are spiritually and practically wise of heart I have put practical wisdom for the tabernacle furniture and garments of "holiness" for Aaron the High Priest and his sons and the oil of anointing and the sweet spices for "holiness". **That God's commands are His enablings is the lesson we learn here. He provides a way to execute what he commissions. God's method is "men"-gifted men filled by the Holy Spirit. Bezaleel and Aholiab alongside Moses and Aaron Hur and Joshua were the outstanding spiritual giants of the time.**

(63) Sabbath and sanctification 12-17 

And the LORD spoke in revelation to Moses to say to Israel. "Surely you shall keep my Sabbaths in your generations to experience me- for I am the LORD THAT SANCTIFIES YOU or **Jehovah Mekadishkem**.. Each who "wounds" or "looses" or "profanes" Sabbath shall be put to death. *The Sabbath was at the centre of the edifice of holiness. The LORD'S house was right in the centre and to fail to gather was to cut oneself off from the central covenant act of worship.* Work shall be done six days and the seventh is a day of great rest or "holiness" to the LORD-doing business was on pain of death. *There is some parallel with the breach of fellowship in Eden when the soul of man was lost. Sabbath is for a perpetual covenant—the day of the Sabbath He refreshed Himself. On the sixth he had "breathed" into man the breath of life and on the seventh he was "re-created" in Adam whom he made in His image. The whole energy and desire of the LORD was for man as a companion in the spiritual real who would eternally love and cherish Him and whom He could cherish. This law offers to fellowship & unparalleled "life" with God and in its breach conversely threatens those who fail that they must die for the same express reasons as Adam and Eve did—disobedience to God's purpose and failure to treasure His fellowship.*

Day2(129) 31.18-33.11 MOSES THE WILLING SUBSTITUTE & MEDIATOR

And He gave to Moses as He finished speaking with him in Mount Sinai two tables of testimony, tables of stone written by the finger of GOD. *The text might mean that the LORD*

pined to a conclusion. He would continue but evil was brewing in the valley. In the valley they "sat down to drink and rose up to play"-an act that mirrored the fall of man was in process.

Israel breaks the covenant 32 1-6

When the people saw that Moses failed to come down they said to Aaron, "Arise and make us gods which will go before our face for this warrior Moses who brought us up from Egypt-we have no idea (*no knowledge*) what has happened to him" *This popular charge breached both of the first second and third & fourth commandments comprehensively.* And Aaron said to them, "Break(Jewels)" Hebrew (*qrp* which entails "an expensive solution). *Their jewellery was forfeit and "broken" irretrievably. "Bring family jewels."* He made it a moulded calf and told them, "These O Israel are your gods which brought you from the land of Egypt-Tomorrow is a feast to Yahweh". And the people rose early the next day and offered up burnt offerings and presented Hebrew *çm* peace offerings (*near the calf*) and sat down to eat and drink and rose up play Hebrew *qjx* meaning to insult ridicule play jest in lude acts with women.

(64)Israel in danger of annihilation 7-8

And the LORD spoke to Moses on the matter "Go...down for your people whom you brought up from the land of Egypt have ruined themselves absolutely *Piel of tjv "to ruin over and over", "to lay waste" "to act wicked "to corrupt"* They have ceased speedily Hebrew *rhm* from the way I commanded. They have made a molten calf and have been continually worshipping it.

(65)A stiff-necked people 9-10

This divine pre-assessment of the years ahead every Jew should most seriously And the LORD spoke to enlighten Moses. "I have seen this people **away ahead** (*prophetically*) and behold they are a people of hard or stubborn neck-I will eat them up and make of you a great nation." *The LORD contemplated instant destruction but was open to the call of the prayerful heart reminding him of His promises. Technically His obligations lapsed with the broken covenant!*

Moses Intercedes 11-14 "Lifting up heads by intercession"

This intercession is amongst the most striking of all scripture and provides good reason why every Jew should read Moses and study his writing as it relates to Christ

Then Moses kept appealing Hebrew *hlj* "kept pleading" or "being grieved" or "exhausting himself" or "appeasing God's anger" as we would say, "No Please No, No don't do that!" the face of the LORD his God and said,(1) Why O LORD does Your anger burn against (2) Your people which (3) You brought up from the land of Egypt with great strength and held them fast Hebrew *qjz*. (4)"Why should the Egyptians say, "He brought them out for evil"(*whereas it was "to worship"*) to make an end of them from the face of the earth?" (5) "Turn from your fierce anger and "feel compassion" or "grieve" or "ease yourself from" this harm belonging to your people. *The word naham cannot mean "repent" but "rue" or "regret"* (6) Remember You Yourself swore to Abraham Isaac & Jacob and (7) said legally to them I will multiply your seed as the stars of heaven and this land I will give to your seed.The LORD "had compassion" or "relented" over the evil.

Moses disciplines 15-29 "Lifting up the heads by discipline"

And Moses turned himself round and went down the mountain (*like Jordan cascading*) And the two tables of testimony were in his hand written on both sides, on this side and that they were written

Now the tablets were the work of God and the writing was the written work of God engraved upon the tablets. And when Joshua heard the voice of the people by their loud noise he said to Moses, "A voice of war in the camp". But Moses said, "It is not the voice of valour or might; it is not the voice of defeat or overthrow but it is the voice of responsive singing that I hear. *Joshua heard two sides and concluded there was a fight in process. Moses acutely observed that it was singing.*

*Edelmann's intriguing observation is that Moses triple use of the Hebrew *tma* is a play on the name of the Canaanite goddess Anat (goddess of "love and war")and shows that he has seized*

on the depth of this defection from Yahweh. Moses lays great stress on this ignominious conduct by creating a poem on his way down the mountain to stencil it for ever in Joshua's memory. And it happened as he neared the camp he saw the molten calf and the dancing and Moses' anger was raised and he sent the tables from his hands and broke them at the foot of the mountain. *This was not disrespect on his part but a sign that Israel had broken the law and the covenant and so punishment was called for.* Then he took the calf they had made and burned it in fire and he ground it to small dust and scattered it on the face of the waters cf Deut 9.21-the brook that came from the mount was that water source and made the children of Israel drink it. *This punitive act turned the calf into excrement and humbled the godless crowd. Furthermore according to John Currid Anat the Canaanite goddess fought Mot of the underworld and burnt him in a kindred fashion to the burning of the calf. The learned Moses would have known the following epic.*

*She seizes the god Mot
With sword she cleaves him
With fan she winnows him*

*With fire she burns him
With hand-mill she grinds him
In the field she sows him*

.And Moses said to Aaron, "What has this people done to you that you have brought upon it a great sin?" And Aaron said, "Do not get angry –you know the people it is into evil. They said to me, "Make us gods that will go before us. We have no idea about Moses" And I said to them, "Who has gold –give it –and I set it into the fire and this calf came out." *This is the most incredible statement in the bible.* And Moses saw the people loose and naked and disordered because of the nakedness of Aaron. *Presumably Aaron had divested himself of his high priestly raiment.* And Moses stood in the gate of the camp and said, "Who is for Yahweh my God?" And all the sons of Levi rallied to him. And he said to them, "Thus says the LORD God of Israel, "Let every man slay his brother companion and neighbour." There fell that day three thousand men. And Moses said, "Consecrate or "fill" your hands this day, and the LORD will give you a blessing this day. *This "filling the hands" spoke of worship of the LORD which was to end the darkest day in Sinai. This "filling of hands" or consecration of priests may also affirms the future role of Levi.*

Moses atones 30-33 Lifting up the heads - a bold approach to God for pardon

And it happened the next day that Moses said to the people, "You have sinned a great sin., And Moses returned to the LORD and said, "I entreat this people have sinned a great sin and made for themselves gods of gold. And now will You either lift their sins from them **or if not blot me I pray from your book which you have written.**" And the LORD said to Moses, "Whoever has sinned against me I will blot from the book I have written" *This "wiping out" Hebrew *hjm* represents judgment and the book of life where all the living appear to be written in. Bunyan's "write my name down" seems invalid and Moses' blot my name out" valid as to the method by which the eternal decree proceeds. God is "not willing that any should perish" so all initially appear in that book.*

God's Angel The LORD "lifts up the heads" of the people by the company of Christ the ultimate ransom 34-35

And now go conduct this people (*back*) cf Job 12.23 Hebrew *hjn* to the place I spoke to you about and my Angel will go before you and I will visit their sin upon them. And the LORD smote the people with a plague Hebrew *pgm* for what they did over the calf which Aaron made. *There appears to have been an outbreak of plague after the lewd conduct around the calf.*

(66)The tabernacle outside the camp 33.1-7 

And the LORD spoke to Moses on a matter , "Come, arise from this you and the people which you have brought from the land of Egypt turn in the direction Hebrew *la* of the land which I swore to Abraham Isaac and Jacob saying, "To your seed (singular) will I give it. And I will send an angel before your face(Moses) and he will expel the Canaanite the Amorite the Hittite the Perizzite the Hivite and the Jebusite. *Several expository points need elucidation. First, the LORD was determined to move forward calling "one man" as in Genesis 12 Second, the LORD*

was now correcting Moses that he had promised "the land" outside of "the seed"(singular). Third, the first nation whose god had figured at the heart of the recent lewdness was to be expelled. Only by the grace of Christ could this errant people have been brought further. God said "I will not go up in your midst lest I make an end of you on the way for you are a stiff necked people". And when the people heard this bad news they went with their head down Hebrew *lba* and put on no ornaments Hebrew *adah* refers in women to bangles etc put on for dancing. The equivalent in men would be their special clothing for occasions of festivity or dance. Now let your ornaments flow away from you and I will see what I will do with you. The "flowing of ornaments" refers to stripping of the accoutrements of dance and it can refer by parallel or trope to "consuming and passing gold in the draught"-itself a lesson on how Israel is to count this molten calf -filthy excrement. And the children of Israel "stripped off" their ornaments. This public orgy appears to have been associated with phallic and heathen symbols which were never worn again. And Moses took the tabernacle far from the camp and named it the tabernacle of meeting and all who sought the LORD went to the tabernacle of meeting which belonged outside the camp. Despite our attachment to pictures of the tabernacle in the midst the order from Horeb was that the tabernacle was "outside" -and the angel of the LORD (the pre-incarnate LORD)was present outside. The "people of God were now the "called out ones" who sought the LORD. In Hebrews we have Christ outside the camp.

Moses (not the High-Priest) speaks with the LORD 8-11

And it was the procedure that when Moses went out to the tabernacle all the people rose and each man stationed himself as a statue Hebrew *bn* meaning "took up a garrison position" "because the Lord might visit in destruction as He warned. Much fear and deep restraint had fallen on the people and looked after Moses till he had entered the tabernacle. This following acutely with the eyes is used of Lot's wife who looked with fear and wistfulness. These early days after the calf debacle were intensely worrying for the people. And it happened as Moses came into the tabernacle the ministering or standing pillar of cloud stood to minister at the door. All the people saw cloud standing to defend Hebrew *dma* meaning "established" or "standing firm" and all the people rose and worshipped each before his tent. And the LORD **kept speaking to Moses face to face as when a man continues (long) Hebrew Piel speaking to his friend.** And Moses was returning back to the camp and his minister Hebrew *trv* "one who performed the service of the tabernacle" the young man Joshua did not depart from the midst Hebrew *Jwt* of the tabernacle. This implies that Joshua was also in the holy place where the candle and show bread and incense altar were.

Day3(129) 33.12-16 MOSES EXPLORES THE REACH OF GRACE

And Moses said to the LORD, "See you are saying to me, "**Bring this people up but you do not let me know whom you will send with me** and you have said, "I know you by name and you have found grace in my sight." Now cause me to be absolutely sure of your way Hebrew *Hophal* of [*dy* and I will (then) know I have found grace in your sight and (into the future) this nation is Your people. Moses was in a quandary as to two things. First the effect of the company of the "Angel of God"(especially in the light of the Angel of the Passover) and second because from day to day he was uncertain of future judgment. And He said, my presence will go with you and I will give you rest. And he (Moses) said, "If your **presences** are not walking or conducting me do not take us up from this. And **by what means** -come on now-*anpa* will it be known that I and your people have found grace in Your sight except in Your going with us and I and Your people will be Pelonites or "those who distinguish themselves from all the people which are on the face of the earth. Here Moses was pressing to discover the reach of grace-did it enfold the tribes? Amid his concerns he was forcing the issue by his "**come on now**"-stressing that he needed re-assurance in the form of the state of his Sovereign's disposition towards the people following their sin

Day4 (130) 33.17-23

VISION OF GOD'S FUTURE REDEEMER

The glorious "uplifting" answer 17-23

And the LORD said to Moses. Also I will do this thing that you have asked for you have found grace in my sight and I know you by name. And he (Moses) said, please show me Your Glory. And He (the LORD) said, "I will actually pass all my goodness in front of your face and I will call by the name of Yahweh for you to see actually and "I will be gracious to whom I will be gracious" and "I will be merciful to whom I will be merciful" And He (the LORD) said, "You are not able to see my face for no Adam will see my face and live. Behold a place with me and you shall station or stand like a soldier on guard upon the rock. And it shall be in the passing of my Glory I will put you or miraculously place you *The Hebrew mmv is related to "performing miracles" in "a bored out" or "quarried place" of the rock* and I will cover or protect *Hebrew JKS* over you with my hand until I have passed by. Then I will withdraw my hand and you shall see my hinder parts but my face you will not see. *A more effective translation than "hinder parts" might be "future parts" By the vision of Christ and His part in the glory of the Father Moses was satisfied. This manifestation of what grace had for the latter days consoled Moses.*

DAY5 (131)34.1-9 RANSOMING GRACE

(67)Moses hews new tables 34.1-4 "uplift" of a new bright morning

The God of the second chance pardon -Moses on the high ground of "beginning again"

And the LORD said to Moses. "Hew or carve two tables of stone like the first and be prepared in the morning and come up in the morning to Mount Sinai and settle yourself there" And he cut two tables of stone rose early and went up Mount Sinai

(68)God's person and character further revealed 5-9 The "uplift" of hearing of God's heart for "the thousands"

This further "uplift" to the flagging spirit of Moses helps him see God of the second chance long suffering and good to "the thousands". Then the LORD descended in a cloud and **stood as a conqueror Hebrew bxy** with him there and was calling by the name Yahweh. *This was reminiscent of Moses first meeting with God at the bush.* And the LORD passed before his face and called out, "Yahweh, Yahweh God, merciful and gracious slow to anger, great in covenant mercy and truth." *"Watching" Hebrew rxl meaning "defending the vineyard" or "Natzer" a Lively shining Branch*. The Lord was Watching or keeping covenant with thousands, bearing iniquity and transgression and sin and to clear of guilt He will not free from punishment, visiting the iniquity of the fathers upon the sons and the sons' sons to the third and fourth generations. And Moses was speedy and bowed *Hebrew ddq meaning "cleaved himself in two" or bent right over* to the earth and worshipped. And he said "if perhaps I have found grace pardon our iniquity and sin and take us for your inheritance." *This great appeal is before the One who will bear our sin and the great statement of the LORD is presented as a "victory statement" of the Branch or the Christ in His pre-incarnate revelation for as LORD He is willing to "bear our sin"*

Day6(132) 34.10-26

THE FEASTS AS PROPHETIC TORAH OF REDEMPTION & VICTORY

The covenant renewed 34.10-28 God "uplifts" Israel promising "victory" in conquest and calling for commitment

And He said, "Behold I myself while I cut a covenant before all your people I will do "wonders" which have not been born or created in the whole earth nor in any nation and all the people where you are in their midst will see the work of the LORD for it is a fearful *Hebrew armm from ary meaning "stupendous" or "admirable" or "illustrious"* thing which I am doing with you. You yourself watch what I command you today. Behold I am driving out from before your face the Amorite, the Canaanite, the Hittite, the Perizzite, the Hivite, and the Jebusite. Take care lest you make a covenant with the settlers of the land where you go up lest it be a snare in your midst.

But you shall tear down (*the bricks of*) their altars, and break down their sacred pillars, and cut down their Asherahs. For you shall worship no "god of afterwards" or "no god come late" For Yahweh whose name is "zeal" is a zealous or jealous God. Lest you should cut a covenant with the settlers of the land and they commit whoredom and or idolatry after their gods and invite you to eat of his sacrifice. And you take of his daughters for your sons and his daughters commit harlotry with their gods and cause your sons to commit harlotry with their gods. You shall make no gods cast from metal for yourself. *The LORD promises to make Israel a nation feared because the LORD is among them. Every likeness and image is to be toppled and no metal god ever again constructed. The LORD reveals his "zeal" or his jealousy for the nation to whom he is married by covenant.*

The feasts 22-24 *The Passover speaks of Christ and represents redemption and justification. "Weeks" speak of the Holy Spirit and represents sanctification; Ingathering speaks of the Father and represents glorification.*

You shall keep the feast of unleavened bread; seven days you shall eat unleavened bread as I commanded belonging to the appointed festival month of the Abib (*green ears of corn*) for in the month of Abib you came out of Egypt. All that opens the womb is mine. And the firstling of the donkey you shall redeem with a sheep and if not you shall break its neck; *The ass was an unclean animal and could not be devoted to God but had to be redeemed by a clean animal.* All the firstborn of your sons you shall redeem and you shall not be seen before me empty-handed. Six days you shall serve and on the seventh day you shall Sabbath; during ploughing and reaping you shall rest. **The feast of weeks** you shall celebrate for yourself in the first fruits of the cutting of wheat and the feast of ingathering at the end of the year. Three times in the year all your men shall appear before the Lord Yahweh God of Israel, for I will cast out the nations before you and enlarge your borders and no man shall covet the land when you go up to appear before my face. *The nation was exposed to enemies at these times. In fact the 6 day war in the 1960's proved a time when Israel was attacked at Passover but the expeditious total rout at that time underscores the promise of God for the nation God calls "the apple of His eye".* The first of the **first-fruits** of your fertile land you shall bring to the house of Yahweh your God. You shall not boil a kid in its mother's milk. *This counters a gross Canaanite practice and powerful charm of boiling a kid alive in its mother's milk.*

Day7 (133) 34 27-32 **THE RADIANCE OF MOSES -PROPHETIC TORAH OF CHRIST** **WHOSE RADIANCE NEVER FADES**

(69)Forty days and nights 27-28

And the LORD said to Moses, "Write these (legal) words *Hebrew rbd* for yourself for according to the speech of these words I will cut a covenant with you and with Israel. And he was there with the LORD forty days and nights and did neither eat bread or drink water and he wrote upon tables the (legal) words of the covenant -the Ten Commandments. Moses returns from the mount **29-35 the "uplift" and testimony of Moses' radiance** All the people were accepted anew and as he came close to God so they came close to him. And it came to pass in coming down from Mount Sinai that the two tables of testimony were in the hand of Moses. And Moses did not know that beams of light on his face (were) from His (God's) speaking to him. And when Aaron and the children of Israel saw Moses behold a horn of light on his face and they feared to *approach near* to him. And Moses called them and Aaron and all the rulers in the congregation returned to him and Moses spoke with them. Afterwards all the children of Israel came *close* to him and he kept giving them all the commands which the LORD spoke to him on Mount Sinai.

SUMMARY 34.33-35
THE VEIL SIGNIFIES LACK OF INTIMACY AND OBEDIENCE OF FAITH
TO BE IN CHRIST YIELDS RANSOM INTIMACY ASSURANCE

And when Moses had finished speaking with them he put a veil on his face [Hebrew *hmsm* meaning "heavy covering"]. The leaders and people desired a remedy against the singular radiance of countenance reflected his 40 days in God's nearer presence and did not immediately fade away. And when Moses went in to the LORD'S presence to speak with Him he would take the veil off until he came out. He would come out and speak with the children of Israel that which he was commanded. And when the children of Israel saw the face of Moses a horn of light was on his countenance and Moses put the veil back on his face until he went in to speak with Him (the LORD) In 2 Corinthians³ the contrast between the continuing glory of the New Testament radiance and the fading radiance of the Old is set forth by Paul. Paul speaks of Christ as a husband known to His own betrothed "taking the veil away" so that his bride can look on His face with joy and be transformed. Moses in his wisdom and humility did not want the vacuous people to keep gazing at him ultimately witness the radiance vanish. Paul argues "as we behold the Glory of the LORD" in the mirror (scripture) we are transformed by the Spirit

The End of Part 9 "Victory"

Part 10 "Calling" | hqy|| "He gathered" 35.1-38.20

Abundant Offerings from willing hearts Chapter 35

Four times we read of "willing hearts" among the people who had not long since offered their gold for the calf now offering with deep joy of their substance to the LORD for the tabernacle. The title of this section in Hebrew is *l hq* which means "assembly". The word is based on "calling" and is the primitive root word or our term "preacher". In this form it is *tl hq*-a word we find in Ecclesiastes. Moses now has a nation's heart in captive audience and calls for reverent worship and offerings that spell commitment. His call finds first "the will"; second, "the heart stirred"; and third, some of those he spoke to were "filled with the Holy Spirit"

Day1(134) 35.1-20 "THE" CALLING TO WORSHIP AND GIVE

Gathered to worship: Love and worship sought 1-3

(A) THE VOCATION OF WORSHIP

Before the long arduous work of constructing the tabernacle a Sabbath of rest and worship was observed- mutual affection between the LORD and His people was of first importance. And Moses gathered them and said "Six days you shall do that which "fills your hands" or fills the time" Hebrew *l am* and in the day of the seventh there shall be holy rest (Sabbat) a "beloved" Hebrew *mtbv* Sabbat for the LORD (and) for you. All who work to fill the hands or the time in it shall die. The day was the mutual possession of the LORD and His people. It commemorates creation and in particular the creation of man as the sole creature with whom the Almighty craved fellowship. It was to be observed out of "love". It spoke of a kindly service of work not of rigour. Failure to keep it was as atheism and blasphemy combined and was visited with death. You shall kindle no (wood) fire in (or) in the vicinity of your dwellings on the Sabbat day.

Gathering to give: Gifts sought 4-9 (B) THE VOCATION OF THOSE STIRRED TO GIVE

And Moses spoke to all the congregation of the children of Israel to give them light, "This is the matter which the LORD commanded, saying, "Take from among you a "heave offering" Again we meet this sort of offering. It is to be "sacrificial" and modeled on that the priests spent so much time presenting to the LORD waving it and lifting it up over seven days. These offerings were for the Tabernacle and the tabernacle is a type of Christ so they were for the "angel of the LORD". They were modeled on the gift of Christ and because they so nearly resembled that as types much was to be made of them-they were "heave noble-minded" and bring the heave offering of the LORD-gold and silver and bronze. (Take) blue and purple and scarlet yarn and fine linen thread and goats' hair. Skins of rams dyed red and skins of badgers and acacia or Shittim wood. (Take) oil for light and spices for anointing oil and sweet incense. (Take) onyx stones and stones to be set in the Ephod and breastplate.

The people are the best offering. Hebrew *bdh*—they are "liberal" "ready" "they come to to the door of the tent of meeting with their heave offerings-motivated by the inner call of the Holy Spirit. This is seen also in Bezaleel-a man in whom "the spirit of the gods is".

As **Basil Atkinson** states there are 15 gifts in all, two of which (oils) represent the Holy Spirit, and two the people of God. The remaining "eleven" (the number of dissolution and death) prefigure the 'death of Christ'. Gold=the divine nature of Christ. Silver =Christ bearing the cost of redemption. Brass =Christ's obedient human nature. Blue=Christ as King. Purple =Christ's "power" to deliver. Scarlet=Christ's cleansing of the church. Fine Linen=Christ's perfect righteousness. Goat's hair = the protection of Christ-his strength and energy to protect and intercede for His own. Red ram's skin= the violent death of Christ. Badger's skin=the death of Christ as atoning payment for our sins Shittim wood= the cross. Thus they hold aloft in typology the Christ who is:-

1. The eternal Son
2. Our Redeemer
3. The son of Adam
4. The eternal King
5. Wields almighty "power"
6. able to cleanse
7. Righteous
8. Imparting strength to His people
9. Shedding His blood
10. Dying as substitute
11. Suffering on the cross

Gathering to work: Skills sought 10-20

All that are skilled Hebrew *mkj* meaning "wise spiritually and practically"-the word also conveys the idea of skills learned from community with God and men-i.e a spiritual and practical apprenticeship.

There were 40 items to be made -the list begins in v.11 -and their number 10x4 = the glory of Christ on earth. They are Tabernacle, tent, covering, taches, boards, bars, pillars, sockets, ark, staves, mercy seat, veil, table, staves, vessels, showbread, candlestick, furniture, lamps, oil, incense altar, staves, anointing oil, sweet incense, hanging, altar of burnt offering, staves, vessels, (shovels, pots, flesh-hooks) laver, pedestal, hangings pillars sockets hanging for the door pins cords garments of Aaron Garments of his sons among you shall come and make all that the LORD commanded,

Day2(135) 35.21-29 LEADERS & PEOPLE CALLED LIBERALITY & WISDOM

Gathering with "heave offerings": Heart response -gifts from possessions 21-24

Neither did any say that the things they possessed were their own Acts 4.32 This was the spirit of givers who parted with gold silver bronze wood and cloth with an abandon worthy of the NT.

And all the congregation of the children of Israel departed from Moses' presence. And each man was coming to him whose heart was carried away Hebrew *נאמן* and all whose spirit showed willing Hebrew *bdh* and they brought heave offerings to the LORD for the "filling of the hands" Seal-rings Hebrew *[bt* and bracelets of gold beads Hebrew *זמק* all jewellery of gold even every man who willingly offered an offering of gold to the LORD. Blue and purple and scarlet fine twisted linen; goats hair; rams skin & badgers skin. Everyone who found himself with it brought wood of acacia for all the completion of the service brought it.

Women gather woven cloth: Heart response of women 25-26

(C) THE VOCATION OF THE WISE

And all the skilled women spun blue purple scarlet and fine linen. And all the wives who "lifted up their hearts" in wisdom each spun goats' hair yarn. The expression "to lift up the heart" testifies to "love inciting" and "promoting" a noble task.

Rulers gather precious stones and costly spices 27-28

(D) THE VOCATION OF LEADERS

Leaders must lead and the leaders of Israel were persons who carried wealth in the form of jewels and spices and gave generously. Christian leaders learn from this to put Christ first.

The rulers brought stones of onyx and stones to be set in the ephod and breastplate and the spices and oil for the light and for anointing oil and for sweet spices. Every man and woman who was willing in their heart to bring brought for all the completion of the work which the LORD commanded by the hand of Moses-they the children of Israel brought willingly to the LORD.

Day3(1364) 35.30-36.7 SPIRIT FILLED MEN GET ISRAEL WORKING

(E)THE VOCATION OF SPIRIT FILLED PERSONS *This calling is essentially the calling of a teacher. Bezaleel and Aholiab taught those who offered their time and capability.*

The divine call gathers Spirit filled men: Aholiab and Bezaleel 30-35

And Moses said to the children of Israel, "See, the LORD has called by name Bezaleel son of Uri grandson of Hur of the tribe of Judah. And he has filled him with the Spirit of God. *This phrase is reminiscent of Pharaoh's comment on Joseph Gen 41.38 (Hebrew *myhw l a jwr*) in wisdom and understanding and personal experience and all manner of workmanship to design inventive work *The Hebrew word *bvj* today would mean "computer skills" for it was digital computation that lies back of this man's especial gifting.* In cutting stones for settings and cutting wood for doing all manner of artistic work (*ie work demanding calculating skills*) And He (God) gave him the heart and desire to teach-he and Aholiab son of Ahisamach of the tribe of Dan. He (the LORD) filled them with skill of heart to do all the work of the engraver the computing designer the tapestry maker in blue purple scarlet and fine linen and the weaver - those who do all the work and the computing designers of the designs. *The person of Bezaleel deserves further comments. His name means, "In the shadow of God" He portrays our Lord Jesus in his wisdom understanding and knowledge and wisdom of heart. His comprehensive knowledge depicts the One of whom Peter said, "Lord You know all things." As a man filled with the Holy Spirit again he is a type of Christ led of the Spirit in ministry.**

The call goes out- Enough has been gathered 36 1-7

Then Bezaleel and Aholiab and every man of wisdom of heart -for the LORD gave wisdom and understanding, to know in these things how to accomplish to completion the work for the service of the sanctuary as to all that the LORD commanded. And Moses called Bezaleel and Aholiab and every man who was wise of heart to whom the LORD had given wisdom, all who were stirred in heart to approach the work to do it. And they received from before Moses face all the heave offerings which were given by the children of Israel to make these things for the completion of the service of the sanctuary. And they were voluntarily or liberally bringing to him still morning by morning. Then all the wise working men, man by man who were doing all the work of the holy place came to Moses from the work. And they spoke to Moses informatively to say, "the people are bringing more than is needed for the completion of the service the LORD commanded" And Moses caused the call to be proclaimed in the camp saying, "Let not man or woman do any more work for heave offerings of the holy place and the people finished bringing. For the work they (had done) was sufficient for the completion of all the work to be done and there was a surplus.

*A "surplus" was provided in every area of work. There was more cloth than needed, more precious stones, more gold more silver. Everything was in surplus. The word "surplus" is *rtj* which was the name of Moses' father in law. A useful analogy to the "day of judgement" is suggested by Basil Anderson. We ought to offer ever so willingly every consecrated morning to the LORD for the day quickly comes when work for building of the church of God will be over.*

(F)THE VOCATION OF TALENTS

Our Lord Jesus gave us a parable on this subject. The calling of God involves recognising using and developing the talents of the Lord's people. It falls to those "filled with the Holy Spirit" to help discover and to develop the variety of gifting within the company of God's people. There were at least nine trades and specialist artisans represented in this work. Equally in the body of Christ there is a spread of gifts which Paul delineates in a number of NT loci. In 1Cor 13.28 there are 8 divine gifts to the church enumerated

Day4(137) 36.8-19 WEAVERS & GOLDSMITHS MODEL OUR CALLING

(1) Bezaleel makes the Curtains (weavers trained) 8-19

It is to be observed at v.10 that "all who had skills" were going to be able to offer their talents. Moses' method and God's will was to involve others under the general supervision of Bezaleel and Aholiab who were employed by Moses as the overall managers of the project.

And all the wise of heart or skilled artisans were *working on the completion* of the tabernacle - the curtains made of fine linen and blue and purple and scarlet and shining or bright Cherubim, Rabbi Levine characterises them as *in the form of a man and a woman* he made them a designer's work. The length of the curtains was twenty-eight cubits and the width four cubits. He made fifty clasps of gold and joined the curtains each to the other with the clasps and it became "one" tabernacle. *It was so in the desert - it is so in the church - the "assembly of God" bears the hallmark of "unity."* He made the curtains of goat's hair for the tent over the tabernacle. He made eleven curtains. The length of one curtain was thirty cubits and the width four cubits and the eleven curtains were each alike in making. He also made 50 bronze clasps to join the tent that it might be one. Again "unity" on this the LORD is emphatic Then he made a covering for the tent of rams skin dyed red and a covering of badgers or dolphin's skin above that.

Day5(138) 36.20-37.16 CARPENTERS EMBROIDERERS & GOLDSMITHS INTRODUCE THE CALL TO FAITH HOLINESS & FELLOWSHIP

(2) Bezaleel makes the boards (carpenters trained) 20-34

Rabbi Levine quotes Jacob, "Plant cedars, for God wants a sanctuary". Later Solomon used cedar wood for the temple but Acacia was used in the tabernacle.

And he made sawn board for the tabernacle of acacia or Shittim wood standing up. The length of each board was ten cubits and the width of each was a cubit and a half. Each board had two hands or tenons for binding one to another and so it was for all the boards of the tabernacle. And he made boards for the tabernacle - twenty for the south Negev face. And he made forty sockets of silver under the *twenty boards*; two sockets under one board belonging to the two tenons and two under another belonging to its two tenons. And for the second north side of the tabernacle he made *twenty sawn boards* and their forty sockets of silver; two sockets under one board and two under another. And for the side of the Tabernacle facing seaward he made *six boards*. He also made *two boards for the two corners* in the innermost recess or back of the tabernacle. And they were doubled or twins below or down their length and united into one completely at the top and bottom. Thus he made them both for the two corners. *Moses is describing an "L" shaped joined board for the corners.* So there were *eight boards* and their sockets; sixteen sockets of silver, two under each board. And he made bars of Acacia wood, five for the boards on one side of the tabernacle and five for the boards on the second side of the tabernacle and five for the side on the hinder side facing seaward. And he made the middle bar to pass through the centre of the boards from end to end. He overlaid the boards with gold and he made the rings of gold to fit in to their housings and he overlaid the bars with gold. *I have always been attracted to the teaching that the "tenons" or hands" as signs of steadfast faith hold firmly to the "silver sockets" which typify redemption though equally they portray His hands whose great redeeming work brought us to God.*

(3) Bezaleel makes the veil (embroiderers gather) 35-38

And he made a veil Hebrew *Jrp akin to qrp meaning "to break" "to separate"* The dual significance of the term is that the veil provided a wall of "separation" between man and God on the one hand and with the rending of the veil at the death of Christ it was broken and the way to God opened to all who would believe of blue purple and scarlet and fine twined linen artistic work made with Cherubim. And he made four pillars of acacia for it and overlaid them with gold and he cast four sockets of silver for them. And he made a screen for the tabernacle door or blue and purple and scarlet and fine twisted linen thread the work of the weaver. And its five pillars and their hooks and he overlaid their heads and their rings

with gold and their five sockets with bronze. *John Curris* has little to observe on this or the previous chapter but he does say that "eleven times" the word "made" appears in the past or perfect tense indicative of completed work. The "gold" and "brass" fitly typify our LORD in His divine and human natures.

(4) Bezaleel makes the ark (carpenters and goldsmiths trained) 37 1-9

And Bezaleel made the ark of Acacia wood, two and a half cubits long one and a half wide and one and a half deep. And he made a border or crown of gold around it. *Rabbi Levine* whose work on the tabernacle I read in *Heyhill Baptist manse Bath* year ago spoke of "one wooden ark in a golden and a golden ark in that wooden." He saw it as a three layered box. It represents the divine and human in Messiah Christ and its border signifies that He is King and Sovereign over all. Bezaleel cast for it four rings of gold. He made poles of Acacia wood. He also made the mercy seat of pure gold, two and a half cubits in length and one and a half in width. He made two Cherubim of "wreathed" or "pleated" gold. He made them both a whole piece with the mercy seat. *The Cherubim* speak of Christ the King servant man and God and this united piece tells us that the glorious God is one and the same as the propitiatory lamb. He made one cherub at this end and the other at that end. And he made the two ends of one piece (with the mercy seat) and it was so (made) that the Cherubim spread their wings covering the mercy seat and their faces with their wings. The faces of the Cherubim were the "man" or "warrior" to his fellow or kinsman towards the mercy seat. *The Hebrew* gives no indication of male and female but it does depict a relationship which by interpreting the gaze of the Cherubim depends on the atoning blood.

(5) Bezaleel makes the table (joiners trained) 10-16

He made the table of acacia wood, two cubits was its length and it was a cubit wide and one and a half high. He overlaid it with pure gold and made a border or crown for it all around. *As the ark was royal so is the table-hence a "crown".* He also made a frame a handbreadth wide all around it and made a crown of gold for the encircling frame. And he cast for it four rings of gold and gave the rings above the four corners which belonged to the four legs. And he made the vessels which were upon the table, its dishes, cups, bowls and pitchers from which he had poured of pure gold. *The Hophal of Jst* strongly suggests that Bezaleel tested every vessel for its purpose. This testimony to Christ or Messiah as the "sustainer of communion" was only ever accessed by one commoner and he not so commonly king David. (1Samuel 21.6-7)

Day6 (139) 37.17-29 GOLDSMITHS MODEL OUR CALLING TO LIVE/ PRAY

(6) Bezaleel makes the Lampstand (Metal turners trained) 17-24

And he made the Menorah of fine gold. He made the lamp stand of "turned" work; its shaft, its flower like bell cups, its pomegranate-like spherical knobs, its flowers were of one piece. And six branches came out of its sides; three from one side and three from another. There were three bowls -in appearance as almonds (*or almond blossom*), a pomegranate like knob and flower on one branch and also on the other branch and so for the six branches that arose out of the candlestick. There was a knob under the first two branches and under the second and third and so for all the six branches coming out of the Menorah. Their knobs and branches were of one piece. The entirety turned or wreathed work of pure gold. And he made its seven lamps wick-trimmers and snuff dishes out of pure gold. *The Menorah needed attention and had to be snuffed out whilst such repair work was effected. Not so the Light of the World which is ever giving light to His people* Of almost a talent of pure gold he made it and its utensils.

(7) Bezaleel makes the Incense altar 25-29

He made the altar of incense of acacia wood. Its length was a cubit and width a cubit. It was square. Its height was two cubits and its horns were one piece with it. And he overlaid it with pure gold, its top surface (roof) its sides (walls) all around and its horns. He also made a crown of gold for it all around. *This altar is really described like the roof and encircling walls of a*

house. It is a golden house. It was square and not unlike a two storey house. It had horns projecting from each corner at the top. Only on one occasion in Leviticus 4.7 is blood of sacrifice sprinkled on the incense altar horns-where a member of Israel has sinned in ignorance. The horns of the Burnt offering altar were used to secure the victim. It was to the horns of the Burnt offering Altar that Joab fled for sanctuary 1Kings 2.28 and by parallel it would seem that the "horns" represent the strength of God with whom a man may not successfully plead without "blood" -hence it was sprinkled on the horns of this altar. The "house" idea is suggestive of Christ as God and man dwelling always "only a prayer away"; the horns suggest His strength to pardon and save. The "sprinkled blood" shows that His own atoning sacrifice enables a plea. The unsuccessful plea of Joab shows that without sacrificial blood clinging to altars is of little use. He made two rings of gold for it under the crown upon its two corners on both sides for housings for the poles for raising it by their means. And he made the poles of acacia wood and overlaid them with gold. And he made oil of anointing of holiness -pure incense of spices -the work of the perfumer. Basil Anderson's metaphor of the Holy Spirit as the great Apothecary forwards interpretation.

Day 7(140) 38.1-17 FURTHER CALLINGS

BRONZE-WORKERS MODEL SACRIFICE WOMEN MODEL PURITY

(8) Bezaleel makes the Bronze altar (Alloy workers trained) 38 1-7

And he made the altar of whole burnt offerings of acacia wood five cubits long and five cubits wide-square-and its height was three cubits. He made its horns on the four corners of one piece with it. He overlaid it with bronze. the pans, the shovels Hebrew *hly* "uel" "that which carries away", the dishes used for sprinkling Hebrew *qrz* the forks (to draw out the burnt offering)and the censers Hebrew *htj* (for removing burning coals)He made all the utensils of bronze. And he made a grate Hebrew *rbk*"to sieve" for the altar -he made it of network of bronze under its quadrilateral surround half way down It is possible that this is not a flat grill but a series of meshes extending to half way down or a tightly interwoven tray. The quadrilateral and or the crown slotted on the top and were a piece with the network and could be lifted out. This bronze work related to the overlaid acacia base of 5x5x3 cubits. It would be difficult to reconstruct this and other items precisely without "seeing them in the mount" or being instructed by Moses. Whilst there is some mystery about the altar and even about the cross on which Christ was hanged there is far greater mystery and wonder laced to His atoning death and how it could ever be that He could manifest such interest in sinners and I could gain an interest in His redeeming blood. He cast four rings for the four corners of the bronze grating -rings of bronze as housings for the poles. He made the poles of acacia wood and overlaid them with bronze. And he brought the poles into the rings at the sides of the altar to bear it. He made it (the altar) hollow with decking Hebrew *tjl* meaning "decking"-so very sturdy wood tightly fitted and layered on batons like the deck of ships

(G) THE VOCATION OF GODLY WOMEN

(9) Bezaleel makes the bronze laver (braziers trained) He made the laver of bronze and its bronze base from the mirrors of serving or struggling women who came as a body or host to the door of the tent of meeting. The great gathering of women bringing their mirrors showed a singular lack of pride and the fact that they wished to be like Abraham beautiful inside and as to outward adornment they subjected that to their inner righteousness and so it is appropriate that a "laver" stood to attest what it is to see oneself in the light of God and with divine vision.

(10) Bezaleel makes the court (Seamstresses trained) 9-20

Then he made the court -the south or Negev facing side. (He made) the curtains of the court of fine twisted linen one hundred cubits long. The court is the 44th record of Bezaleel's constructive work- forty four times it is recorded "He made". All these works are described by the Hebrew word *hv*[which means "to offer"-it is one of a trio of creative words- the others

being arb "create from nothing" and rxy "form". This word I note means "to make" to last for a time or "to make an offering. An example would be the "making" of the firmament. These beautiful objects of religious significance have one and all ceded their purpose to Christ in His continuing work as our high priest. **There were twenty pillars for them and twenty bronze sockets. The hooks of the pillars and their rods on which the curtains hanged by means of hooks were of silver. On the north side the hangings were one hundred cubits-with twenty pillars and twenty sockets of bronze and hooks of the pillars and rods of silver. On the West or side of the sea were hangings of fifty cubits with ten ministering pillars and their ten sockets. The hooks of the pillars and rods were of silver. For the east or side of the sunrise the hangings were fifty cubits. The hangings on the shoulder of the gate were fifteen cubits with their three pillars and sockets. All the hangings of the court right around were woven in fine twisted linen. The sockets for the pillars were bronze and their hooks and their rods were silver and the overlay of their heads was silver and all the rods of the pillars of the court were silver also.**

SUMMARY 38 18-20 FROM BRICKS TO BUILDING THE TABERNACLE

The curtain for the gate of the court was the work of the artificer in blue purple and scarlet and fine twisted linen. The length was twenty cubits and the height all along its width was five cubits to accord with the height of the hangings of the court. And there were four pillars and their four sockets of bronze their hooks silver and the overlay of their heads and their rods was silver. All the pegs of the tabernacle and the court encircling were of bronze. Thus the 10th section of Exodus concludes. This section sees the brick-makers of Egypt and gatherers of straw learning watching and involved and deployed in skilled and intricate work. It is a far cry from the task-masters. The "glory that was Egypt" is being turned to the service of the LORD While this work is proceeding the people are gathering weekly for worship.

The End of Part 10 "Calling"

Part 11Exodus 38.21-40.38 Deposit or Visitation ydqp

Modeling the ministry & resurrection in the "raised" tabernacle. The "deposit" concept re-surfaces in Paul's writings in 2 Corinthians 1.22 & 5.5 & in Eph 1.14 where the Holy Spirit who continues the LORD'S ministry. The "sufficiency of Christ" is a central lesson. Again and again the Levites counted their gold and silver and bronze so that Bezaleel had "sufficient" to complete the work

Day1 (141) 38.21-39.1 DEPOSITED MATERIALS & PRECIOUS JESUS

1. The deposit of the all sufficient ministry of Christ predicted in *prophetic TORAH** This is the review visit of the tabernacle was by the Levites under the supervision of Ithamar ("desire of island (solitude)" or "a palm tree"-suggestive of a decided love for contemplation) son of Aaron the priest. Bezaleel the son of Uri, the son of Hur, of the tribe of Judah made everything that the LORD Commanded Moses. And with him was Aholiab son of Ahisamach of Dan an engraver digital designer and weaver in blue purple and scarlet and fine twisted linen. All **the gold** for the "Holy place" or "heave offering" was 29 talents and 730 shekels by the standard shekel. The **silver** from the visitors of the congregation was 100 talents and a 1775 shekels by standard shekel of the "holy place". A bekah (*that is half a shekel*) for each head, according to the standard shekel for all who passed under **the visitation** or numbering from 20 years and over was 603,550. And 100 talents of silver were used in casting the sockets of the holy place and the sockets of the veil-100 sockets per 100 talents or a talent per socket. And from 1775 he made hooks for their pillars and overlaid their heads and joined them. And **the bronze** of the heave offering was 70talents and 2400 shekels and with it he made the sockets for the door of the tent of meeting, the bronze altar and the bronze grating which belonged to it and all the utensils of the altar. Also (he made) the sockets for the court and the pegs of the tabernacle and encircling court. *The Levites kept daily check as these gifts were brought in. The inventory ran to ton of gold (18cwt); over 3 tons of silver and 2tons of bronze.*

The offering and intercession of Christ are, secondly, represented in the ordained ministry of the high priest Aaron. And from the blue and purple and scarlet thread they made garments of ministry - **garments of holiness for Aaron** as the LORD commanded Moses.

Day2(142) 39.2-21 THE DESIGNER'S DEPOSIT OF LOVE

He made the ephod of gold blue purple and scarlet thread and fine twisted linen. And they beat the gold thin *Hebrew j p* and cut or divided it up in threads *Hebrew myl tp* to work it into the blue and the purple and the scarlet and linen -the work of the designer. *This is one of several notices of Moses that the LORD showed love by design.* They made shoulder straps to join it together. *and* he set the stones of onyx, enclosing them in settings of gold engraved with the names of the children of Israel on the shoulders of the. And he made **the breastplate** the work of a designer *This phrase gives credit not to Bezaleel but the LORD who "imputed" by notice of His personal love and care in ordering such uniquely designed habit.* And they made the breastplate square-it was doubled. And they filled it with four rows of stones, sardius, topaz, and emerald the first row; the second a turquoise sapphire and diamond; the third a jacinth an agate and an amethyst; the fourth a beryl an onyx and a jasper enclosed in settings of gold by their fillings. And they bound the breastplate by *its rings to the rings of the Ephod* with a cord of blue so it was above the designer's Ephod and the breastplate **would not come loose.** *The onyx stones tell of His keeping power in his saints; the breastplate worn over the heart is prophetic TORAH of Messiah's* love for His people; the gold wreathen chains emphasise the fixed eternity plan binding Christ to the fulfillment of redemption by His death; the lace of "blue" of heavenly purpose links breastplate & ephod.; the shoulder pieces bearing the names represent His power to uphold His saints; the rings represent Christ's everlasting love and eternal priesthood and their "hidden" nature reflects the unseen love and intercessions of the LORD.*

Day3(143) 32.22-39.31

3. The robe and hem-prophetic His death healing & redemption 39.22-31

He made the robe of the Ephod of woven work, the totality of it of blue. *Its blue represented the "heavenly Christ" and its woven work created by the shuttle-a sign of swift passing days, represented the earthly ministry of Christ.* They made on the hem of the ankle long garment pomegranates of blue and purple and scarlet and fine linen thread. *I make this the **eighteenth of at least nineteen** references to blue purple scarlet and white. These colours depict His heavenly origin, His kingly rule; His atoning death and his absolute innocence and perfection.* And they made bells of pure gold a bell and a pomegranate all around the hem of the robe & white tunics for Aaron and his sons&turbans of fine linen and ornamental tall mitres of fine linen 7 leg wrappings of fine linen and a girdle of blue and purple and scarlet and fine linen. Then they made the holy shining floral plate *Hebrew זך* of pure gold and wrote on it the writing of the engraving "holiness to the LORD". And they gave it a blue cord (*like the cord of a signet ring*) to place it upon the turban .And all the service of the tabernacle of the tent of meeting was completed by the children of Israel **as the LORD had commanded Moses**, so they did.

Day4(144) 39.33-43 TABERNACLE INSPECTED prophetic OF CHRIST

(1)They **brought** the tabernacle and all its furnishings to Moses. (2)They **brought** its clips, its boards, its bars, its pillars, its sockets. (3)The covering of the skin of rams dyed red, the covering of badgers' skin and the veil of dark covering. (4)They **brought** the ark of the testimony and its poles and the mercy seat. (5) They brought the table and *all its instruments* and the bread of the Presence (6) They **brought** the pure Menorah the lamps, lamps of order or battle array *and all its instruments* and the oil of the Light *The emphases in this prophetic TORAH* is on the "Holy Spirit" and "order" as the Menorah represents the gifts of the Holy Spirit for spiritual life and warfare. There are also instruments which serve the Holy Spirit-even the people of God. Finally there is the constant infilling of the Spirit of God for service-represented by the "oil".* (7) The

golden altar (of incense) the oil of anointing and sweet incense and the screen of the door of the tabernacle. (8) The bronze altar with its bronze grate and poles and *all the instruments* and the laver and its base. (9) The curtains of the court, its pillars and sockets, the screen for the gate of the court. They brought its cords, its pegs and *all the instruments* for the service of the tabernacle belonging to the tent of meeting. *Everywhere "instruments" abound. However useful the court it needed the pegs and cords. However good the table it needed dishes pans and pitchers. The bronze altar needed instruments to carry the fire and apply the benefits of the offering. So believers are the instruments testifying to Christ amid the needs of the world around.* (10) And the garments of ministry to minister in the holy place-the garments of the holy for Aaron the priest and the garments of his sons the priests. *These garments of "mail" (Hebrew symbolism) drc were for "ministry" Hebrew trv namely for "waiting in the presence of God" and "serving" others- warfare and intercession just like the "armour" of the Spirit (Eph.6) Like Aaron we need "humility" to serve (1 Peter 5.5) Then Moses looked over (inspected) all the completed work done as the LORD commanded & Moses blessed them. To hear the beautiful words of Moses blessing was a fitting climax-like the "well done" of Christ*

Day5(145) 40 1-16 The tabernacle & its parts as prophetic TORAH of our Lord's glory, death, life-giving, light-giving, death, cleansing, "the way"

(70) 40.1-11

Then the LORD spoke to Moses about a particular matter saying; "In the first day of the first month you shall set up the tent of the tabernacle of meeting" *This is the anniversary both of "creation" and the "exodus" but more especially the first day of creation would be a Sunday and on that day Jesus rose again and 50 days later also on a Sunday at Pentecost gave the "deposit" of the Holy Spirit. The "Holy of Holies" is first ordered. The first furniture placed was the ark-sign of the presence of the LORD.-base of the law & guidance and offices belonging to atonement. Then the veil restricted access to the presence. The "Holy Place" is next set up with three immediate signs: one of invitation to fellowship-the table; the second of the divine presence spelling life and hope, and the third of access by prayer at any time-which was signified by the golden altar. You shall provide or constitute Hebrew ׀ the golden altar for incense which belongs to the faces of the ark. It is necessary to have a continuous direct connection with the "presence"-the incense of prayer as it wafts through the edges of the curtain unimpeded-even though the light would not penetrate the embroidered veil properly. For this reason the table of showbread on the right and the candlestick on the left yield to the "golden altar" pride of place and even the Cherubim do not interpose. Immediate priestly access exists at all times of Rom. 5.2. Then you shall provide or constitute Hebrew ׀ the altar of burnt offering before the tabernacle This altar stood in direct line of the incense altar and the blood of the altar of burnt offering went straight to the ark being sprinkled there for atonement. Jesus entered the heavenlies by virtue of His blood shed for us as our High Priest and there maintains His watch-care. And you shall constitute the laver between the tent of meeting and the altar (of burnt offering) and provide water there. This prophetic TORAH* points to the bible -Christ's word and the living spring of the Holy Spirit applying truth. And you shall set up the screen of the gate of the court. There has to be a gate-a "way to God" and it involves the Word and the Spirit and the Altar or Cross and Prayer. The constitution of "the way to God" involves the gate, the laver, the first altar, the second altar, the curtain open and the ark. And you shall take the oil of the anointing and anoint the tabernacle and all that is in it. The frequent use of this Hebrew noun vdq intimates again and again that the "people of God" are to be a "consecrated people-a people "set apart" by the work of the Holy Spirit .*

Following this "consecrated" "Holy" people motif scripture continues ...

"You shall bring Aaron and his sons near to the door of the tabernacle of the congregation and wash them Their washing was not just a formality-it was thorough. Aaron was clothed for

ministry and acted like a soldier-our ministry as in Ephesians 6 is no different-with prayer at its centre. And Moses did all *as the LORD commanded him*; so he did.”

Day6(146) 40.17-27 PROPHETIC TORAH OF THE RISEN CHRIST

The "raising" of the tabernacle and installation of Aaron & his sons 17-33

And it came to pass in the first month of the second year in the first of the month that the tabernacle was "raised up" . And he spread the tent over the dwelling place and set the covering of the tent upon it which belonged above in line with what *the LORD commanded Moses*. *The inside linen was covered by the other three layers which were brought down over it from above signifying that the incarnate Messiah would come from heaven and though He would be the unrecognised atonement*. He took the testimony (*the law rod and manna*) and settled it in the ark and set the poles on the ark (*i.e. the side*) and settled the mercy seat upon the ark from above. *Again the mercy seat is brought and placed upon the ark "from above" signifying that the Christ whose covenant love was Israel's future hope and atonement would come from heaven and act as a heavenly mediator*. He brought the ark into the tabernacle and hung up the veil of covering and put the table in the tent of testimony on the north side outside the veil. And he placed bread in order before the face of the LORD. And he put the Menorah in the tent of meeting opposite the table on the south side of the tabernacle. And he caused the lights to go up And he put the gold altar in the tent of testimony before the face of the curtain. **And he burned sweet incense on it as the LORD Commanded Moses**

Day7(147) 40 28-33 PROPHETIC TORAH OF BAPTISM

He set the laver between the tabernacle of meeting and the altar and constituted it with water for washing as the LORD commanded Moses. In coming to the tabernacle & the altar they washed. And "he raised up the court" all around the tabernacle and the altar and hung up the screen of the court gate. *Moses 7 times puts into precise order the religious symbols that are types of Christ. He hung the veil of "separation" 7 settled the mercy seat to demonstrate God's holiness and man's sin; he placed bread, incense, Menorah, two offerings and finally the laver to emphasise that the word and Spirit alone kept man clean in the sight of God. These are the vital elements of Jewish and for that matter Christian religion -the big difference is the incarnation LORD Jesus Christ has in His person fulfilled these types.*

SUMMARY 40 34-38 THE PRECIOUS DEPOSIT OF GOD'S GLORY

And the cloud covered the tent of meeting and the glory of the LORD filled the dwelling place. And Moses was not able to come into the tabernacle of meeting because the glory cloud. When the cloud lifted Israel moved and if not they stayed. It was in sight of all in all their journeys. *Basil Atkinson comments, "Life is a march, performed by the passage of time, which brings us continually nearer to the eternal glory. However long and weary the journey believers are refreshed by the coolness of the cloud and lightened by the glory of the fire." The fire of the Spirit in the soul is as Wesley said "the inner witness" and so real.*

The End of Part 11 "precious deposit"

Finis (Torah Readings adapted for Christians Part 2)

Bob Coffey

Aramaic Bible Companion

