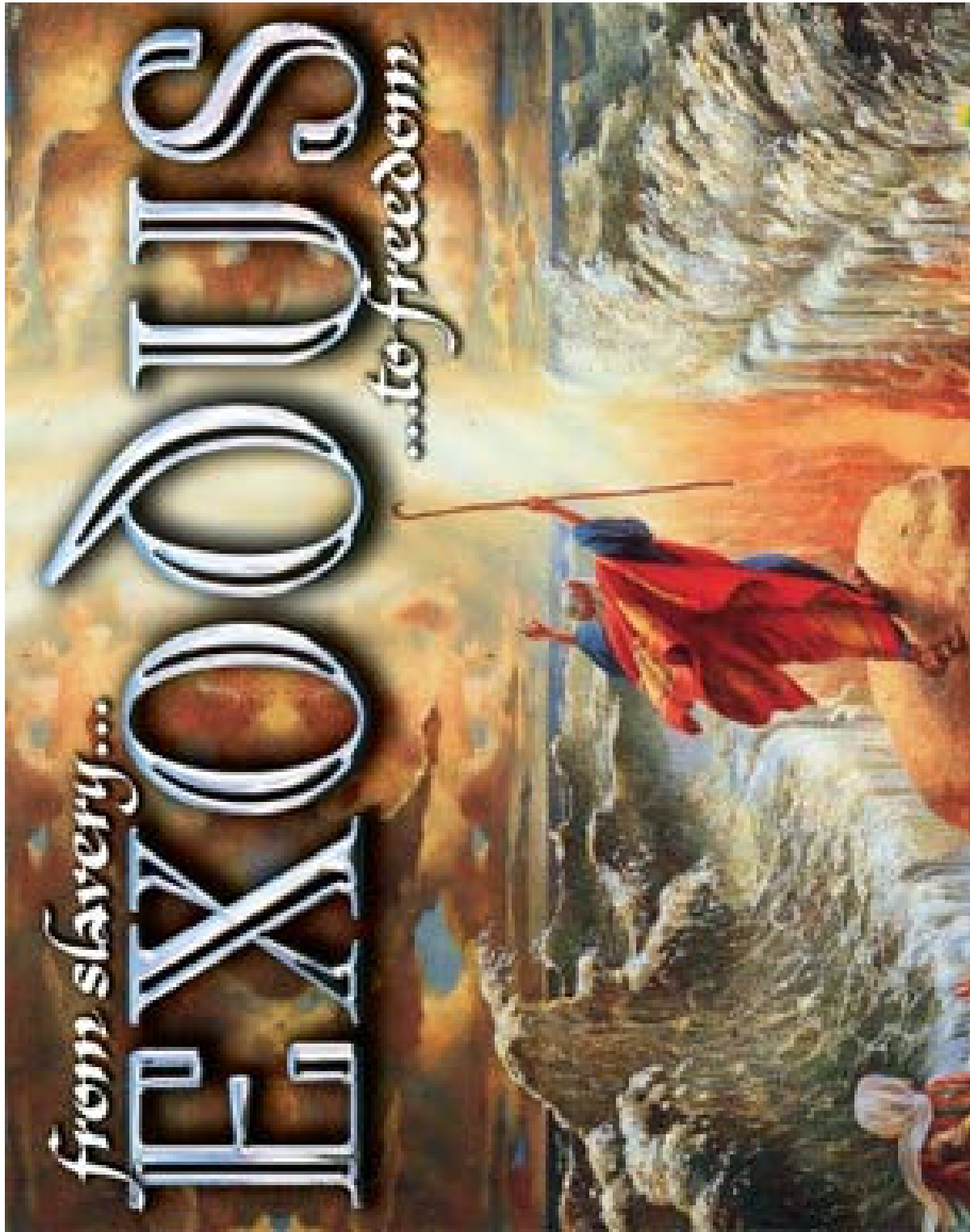


from slavery...
EXODUS
...to freedom



Book	Key Idea	The Nation	The People	God's Character	God's Role	God's Command
Genesis	Beginnings	Chosen	Prepared	Powerful Sovereign	Creator	"Let there be!"
Exodus	Redemption	Delivered	Redeemed	Merciful	Deliverer	"Let My people go!"
Leviticus	Worship	Set Apart	Taught	Holy	Sanctifier	"Be holy!"
Numbers	Wandering	Directed	Tested	Just	Sustainer	"Go in!"
Deuteronomy	Renewed Covenant	Made Ready	Retought	Loving Lord	Rewarder	"Obey!"

Genesis	Exodus
Human Effort and Failure	Divine Power and Triumph
Word of Promise	Work of Fulfillment
A People Chosen	A People Called
God's Electing Mercy	God's Electing Manner
Revelation of Nationality	Realization of Nationality

Exodus: Redemption and Revelation

The Redemption of God's People from Egypt (Exodus 1-18)

Bondage in Egypt (Exodus 1:1-6:27)

[1:1-22 A Deliverer Needed](#)

- [1:1-7 The Setting](#)
- [1:8-14 The Slavery](#)
- 8 The Pharaoh
- 9-10 The Plot
- 11-14 The Persecution
- [1:15-22 The Slaying](#)
- 15-16 The Charge
- 17 The Contravention
- 18 The Consternation
- 19 The Cleverness
- 20-21 The Commendation
- v22 The Command

[2:11-25 The Deliverer Prepared](#)

- [2:11-14 Moses in Egypt](#)
- 11a Moses the Prince
- 11b Moses the Deliverer
- 12 Moses the Murderer
- 13 Moses the Arbitrator
- 14 Moses the Accused
- [2:15-25 Moses in Midian](#)
- 15 Moses the Refugee
- 16-20 Moses the Stranger
- 21-22 Moses the Shepherd
- 23 Israel's Cruel Bondage
- 24-25 God's Covenant Remembered

[2:1-10 The Deliverer Born](#)

- [2:1-4 The Parturition of Moses](#)
- 1 Moses' Parents
- 2 Faith of Moses' Parents
- 3-4 Moses in a Basket
- [2:5-10 The Protection of Moses](#)
- 5-6 Pharaoh's Daughter Finds Moses
- 7-10 Pharaoh's Daughter Adopts Moses

[4:18-31 The Deliverer Sent](#)

- [4:18-31 Moses in Egypt](#)
- 18 Jethro Blesses Moses
- 19-23 The LORD Instructs Moses
- 24-26 Zipporah Saves Moses
- 27 The LORD Instructs Aaron
- 28-30 Aaron Speaks for Moses
- 31 The People Worship the LORD

[5:1-6:27 Pharaoh Rejects God's Word](#)

- [5:1-4 The First Confrontation](#)
- [5:5-14 Pharaoh's First Act: Increased Workload](#)
- [5:15-23 The First Response](#)
- 15-19 The Protest before Pharaoh
- 20-21 The Protest Against Moses
- 22-23 The Protest before the LORD
- [6:1:8 The Reassurance of the Lord](#)
- [6:9 The Response of the People](#)
- [6:10-13 The Recommissioning of Moses](#)
- [6:14-19 The Records of Reuben, Simeon, Levi](#)
- [6:20-25 The Records of Moses and Aaron](#)
- 20 Their Parents
- 21-22 The Uncles and Cousins
- 23 Aaron's Wife and Sons
- 24-25 The Next Generation
- [6:26-27 The Reiteration of Moses' Call](#)

Exodus: Redemption and Revelation

The Redemption of God's People from Egypt (Exodus 1-18)

Redeemed from Egypt (Exodus 6:28-18:27)

[6:28-10:29 Pharaoh Rejects God's](#)

[Miracles](#)

[6:28-7:13 The Second Confrontation](#)

6:28-30 Moses' Discouragement

7:1-5 The Lord's Pronouncement

7:6-7 Their Obedience

7:8-13 The Rod into Serpent

[7:14-10:29 The Nine Plagues](#)

7:14-25 Water Turned to Blood

8:1-15 Frogs

8:16-19 Dust Turned to Gnats

8:20-32 Swarm of Insects

9:1-7 Pestilence on Livestock

9:8-12 Boils on Man and Beast

9:13-36 Great Hailstorm

10:1-20 Locusts

10:21-29 Darkness

[11:1-13:16 Pharaoh Ruined by God's](#)

[Judgments](#)

[11:1-12:29 The Tenth Plague](#)

11:1-10 Death of Firstborn Announced

12:1-20 Instructions for First Passover

12:21-27 Elders & People Instructed

12:28 The Obedience of Israel

12:29 The Lord's Passover

[12:30-42 The Fulfillment of Prophecy](#)

30-34 Pharaoh Drives Israel from Egypt

35-36 The Plunder of Egypt

37-39 The Journey to Succoth

40-42 The Accuracy of God's Word

[12:43-13:16 Feasts Inaugurated and Ordinances Announced](#)

12:43-49 The Ordinance of the Passover

12:50-51 The People's Obedience

13:1-2 Firstborn Sanctified to the Lord

13:3-10 Feast of Unleavened Bread Inaugurated

13:11-16 Firstborn Sons to be Redeemed

[13:17-15:21 The LORD's Mighty Deliverance](#)

[13:17-22 The Journey out of Egypt](#)

[14:1-31 The Salvation of the LORD](#)

[14:1-4 The Encampment by the Sea](#)

[14:5-9 The Pursuit by Pharaoh](#)

[14:10-12 Israel Reproaches Moses](#)

[14:13-14 Moses Reassures Israel](#)

[14:15-22 The Parting of the Red Sea](#)

[14:23-31 The Destruction of Egypt](#)

[15:1-21 The Songs to the LORD](#)

1-19 The Song of Moses

20-21 The Song of Miriam

[15:22-18:27 The Lord Provides for His People](#)

[15:22-27 Israel Tested](#)

22-26 Bitter Waters of Marah

27 Sweet Waters of Elim

[16:1-36 In the Wilderness of Zin](#)

1-3 People Complain

4-13 Provision of Meat

14-36 Provision of Manna

[17:1-16 The Protection of the LORD](#)

1-7 At Massah & Meribah

8-16 At Rephidim

[18:1-27 – The Counsel of Jethro](#)

1-6 Jethro brings Moses' Family

7-12 Jethro rejoices over God's goodness to Israel

13-27 Jethro's Counsel to Moses



The Exodus Route

Mediterranean Sea

Canaan

Dead Sea

Way of the Philistines

Goshen/Rameses

Kadesh

Succoth

Etham

Elath/Elot

1 Kings 9:26

Wilderness of the Red Sea

"entangled"

Nuweiba

Crossing Site
chariot wheels, bones

Midian

Egypt

Mt. Sinai

Jabal Al Lawz
burned peak

Gulf of Aqaba

Red Sea - Yam Suph

Saudi Arabia

"Mt. Sinai in Arabia" Gal. 4:25

Red Sea

AskDiscovery.com

Exodus: Redemption and Revelation

Exodus 19-40 The Revelation to God's People in Sinai

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22:18-20 – Idolatrous

21:18-27 – Physical Injuries

Customs

21:28-36 – Culpable Neglect

22:21-27 – Care of Needy

22:1-4 – Theft

22:28-31 – Reverence

22:5-6 – Property Damage

23:1-9 – Legal Justice

22:7-13 – Safe Deposits

23:10-13 – Keeping Sabbath

23:14-19 – Annual Festivals

Promise of Conquest of the Land (23:20-33)

Confirmation of the Covenant (24:1-11)

3. The Ceremonial Regulations (Ex 24:12-31:18)

The Context for the Disclosure of the Ceremonial Law (24:12-18)

Exodus 25-27 Instructions for the Tabernacle

25:1-9 Materials Needed

25:10-27:21 The Plan for the Tabernacle & Its Furnishing

25:10-16 The Ark

25:17-22 The Mercy Seat

25:23-30 The Table of Showbread

25:31-40 The Golden Lampstand

26:1-14 The Curtains of the Tabernacle

26:15-30 The Frame for the Tabernacle

26:31-35 The Veil in the Holy Place

26:36-37 The Screen for the Doorway

27:1-8 The Altar of Burnt Offering

27:9-19 The Courtyard

27:20-21 The Oil for the Lampstand

Exodus 28-29 Instructions for the Priesthood

28:1-43 The Garments for the Priesthood

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28:15-30 The Breastpiece & its Chains

28:31-35 The Robe of the Ephod

28:36-38 The Plate & the Turban

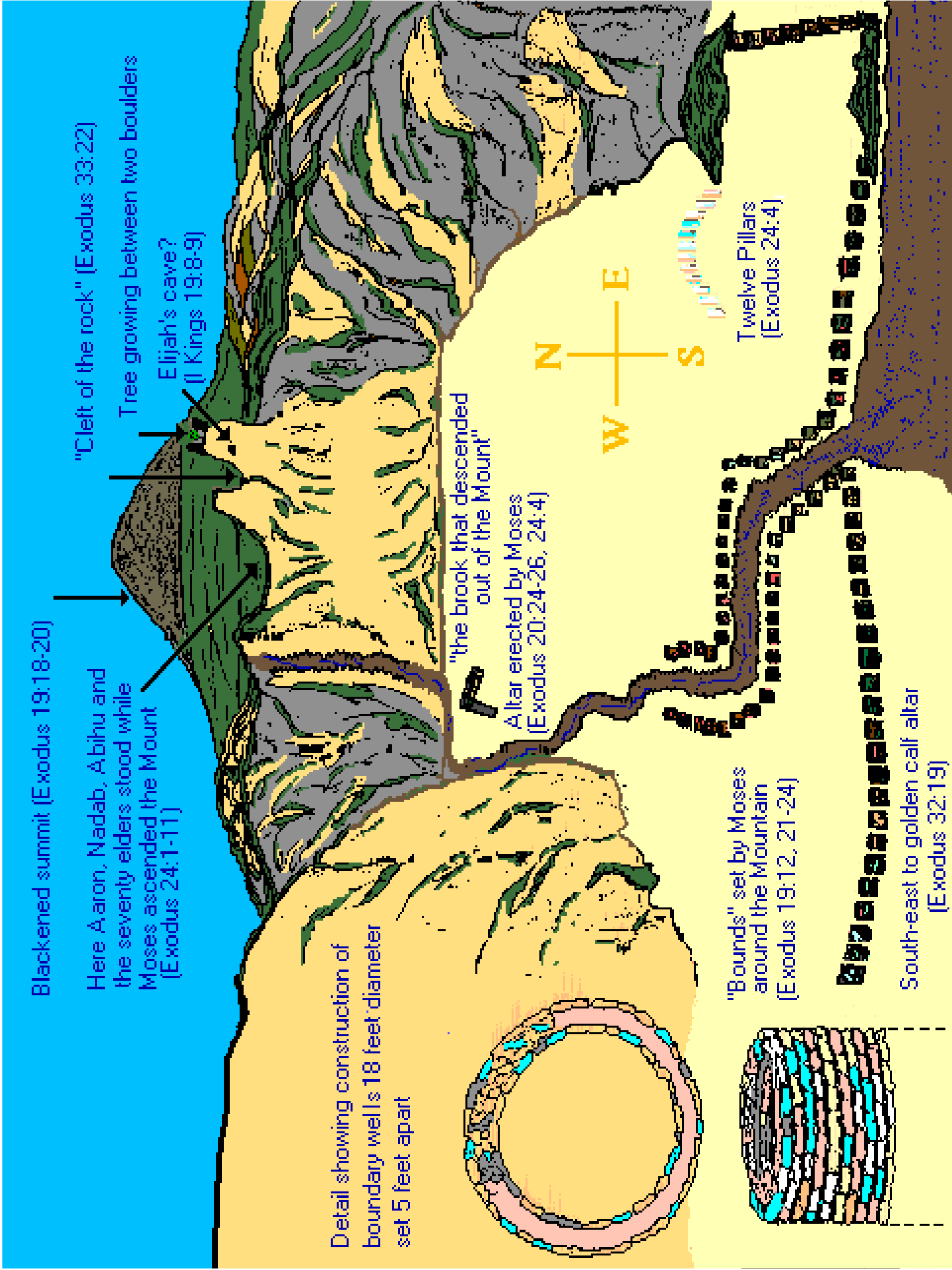
28:39-43 The Garments for the Priests





 Entrusting the Word to the Faithful

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Blackened summit (Exodus 19:18-20)

Here Aaron, Nadab, Abihu and the seventy elders stood while Moses ascended the Mount (Exodus 24:1-11)

"Cleft of the rock" (Exodus 33:22)

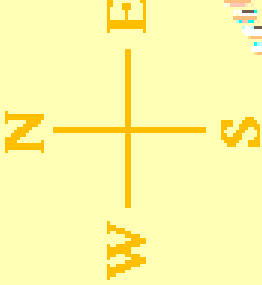
Tree growing between two boulders

Elijah's cave? (I Kings 19:8-9)

Detail showing construction of boundary wells 18 feet diameter set 5 feet apart

"the brook that descended out of the Mount"

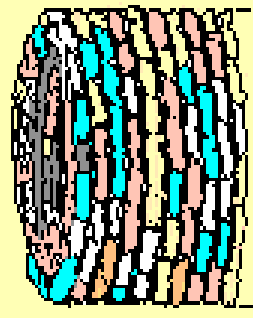
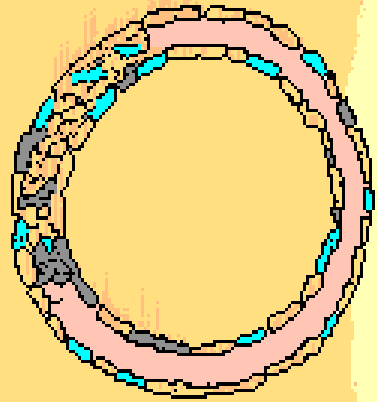
Altar erected by Moses (Exodus 20:24-26, 24:4)



"Bounds" set by Moses around the Mountain (Exodus 19:12, 21-24)

Twelve Pillars (Exodus 24:4)

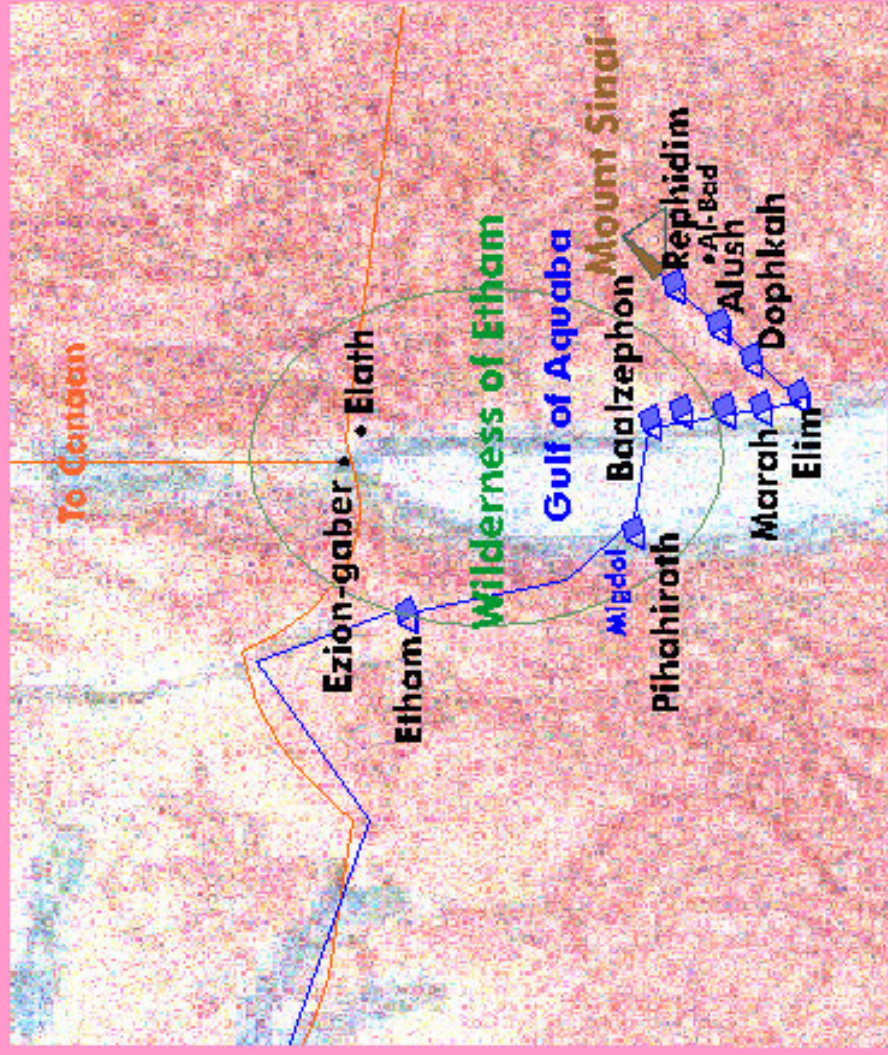
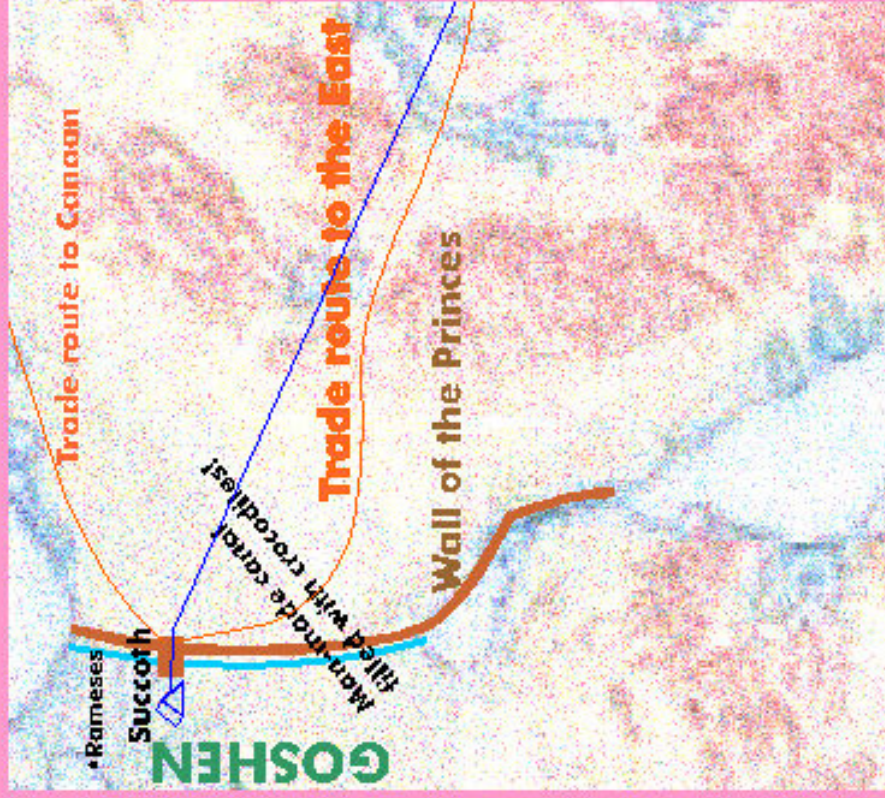
South-east to golden calf altar (Exodus 32:19)



1 In the third month after the sons of Israel had gone out of the land of Egypt, on that very day they came into the wilderness of Sinai.

Nisan Mar-Apr 30 days	Ziv / Iyyar Apr-May 29 days	Sivan May-June 30 days
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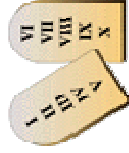
They left Egypt on Nisan 14 (16 days + 29 days = 45 days). Counting from the day after the Sabbath, 50 days later, they will meet with the LORD at Mt Sinai.



Israel's Agricultural Calendar

Nisan	Ziv /Iyyar	Sivan	Tammuz	Ab	Elul	Tishri /Ethanim	Bul /Marchesh -van	Kislev	Tebeth	Shebat	Adar	Adar Sheni
Mar-Apr	Apr-May	May-June	June-July	July-Aug	Aug-Sep	Sep-Oct	Oct-Nov	Nov-Dec	Dec-Jan	Jan-Feb	Feb-Mar	
30 days	29 days	30 days	29 days	30 days	29 days	30 days	29 days	30 days	29 days	30 days	29 days	29 days
SPRING			SUMMER			AUTUMN			WINTER			
barley & flax harvest begins	barley harvest dry season begins	wheat harvest	tending vines	ripening of grapes, figs & olives	process -ing of grapes, figs & olives	plowing	sowing of wheat & barley	winter rains begin	rainy winter months	new year for trees	almond tree blossoms citrus fruits harvest	

- Passover
- Unleavened Bread
- First-fruits



- 9 AV
- Destruction of Jerusalem + Temple BC 586 AD 70

- Trumpets
- Atonement
- Tabernacles



- Dedication (Hanukkah) John 10:22 8 days 25 Kislev - Tebeth
- Purim 14,15 Adar

- Israel's calendar was an agricultural one, based on the moon.
- A lunar cycle requires 29 days, 12 hours 44 minutes 2.8 seconds between two successive new moons. ∴ Marcheshvan, as often as necessary, is lengthened to 30 days.
- Yom Kippur (Atonement) can't be on a Friday or a Sunday because of the great inconvenience of preparing food.
- Rosh Hashanah (Trumpets) can't occur on Sunday, Wednesday or Friday. ∴ adjustments were made to Marcheshvan & Kislev in the preceding year.



The Mosaic law in Exodus 20-24 has three parts:

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- 2. The Book of the Covenant (Exodus 20:22-24:11)**
 - 20:22-23:19 – Civil & Religious Ordinances**
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- 3. The Ceremonial Regulations (Ex 24:12-31:18)**
 - 24:12-18 – The Context for the Disclosure of the Ceremonial Law**

Exodus 19-40 will cover a period of about 11 months where the people of Israel stayed at Mount Sinai (cf Ex 19:1 with Num 10:11)

19:1-2 - The Setting: time & place

19:3-8 The Treaty - Exodus 19 begins, as with most ancient treaties of the day, with a preamble (v3), a historical prologue (v4, certain stipulations (v5a), blessings (v5b-6a), presentation to the people (v6b-7) & the people's acceptance (v8)

19:9-15 The Preparation

19:16-25 The Theophany

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1. The Decalogue (Exodus 20:1-21)
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21:28-36 – Culpable Neglect	22:28-31 – Reverence
22:1-4 – Theft	23:1-9 – Legal Justice
22:5-6 – Property Damage	23:10-13 – Keeping Sabbath
22:7-13 – Safe Deposits	23:14-19 – Annual Festivals

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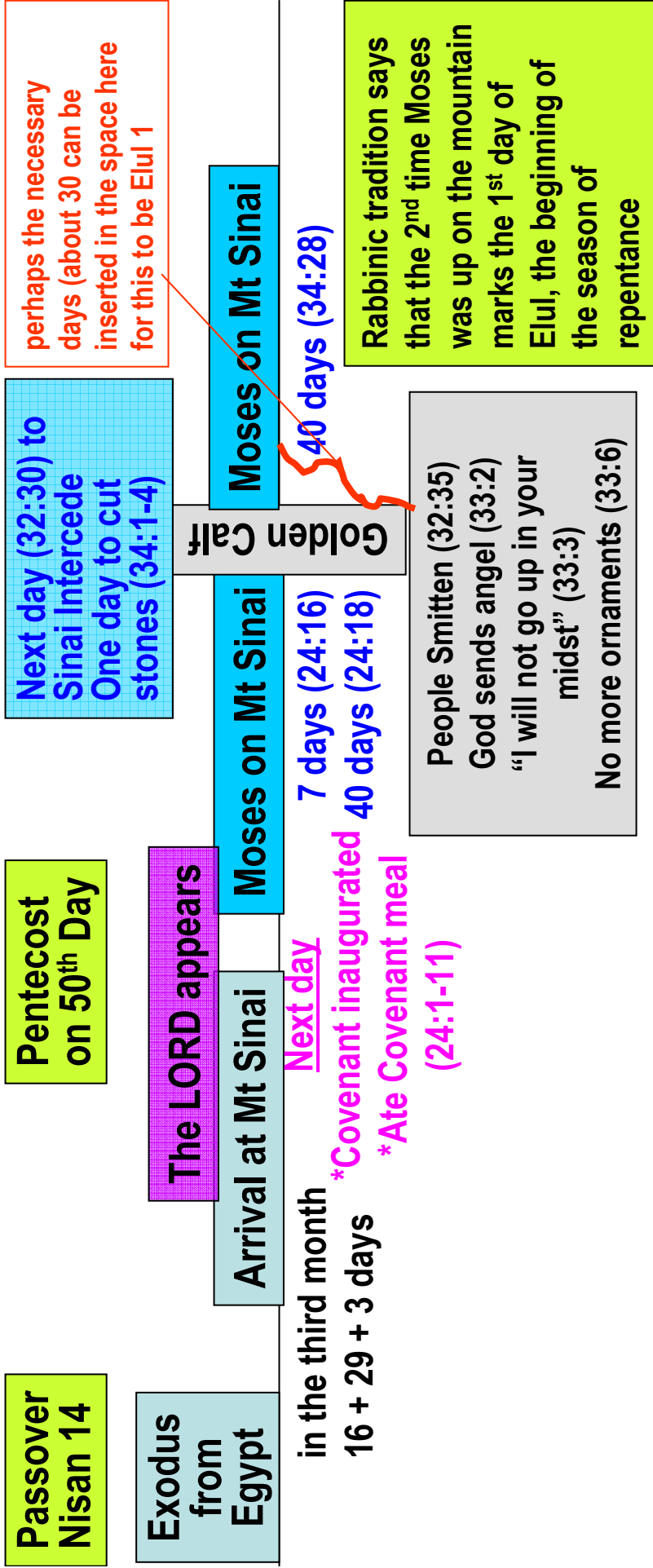
Exodus 25-27 Instructions for the Tabernacle

Exodus 28-29 Instructions for the Priesthood


Exodus 30-31 Instructions for the Tabernacle Service

The Aftermath of Mt Sinai (Exodus 32-34)

1. The Idolatry of the People (32:1-6)
 2. The Intercession of Moses (32:7-14)
 3. The Righteous Anger of Moses (32:15-29)
 4. Moses' Renewed Intercession for the People (32:30-35)
- A. The Blessings on Moses (33:1-23)
1. The Aftermath of the Intercession of Moses (33:1-6)
 2. The Tent Outside the Camp (33:7-11)
 3. Moses' Intercession (33:12-23)
- B. The Renewal of the Covenant (34:1-35)
1. New Tablets Made (34:1-4)
 2. The Revelation of the Lord (34:5-7)
 3. The Response of Moses (34:8-9)
 4. The Covenant Renewed (34:10-28)
 5. Moses' Shining Face (34:29-35)



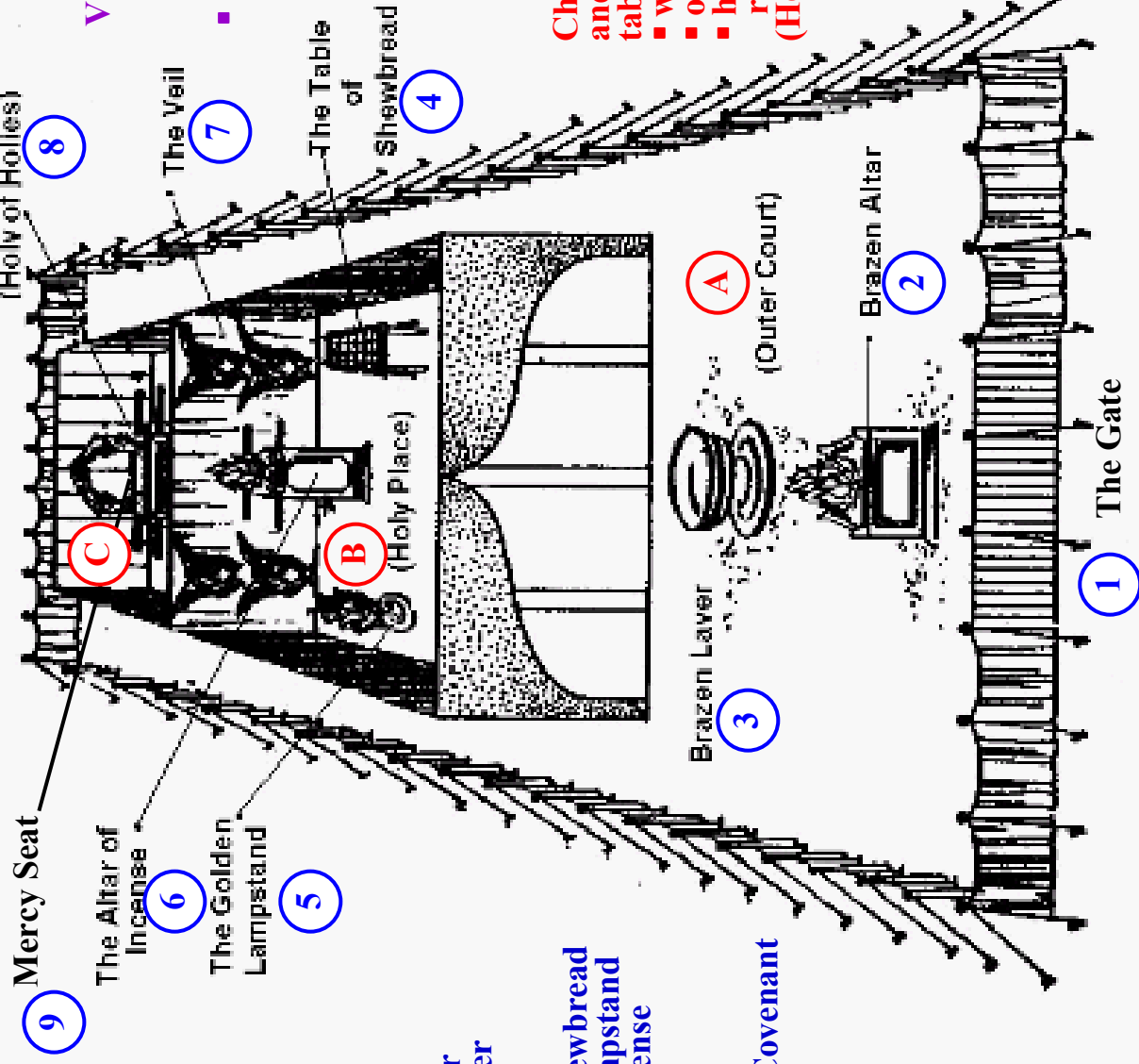




**The Tabernacle
is a symbol
for the present
time**

The Tabernacle

Seriousness of Spurning God's Offer of Salvation (Heb 10:26-31)



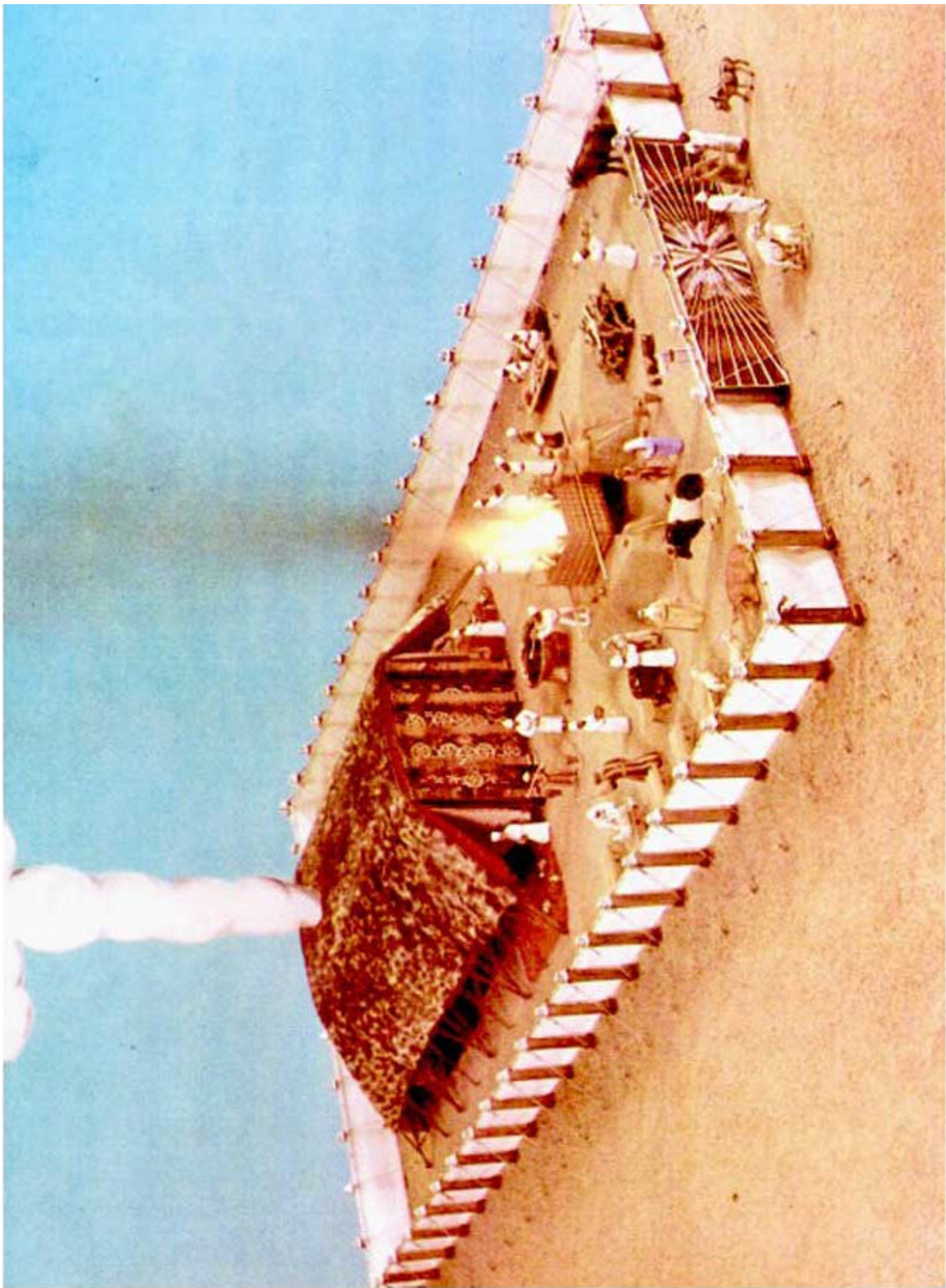
Veil, a palm breadth
60 feet long
30 feet wide
72 squares
▪ needed 300 priests
to manipulate it

Christ entered the greater
and more perfect
tabernacle
▪ with His own blood
▪ once for all
▪ having obtained eternal
redemption
(Heb 9;11-14)

- A The Outer Court
 - 1 The Gate
 - 2 The brazen Altar
 - 3 The Brazen Laver
- B The Holy Place
 - 4 The Table of Shewbread
 - 5 The Golden Lampstand
 - 6 The Altar of Incense
 - 7 The Veil
- C The Holy of Holies
 - 8 The Ark of the Covenant
 - 9 The Mercy Seat

The graphics of the sanctuary are adapted, with very minor revision, from an illustration by Tom Dunbebin

How a Sinner Approach the Thrice Holy God



Exodus: Redemption and Revelation

Exodus 19-40 The Revelation to God's People in Sinai

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28:36-38 The Plate & the Turban
28:39-43 The Garments for the Priests

29:1-46 The Consecration of the Priesthood

29:1-9 The Consecration of Aaron & his Sons
29:10-14 The Sin Offering
29:15-18 The Burnt Offering
29:19-34 The Ram of Ordination
29:35-37 Atonement for the Altar
29:38-46 The Continual Burnt Offering

Exodus 30-31 Instructions for the Tabernacle Service

30:1-10 The Altar of Incense
30:11-16 The Half-Shekel Offering
30:17-21 The Laver

30:22-33 The Anointing Oil
30:34-38 The Incense
31:1-11 The Craftsmen Appointed
31:12-18 The Remembrance of the Sabbath

Exodus 32-34 Failure & Restoration

32:1-33:6 The Failure of the People

32:1-6 The Idolatry of the People
32:7-14 The Intercession of Moses
32:15-29 The Anger of Moses
32:30-35 The Renewed Intercession of Moses
33:1-6 God's Judgment of the People

33:7-34:35 The Renewal of the Covenant by God

33:7-11 The Tent Outside the Camp
33:12-23 Moses' Privileged Position
34:1-4 The Second Tablets of Stones
34:5-9 The Revelation of God to Moses
34:10-28 The Covenant Renewed
v10 Covenant with Powerful Signs
v11-17 Unacceptable Forms of Worship
v18-28 Acceptable Worship to the LORD
34:29-35 The Glory of the God on Moses

Exodus 24:12-31:18 The Ceremonial Regulations

Exodus 30-31 – Instructions for the Tabernacle Service

30:1-10 The Altar of Incense

1 "Moreover, you shall make an altar as a place for burning incense; you shall make it of acacia wood. 2 Its length shall be a cubit, and its width a cubit, it shall be square, and its height shall be two cubits; its horns shall be of one piece with it. 3 And you shall overlay it with pure gold, its top and its sides all around, and its horns; and you shall make a gold molding all around for it. 4 And you shall make two gold rings for it under its molding; you shall make them on its two side walls - on opposite sides - and they shall be holders for poles with which to carry it. 5 And you shall make the poles of acacia wood and overlay them with gold.

Exodus 19-40

The Revelation to God's People in Sinai



Exodus 24:12-31:18 The Ceremonial Regulations

Exodus 30-31 – Instructions for the Tabernacle Service

30:1-10 The Altar of Incense

6 "And you shall put this altar in front of the veil that is near the ark of the testimony, in front of the mercy seat that is over the ark of the testimony, where I will meet with you. 7 And Aaron shall burn fragrant incense on it; he shall burn it every morning when he trims the lamps. 8 And when Aaron trims the lamps at twilight, he shall burn incense. There shall be perpetual incense before the LORD throughout your generations. 9 You shall not offer any strange incense on this altar, or burnt offering or meal offering; and you shall not pour out a libation on it. 10 And Aaron shall make atonement on its horns once a year; he shall make atonement on it with the blood of the sin offering of atonement once a year throughout your generations. It is most holy to the LORD."

Exodus 19-40

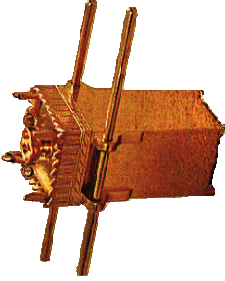
The Revelation to God's People in Sinai



The Golden Altar of Incense (Ex 30:1-10, 37:25-29)

On the west side of the Holy Place, immediately before the veil separating the Holy Place from the Most Holy Place, was a small Golden Altar of Incense. In it was a brass pot, containing hot coals from the Brazen Altar of Burnt Offerings, and it was here that a very special blend of incense was burned by the priest, which filled the Sanctuary with a sweet smelling cloud, representing the prayers of the believers. On the day of atonement, blood from the lamb was put on the horns of the Golden Altar of Incense. The Golden Altar of Incense also figures prominently in the book of Revelation (Rev 8:3-5) with regard to the end of judgment, or close of probation on humanity.



The Golden Altar of Incense	Its Significance & Meaning
	Christ our Intercessor <u>Rev 5:8</u> Our Prayers = Incense

Sanctification

The activities in the first apartment, or Holy place, represented the daily process of sanctification of the repentant sinner in preparation for the final judgment which occurred on the Day of Atonement, observed today as Yom Kippur.

The altar of incense (30:1-10, 34-38)

Old Testament

The incense seemingly set off the tabernacle as a holy place (30:36), though David expressed the hope that his prayer would be counted as incense before the Lord (Psalm 141:2).

New Testament

The prayers of those who follow Jesus are like incense (Revelation 5:8), perhaps setting them off as holy places.



<http://www.pbc.org/files/messages/10447/exo025.html>

Exodus 24:12-31:18 The Ceremonial Regulations

Exodus 30-31 – Instructions for the Tabernacle Service

30:11-16 The Half-Shekel Offering

11 The LORD also spoke to Moses, saying, 12 "**When you take a census of the sons of Israel to number them, then each one of them shall give a ransom for himself to the LORD, when you number them, that there may be no plague among them **when you number them.** 13 This is what everyone who is numbered shall give: half a shekel according to the shekel of the sanctuary (the shekel is twenty gerahs), half a shekel as a contribution to the LORD. 14 Everyone who is numbered, from twenty years old and over, shall give the contribution to the LORD.**

Exodus 19-40

The Revelation to God's People in Sinai



Exodus 24:12-31:18 The Ceremonial Regulations

Exodus 30-31 – Instructions for the Tabernacle Service

30:11-16 The Half-Shekel Offering

15 “The rich shall not pay more, and the poor shall not pay less than the half shekel, when you give the contribution to the LORD to make atonement for yourselves. 16 And you shall take the atonement money from the sons of Israel, and shall give it for the service of the tent of meeting, that it may be a memorial for the sons of Israel before the LORD, to make atonement for yourselves.”



Exodus 19-40

The Revelation to God's People in Sinai



In the center of the obverse is the Jerusalem of Gold, the golden bridal crown with which brides in Israel are crowned on the day of their wedding.

Above the Jerusalem of Gold appears the date, in ancient Hebrew letters taken from the coinage of the First Rebellion (65-70 CE): "Shin Noon Daled" standing for "Shanah 'Noon-Daled'" (54th Year). As we have no custom of dating our coinage by foreign calendars, nor even from Creation, we took the example of our predecessors and dated our ceremonial coin from the Liberation of the Land of Israel. This year's coin, minted to be given on Purim of 2002, will open the 54th Year celebrations of the State of Israel.

Below the Jerusalem of Gold appear the words "*Lo Heilech Chuki*" (Not Legal Tender), to satisfy the needs of the Bank of Israel Law that we are not producing a currency substitute.

The legend along the right side of the coin reads "*V'Natnu Ish Kofer Nafsho L'Hashem*" ("And every person shall give an atonement for their soul to G-d") [Exodus 30:12], and continues with "*Machatzit Hashekel B'Shekel Hakodesh*" ("Half a Shekel of the Holy Shekel") [Exodus 30:13]

The same wording appears in the ancient Hebrew script as the legend along the left side of the coin. We did this as a continuation of our ancestors' custom of retaining the ancient script on our independent coinage, even after that script has been superseded by another version, as was the case with the First and Second Rebellion coins.



The reverse features a First Rebellion Shekel from the Year 2 of the revolt against Rome that ended with the destruction of the Holy Temple in the year 69/70 CE.

The legend across the top reads "Heasher Lo Yarbeh, V'Hadal Lo Yamit" ("The rich shall not give more, nor the poor less".) [Exodus 30:15]

The legend across the bottom reads "L'Shem Ichud Klal Yisrael" ("For the sake of the unity of the whole House of Israel") [Begeg Ivri]



We begin with the instructions for the census.

Each Israelite is required to pay a ransom of one half shekel. Not a whole, but a half. As Harold Kushner says in his commentary in *Etz Hayim*, "The half-shekel should teach us that a person is incomplete, becoming whole only by joining with others." And what better way to join than through marriage?

Kushner also notes that the Hebrew word *v'natnu*, translated in *Etz Hayim* as "each shall pay," is a palindrome — take away the vowel markers and it reads the same backwards and forwards. The two halves of the word fold in on themselves, like the giver and receiver, and meet in the middle.

וְנָתַן

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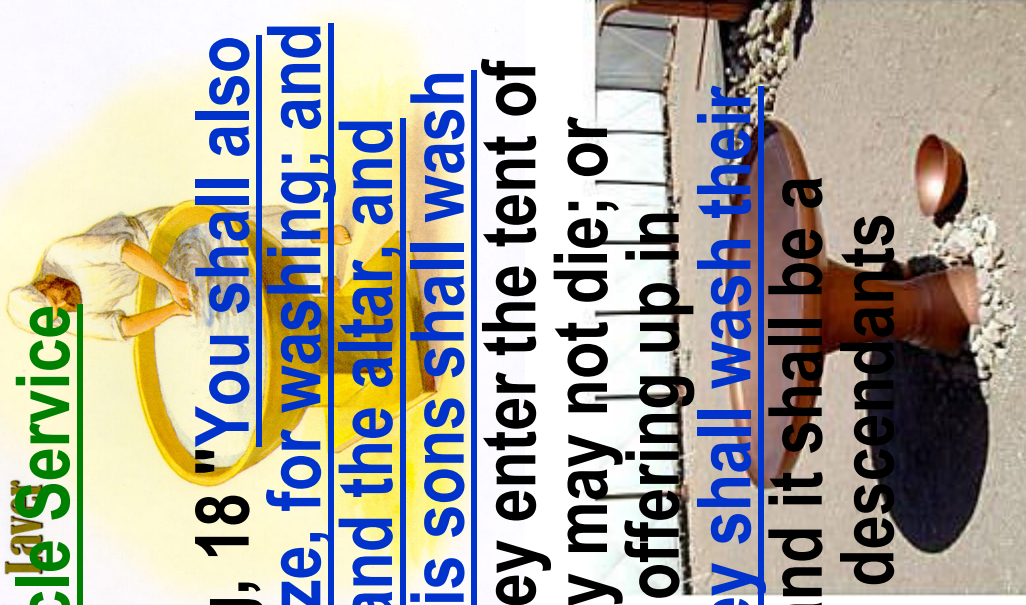
The Half-Shekel

Exodus 24:12-31:18 The Ceremonial Regulations

Exodus 30-31 – Instructions for the Tabernacle^{laver} Service

30:17-21 The Laver

17 And the LORD spoke to Moses, saying, 18 "You shall also make a laver of bronze, with its base of bronze, for washing; and you shall put it between the tent of meeting and the altar, and you shall put water in it. 19 And Aaron and his sons shall wash their hands and their feet from it; 20 when they enter the tent of meeting, they shall wash with water, that they may not die; or when they approach the altar to minister, by offering up in smoke a fire sacrifice to the LORD. 21 So they shall wash their hands and their feet, that they may not die; and it shall be a perpetual statute for them, for Aaron and his descendants throughout their generations."



Exodus 19-40

The Revelation to God's People in Sinai

The basin (30:17-21)

Old Testament

The priests were to wash themselves to be ritually clean before proceeding into the tent.

New Testament

The blood of Jesus cleanses his followers from sin and unrighteousness (1 John 1:7, 9). Believers have been washed by Christ (1 Corinthians 6:11), have been cleansed by the word of Christ (Ephesians 5:26) and have had their bodies washed with the pure water of Christ (Hebrews 10:22).

<http://www.pbc.org/files/messages/10447/exo025.html>

Exodus 24:12-31:18 The Ceremonial Regulations

Exodus 30-31 – Instructions for the Tabernacle Service

30:22-33 The Anointing Oil and Spices

22 Moreover, the LORD spoke to Moses, saying, 23 "Take also for yourself the finest of spices: of flowing myrrh five hundred shekels, and of fragrant cinnamon half as much, two hundred and fifty, and of fragrant cane two hundred and fifty, 24 and of cassia five hundred, according to the shekel of the sanctuary, and of olive oil a hin. 25 And you shall make of these a holy anointing oil, a perfume mixture, the work of a perfumer; it shall be a holy anointing oil. 26 And with it you shall anoint the tent of meeting and the ark of the testimony, 27 and the table and all its utensils, and the lampstand and its utensils, and the altar of incense, 28 and the altar of burnt offering and all its utensils, and the laver and its stand.

Exodus 19-40

The Revelation to God's People in Sinai

Exodus 24:12-31:18 The Ceremonial Regulations

Exodus 30-31 – Instructions for the Tabernacle Service

30:22-33 The Anointing Oil and Spices

29 "You shall also consecrate them, that they may be most holy; whatever touches them shall be holy. 30 And you shall anoint Aaron and his sons, and consecrate them, that they may minister as priests to Me. 31 And you shall speak to the sons of Israel, saying, 'This shall be a holy anointing oil to Me throughout your generations. 32 It shall not be poured on anyone's body, nor shall you make any like it, in the same proportions; it is holy, and it shall be holy to you. 33 Whoever shall mix any like it, or whoever puts any of it on a layman, shall be cut off from his people.'"

Exodus 19-40

The Revelation to God's People in Sinai

Lessons from the Oil's Ingredients

Oil is a symbol of the Holy Spirit. The word “symbol” comes from the Greek *sym*, which means “together” and *ballein*, which means “to throw.” To be “thrown together” indicates an object used to represent something else. How then does oil qualify to be a symbol of the Holy Spirit?

We search the Amplified Bible to find this clue: “*Moreover, the Lord said to Moses, ‘Take the best spices: of liquid myrrh 500 shekels, of sweet-scented cinnamon half as much, 250 shekels, of fragrant calamus 250 shekels, and of cassia 500 shekels, in terms of the sanctuary shekel, and of olive oil a hin. And you shall make of these a holy anointing oil, a perfume compounded after the art of the perfumer; it shall be a sacred anointing oil.’*” (Exod. 30:22–25).

First of all, the Lord insisted on “the best spices.” These were costly, rare, and valuable. There were four spices—myrrh, cinnamon, calamus (or cane), and cassia—plus a hin of olive oil, thus, five ingredients. The number five speaks of grace. We will not earn the anointing by personal effort. It actually becomes ours the more we surrender. God is full of favor and grace. In our weaknesses, we can stand in victory over the enemy because He is faithful to His Kingdom family.

God was very meticulous with this recipe for anointing oil. It could not be used for any other purpose. It was set apart for Temple use only. Let’s consider the significance of each of these ingredients.

<http://www.bridgesforpeace.com/modules.php?name=News&file=article&sid=2894>



Myrrh

The name “myrrh” is from the Hebrew for “bitter.” It is used today in healing salves. In ancient times, it was greatly valued for perfume and incense and was worth more than its weight in gold. So myrrh speaks to us of fragrance which is bitter to taste.

It has healing ingredients and so when applied as an ingredient of the anointing of the believer, it represents cleansing and purification. It is an ingredient of purification: “ I indeed baptize you in (with) water because of repentance [that is, because of your changing your minds for the better, heartily amending your ways, with abhorrence of your past sins]. But He Who is coming after me is mightier than I, Whose sandals I am not worthy or fit to take off or carry; He will baptize you with the Holy Spirit and with fire ” (Matt. 3:11, Amplified).

Being anointed by God is not just a mountain top experience. There is also a process of fire and purification which we all experience. His fire does not destroy us, but by His grace, He works on a continuous process of purification: “ So whoever cleanses himself [from what is ignoble and unclean, who separates himself from contact with contaminating and corrupting influences] will [then himself] be a vessel set apart and useful for honorable and noble purposes, consecrated and profitable to the Master, fit and ready for any good work ” (2 Tim. 2:21, Amplified).

We must not fear purification, but we must get right with God. After all, the Holy Spirit is our comforter, and we will find great uplifting solace and encouragement in Him no matter what cleansing process is required. The very thing we may rebuke as a work of the enemy, may be that God-given opportunity for us to deal with our heart—our prejudice and agenda—and be cleansed.

Here’s an interesting factor. **When burned, myrrh does not melt or liquefy, but rather expands and blooms. The scent of burning myrrh is vanilla-like. In ancient times, it was burned at funerals to nullify the smell of death. Isn’t it interesting that an item with such attributes is part of the anointing oil?**

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Cinnamon

Wikipedia, the Internet encyclopedia, says: “Cinnamon has been known from remote antiquity, and it was so highly prized among ancient nations that it was regarded as a gift fit for monarchs and other great potentates. It was a valuable spice. To acquire cinnamon required sacrifice.”

God has a call on our lives, which requires sacrifice. You must determine that your relationship with the Lord is more valuable than anything else you may choose. You cannot settle for that which is just good. Strive in your walk with the Lord for the best. To be anointed may cost you—your home, your friends, your career. This is the price of obtaining the fragrance of the cinnamon. *“For which one of you, when he wants to build a tower, does not first sit down and calculate the cost, to see if he has enough to complete it?”* (Luke 14:28).

I recently attended the United Christian Broadcasters World Congress held in Pretoria, South Africa. On the very last day, Carl Roos, an outstanding motivational speaker asked, “Who is the navigator of your life?” Many answered Jesus or the Holy Spirit. Roos said, “You are the navigator of your life. It is your choices that decide your success.” Have you made your choices? Have you counted the cost? The fragrance of the cinnamon is costly, but it’s a price worthy of your sacrifices.



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 Entrusting the Word to the Faithful

Calamus

Calamus (or cane) is described as a big, smelly plant with sword-shaped leaves and small yellow/green flowers. It grows to about ten feet in height. To extract its essence, calamus must be broken and crushed. Then it unleashes a sweet fragrance. Do you know what this means? **The more the calamus is crushed, the more the fragrance comes.**

“ But to this one I will look, to him who is humble and contrite of spirit, and who trembles at My word” (Isa. 66:2b). To be contrite in Hebrew is to be smitten. I think most of us know what it is to be broken before the Lord. Many walk in a constant process of brokenness. That may seem to be humble and submissive, but is that what the Lord expects from His people?

Consider Mark 14:3: *“ And while He was in Bethany at the home of Simon the leper, and reclining at the table, there came a woman with an alabaster vial of very costly perfume of pure nard; and she broke the vial and poured it over His head.”* The woman had filled a flask with valuable perfume ready to anoint her groom on their wedding day. She chose to anoint Yeshua instead. To do that, she had to break the flask. Brokenness is the process by which we give ourselves to the Lord. This lady gave the Lord the most precious item she had. Out of her sacrifice came forth great fragrance in her relationship with Him.

So deal with those things the Lord reveals to your heart, but get on with the “joy of your salvation.” Don’t stay in brokenness all your life. Please take these Scriptures very seriously. *“ We are afflicted in every way, but not crushed; perplexed, but not despairing; persecuted, but not forsaken; struck down, but not destroyed; always carrying about in the body the dying of Jesus, that the life of Jesus also may be manifested in our body”* (2 Cor. 4:8–10).

So cinnamon speaks of fragrance, but it does not come cheaply. It cost Yeshua His life on Calvary, and it will cost you your life in this world. In return, you will know the fragrance of the Lord.

<http://www.bridgesforpeace.com/modules.php?name=News&file=article&sid=2894>



Cassia

Today, in the USA and Canada, most of that which is sold as cinnamon is actually cassia. The two are closely related. The Hebrew word for cassia is from the root word quaddad, which means “to bend, to bow, or to stoop.” **It’s appropriate to say those who enjoy the anointing of the Lord have bowed, humbly before Him.** “**For this cause make yourselves low under the strong hand of God, so that when the time comes you may be lifted up**” (1 Pet. 5:6, Bible in Basic English).

We have an enemy who seeks to destroy the anointing. If we grasp the simple truth that **anointing means being bathed in the presence of God**, it is not hard to understand the enemy seeks to contaminate that experience. The enemy brings down churches and destroys ministers and ministries. He seeks to quench the Spirit of the Lord. He often comes at us with pride and arrogance, which resists the Lord and His anointing oil. **Cassia reminds us that we must come to the King and bow before Him.**

“But the LORD, who brought you up from the land of Egypt with great power and with an outstretched arm, Him you shall fear, and to Him you shall bow yourselves down, and to Him you shall sacrifice” (2 Kings 17:36). **“Come, let us worship and bow down; let us kneel before the LORD our Maker”** (Ps. 95:6). **This is not a position of weakness. It is one of submission to the Creator of the Universe. He gives us the anointing to crush Satan under our feet. “The God of peace will soon crush Satan under your feet. The grace of our Lord Jesus be with you”** (Rom. 16:20).

<http://www.bridgesforpeace.com/modules.php?name=News&file=article&sid=2894>



Olive

We have seen the olive presses throughout Israel, those heavy stones that press the olives until oil is extracted by pressure. We've seen how the oil is channeled into vats. The lesson of the olive press is very evident. Yeshua was tested in the wilderness. There He fasted for forty days and forty nights, and Satan tempted Him (Matt. 4:1–11). It was after this testing that Yeshua came out of the desert and began His ministry. How have you stood the time of trial and testing? Have you allowed the Lord to put Satan under your feet?

After that initial trial, comes the next phase of the anointing. There is another price to be paid. To go to the next level, the Lord will have to be first in your life. When you have chosen this step, the olive oil comes to bring the Lord's blending process. "You shall make of these a holy anointing oil, a perfume mixture, the work of a perfumer; it shall be a holy anointing oil" (Exod. 30:25).

To experience the Lord's anointing means we do not seek our own importance; we do not resort to gimmicks or stunts. In Exodus 30:22, God said He will not pour His anointing on man's flesh. So if we seek a ministry for our self-importance, it will fail. "Who may ascend into the hill of the LORD? And who may stand in His holy place? He who has clean hands and a pure heart, who has not lifted up his soul to falsehood, and has not sworn deceitfully. He shall receive a blessing from the LORD and righteousness from the God of his salvation" (Ps. 24:3–5). Our heart's desire is that we achieve the Lord's purpose.

I pray we can all reach the heights of the beloved psalmist and say as he shared in Psalm 92:10, "I have been anointed with fresh oil."

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Entrusting the Word to the Faithful

Exodus 24:12-31:18 The Ceremonial Regulations

Exodus 30-31 – Instructions for the Tabernacle Service

30:34-38 The Incense

34 Then the LORD said to Moses, "Take for yourself spices, stacte and onycha and galbanum, spices with pure frankincense; there shall be an equal part of each. 35 And with it you shall make incense, a perfume, the work of a perfumer, salted, pure, and holy. 36 And you shall beat some of it very fine, and put part of it before the testimony in the tent of meeting, where I shall meet with you; it shall be most holy to you. 37 And the incense which you shall make, you shall not make in the same proportions for yourselves; it shall be holy to you for the LORD. 38 Whoever shall make any like it, to use as perfume, shall be cut off from his people."

Exodus 19-40

The Revelation to God's People in Sinai



First, the juxtaposition. The Anointing Oil and the Qetoret (perfume) are incredibly connected with each other.

The Torah lists four main ingredients for both: The Oil was made of equal proportions of 1) *Mor* -myrrh, 2) *Kineman* - cinnamon, 3) *Keneh Besem* - fragrant cane (sweet calamus or cinnamon bark), and 4) *Ketzia* - cassia.

The Qetoret contained equal proportions of 1) *Nataf* - balsam, 2) *Shechelet* - onycha, 3) *Chelbenah* - galbanum, and 4) *Levonah Zakah* - pure frankincense.

Although there is considerable difference of opinion regarding the actual identities of these spices, there is no question that the Oil and the Qetoret are intimately connected with each other.

As we shall see, the Qetoret contains another seven ingredients, but these are only implied in the Torah, and only explicitly designated in the Oral tradition. Among these seven, we find *Mor* - myrrh and *Ketzia* - cassia, as well as three spices which are taken from different parts of the *Kineman* - cinnamon plant.

The Incense

The Incense

The Bible states (Ex. 30:34), "**God said to Moses: Take fragrances such as balsam, onycha, galbanum, and pure frankincense, all of the same weight, as well as other specified fragrances.**" The incense which was offered in the Holy Temple was made from eleven different ingredients, only four of which are mentioned by name in the verse above. The identity of the other seven spices has been passed down in the Oral Tradition. As is the case with regard to many other areas of Temple study, the exact classification of these ingredients is the subject of serious research and scholarship. Many of these are rare, and some can be obtained only in exotic and distant lands. The method, or recipe, for preparing the special incense offering from these ingredients was a closely-guarded secret, passed down from generation to generation within the ranks of one particular family known as Avtinas. In addition to the identity of the spices and the exact amounts and manner in which they are prepared, the clan protected another important secret of their trade: **The identity of an herb known in Hebrew as ma'aleh ashan, literally "that which causes smoke to rise." This herb has a quality which enabled the smoke from the incense to rise up to heaven in a straight column.** In our own time, some have speculated that this may be the plant *Leptadenia pyrotechnica*, which contains nitric acid.

<http://www.templeinstitute.org/incense.htm>



About the Avtinas Family

The Avtinas family was appointed by the Sanhedrin to provide the incense, and they were exclusively responsible for its production, which was done in the chamber named for them, the Chamber of Avtinas. We have learned that this chamber was located in the south side of the court, over the "water gate."

The Midrash (Shir HaShirim Rabbah, 3:4) provides several poignant glimpses of the Avtinas family, which tell us something of the great dedication that burned in their hearts for their holy occupation:

"The Avtinas family were expert in the preparation of the incense spices, and knew how to use the herb ma'aleh ashan, which caused the smoke to rise.

But the rabbis were critical that they refused to teach these things to others, and suspended them from office. The sages sent to Alexandria for skilled craftsmen, and engaged these others to try and duplicate the Avtinas' incense. These craftsmen were expert in the spices, but they could not make the smoke rise up in a straight column like the Avtinas family... the smoke from their incense immediately diffused and scattered.

<http://www.templeinstitute.org/incense.htm>



When the sages saw this, they remarked that everything which the Holy One created, He created only for the sake of His own honor, as the verse states (Isaiah 43): 'Every one that is called by My name, for I have created him for my glory; I have formed him, yes, I have made him.' **They returned the Avtinas family to their task, and doubled their wages.**

"But the wise men asked them: 'What is reason that you do not share secret of your profession; why want to teach others?' They responded: 'Our fathers passed on a tradition to us, that one day the Holy Temple will be destroyed. We did not want to teach our secret, so that it does not fall into the wrong hands, the hands of idolators; and one day, the holy incense offering which we presented before the Holy One would then be used for idolatry. When the rabbis understood that this was the reason for their silence, the Avtinas family was greatly praised."

"It was also told that no member of their family ever put on perfume. And when one (of) them would marry outside the family, they make an agreement that (the) girl should never wear (perfume,) all this so man (won't) suspect (they) used (the) secrets (of) holy incense for (their) own personal use, as verse states (Numbers 32), 'And you shall be clean before God (of) Israel'."

<http://www.templeinstitute.org/incense.htm>



"Rabbi Akiva related: Shimon ben Luga told me that once (after the destruction of Holy Temple), he and a young lad - a descendant Avtinas family - were gathering herbs in the fields.

'I noticed that suddenly the boy wept, and then laughed.

I asked him, 'my boy, why do you cry?'

And he told me, 'For family's honor, which has been diminished.'

'And why did you laugh?'

'Because the greatest honor is reserved and established for the righteous in the future world. And in the end result, the Holy One will gladden his descendants, may it be speedily.'"

"I asked the boy, 'what did you see that reminded of all this?'

And he told me 'As we were gathering, saw plant ma'aleh ashan before in field.

"Show it to me!" I exclaimed.

But he told me, 'We have a tradition never to show it to any man.'

Only a few days passed, and that child died. Thus he did not reveal it to anyone."

<http://www.templeinstitute.org/incense.htm>



Exodus 24:12-31:18 The Ceremonial Regulations

Exodus 30-31 – Instructions for the Tabernacle Service

31:1 -11 The Craftsmen Appointed

1 Now the LORD spoke to Moses, saying, **2** "See, I have called by name Bezalel, the son of Uri, the son of Hur, of the tribe of Judah. **3** And I have filled him with the Spirit of God in wisdom, in understanding, in knowledge, and in all *kinds of* craftsmanship, **4** to make artistic designs for work in gold, in silver, and in bronze, **5** and in the cutting of stones for settings, and in the carving of wood, **that** he may work in all *kinds of* craftsmanship.

Exodus 19-40

The Revelation to God's People in Sinai



The rabbinical tradition relates that when God determined to appoint Bezalel architect of the desert Tabernacle, He asked [Moses](#) whether the choice were agreeable to him, and received the reply: "Lord, if he is acceptable to Thee, surely he must be so to me!" At God's command, however, the choice was referred to the people for approval and was endorsed by them. Moses thereupon commanded Bezalel to set about making the Tabernacle, the holy [Ark](#), and the sacred utensils. It is to be noted, however, that Moses mentioned these in somewhat inverted order, putting the Tabernacle last (compare Exodus 25:10, 26:1 et seq., with Exodus 31:1-10). Bezalel sagely suggested to him that men usually build the house first and afterward provide the furnishings; but that, inasmuch as Moses had ordered the Tabernacle to be built last, there was probably some mistake and God's command must have run differently. Moses was so pleased with this acuteness that he complimented Bezalel by saying that, true to his name, he must have dwelt "in the very shadow of God" ([Hebrew](#), "bezel El"). Compare also Philo, "Leg. Alleg."

Bezalel possessed such great wisdom that he could combine those letters of the alphabet with which heaven and earth were created; this being the meaning of the statement (Exodus 31:3): "I have filled him . . . with wisdom and knowledge," which were the implements by means of which God created the world, as stated in [Proverbs](#) 3:19, 20 (Berakhot 55a). By virtue of his profound wisdom, Bezalel succeeded in erecting a sanctuary which seemed a fit abiding-place for God, who is so exalted in time and space (Exodus R. 34:1; Numbers R. 12:3; Midrash Teh. 91). The candlestick of the sanctuary was of so complicated a nature that Moses could not comprehend it, although God twice showed him a heavenly model; but when he described it to Bezalel, the latter understood immediately, and made it at once; whereupon Moses expressed his admiration for the quick wisdom of Bezalel, saying again that he must have been "in the shadow of God" (Hebrew, "bezel El") when the heavenly models were shown him (Numbers R. 15:10; compare Exodus R. 1. 2; Berakhot l.c.). Bezalel is said to have been only thirteen years of age when he accomplished his great work (Sanhedrin 69b); he owed his wisdom to the merits of pious parents; his grandfather being Hur and his grandmother Miriam, he was thus a grand-nephew of Moses (Exodus R. 48:3, 4).

<http://en.wikipedia.org/wiki/Bezalel>

 Entrusting the Word to the Faithful

Exodus 24:12-31:18 The Ceremonial Regulations

Exodus 30-31 – Instructions for the Tabernacle Service

31:1 -11 The Craftsmen Appointed

6 And behold, I Myself have appointed with him Oholiab, the son of Ahisamach, of the tribe of Dan; and in the hearts of all who are skillful I have put skill, **that they may make all that I have commanded you:** 7 the tent of meeting, and the ark of testimony, and the mercy seat upon it, and all the furniture of the tent, 8 the table also and its utensils, and the pure *gold* lampstand with all its utensils, and the altar of incense, 9 the altar of burnt offering also with all its utensils, and the laver and its stand, 10 the woven garments as well, and the holy garments for Aaron the priest, and the garments of his sons, *with which* to carry on their priesthood; 11 the anointing oil also, and the fragrant incense for the holy place, they are to make *them* according to all that I have commanded you.”

Exodus 19-40

The Revelation to God’s People in Sinai



The craftsmen (31:1-11)

Old Testament

Those who built the tabernacle were filled with the Spirit of God and were skillful, or wise, so as to build the tabernacle (31:3-6).

New Testament

Christ, filled with the Spirit of God (Mark 1:10, Colossians 2:9), who is the wisdom of God (1 Corinthians 1:24), builds not the tabernacle but the church (Matthew 16:18), which is a spiritual temple (Ephesians 3:19-20).

Followers of Jesus are God's craftsmen created for good works (Ephesians 2:10) who are gifted by the Spirit of God (1 Corinthians 12:7-11) for the building up of the body of Christ, the spiritual temple (Ephesians 4:12).

<http://www.pbc.org/files/messages/10447/exo025.html>

Exodus 24:12-31:18 The Ceremonial Regulations

Exodus 30-31 – Instructions for the Tabernacle Service

31:12-18 The Remembrance of the Sabbath

12 And the LORD spoke to Moses, saying, 13 "**But** as for you, speak to the sons of Israel, saying, 'You shall surely observe My sabbaths; **for this is a sign between Me and you throughout your generations, that you may know that I am the LORD who sanctifies you.** 14 **Therefore you are to observe the sabbath, for it is holy to you.** Everyone who profanes it shall surely be put to death; for whoever does any work on it, that person shall be cut off from among his people. 15 For six days work may be done, but on the seventh day there is a sabbath of complete rest, holy to the LORD; whoever does any work on the sabbath day shall surely be put to death.

Exodus 19-40

The Revelation to God's People in Sinai



Exodus 24:12-31:18 The Ceremonial Regulations

Exodus 30-31 – Instructions for the Tabernacle Service

31:12-18 The Remembrance of the Sabbath

16 “**So** the sons of Israel shall observe the sabbath, to celebrate the sabbath throughout their generations as a perpetual covenant.’ 17 It is a sign between Me and the sons of Israel forever; **for in six days** the LORD made heaven and earth, **but on the seventh day** He ceased from labor, and was refreshed.”

18 And when He had finished speaking with him upon Mount Sinai, He gave Moses the two tablets of the testimony, tablets of stone, written by the finger of God.

Exodus 19-40

The Revelation to God’s People in Sinai



Here is, **I. A strict command for the sanctification of the sabbath day, Exo_31:13-17.** The law of the sabbath had been given them before any other law, by way of preparation (Exo_16:23); it had been inserted in the body of the moral law, in the fourth commandment; it had been annexed to the judicial law (Exo_23:12); and here it is added to the first part of the ceremonial law, because the observance of the sabbath is indeed the hem and hedge of the whole law; where no conscience is made of that, farewell both godliness and honesty; for, in the moral law, it stands in the midst between the two tables. Some suggest that it comes in here upon another account. Orders were now given that a tabernacle should be set up and furnished for the service of God with all possible expedition; but lest they should think that the nature of the work, and the haste that was required, would justify them in working at it on sabbath days, that they might get it done the sooner, this caution is seasonably inserted, *Verily, or nevertheless, my sabbaths you shall keep.* Though they must hasten the work, yet they must not make more haste than good speed; they must not break the law of the sabbath in their haste: even tabernacle-work must give way to the sabbath-rest; so jealous is God for the honour of his sabbaths. Observe what is here said concerning the sabbath day.

1. The nature, meaning, and intention, of the sabbath, by the declaration of which God puts an honour upon it, and teaches us to value it. Divers things are here said of the sabbath.

(1.) It is a sign between me and you (Exo_31:13), and again, Exo_31:17. The institution of the sabbath was a great instance of God's favour to them, and a sign that he had distinguished them from all other people; and their religious observance of the sabbath was a great instance of their duty and obedience to him. God, by sanctifying this day among them, let them know that he sanctified them, and set them apart for himself and his service; otherwise he would not have revealed to them his holy sabbaths, to be the support of religion among them.

Matthew Henry on Exodus 31:12-18

 Entrusting the Word to the Faithful

Or it may refer to the law concerning the sabbath, Keep my sabbaths, that you may know that I the Lord do sanctify you. Note, If God by his grace incline our hearts to keep the law of the fourth commandment, it will be an evidence of a good work wrought in us by his Spirit. If we sanctify God's day, it is a sign between him and us that he has sanctified our hearts: hence it is the character of the blessed man that he keepeth the sabbath from polluting it, Isa_56:2. The Jews, by observing one day in seven, after six days' labour, testified and declared that they worshipped the God who made the world in six days, and rested the seventh; and so distinguished themselves from other nations, who, having first lost the sabbath, which was instituted to be a memorial of the creation, by degrees lost the knowledge of the Creator, and gave that honour to the creature which was due to him alone.

(2.) It is holy unto you (Exo_31:14), that is, “It is designed for your benefit as well as for God's honour;” the sabbath was made for man. Or, “It shall be accounted holy by you, and shall so be observed, and you shall look upon it a sacrilege to profane it.”

(3.) It is the sabbath of rest, holy to the Lord, Exo_31:15. It is separated from common use, and designed for the honour and service of God, and by the observance of it we are taught to rest from worldly pursuits and the service of the flesh, and to devote ourselves, and all we are, have, and can do, to God's glory.

(4.) It was to be observed throughout their generations, in every age, for a perpetual covenant. Exo_31:16. This was to be one of the most lasting tokens of that covenant which was between God and Israel.

Matthew Henry on Exodus 31:12-18

 Entrusting the Word to the Faithful

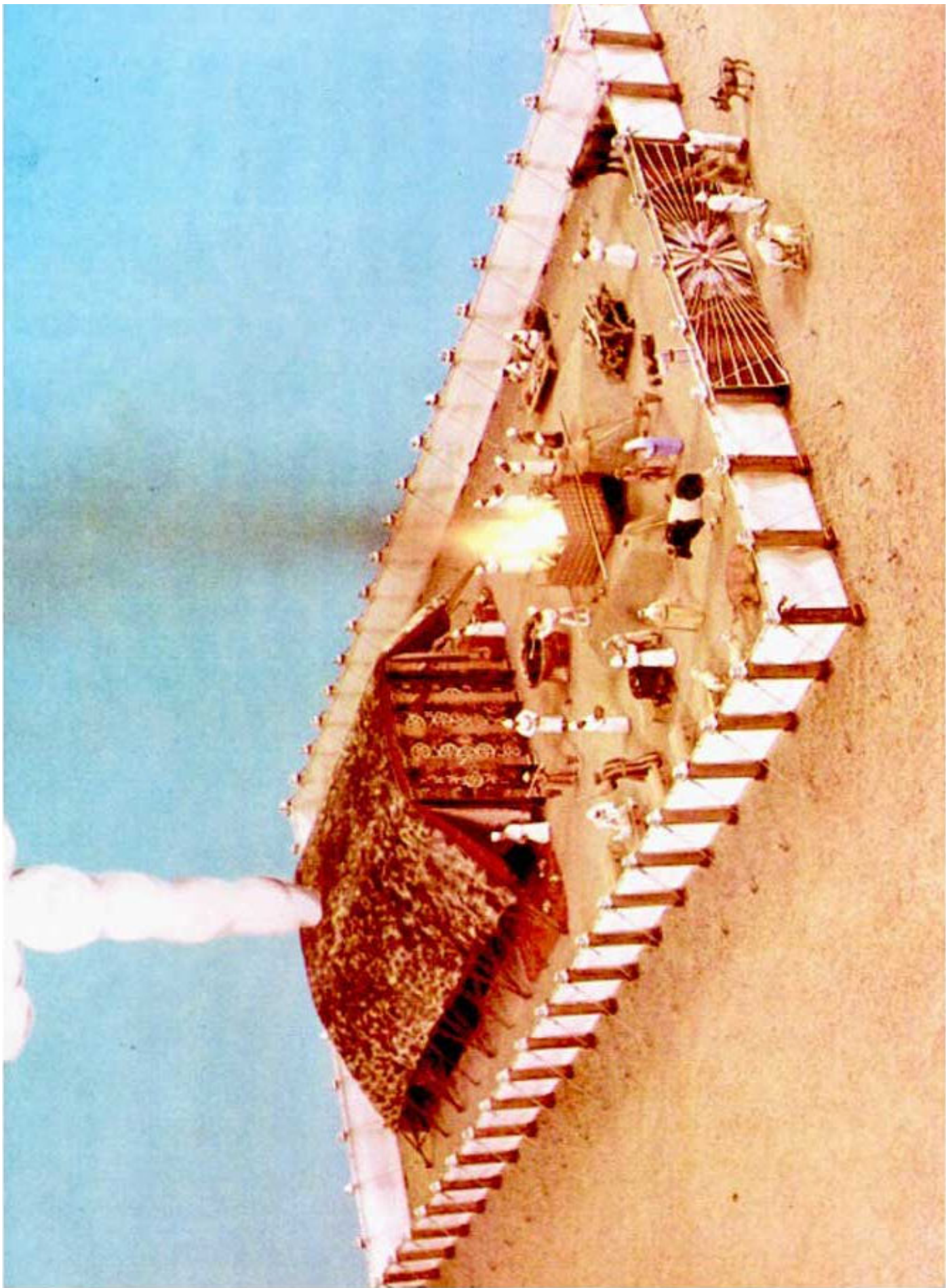
- 2. The law of the sabbath.** They must keep it (Exo_31:13, Exo_31:14, Exo_31:16), keep it as a treasure, as a trust, observe it and preserve it, keep it from polluting it, keep it up as a sign between God and them, keep it and never part with it. The Gentiles had anniversary-feasts, to the honour of their gods; but it was peculiar to the Jews to have a weekly festival; this therefore they must carefully observe.
- 3. The reason of the sabbath;** for God's laws are not only backed with the highest authority, but supported with the best reason. God's own example is the great reason, Exo_31:17. As the work of creation is worthy to be thus commemorated, so the great Creator is worthy to be thus imitated, by a holy rest, the seventh day, after six days' labour, especially since we hope, in further conformity to the same example, shortly to rest with him from all our labours.
- 4. The penalty to be inflicted for the breach of this law:** “Every one that *defileth the sabbath, by doing any work therein but works of piety and mercy, shall be cut off from among his people* (Exo_31:14); *he shall surely be put to death.* Exo_31:15. The magistrate must cut him off the sword of justice if the crime can be proved; if it cannot, or if the magistrate be remiss, and do not do his duty, God will take the work into his own hands, and cut him off by a stroke from heaven, and his family shall be rooted out of Israel.” Note, **The contempt and profanation of the sabbath day is an iniquity to be punished by the judges; and, if men do not punish it, God will, here or hereafter, unless it be repented of.**

Matthew Henry on Exodus 31:12-18

- II. The delivering of the two tables of testimony to Moses.** God had promised him these tables when he called him up into the mount (Exo_24:12), and now, when he was sending him down, he delivered them to him, to be carefully and honourably deposited in the ark, Exo_31:18.
- 1. The ten commandments which God had spoken upon mount Sinai in the hearing of all the people were now written, in perpetuam rei memoriam - for a perpetual memorial,** because that which is written remains.
 - 2. They were written in tables of stone,** prepared, not by Moses, as it should seem (for it is intimated, Exo_24:12, that he found them ready written when he went up to the mount), but, as some think, by the ministry of angels. The law was written in *tables of stone*, to denote the perpetual duration of it (what can be supposed to last longer than that which is written in stone, and laid up?), to denote likewise the hardness of our hearts; one might more easily write in stone than write any thing that is good in our corrupt and sinful hearts.
 - 3. They were written with the finger of God,** that is, by his will and power immediately, without the use of any instrument. It is God only that can write his law in the heart; he gives a *heart of flesh*, and then, by his Spirit, which is the *finger of God*, he writes his will in the *fleshy tables of the heart*, 2Co_3:3.
 - 4. They were written in two tables,** being designed to direct us in our duty both towards God and towards man.
 - 5. They are called tables of testimony,** because this written law testified both the will of God concerning them and his good-will towards them, and would be a testimony against them if they were disobedient. 6. They were delivered to Moses, probably with a charge, before he laid them up in the ark, to show them publicly, that they might be seen *and read of all men*, and so what they had heard with the hearing of the ear might now be brought to their remembrance. Thus *the law was given by Moses, but grace and truth came by Jesus Christ.*

Matthew Henry on Exodus 31:12-18





Exodus: Redemption and Revelation

Exodus 19-40 The Revelation to God's People in Sinai

Exodus 19-40 will cover a period of about 11 months where the people of Israel stayed at Mt Sinai (cf. Ex 19:1 with Num 10:11)

19:1-2 - The Setting: time & place

19:3-8 The Treaty

19:9-15 The Preparation

19:16-25 The Theophany

The Mosaic law in Exodus 20-24 has three parts:

1. The Decalogue (20:1-21)

2. The Book of the Covenant (20:22-24:11)

Civil & Religious Ordinances (20:22-23:19)

20:22-26 – Worship

22:14-15 – Borrowing

21:1-11 – Care of servants

22:16-17 – Sexual Seduction

21:12-17 – Capital Offences

22:18-20 – Idolatrous

21:18-27 – Physical Injuries

Customs

21:28-36 – Culpable Neglect

22:21-27 – Care of Needy

22:1-4 – Theft

22:28-31 – Reverence

22:5-6 – Property Damage

23:1-9 – Legal Justice

22:7-13 – Safe Deposits

23:10-13 – Keeping Sabbath

23:14-19 – Annual Festivals

Promise of Conquest of the Land (23:20-33)

Confirmation of the Covenant (24:1-11)

3. The Ceremonial Regulations (Ex 24:12-31:18)

The Context for the Disclosure of the Ceremonial Law (24:12-18)

Exodus 25-27 Instructions for the Tabernacle

25:1-9 Materials Needed

25:10-27:21 The Plan for the Tabernacle & Its Furnishing

25:10-16 The Ark

25:17-22 The Mercy Seat

25:23-30 The Table of Showbread

25:31-40 The Golden Lampstand

26:1-14 The Curtains of the Tabernacle

26:15-30 The Frame for the Tabernacle

26:31-35 The Veil in the Holy Place

26:36-37 The Screen for the Doorway

27:1-8 The Altar of Burnt Offering

27:9-19 The Courtyard

27:20-21 The Oil for the Lampstand

Exodus 28-29 Instructions for the Priesthood

28:1-43 The Garments for the Priesthood

28:1 Purpose of the Priesthood

28:2-5 Garments for the High Priest

28:6-14 The Ephod

28:15-30 The Breastpiece & its Chains

28:31-35 The Robe of the Ephod

28:36-38 The Plate & the Turban

28:39-43 The Garments for the Priests



Exodus: Redemption and Revelation

Exodus 19-40 The Revelation to God's People in Sinai

Exodus 19-40 will cover a period of about 11 months where the people of Israel stayed at Mt Sinai (cf. Ex 19:1 with Num 10:11)

Exodus 35-40 The Construction of the Tabernacle

35:1-36:7 The Preparation for the Construction

35:1-3 Sabbath Observance Reiterated

35:4-29 Offerings for the Tabernacle

35:30-35 Bezalel & Oholiab Appointed

36:1-7 The Work Commenced

36:8-38:21 The Building of the Tabernacle

36:8-38 The Tabernacle Structure Constructed

36:8-13 Curtains of Fine Twisted Linen

36:14-18 Curtains of Goats' Hair

36:19 Covering of Rams' Skin & Porpoise Skins

36:20-30 Boards for the Tabernacle

36:31-34 Bars of Acacia Wood

36:35-36 The Veil

36:37-38 The Screen

37:1-38:8 Construction of the Tabernacle Furniture

37:1-9 The Ark of Acacia Wood & The Mercy Seat

37:10-16 The Table of Acacia Wood

37:17-24 The Lampstand

37:25-28 The Altar of Incense

37:29 The Anointing Oil & Spices

38:1-7 The Altar of Burnt Offering

38:8 The Laver of Bronze

38:9-20 Construction of the Tabernacle Courtyard

38:21-31 Inventory of the Tabernacle Construction

Exodus 39-40 The Completion of the Tabernacle

39:1-31 Preparation of the Priests' Garments

39:32-43 Completion of the Tabernacle

40:1-33 The Assembling of the Tabernacle

40:34-38 The Dwelling of God with His People

