

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

Bondage		Redemption				Revelation							
1	Bondage in Egypt	7	Plagues	19	Ten Commandments	25	Plans for the Tabernacle	32	Priests and Levites	35	Golden Calf	40	Completion of the Tabernacle
Incubation of the Nation		Inception of the Nation				Infancy of the Nation							
Preparation		Redemption				Instruction							
Bondage and Oppression		Deliverance and Provision				Law, Pattern and Construction							
God's People Enduring Bondage		God's Grace in Redemption				God's Glory Manifested in Worship							
Israel in Egypt		Israel to Sinai				Israel at Sinai							
430 years (15%)		2 months (30% of Exodus)				10 months (55% of Exodus)							

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



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



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28:31-35 The Robe of the Ephod
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

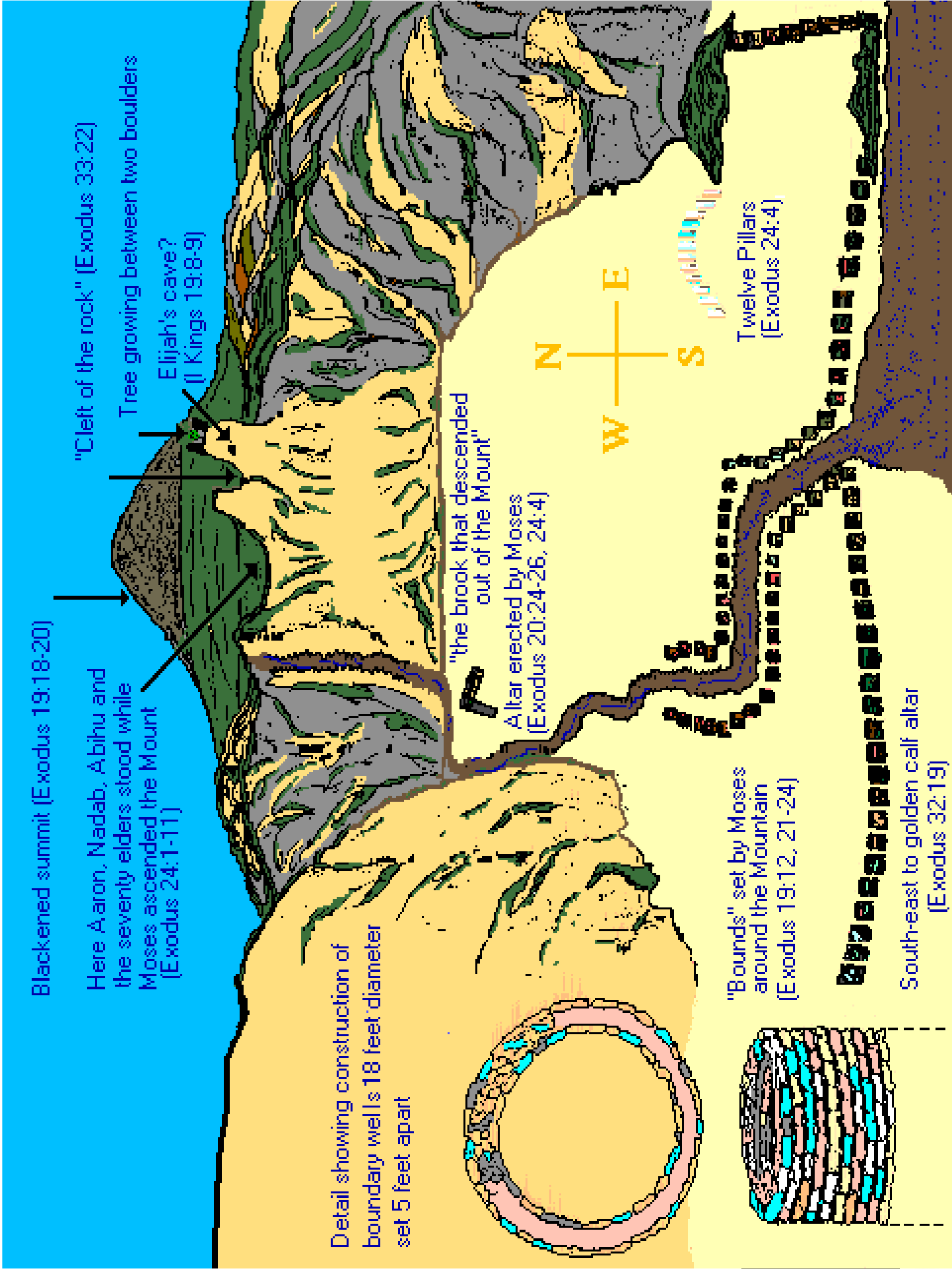
32:1-33:6 The Failure of the People

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





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)

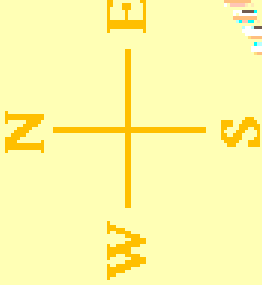
Tree growing between two boulders

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"

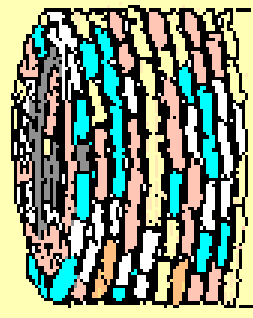
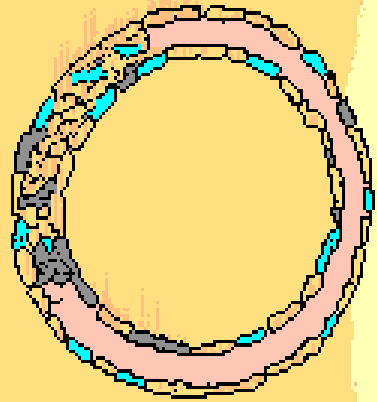
Altar erected by Moses (Exodus 20:24-26, 24:4)



"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)



JABAL AL LAWZ

Cleft in the rock where Moses stood (Exod. 31:22)

Blackened peak (Exod. 19:18, 20)

Cave of Elijah (1 Kings 19:8)

Guardhouse

12 pillars (Exod. 24:4)

Altar built by Moses (Exod. 20:24-26; 24:4)

Old streambed—the brook that descended out of the mount (Deut. 9:21)

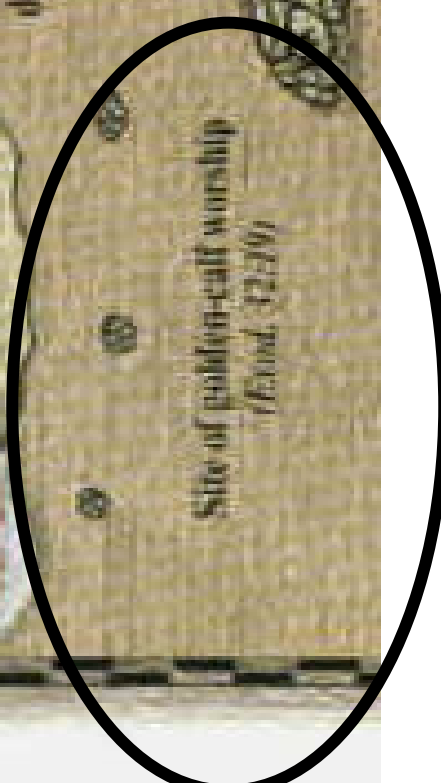
Boundary markers—the "boulders" set by Moses at the foot of the mountain (Exod. 19:12, 21-23)

Site of golden-calf worship (Exod. 32:19)

SITE UNSEEN

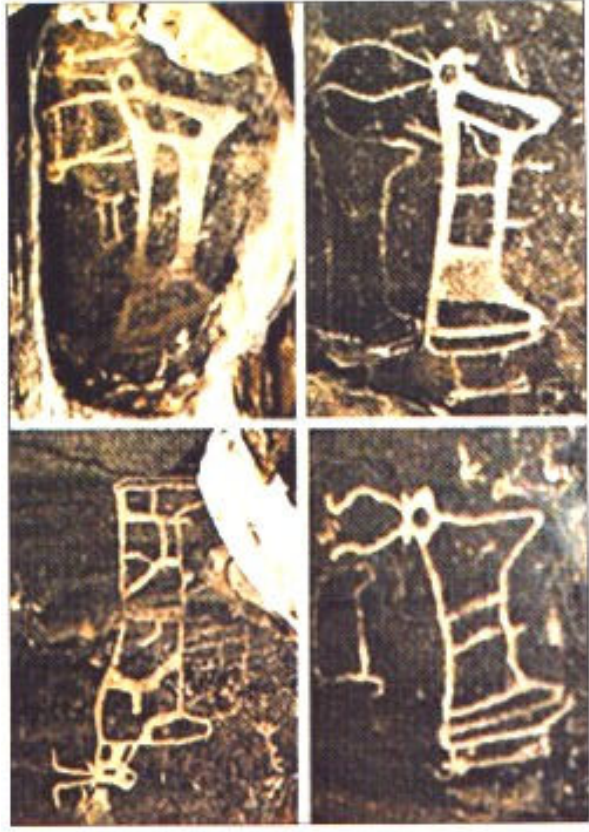
Right: a map showing sites on Mount Sinai which are mentioned in the Bible. *Inset, center:* a warning near the barbed-wire fence guarding the mountain.

Bottom: Wynant believes these ancient drawings mark the altar of the golden calf.





Additionally on the flat in front of this mountain we found a large pile of rocks about 20-24 feet tall. There is a petroglyph of an Egyptian, not an Arabic drawing, but an Egyptian drawing of the golden calf. Additionally at the base of the mountain we found kind of a wing shaped formation, foundation, pointing toward the mountain



Exodus 34:1-28 seems like a script we've seen before. It is similar, almost identical in parts, to parts of Exodus 19-24, the section that records the making of the covenant between the Lord and the Israelites. We read the same material again in Exodus 34, and it seems like meaningless repetition. But to the Israelites, it's anything but meaningless. After entering into the covenant relationship with the Lord, the people quickly rejected him and had Aaron make for them a golden calf (Exodus 32). So there is serious question whether the Lord wants to continue with them.

In Exodus 34, the Lord renews the covenant. Although the people have rejected the Lord, he hasn't rejected them. When the people hear the same words in Exodus 34 that they've heard before, they know the deal is still on...and they now know that, despite their grievous sin, the Lord forgives, and the relationship continues. The story offers similar encouragement to us: In the face of even outrageous sin, the Lord still forgives, and the Lord still relates.

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When new details are given in Chapter 34, it often concerns the grace of the Lord. It is his grace, and nothing else, that enables the relationship to continue.

Exodus 32 and 33 focused on Moses' response to the people's rejection of the Lord. Moses makes a passionate plea on behalf of the people in Chapter 32, and he seeks to know the Lord intimately, as the leader of the people, in Chapter 33. In Chapter 34 the focus shifts to the people. In the wake of the golden calf, what of the people? Will the Lord forgive them?

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Exodus 32-34 Failure & Restoration

Exodus 34:1-35 – The Renewal of the Covenant

Exodus 34:1-4 – The Second Tablets of Stone

1 **Now** the LORD said to Moses, “Cut out for yourself two stone tablets like the former ones, and I will write on the tablets the words that were on the former tablets which you shattered. 2 So be ready by morning, and come up in the morning to Mount Sinai, and present yourself there to Me on the top of the mountain. 3 And no man is to come up with you, nor let any man be seen anywhere on the mountain; even the flocks and the herds may not graze in front of that mountain.” 4 So he cut out two stone tablets like the former ones, and Moses rose up early in the morning and went up to Mount Sinai, as the LORD had commanded him, and he took two stone tablets in his hand.

Exodus 19-40

The Revelation to God’s People in Sinai



Exodus 32-34 Failure & Restoration

Exodus 34:1-35 – The Renewal of the Covenant

Exodus 34:5-7 – The Revelation of God to Moses

5 And the LORD descended in the cloud and stood there with him as he called upon the name of the LORD.

6 Then the LORD passed by in front of him and proclaimed, “The LORD, the LORD God, compassionate and gracious, slow to anger, and abounding in lovingkindness and truth; **7** who keeps lovingkindness for thousands, who forgives iniquity, transgression and sin; yet He will by no means leave the guilty unpunished, visiting the iniquity of fathers on the children and on the grandchildren to the third and fourth generations.”

Exodus 19-40

The Revelation to God’s People in Sinai



Commentators have listed 11 attributes of God:

1. יהוה JEHOVAH.
2. אל EL, the strong or mighty God.
3. רַחוּם RACHUM, the merciful Being, who is full of tenderness and compassion.
4. פָּנוּי CHANNUN, the gracious One; he whose nature is goodness itself; the loving God.
5. אֶרֶךְ אַפַּיִם ERECH APPAYIM, long-suffering; the Being who, because of his goodness and tenderness, is not easily irritated, but suffers long and is kind.
6. רַב RAB, the great or mighty One.
7. טַבֵּד CHESED, the bountiful Being; he who is exuberant in his beneficence.
8. אֱמֶת EMETH, the truth or true One; he alone who can neither deceive nor be deceived, who is the fountain of truth, and from whom all wisdom and knowledge must be derived.



Commentators have listed 11 attributes of God:

9. **נֹתֵר חֶסֶד** NOTSER CHESD, the preserver of bountifulness; he whose beneficence never ends, keeping mercy for thousands of generations, showing compassion and mercy while the world endures.

10. **נִשְׂא עוֹן רַפְשֵׁי רַחֲמָאָה** NOSE AVON VAPHESHA VECHATTAAH, he who bears away iniquity and transgression and sin: properly, the REDEEMER, the Pardoner, the Forgiver; the Being whose prerogative alone it is to forgive sin and save the soul **נִנְיָה לֹא נִנְיָה** NAKKEH LO-YENAKKEH, the righteous Judge, who distributes justice with an impartial hand, with whom no innocent person can ever be condemned. And,

11. **פֹּקֵד עֲוֹן** POKED AVON, etc.; he who visits iniquity, who punishes transgressors, and from whose justice no sinner can escape. The God of retributive and vindictive justice.

- * The 13 attributes of God are derived from Ex. 34:6-7. The Talmud (Rosh Hashanah 17b) suggests that just as God forgave the people when Moses recited these verses, so He will forgive us when we recite them; thus, they are a major part of the Selichot and Yom Kippur services.
- * As loosely translated in the Rabbinical Assembly Machzor based on the classic rabbinic interpretation, with a few other explanatory notes, the 13 attributes are:
- (1) God (who is compassionate before you sin)
 - (2) God (who is compassionate after you sin)
 - (3) God of Power (who rules over all, Gentile and Jew)

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- 4) **Gracious (to those with merit)**
- 5) **and Compassionate (to those without merit)**
- 6) **Patient (with the wicked, who may repent)**
- 7) **Abounding in kindness (with those in need of kindness)**
- 8) **and Faithfulness (rewarding those who do My will)**
- 9) **Assuring Love for a thousand generations (when you do good deeds)**
- 10) **Forgiving iniquity (when you sin deliberately)**
- 11) **Transgression (when you rebel maliciously)**
- 12) **and Sin (when you sin unintentionally)**
- 13) **and Granting Pardon (when you repent)**

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Entrusting the Word to the Faithful

Exodus 32-34 Failure & Restoration

Exodus 34:1-35 – The Renewal of the Covenant

Exodus 34:8-9 – The Response of Moses

8 And Moses made haste to bow low toward the earth and worship. 9 And he said, “**If** now I have found favor in Thy sight, **O Lord, I pray, let the Lord go along in our midst, even though the people are so obstinate; and do Thou pardon our iniquity and our sin, and take us as Thine own possession.**”

Exodus 19-40

The Revelation to God’s People in Sinai



The Lord still forgives (34:1-9)

Mostly, everything is as it was. Moses cuts out two stone tablets "like the former ones," and the Lord writes the same words that were on the previous tablets. Just like before, Moses rises up early in the morning to climb Mount Sinai (19:16, 24; 24:12), no man or animal may come up with him (19:12-13, 23), and the presence of the Lord stands on the mountain (24:16).

The first striking difference between Exodus 19-24 and Exodus 34 is Moses' calling on the name of the Lord. Yes, everything appears to be as it was, but the question remains: What is the Lord going to do? So Moses calls on the name of the Lord.

The Lord passes by Moses, as he did in 33:22. But something different happens this time: He proclaims his name: "The Lord, the Lord God." **The name of a person was very important in Hebrew thought. It was an expression of the person's nature. The Lord is holy, righteous and just. So when the people hear that the Lord proclaimed his name to Moses, they are probably bracing for the end. They may be thinking that this holy, righteous God will want nothing more to do with this rebellious people.**

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But what does the Lord say? He proclaims, "The Lord, the Lord God, compassionate and gracious, slow to anger, and abounding in lovingkindness and truth, who keeps lovingkindness for thousands, who forgives iniquity, transgression and sin." **When the Lord reveals himself, he reveals his compassion, his grace, his love, his faithfulness, his disposition to forgive.** He has said things like this before to the people, but not this comprehensively. For example, in 20:6 he said he "showed" lovingkindness; now he is "abounding" in it.

The Lord forgives "iniquity, transgression and sin." That about covers it, doesn't it? Lest there be any doubt, the Lord says he not only forgives "sin" but "iniquity" and "transgression" as well. He's telling the people, "No question about it; I forgive sin." Any sin. All sin. Even the sin that throws a golden calf in his face.

What has changed? Has the Lord's grace quotient increased? No. It's the people who have changed. They demanded the golden calf. So the Lord responds not by destroying them, as might be expected, but by extending grace. **The grace was there all along, of course; it just took some outrageous sin for the people to see it.** As Paul says, **"where sin increased, grace abounded all the more"** (Romans 5:20). Where there is no sin, grace

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cannot be seen. That means that the Lord will use our sin to show us his grace. Thus, all things, even our sins, really do work together for good for those who love God (Romans 8:28).

This isn't just grace; this is phenomenal grace. The Apostle Paul talks about "the glory of his grace" (Ephesians 1:6) and "the riches of his grace, which he lavished on us" (Ephesians 1:7-8).

Yet, sin has an effect. God is gracious; God forgives; God even uses our sin for good; but sin has consequences. He tells Moses, just as he did before, that sin affects future generations (20:5). The reason for this is to inspire the Israelites not to start a chain of sin that will link up with future generations and to inspire those affected by the sin of previous generations to break the chain. We can be similarly inspired. So the Israelites can be thankful for this warning, and we can too. Thankfully, the Lord disciplines those he loves (Hebrews 12:4-13). **Thus, the Lord's discipline is not incompatible with his grace; in fact, it is an expression of his grace. If the Lord were not gracious, he would not discipline.**

In response to such grace, Moses quickly bows low to the ground and worships. He is blown away by God's grace. If God's grace doesn't similarly impact us, we have not begun to understand it. We have all

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thrown our own golden calves in God's face. We have all made thousands of decisions to reject his will for our lives, and we make such decisions each day. **"There is none righteous, not even one; there is none who understands; there is none who seeks for God; all have turned aside; together they have become useless; there is none who does good; there is not even one" (Romans 3:10-12).** Perhaps we are too mired in self-absorbed efforts to be good or self-absorbed "mourning" over our sinful states to look up and see God's grace....

But Moses responds to it. If the Lord says he forgives sin, Moses will pray accordingly. He prays that the Lord would pardon the people's sin....

Such is God's grace. We deserve...hell. But God gave us Jesus, who took our place on the cross. He absorbed God's wrath for our golden calves. God's grace is immense. No matter how far we've run, we haven't outrun God's grace. No matter how much we've sinned, we haven't outsinned God's grace. No matter what you've thought, no matter what you've said, not matter what you've done, it isn't too much for God's grace. He forgives iniquity, transgression and sin. You name it; he forgives it. **He is the God of second chances.**

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 Entrusting the Word to the Faithful

So Moses asks for forgiveness. But that is not an end; it is only a means to an end. He prays first of all that the Lord would "go along in our midst." He wants the Lord's presence. This is relationship. And he asks that the Lord "pardon our iniquity and our sin, and take us as your own possession." **The word used for "possession" implies "treasured possession," or "special treasure."** Moses asks for forgiveness for the purposes of being God's special treasure. Again, this is relationship. We want forgiveness perhaps to feel forgiven, but not always for the purposes of relationship with God. We want to feel forgiven. Thus we place great emphasis on confession of sin and God's forgiveness, but forget that **forgiveness is not an end in itself but a means to an end - that being, relationship with God.**

We have a good idea, based on the Lord's revelation of himself in verses 1- 9, that the Lord will forgive, that the Lord still forgives, even in the face of such outrageous sin as the outright rejection of the Lord. The bigger question is: Does the Lord still want relationship with Israel; does he still want Israel as his special treasure?

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Exodus 32-34 Failure & Restoration

Exodus 34:1-35 – The Renewal of the Covenant

Exodus 34:10-28 – The Covenant Renewed

v10 Covenant with Powerful Signs

10 Then God said, “**Behold**, I am going to make a covenant. Before all your people I will perform miracles which have not been produced in all the earth, nor among any of the nations; and all the people among whom you live will see the working of the LORD, for it is a fearful thing that I am going to perform with you.

Exodus 19-40

The Revelation to God’s People in Sinai



Exodus 32-34 Failure & Restoration

Exodus 34:1-35 – The Renewal of the Covenant

Exodus 34:10-28 – The Covenant Renewed

v11-17 Unacceptable Forms of Worship

11 “Be sure to observe what I am commanding you this day: behold, I am going to drive out the Amorite before you, and the Canaanite, the Hittite, the Perizzite, the Hivite and the Jebusite.

12 Watch yourself that you make no covenant with the inhabitants of the land into which you are going, lest it become a snare in your midst. 13 But rather, you are to tear down their altars and smash their sacred pillars and cut down their Asherim 14 - for you shall not worship any other god, for the LORD, whose name is Jealous, is a jealous God -

Exodus 19-40

The Revelation to God’s People in Sinai



Exodus 32-34 Failure & Restoration

Exodus 34:1-35 – The Renewal of the Covenant

Exodus 34:10-28 – The Covenant Renewed

v11-17 Unacceptable Forms of Worship

15 lest you make a covenant with the inhabitants of the land and they play the harlot with their gods, and sacrifice to their gods, and someone invite you to eat of his sacrifice; 16 and you take some of his daughters for your sons, and his daughters play the harlot with their gods, and cause your sons a/so to play the harlot with their gods. 17 You shall make for yourself no molten gods.

Exodus 19-40

The Revelation to God's People in Sinai

Exodus 32-34 Failure & Restoration

Exodus 34:1-35 – The Renewal of the Covenant

Exodus 34:10-28 – The Covenant Renewed

v18-28 Acceptable Worship to the Lord

18 “You shall observe the Feast of Unleavened Bread. For seven days you are to eat unleavened bread, as I commanded you, at the appointed time in the month of Abib, for in the month of Abib you came out of Egypt.

19 “The first offspring from every womb belongs to Me, and all your male livestock, the first offspring from cattle and sheep.
20 And you shall redeem with a lamb the first offspring from a donkey; and if you do not redeem it, then you shall break its neck. You shall redeem all the first-born of your sons. And none shall appear before Me empty-handed.

Exodus 19-40

The Revelation to God’s People in Sinai

Exodus 32-34 Failure & Restoration

Exodus 34:1-35 – The Renewal of the Covenant

Exodus 34:10-28 – The Covenant Renewed

v18-28 Acceptable Worship to the Lord

21 “You shall work six days, but on the seventh day you shall rest; even during plowing time and harvest you shall rest.”

22 “And you shall celebrate the Feast of Weeks, that is, the first fruits of the wheat harvest, and the Feast of Ingathering at the turn of the year. 23 Three times a year all your males are to appear before the Lord GOD, the God of Israel. 24 For I will drive out nations before you and enlarge your borders, and no man shall covet your land when you go up three times a year to appear before the LORD your God.”

Exodus 19-40

The Revelation to God’s People in Sinai

Exodus 32-34 Failure & Restoration

Exodus 34:1-35 – The Renewal of the Covenant

Exodus 34:10-28 – The Covenant Renewed

v18-28 Acceptable Worship to the Lord

25 “You shall not offer the blood of My sacrifice with leavened bread, nor is the sacrifice of the Feast of the Passover to be left over until morning.

26 “You shall bring the very first of the first fruits of your soil into the house of the LORD your God. You shall not boil a kid in its mother's milk.”

Exodus 19-40

The Revelation to God's People in Sinai

Exodus 32-34 Failure & Restoration

Exodus 34:1-35 – The Renewal of the Covenant

Exodus 34:10-28 – The Covenant Renewed

v18-28 Acceptable Worship to the Lord

27 **Then** the LORD said to Moses, **“Write down these words, for in accordance with these words I have made a covenant with you and with Israel.”**

28 **So** he was there with **the LORD forty days and forty nights**; he did not eat bread or drink water. And he wrote on the tablets the words of the covenant, the Ten Commandments.

Exodus 19-40

The Revelation to God’s People in Sinai

The Lord still relates (34:10-28)

Moses prays for forgiveness and for continued relationship with the Lord. What is the answer? Where is the answer? We read this section awaiting the answer, and at the conclusion we ask, "Did I miss something here?" But the answer here is "yes." The Lord has forgiven, and the Lord will continue in relationship with the people. It's just an interesting way to say "yes." We might like things a little straighter. But to the Israelites, this "yes" is resounding. It comes to them from the Lord something like this:

"I'm going to make a covenant, **just like before**. I'll perform miracles, **just like before**. I'm telling you about my promise to drive out the inhabitants of the land, **just like before**. I'm telling you to redeem your first-born, **just like before**. I'm telling you to celebrate the Feast of Unleavened Bread, the sabbath, the Feast of Weeks, the Feast of Ingathering, **just like before**. **Just as I said before**, use no unleavened bread, don't leave any of the feast until morning, give me your first fruits, don't boil an immature animal." **Just like before**, Moses spends 40 days and 40 nights on the mountain (24:18), and the Lord writes on the tablets (32:16).

Just like before. All of these items were connected with the covenant. And when the Lord speaks of them, one by one, wave upon wave of

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acceptance lap up on the shores of their hearts. The answer isn't just "yes"; it's "yes" upon "yes." **The crescendo of acceptance builds until the Lord writes on the new tablets the same words he wrote before. These words are the centerpiece of his relationship with them. They comprise his love letter. So, how would all this hit them? I picture them receiving it with an ever-increasing response of hilarious joy.**

...In considering some of the elements of the covenant renewal more closely, we detect **some differences** from the first issuance of the covenant. And some of those differences point to an expansion of the covenant. In other words, the Lord seems even more enthusiastic about the relationship, despite the golden calf.

Most significantly, the word "covenant" reappears. The Lord made a covenant with the people before - he entered into relationship with them. **This section represents the covenant renewal. The relationship is new again. Our relationship with the Lord can always be new again.**

The Lord says he will perform "miracles," just as he did in Egypt (3:20). The miracles in Egypt were the 10 plagues that enabled Israel to extricate itself from Egypt. But the future miracles that the Lord plans "have not been produced in all the earth nor among any of the nations." It's as if the

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Lord is telling the people, "You ain't seen nothing yet." The miracles he plans involve taking a ragtag group of former slaves and honing them into an army through which he will drive out the Amorite, the Canaanite, the Hittite, the Perizzite, the Hivite and the Jebusite.... The list goes on. Victory will be amazing and complete.

The Lord again graciously warns them against idolatry, just like before. But in the middle of the warning, he adds something different; he says his name is "Jealous." Earlier he said he was jealous (20:5), but now he says his name is jealous. This is a stronger way of saying the same thing. His name earlier in this passage was connected with his grace; now it's connected with his jealousy. It is a good thing, of course, that the Lord is jealous. Who wants a lover who isn't jealous when you want to leave him or her for someone else? If there is no jealousy, there was never much love. **The Lord loves his people to such an extent that even his name is "Jealous."**

He also adds the instructions, "You shall make for yourself no molten gods." This is obviously a reference to the second commandment, which prohibits idolatry (20:4), but the Lord applies the commandment in a specific way. Why? Because this is the specific way in which they violated

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it, by making a molten god. The Lord knows their specific proclivity, and he graciously addresses it.

The information regarding the feasts and the sabbath is pretty much the same. **The feasts and the sabbath all call for the people to recognize and give thanks for different aspects of the Lord's work.** If we are to flourish in life, recognition of the Lord's work and giving thanks for it - and for him - are crucial.

Despite the people's outrageous sin, the Lord still wants to relate with them. Despite even our outrageous sin, the Lord still wants to relate with us. We may harbor the belief that our sin is too great for intimacy with the Lord, but it's not true. The Lord wants to be with us, and he always wants us back. That is his heart.

...Our heavenly Father wants relationship. In the face of even outrageous sin, the Lord still wants relationship. In the face of outrageous sin, he responds outrageously - with outrageous forgiveness, love and acceptance.

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 Entrusting the Word to the Faithful

Exodus 32-34 Failure & Restoration

Exodus 34:1-35 – The Renewal of the Covenant

Exodus 34:29-35 – Moses’ Shining Face

29 And it came about **when** Moses was coming down from Mount Sinai (and the two tablets of the testimony were in Moses' hand **as** he was coming down from the mountain), that **Moses** did not know that the skin of his face shone **because of his speaking with Him**. 30 **So when** Aaron and all the sons of Israel saw Moses, **behold**, the skin of his face shone, and they were afraid to come near him. 31 **Then** Moses called to them, and Aaron and all the rulers in the congregation returned to him; and Moses spoke to them.

Exodus 19-40

The Revelation to God’s People in Sinai



Exodus 32-34 Failure & Restoration

Exodus 34:1-35 – The Renewal of the Covenant

Exodus 34:29-35 – Moses' Shining Face

32 And afterward all the sons of Israel came near, and he commanded them to do everything that the LORD had spoken to him on Mount Sinai. 33 When Moses had finished speaking with them, he put a veil over his face. 34 But whenever Moses went in before the LORD to speak with Him, he would take off the veil until he came out; and whenever he came out and spoke to the sons of Israel what he had been commanded, 35 the sons of Israel would see the face of Moses, that the skin of Moses' face shone. So Moses would replace the veil over his face until he went in to speak with Him.

Exodus 19-40

The Revelation to God's People in Sinai



The simple answer is that Michelangelo and his Italian contemporaries would have been familiar with a different translation of the Bible that we are now familiar with, or indeed that modern Italians are used to. As ever it is just one word that has been translated differently - not incorrectly for they are alternatives.

The passage lives in the book of Exodus, and deals with the episode at the foot of Mount Sinai. Moses, you will remember, has led the Israelites out of bondage from Egypt. He has led them round the desert for forty years, feeding them manna. Now he makes them wait while he receives his instructions from God at the top of the mount.

XXXX

The mistake, the What You See Is Not What You Should Have Got, occurs because of the Hebrew word *qaran*, of which there are two valid interpretations. The Brown-Driver-Briggs Hebrew Lexicon says that this Hebrew verb is

to:

- 1) (*Qal*) send out rays
- 2) (*Hiphil*) display (grow) horns (be fully developed).



Why does Moses have “horns” on his head?

Michelangelo’s statue of Moses which stands in the Church of S. Pietro in Vincoli at Rome in Rome

Qaran is derived from H7161, which is a noun meaning "horn." Jerome took the basic meaning of the word and neglected its derived meaning of "to emit rays." Many times in Hebrew one must assign the meaning of a word based on its context. In Psalm 69:31 qaran is used to describe an ox or young bull. There the translation as "horn" is appropriate. But in Exodus 34:29 *qaran* is used in conjunction with the phrase "skin of his face." If you think visually of a religious icon, with rays shining out from their head, it is easy to see the similarity of this visual with horns sticking out from a head - This similarity is also apparent in the translation of the Hebrew word. In Jerome's translation in the Latin Vulgate familiar to Michelangelo he opted for the horns option. The later King James Version has Moses with a shining face - neither translation seems to me to be entirely correct but they are both valid. These are the ideas we and millions of Christians are familiar with.



Why does Moses have "horns" on his head?

Michelangelo's statue of Moses which stands in the Church of S. Pietro in Vincoli at Rome in Rome

In Exodus 34:1-28, the Lord renewed his covenant with the people. Although they had sinned against him by worshiping a golden calf, he remained committed to the people. But because of sin, Moses' role as a mediator intensified, as is seen in 34:29-35.

The inferiority of the Old Covenant (34:29-35)

Moses heads down the mountain after 40 days of interacting with the Lord, receiving again the words of the Lord for the people. He carries with him the new stone tablets on which the Lord has written the 10 commandments. The description of Moses' descent is similar to the description of his earlier descent, when he returned with the original copy of the 10 commandments after spending 40 days with the Lord (32:15). But there is **one significant difference**. This time, Moses' face is shining. The reason for it is his speaking with the Lord.

Moses spoke with the Lord before, and for just as many days, yet his face didn't shine. Why is it shining now? The only significant development to take place between Moses' two encounters with the Lord was the people's rejection of the Lord as seen in their worship of the golden calf. After the golden calf, Moses' role as a mediator intensifies. The people have rejected the Lord, but Moses has not. It's as if the relationship that

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the Lord desired with the nation is now narrowed down to Moses. The Lord is now going to relate to the nation more through Moses than earlier. Moses is under even more pressure than before. As such, he prays intensely for relationship with the Lord (33:12-23). Thus Moses' interaction with the Lord is more intense than before, and it shows on his face, which is shining.

Interaction with the Lord produces a change in Moses. The Lord's glory has rubbed off on him. He is now more like the Lord. Interaction with the Lord changes people. People never leave an exchange with the living God unaffected. It is what changes us. It is what causes spiritual growth, as the Lord's glory rubs off on us, too, and we also become more like the Lord. Often it is intense pressure that causes us, like Moses, to cry out for intimacy with the Lord, and he answers us with himself, and in seeing him, we are changed.

Moses, however, is unaware of the change. He comes down the mountain beaming like a supernova, yet he doesn't know it. The best kind of personal growth is the kind that we're unaware of. We just go about seeking the Lord, and in the seeking we see the Lord, and in the seeing we are changed, usually gradually, and it catches us by surprise....

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 Entrusting the Word to the Faithful

Consider Moses. He didn't know his face was shining, but Aaron and the people had no trouble spotting it. If we change, others will take notice, and we'll get affirmation from time to time, assurance from objective sources that the Lord is indeed changing us. But we don't have to worry about noticing it ourselves; we just need to seek the Lord.

Aaron and the people notice the change, but their first reaction is to run for cover. They are afraid to come near him. We may get the same reaction from others as the Lord changes us into people more devoted to him. Not everyone wants to be around someone who is following the Lord.

Moses, though, calls first to Aaron and the leaders, and they are reassured to the extent that they allow Moses to speak with them. Then Moses speaks with all the people as well, relaying to them the Lord's commands.

Then after speaking the Lord's commands to the people, Moses does something interesting. He puts a veil over his face. Then whenever he went to speak with Lord, he removed the veil. When he emerged from the tent, he spoke to the people the commands of the Lord, unveiled. After speaking with the people, Moses would replace the veil.

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What is the reason for this? The text says that he used a veil because the people would "see the face of Moses, that the skin of Moses' face shone." So when Moses was not issuing forth the words of the Lord, he put a veil on his face so that they could not see the glory of the Lord, reflected in his face. A sustained gaze Moses would not allow. Why didn't he want them to gaze intently upon the reflected glory of the Lord? Moses himself desired a full-blown exposure to the glory of the Lord, but the Lord denied the request, because "no man can see me and live" (33:18-23). Man, who is sinful, cannot gaze on the Lord, who is not, and the Israelites, expressing their sin in the fashioning and worshiping of the golden calf, cannot even gaze on the reflected glory of the Lord for more than a few moments. Moses, then, is protecting them, just as the Lord protected him by hiding him in the cleft of the rock and covering Moses as the glory of the Lord passed by (33:21-22).

Although it was a protective measure, this nevertheless is a less than perfect arrangement. Because of sin, access to the Lord is limited. All the people get of the Lord is reflected glory on the face of Moses, and only in limited doses. The problem with the arrangement, then, is sin. That's the problem with this covenant, which later came to be called the "Old Covenant." ...

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Why would the Lord make (this) covenant? Because it was only temporary, and it was only temporary because it was designed in part to identify mankind's problem - sin....In the Old Covenant, the Lord issued his law, and the people disobeyed, demonstrating that they didn't trust the Lord. **The Lord's perfect, holy law contained in the Old Covenant therefore identified the problem for the people - their sin, their unwillingness to trust the Lord.** And it was sin that kept them distant from the Lord.

God's perfect, holy law does the same for us: It identifies sin. Because none of us keeps the law, it shows us our sin; it shows us that we don't trust the Lord. If we were still under the Old Covenant, our access to the Lord would be limited because of sin. Sadly, most of us live as if we were still under the Old Covenant, believing that our sin limits our access to the Lord. Consequently, though the Old Covenant never calls for this approach, we keep trying to eliminate the sin, thinking that if we can rid ourselves of it, the Lord would find us acceptable, and access to the Lord would be permitted. Despite personal pep talks and prayers of agony that God himself would change us, the sin remains, though we may try to convince ourselves to the contrary, or convince ourselves that we're good enough. But something within us won't go along with this farce, so we live in a world of contradiction and psychological disunity.

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Such was the world that Leo Tolstoy lived in. Tolstoy drafted "rules for developing the emotional will" and "rules for developing lofty feelings and eliminating base ones." He swore off hunting, smoking, drinking and meat. He took public vows of chastity, but he was unable to keep them, his wife's 16 pregnancies serving as the obvious evidence. Philip Yancey writes of Tolstoy: "His schemes for self-improvement all foundered. He had to hide all the ropes on his estate and put away his guns in order to resist the temptation toward suicide. In the end, Tolstoy fled from his fame, his family, his estate, his identity; he died like a vagrant in a rural railroad station." Tolstoy lived as if the means to salvation was obedience to the law, albeit his version of the law. Yet he couldn't do it, and he knew he couldn't do it. He couldn't live with the disparity between what he was and what he thought he should be.

Where sin is concerned, the best thing the Old Covenant can do, the best thing the law can do, is identify it. That is a good function, but that's as far as it goes. The Old Covenant was a temporary...arrangement that limited one's access to the Lord and identified the reason for the limitation: sin. Not a bad deal, but not the best deal. That is the Apostle Paul's point in his fascinating commentary on Exodus 34:29-35, as seen in 2 Corinthians 3:7-18.

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7 **But if** the ministry of death, in letters engraved on stones, came with glory, **so that** the sons of Israel could not look intently at the face of Moses **because** of the glory of his face, fading as it was, 8 how shall the ministry of the Spirit fail to be even more with glory? 9 **For if** the ministry of condemnation has glory, much more does the ministry of righteousness abound in glory. 10 **For indeed** what had glory, in this case has no glory on account of the glory that surpasses *it*. 11 **For if** that which fades away was with glory, much more that which remains *is* in glory.

12 Having **therefore** such a hope, we use great boldness in our speech, 13 and *are* not as Moses, *who* used to put a veil over his face **that** the sons of Israel might not look intently at the end of what was fading away. 14 **But** their minds were hardened; **for until this very day** at the reading of the old covenant the same veil remains *unlifted*, **because** it is removed in Christ. 15 **But to this day whenever** Moses is read, a veil lies over their heart; 16 **but whenever** a man turns to the Lord, the veil is taken away. 17 **Now** the Lord is the Spirit; and where the Spirit of the Lord is, *there is liberty*. 18 **But** we all, with unveiled face beholding as in a mirror the glory of the Lord, are being transformed into the same image from glory to glory, **just as** from the Lord, the Spirit.

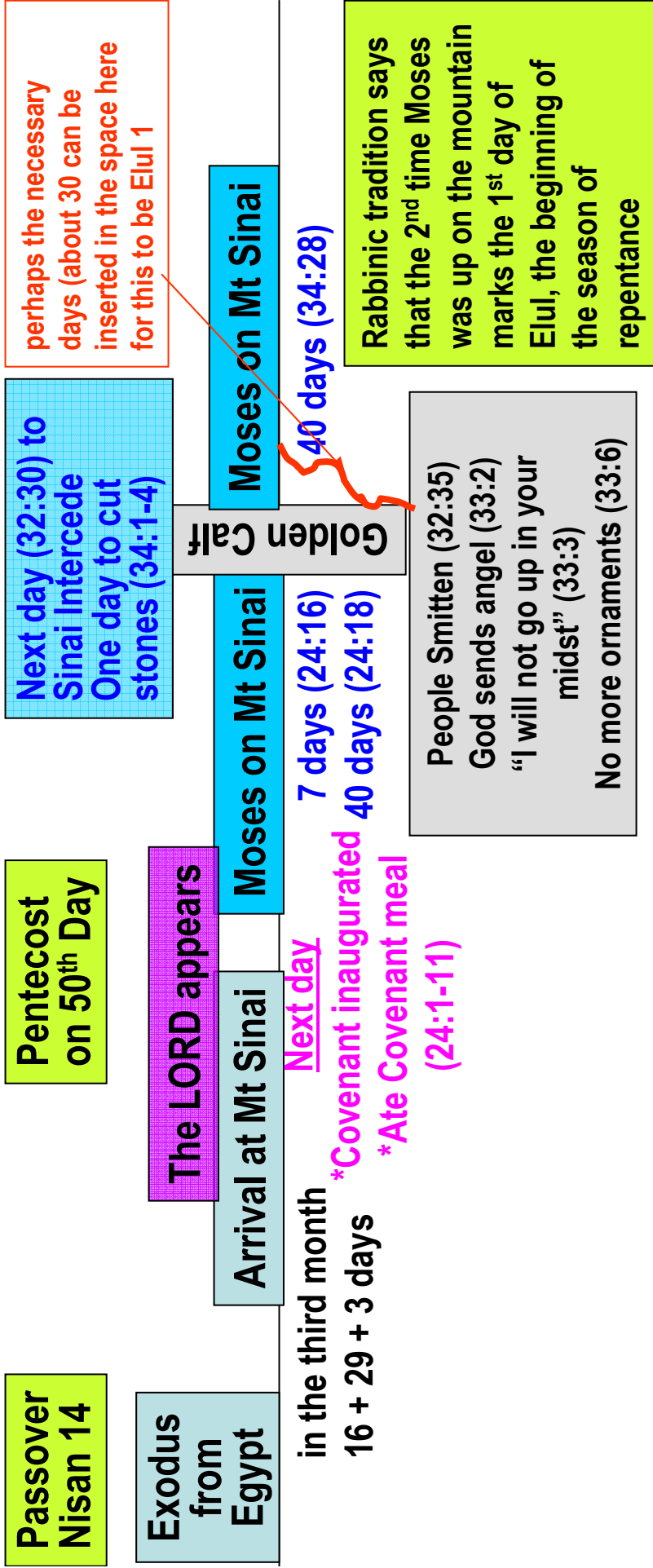
2 Corinthians 3:7-18 – The Ministry of Death vs The Ministry of Righteousness

 Entrusting the Word to the Faithful

The Feast of Tabernacles

What the Rabbis Taught





Israel's Agricultural Calendar

Nisan	Ziv /Iyyar	Sivan	Tammuz	Ab	Elul	Tishri /Ethanim	Bul /Marchesh -van	Kislev	Tebeth	Shebat	Adar	Adar Sheni
Mar-Apr 30 days	Apr-May 29 days	May-June 30 days	June-July 29 days	July-Aug 30 days	Aug-Sep 29 days	Sep-Oct 30 days	Oct-Nov 29 days	Nov-Dec 30 days	Dec-Jan 29 days	Jan-Feb 30 days	Feb-Mar 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

- Pentecost



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

- Trumpets
- Atonement
- Tabernacles


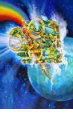











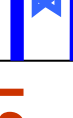




- Dedication (Hanukkah)
John 10:22
8 days
25 Kislev - Tebeth

- 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.
- Therefore adjustments were made to Marcheshvan & Kislev in the preceding year.
- The calendar on the Internet is the calendar for Israel in the EXILE, now that Israel is back in the land, the Lord has raised up a group of rabbis who formed the Society of the New Moon who are proclaiming the holy convocations of the Lord by looking for the new moon *and* by making sure the barley is "aviv" (in the ear, Ex 9:31).

The Hebrew Calendar

Feast	OT	NT	Significance
Sabbath	 Exo 20:8	 Heb 4:9	Millennium
Passover	 Lev 23:5	 1 Cor 5:7	Jesus the Passover slain for our sins
Unleavened Bread	 Lev 23:6	 1 Cor 5:7-8	Holy Walk of Believers
First-fruits	 Lev 23:10	 1 Cor 15:27	Christ the First-fruits raised from the Dead
Weeks or Pentecost	 Lev 23:16	 Acts 2:1	Outpouring of the Holy Spirit
Summer – Age of the Predominantly Gentile Church			
Trumpets	 Lev 23:24	 Daniel 7:9-14	Coronation of Christ in Heaven
Atonement	 Lev 23:27; 25:9	 Matt 24:30-31 Heb 9:1-14	Nation of Israel Mourns
Booths or Tabernacles	 Lev 23:42 Zech 14:16-18	 Rev 20:4	Millennium

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

- Pentecost



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

- Trumpets
- Atonement
- Tabernacles



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**Exodus 24
at Sinai**

**Exodus 32 Golden
Calf Incident**

**Moses on Mt Sinai for
40 days and 40
nights**

**Tablets smashed
Calf ground to dust,
people made to drink
(Ex 32:20)
Levites slaughter
3,000 (Ex 32:25-29)**

**Moses Pleads for the
People the next day
(Ex 32:30-34)**

**Plague on the
People (Ex 32:35)**

**Exodus 25-31
Instructions for the Tabernacle (ch 25-27),
Priesthood (ch 28-29) & Tabernacle Service
(ch 30-31)**

**Moses on Mt Sinai for 40
days and 40 nights (Dt
9:18-21; 10:10)**

**Construction of the Tabernacle
(Exodus 35-40)**

The rabbis taught that God wanted to put His Holy Spirit into His people at this time but they broke the covenant and lost the blessing.

Deuteronomy 9:7-29

⁷ "Remember, do not forget how you provoked the LORD your God to wrath in the wilderness; from the day that you left the land of Egypt until you arrived at this place, you have been rebellious against the LORD. ⁸ Even at Horeb you provoked the LORD to wrath, and **the LORD was so angry with you that He would have destroyed you.** ⁹ When I went up to the mountain to receive the tablets of stone, the tablets of the covenant which the LORD had made with you, then I remained on the mountain forty days and nights; I neither ate bread nor drank water. ¹⁰ And the LORD gave me the two tablets of stone written by the finger of God; and on them were all the words which the LORD had spoken with you at the mountain from the midst of the fire on the day of the assembly.

¹¹ "And it came about at the end of forty days and nights that the LORD gave me the two tablets of stone, the tablets of the covenant. ¹² Then the LORD said to me, 'Arise, go down from here quickly, for your people whom you brought out of Egypt have acted corruptly. They have quickly turned aside from the way which I commanded them; they have made a molten image for themselves.' ¹³ The LORD spoke further to me, saying, 'I have seen this people, and indeed, it is a stubborn people. ¹⁴ Let Me alone, that I may destroy them and blot out their name from under heaven; and I will make of you a nation mightier and greater than they.'

¹⁵ "So I turned and came down from the mountain while the mountain was burning with fire, and the two tablets of the covenant were in my two hands. ¹⁶ And I saw that you had indeed sinned against the LORD your God. You had made for yourselves a molten calf; you had turned aside quickly from the way which the LORD had commanded you. ¹⁷ And I took hold of the two tablets and threw them from my hands, and smashed them before your eyes.



¹⁸ "And I fell down before the LORD, as at the first, forty days and nights; I neither ate bread nor drank water, because of all your sin which you had committed in doing what was evil in the sight of the LORD to provoke Him to anger. ¹⁹ For I was afraid of the anger and hot displeasure with which the LORD was wrathful against you in order to destroy you, but the LORD listened to me that time also. ²⁰ And the LORD was angry enough with Aaron to destroy him; so I also prayed for Aaron at the same time. ²¹ And I took your sinful *thing*, the calf which you had made, and burned it with fire and crushed it, grinding it very small until it was as fine as dust; and I threw its dust into the brook that came down from the mountain.

²² "Again at Taberah and at Massah and at Kibroth-hattaavah you provoked the LORD to wrath. ²³ And when the LORD sent you from Kadesh-barnea, saying, 'Go up and possess the land which I have given you,' then you rebelled against the command of the LORD your God; you neither believed Him nor listened to His voice. ²⁴ You have been rebellious against the LORD from the day I knew you. ²⁵ So I fell down before the LORD the forty days and nights, which I did because the LORD had said He would destroy you. ²⁶ And I prayed to the LORD, and said, 'O Lord God, do not destroy Thy people, even Thine inheritance, whom Thou hast redeemed through Thy greatness, whom Thou hast brought out of Egypt with a mighty hand. ²⁷ Remember Thy servants, Abraham, Isaac, and Jacob; do not look at the stubbornness of this people or at their wickedness or their sin. ²⁸ Otherwise the land from which Thou didst bring us may say, "Because the LORD was not able to bring them into the land which He had promised them and because He hated them He has brought them out to slay them in the wilderness." ²⁹ Yet they are Thy people, even Thine inheritance, whom Thou hast brought out by Thy great power and Thine outstretched arm.'

Deuteronomy 10:1-5,8-11

¹ "At that time the LORD said to me, 'Cut out for yourself two tablets of stone like the former ones, and come up to Me on the mountain, and make an ark of wood for yourself.' ² And I will write on the tablets the words that were on the former tablets which you shattered, and you shall put them in the ark.' ³ So I made an ark of acacia wood and cut out two tablets of stone like the former ones, and went up on the mountain with the two tablets in my hand. ⁴ And He wrote on the tablets, like the former writing, the Ten Commandments which the LORD had spoken to you on the mountain from the midst of the fire on the day of the assembly; and the LORD gave them to me. ⁵ Then I turned and came down from the mountain, and put the tablets in the ark which I had made; and there they are, as the LORD commanded me."

⁸ At that time the LORD set apart the tribe of Levi to carry the ark of the covenant of the LORD, to stand before the LORD to serve Him and to bless in His name until this day. ⁹ Therefore, Levi does not have a portion or inheritance with his brothers; the LORD is his inheritance, just as the LORD your God spoke to him.)

¹⁰ "I, moreover, stayed on the mountain forty days and forty nights like the first time, and the LORD listened to me that time also; the LORD was not willing to destroy you. ¹¹ Then the LORD said to me, 'Arise, proceed on your journey ahead of the people, that they may go in and possess the land which I swore to their fathers to give them.'

He probably gave the instructions for the making of the ark and it was finished by the time he came back again at the end of the 40 days and 40 nights

Passover
Nisan 14

Pentecost
on 50th Day

Exodus
from
Egypt

Arrival at Mt Sinai

The LORD appears

Moses on Mt Sinai

Golden
Calf

Moses on Mt Sinai

in the third month
16 + 29 + 3 days

Next day

*Covenant inaugurated
*Ate Covenant meal
(24:1-11)

7 days (24:16)
40 days (24:18)

Next day (32:30) to
Sinai Intercede
One day to cut
stones (34:1-4)

perhaps the necessary
days (about 30 can be
inserted in the space here
for this to be Elul 1

40 days (34:28)

Rabbinic tradition says
that the 2nd time Moses
was up on the mountain
marks the 1st day of
Elul, the beginning of
the season of
repentance

People Smitten (32:35)
God sends angel (33:2)
“I will not go up in your
midst” (33:3)
No more ornaments (33:6)

GOSPEL PREACHED INTO WHOLE WORLD

BIRTH PANGS

SAINTS WILL BE PURGED, PURIFIED & REFINED

CHARACTERISTICS OF THE TIMES

- religious deceivers
- wars, rumors of wars, disturbances
- famines, earthquakes, plaques
- terrors, great signs from heaven
- **persecution of believers**
- apostasy
- false Christs & false prophets
- lawlessness increased
- **love of many grow cold**

ISRAEL BECOMES A NATION

ISRAEL TAKES

BACK JERUSALEM

Covenant made for one week

10 horns

- uproots 3 horns
- battles with kings of the South & the North
- other countries, the Beautiful Land, & Egypt
- Edom, Moah & Ammon rescued
- destroys many who are at ease

Michael shall arise

THE GREAT TRIBULATION or THE TRIBULATION

Days cut short for the elect's sake

Little horn will devour, tread down, crush the whole earth, He wages war with saints overpowers them wears them down alters time and law Dominion will be annihilated Destruction is decreed

- destroyed without human agency

RESCUE FOR JEWS (Dan 12:1)

TIME OF GREAT DISTRESS

3 1/2 years

3 1/2 years

1948 1967

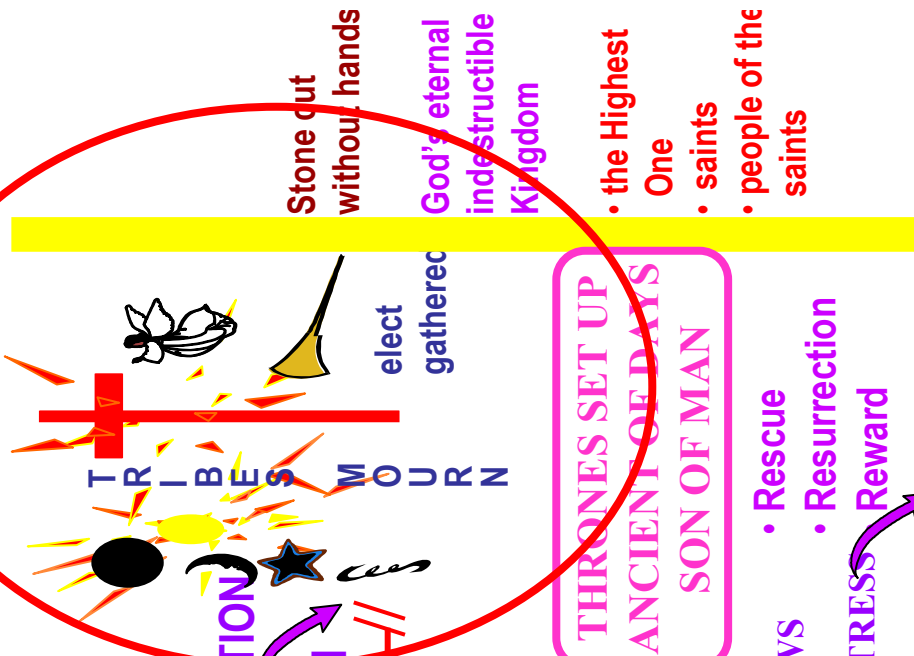
1290 days → **1335 days**
Power of Holy People Blessedness Shattered (Dan 12:7)

Sacrifice & Grain Offering stopped
Abomination of Desolation set up

Complete destruction on one who makes desolate (Dan 9:27)

And then... the End shall come!

BIRTH



The Season of Repentance from Elul 1 to Tishri 10 (40 days)

Beginning with the Sabbath before the new moon of Elul, the shofar is blown every morning

Rosh Hashana
Coronation of the King of kings (Dan 7:9-14)

10 days of Awe or Penitence

= 2-day / 1-day festival

7 days
cf Gen 7:1-5

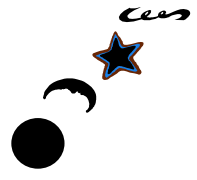
door shut
(Gen 7:16)

Yom Kippur

Elul 1 30 days Tishri 1 Tishri 10

- 24 Aug, 06
- 14 Aug, 07
- 31 Aug, 08
- 20 Aug, 09
- 10 Aug, 10
- 30 Aug, 11
- 18 Aug, 12
- 6 Aug, 13

Moses on Mt Sinai for 40 days & 40 nights (Ex 24:18); Golden Calf Incident (32:1-29), Moses goes up to Sinai to intercede (32:30-35), comes down to make 2 tables, then goes up again to intercede (34:1-4), was there for another 40 days & 40 nights (34:28), then comes down with face shining (34:29-35)



- 23 Sep, 06
- 13 Sep, 07
- 30 Sep, 08
- 19 Sep, 09
- 9 Sep, 09
- 29 Sep, 11
- 17 Sep, 12
- 5 Sep, 13

Matthew 24:29-31



Sign of the Son of Man
Tribes Mourn
(Zech 12:10-13:1)

Day of Wrath (Rev 6:12-17)


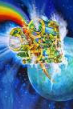











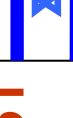


1. Yom Ha-Din (Day of Judgment)
2. Yom Teruah (Day of the awakening blast or blowing / breathing)
3. Yom Ha-Keseh (Day of Concealment) = the Hidden Day
4. Yom Ha-Zekavon (Day of Memorial or Remembrance)

During the Days of Awe, Jewish tradition holds that divine judgment is rendered to determine whether a person will continue to live or die in the coming year. It is believed that God reviews the books of judgment on Rosh Hashanah and metes out final judgment on Yom Kippur.

- a. the day the world was created
- b. the day Adam was judged; he repented & was forgiven

Note: From Yom Kippur to Hannukah is always an interval of 75 days (30 + 45)

The Hebrew Calendar

Feast	OT	NT	Significance
Sabbath	 Exo 20:8	 Heb 4:9	Millennium
Passover	 Lev 23:5	 1 Cor 5:7	Jesus the Passover slain for our sins
Unleavened Bread	 Lev 23:6	 1 Cor 5:7-8	Holy Walk of Believers
First-fruits	 Lev 23:10	 1 Cor 15:27	Christ the First-fruits raised from the Dead
Weeks or Pentecost	 Lev 23:16	 Acts 2:1	Outpouring of the Holy Spirit
Summer – Age of the Predominantly Gentile Church			
Trumpets	 Lev 23:24	 Daniel 7:9-14	Coronation of Christ in Heaven
Atonement	 Lev 23:27; 25:9	 Matt 24:30-31 Heb 9:1-14	Nation of Israel Mourns
Booths or Tabernacles	 Lev 23:42 Zech 14:16-18	 Rev 20:4	Millennium

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

▪ Pentecost



- 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.
- Therefore adjustments were made to Marcheshvan & Kislev in the preceding year.
- The calendar on the Internet is the calendar for Israel in the EXILE, now that Israel is back in the land, the Lord has raised up a group of rabbis who formed the Society of the New Moon who are proclaiming the holy convocations of the Lord by looking for the new moon *and* by making sure the barley is "aviv" (in the ear, Ex 9:31).

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 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

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

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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



