



Exodus

Part 1 – Exodus 1-19 (Information Sheet)

An overview of the oppression and deliverance of Israel from Egyptian bondage.

Storing Up Treasures:

Discovering The Rich Teaching Of Scripture



An Outline Of Exodus

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|----------------------------|--------------|
| I. The Exodus | Exodus 1-18 |
| II. The Law | Exodus 19-24 |
| III. The Tabernacle | Exodus 25-40 |

There is a profound significance in the arrangement of the book. God graciously takes the initiative to make a people His own, the exodus. He educates them on what it means to live like His people, the Law. He calls them to approach Him in worship, at the Tabernacle. Similarly you find this same progression wherever God's people are saved.

The Church: For example, in Acts 2, God graciously took the initiative in Christ to offer salvation to all those who would repent and be baptized, and that day 3,000 souls were lead in exodus out of their spiritual bondage to sin. The very first thing they did was to, “*devote themselves to the apostles’ teaching.*” And flowing out of their new understanding of God came a life of worship where they “*continued breaking bread, praying, and praising God.*”

The Epistles: A brief look at the epistles of Paul will find a similar progression in his writing. He will often begin by expressing their position in Christ. Then he will thank God for how they have heard the word. Finally, flowing into an expression of praise.

Your Life? This progression from salvation, to sanctification, to sacrifice should inevitable for the people of God. Those who have come to know God initially in their salvation will thirst to know Him more deeply and what He calls His people to be. This will overflow in gratitude for who He is and obedience to what He has said—worship.

The Journey Of The Redeemed

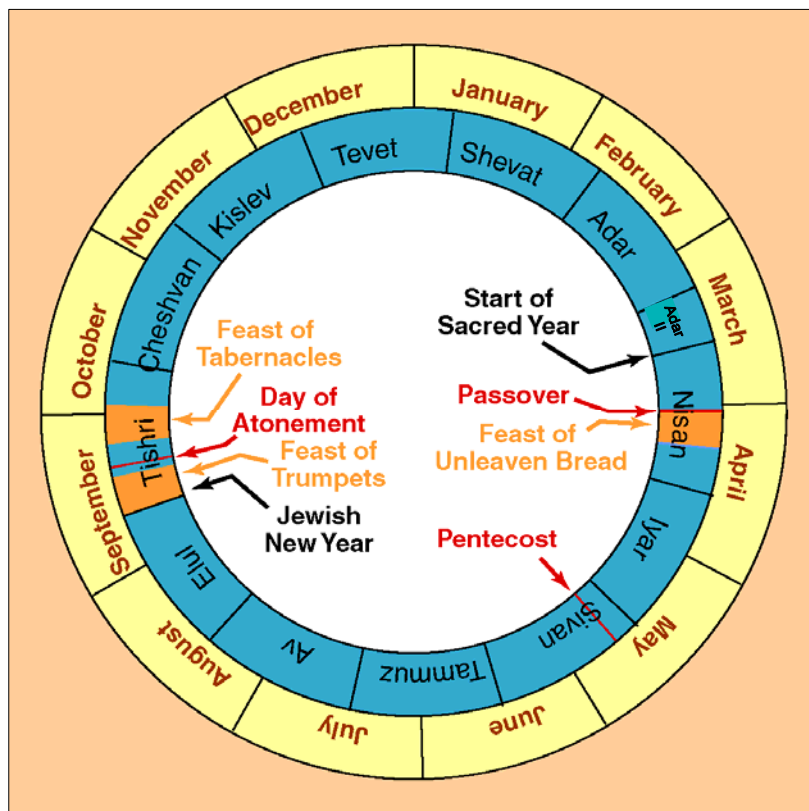
From Salvation, to Santification, to Sacrifice!

The Action	The Exodus	The Church	The Letters
Rescue (Salvation)	The Exodus (Ex. 1-18) “out of the house of bondage” (Ex. 8:3)	Forgiveness Of Sins “Repent and be baptized.. for the forgiveness of your sins.” (Acts 2:38)	Forgiven “saints in Christ Jesus at Philippi.” (Phil. 1:1) “Holy and faithful brothers in Christ in Colosse” (Col. 1:2) “Timothy, my true son in the faith” (1 Tim. 1:2)
Word (Sanctification)	The Law (Ex. 19-25) “God spoke all these words.” (Ex. 20:1)	Filled With The Word “They devoted themselves to the apostles’ teaching.” (Acts 2:42)	Filled With The Word “abound more and more in knowledge and depth of insight” (Phil. 1:9-11) “you heard and understood the grace of God in truth” (Col. 1:3-9) “sound doctrine” (1 Tim. 1:3-20)
Worship (Sacrifice)	The Tabernacle (Ex. 26-40) “Make the tabernacle.” (Ex. 26:1)	They Worshiped “They devoted themselves to...breaking of bread, prayers...praising God.” (Acts 2:42,47)	Overflowing Into Worship “to the glory and praise of God” (Phil. 1:12) “giving thanks to the Father” (Col. 1:12-19) “prayers should be made for all” (1 Tim. 2:1-15)

Hebrew Calendar

The "first month" of the Jewish calendar is the month of Nissan, in the spring, when Passover occurs. However, the Jewish New Year is in Tishri, the seventh month, and that is when the year number is increased. This concept of different starting points for a year is not as strange as it might seem at first glance. The American "new year" starts in January, but the new "school year" starts in September, and many businesses have "fiscal years" that start at various times of the year. Similarly, the Jewish calendar has different starting points for different purposes.

The names of the months of the Jewish calendar were adopted during the time of Ezra, after the return from the Babylonian exile. The names are actually Babylonian month names, brought back to Israel by the returning exiles. Note that most of the Bible refers to months by number, not by name. The Jewish calendar was a lunar calendar. The beginning of each month was established by observation (the first day of the new moon). This causes a gradual offset of the months with the proper seasons. When this would occur, the priest would declare Adar II, also called "Adar Sheni," or "Veadar," this month of 29 days is added about once every three years in order to adjust the Jewish calendar of 354 days to the solar calendar. In leap years, Adar has 30 days. In non-leap years, Adar has 29 days.



From Manna software

The Jewish calendar has the following months:

Hebrew	English	Number	Length	Festivals	Gregorian Equivalent
ניסן	Nissan	1	30 days	14 th - Passover 15 th - 21 st Unleavened Bread	March-April
אייר	Iyar	2	29 days		April-May
סיון	Sivan	3	30 days	6 rd - Pentecost	May-June
תמוז	Tammuz	4	29 days		June-July
אב	Av	5	30 days		July-August
אלול	Elul	6	29 days		August-September
תשרי	Tishri	7	30 days	1 st - Trumpets 10 th - Day of Atonement 15 th - 21 st Tabernacles	September-October
חשוון	Cheshvan	8	29 or 30 days		October-November
כסלו	Kislev	9	30 or 29 days	25 th - Lights	November-December
טבת	Tevet	10	29 days		December-January
שבט	Shevat	11	30 days		January-February
אדר	Adar	12	29 or 30 days		February-March
אדר ב	Adar II	13	29 days		March-April

Portions inspired by www.jewfaq/calendar

What The Exodus Means For Israel



The blessings God gave Israel in her exodus find their counterpart in the Gospel of Christ. Luke tells us that when Moses and Elijah appeared with Christ on the Mount of Transfiguration they “*spoke about His departure (exodus) which He should accomplish at Jerusalem*” (Luke 9:31). Christ is the Leader of an Exodus far greater than that under Moses. The new Israel shares in an even better newness.

Newness Under Moses’ Exodus

New Life! It marked the beginning of new life. The new life is marked by the beginning of a new calendar. They are to calculate time from this event that marks their birth as a nation. “*This month is to be for you the first month, the first month of your year.*” (Exodus 12:2).

New Liberty! The Exodus meant the beginning of a new liberty. “*Then Moses said to the people, “Commemorate this day, the day you came out of Egypt, out of the land of slavery, because the Lord brought you out of it with a mighty hand.”* (Exodus 13:3). That word “slavery,” “bondage” was to be associated with Egypt forever in the minds of Israel. Egypt was distinctively, “*the house of bondage.*” But at the Exodus Israel went out to liberty.

New Fellowship! Exodus also meant the beginning of a new fellowship. This is symbolized in the feast that was instituted in connection with the Passover. “*This is a day you are to commemorate; for the generations to come you shall celebrate it as a festival to the Lord—a lasting ordinance.*” (Exodus 12:14). For years they would struggle to break their fellowship with Egypt, but the Exodus was God making a new, unique fellowship of people.

New Assurance! The Exodus marked the beginning a new assurance. When God announced His purpose to bring about the Exodus, He addressed to people through Moses saying, “*I will take you as my own people, and I will be your God. Then you will know that I am the Lord your God, who brought you out from under the yoke of the Egyptians. And I will bring you to the land I swore with uplifted hand to give to Abraham, to Isaac and to Jacob. I will give it to you as a possession. I am the Lord.*” (Exodus 6:7-8).

Newness Under Jesus’ Exodus

New Life! The cross made available a new life. “*Therefore, if anyone is in Christ, he is a new creation; the old has gone, the new has come!*” (2 Corinthians 5:17). “*Put on the new man which was created according to God, in true righteousness and holiness.*” (Ephesians 4:24).

New Liberty! The cross gave men the opportunity to be free from the bondage of sin and its consequences. “*Inasmuch then as the children have partaken of flesh and blood, He Himself likewise shared in the same, that through death He might destroy him who had the power of death, that is, the devil, and release those who through fear of death were all their lifetime subject to bondage.*” (Hebrews 2:14-15). “*If you hold to my teaching, you are really my disciples. Then you will know the truth, and the truth will set you free.*” (John 8:31-32).

New Fellowship! The cross gave us a new community with whom to fellowship. “*Consequently, you are no longer foreigners and aliens, but fellow citizens with God’s people and members of God’s household,*” (Ephesians 2:19).

New Assurance! The cross provides a blessed assurance that no man can take away. “*Praise be to the God and Father of our Lord Jesus Christ! In his great mercy he has given us new birth into a living hope through the resurrection of Jesus Christ from the dead, and into an inheritance that can never perish, spoil or fade—kept in heaven for you,*” (1 Peter 1:3-4).

With modification from “Exploring the Book” Baxter

The Plagues Against Egypt

One could hardly imagine the power, fear and awe generated by the plagues God unleashed against Pharaoh. Their purpose could be summed up in one word, “know!” The contest began when Pharaoh declared that he did not know Yahweh. After the plagues all knew Him better.

Plague	Type	Effected Area	Warning	Pharaoh's Response (Compromise & Broken Promise)	Date
Water Turned To Blood (7:14-25)	River Plagues	All the land of Egypt	<i>Given to Pharaoh</i> (7:15-18,20a) <u>Aaron</u> performs symbolic act	Hardened his heart, refused to listen, displayed indifference (7:22-23)	August
Frogs (8:1-15)			<i>Given to Pharaoh</i> (8:1-4) <u>Aaron</u> performs symbolic act	<i>Broken Promise:</i> He said pray to God to take away the frogs and I will let the people go. The frogs left, and Pharaoh broke his promise (8:8,15)	
Gnats (8:16-19)	Nuisance Plagues	All the land of Egypt, with Goshen exempted	<i>Not Given</i> <u>Aaron</u> performs symbolic act	Hardened his heart, refused to listen (8:19)	November
Flies (8:20-32)			<i>Given To Pharaoh</i> (8:20-23) Predicted without action	<i>Compromise:</i> He told them to sacrifice to their God in the land of Egypt (8:28-32)	
Livestock Epidemic (9:1-7)	Disease Plagues		<i>Given To Pharaoh</i> (9:1-5) Predicted without action	Hardened his heart, refused to release the Hebrews (9:7)	January
Boils (9:8-12)			<i>Not Given</i> <u>Moses</u> performs symbolic act	God hardened his heart, refused to listen (9:12)	
Hailstorm (9:13-35)	Destruction Plagues		<i>Given to Pharaoh</i> (9:13-21) <u>Moses</u> performs symbolic act	<i>Broken Promise:</i> Confessed sin, promised to let them go. Then broke his promise (9:27,34-35)	March
Locusts (10:1-20)			<i>Given to Pharaoh</i> (10:1-6) <u>Moses</u> performs symbolic act	<i>Compromise:</i> Proposed only men go. God hardened his heart. (10:7-11)	
Darkness (10:21-29)	Darkness Plagues		<i>Not Given</i> <u>Moses</u> performs symbolic act	<i>Compromise:</i> Proposed leaving herds behind. God hardened his heart.	April
Death of the firstborn (11:1-12:32)			<i>Given to Pharaoh</i> (11:4-8) <u>Moses</u> performs symbolic act	Released Hebrews with all their possessions.	

With thoughts from "The Pentateuch," Smith; "Moses" Swindoll; "You Shall Be My People," Waldron

- ★ Note how the power of the *plagues intensify* as they pass from the first to the last. At first the magicians seemed to match the wonders, by the end they are declaring God's superiority.
- ★ Also note how *Moses' courage* seems to grow through the narrative. At first, Moses was afraid to speak to the people, so God provided Aaron. As the plagues begin Aaron seems to do most of the talking and doing, but in the last five plagues it is Moses who talks and Moses who acts. All of this culminating with Moses so bold that he storms out of Pharaoh's presence, hot with anger, after he announces the final plague. It seems that through the plagues Moses learned about the power of His God, and it gave him confidence. This was to the effect on all the Israelites.

The Purpose For The Plagues:

To Proclaim God's Glory Throughout The World. Why did God choose to use plagues to destroy Egypt? He could have wiped Egypt off the face of the earth with just one swipe of My hand. In Exodus 9:13-16, God tells us why He used the plagues.



"Then the Lord said to Moses, "Get up early in the morning, confront Pharaoh and say to him, 'This is what the Lord, the God of the Hebrews, says: Let my people go, so that they may worship me, ¹⁴or this time I will send the full force of my plagues against you and against your officials and your people, so you may know that there is no one like me in all the earth. ¹⁵For by now I could have stretched out my hand and struck you and your people with a plague that would have wiped you off the earth. ¹⁶***But I have raised you up for this very purpose, that I might show you my power and that my name might be proclaimed in all the earth.***" (Exodus 9:13-16).

Even centuries later when Israel would have dealings with other nations those nations would say, "We remember what your God did to the Egyptians" (Joshua 5:1; 1 Samuel 4:8).

And what did the plagues proclaim to the nations?

First, that Jehovah was greater than the false gods of the world's most powerful nation. Each plague is carefully crafted demonstrated that Egypt's gods were powerless. Second, they declared that Egypt's religious leaders were unworthy of following. Third, the plagues revealed the impotence of Pharaoh as a ruler and god. Fourth, the plagues were God's judgment on the land of Egypt for the years of mistreatment of His people, declaring to the world God holds men accountable for their sins.



To Demonstrate His Power To The Israelites. His purpose in sending the plagues was to demonstrate His power to this, and future generations of Israelites. This is the second reason God gives us for sending the plague as seen in Exodus 10:1-2,



"Then the LORD said to Moses, "Go to Pharaoh, for I have hardened his heart and the hearts of his officials so that I may perform these miraculous signs of mine among them ² that you may tell your children and grandchildren how I dealt harshly with the Egyptians and how I performed my signs among them, and that you may know that I am the LORD.'" Exodus 10:1-2

The plagues certainly secured Israel's deliverance, but God said, "The second reason I'm sending these plagues is so that My own people will know that I am the Lord. And that they can tell their children and their grandchildren about Me and my marvelous works."

The Truthfulness Of The Plagues:

Many will try to explain away the plagues of Exodus by saying they were simply natural occurrences that can be explained without God. There is no doubt that God used natural means to demonstrate His power so that men might have a reference point with which to gage it's greatness. Consider the following points that prove the miraculous nature of the plagues

- 🕒 **Intensification.** Disasters of these proportions has never before been experienced in Egypt.
- 🕒 **Immediacy.** Plague conditions developed immediately after a word or gesture.
- 🕒 **Controlled.** God's servant could call forth a plague or make one cease at will.
- 🕒 **Prediction.** They came and ceased exactly as Moses predicted. In one case Pharaoh was allowed to name the time for the removal of the plague (8:9)
- 🕒 **Discrimination.** Beginning with the fourth plague there was a difference in how they effected Israel and Egypt.
- 🕒 **Progressiveness.** An escalation of suffering and personal loss by the Egyptians is indicated. A progression in the demonstration of the power of God (9:14), the fear of the Egyptians, and the hardening of Pharaoh is also clear.
- 🕒 **Reaction.** The reaction of the Egyptians indicates that the plagues were more than natural disasters. At the end of the third plague the magicians commented, "This is the finger of God!" When the eighth plague was threatened, the closest advisors of Pharaoh pled with him to release the Israelites because Egypt was ruined.
- 🕒 **Source.** The source of some plagues points to miracle. Water turning to blood, dust into lice, and ashes into boils are not "natural" phenomena.

With modification from "The Pentateuch," Smith

The Life Of Moses	
The Prince (1520 BC – 1480 BC)	40 years
The Shepherd (1480 BC – 1440 BC)	40 years
The Leader (1440 BC – 1400 BC)	40 years

The life of Moses breaks down into three forty year segments. Take note of how it was only the last 40 years of his life that we remember. God spent 80 years preparing him for service. What a call to patience!

CHRONOLOGY OF EXODUS 1877-1446 BC			
1877	1850	1800	1750
1700	1650	1600	1550
1500	1450	1400	
PROSPERITY (1:7) 150 Yrs.		PERSECUTION (1:8-6:30) 280 Yrs.	
EXODUS 1-6			EXODUS 1447 BC
FOCUS ON TWO YEARS 1446-1447 BC			
PLAGUES ON EGYPT	PATH TO SINAI	PRECEPTS FROM THE MOUNT	PALACE FOR THE KING
Ex 7:12	Ex 13-18	Ex 19-34	Ex 35-40
1 Year	45 Days	80 Days	7 Months

From "The Pentateuch," Smith

Seeing The Savior

Hearing The Message Of The Bible



The Passover: A Memorable Meal

One of the very first things God did when He was forming Israel into nation was to give them an annual meal that would remind them that it was *God* who delivered them and made them into a nation. It was called The Passover, and it is the most ancient of Israel's many feasts. Jesus would fulfill the Passover by His death. What all those Passover lambs pointed to, would once and for all be fulfilled in the Lamb of God, "Christ, our Passover lamb, has been sacrificed." (1 Corinthians 5:7; see John 1:29). The substance of the shadow would be seen in Jesus.

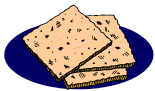
What Was Eaten?



A Lamb. A lamb selected was to be a one year-old male without any defect (12:5). This symbolized the sinlessness of Jesus, the Lamb of God. The lamb's bones were not to be broken (12:46), which is fulfilled very specifically in Jesus' legs not being broken on the cross as was common (John 19:33,36)



Herbs. They were also commanded to eat bitter herbs (12:8) at the Passover. Now, no specific reason was given for eating the bitter herbs, but an ancient tradition says that it was eaten to symbolize the bitterness of Egyptian bondage.



Unleavened Bread. Originally this symbolized the speed with which they had to leave Egypt. They didn't have time to wait around for bread to rise. Later, even in Scripture this unleavened bread also came to symbolize purity, because leaven was seen as a representation of sin. And that's why the Passover was associated with the seven day Feast of Unleavened Bread (Exodus 12:15), where for seven days following the Passover no leaven would be found in their houses or their foods. They were remembering their pledge to be faithful to God alone.

How Was It Eaten?



With Anticipation. They were to eat with their shoes on and their staff in their hands. They ate the meal with an expectation that God was coming to deliver them soon. Similarly, in the Lord's Supper, we eat with an anticipation "till He comes" (1 Corinthians 11:26)

With Application. The blood of the lamb had to be applied to the doorpost of each house to safeguard those who lived inside. In the same way, the blood of the Lamb must be applied to each individual soul that would escape the day of God's wrath against sin.

With Family. The Passover meal was to be eaten with family, in relationship with others. Likewise, we are to "wait for one another" to eat the Lord's Supper (1 Cor. 10:33).

With Obedience. The Passover tested Israel. It was the first plague in which Israel could not remain inactive. Exodus 12:28 says, "*The Israelites did just what the LORD commanded Moses and Aaron*" (Ex. 12:28). The theme of chapter 12 is "Obedience!" Will you do what God says for you to do even when you don't understand why God said for you to do it? It wasn't because Israel was so strong, so mighty. Israel was delivered because they did what God told them to do! And what He told them to do was to face Him under the cover of blood.

Why Was It Eaten?

We find in Scripture four reasons God commanded Israel to eat the Passover meal throughout her history. We find these same four reasons given for partaking of the Lord's Supper.

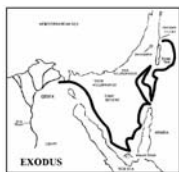
Meaning	Passover	Lord's Supper
A Memorial	<p><i>Exodus 12:14, "So this day shall be to you a memorial; and you shall keep it as a feast to the Lord throughout your generations."</i></p> <p>Israel what she was, "in bondage," and who God is who delivered her.</p>	<p><i>Luke 22:19, "This is My body which is given for you; do this in remembrance of Me."</i></p> <p>It is to be eaten with all the love, and reverence, and joy that such a memorial deserves.</p>
An Identification	<p><i>Deuteronomy 6:20-21, "When your son asks you in time to come, saying, 'What is the meaning of the testimonies, the statutes, and the judgments which the Lord our God has commanded you?' 21 then you shall say to your son: 'We were slaves of Pharaoh in Egypt, and the Lord brought us out of Egypt with a mighty hand.'"</i></p> <p>The Passover was a way for the people to personally identify with the deliverance from Egypt. No Israelite was to think of the Passover as an event which happened to his ancestors, but rather to him, personally.</p>	<p><i>1 Corinthians 10:16, "The cup of blessing which we bless, is it not the communion (some versions have "participation in") of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?"</i></p> <p>In the Lord's Supper we are to personally identify with the events of Jesus' death and resurrection. It was for us, we, these ones, here today, all of us! Add to this, that the Lord's Supper is to be a powerful reminder of our identification with one another! He has us do partake surrounded by our spiritual family.</p>
An Instruction	<p><i>Deuteronomy 6:20-21, "When your son asks you in time to come, saying, 'What is the meaning of the testimonies, the statutes, and the judgments which the Lord our God has commanded you?' 21 then you shall say"</i></p> <p>The story of that redemption had to be <i>told</i>. It had to be <i>repeated</i> and <i>taught</i> to each new generation of Israelites. And through the songs that they sang, and the prayers that they prayed, and the answers they gave, and the food that they ate, they taught the story of God's redemption.</p>	<p><i>1 Corinthians 11:23, "For I received from the Lord that which I also delivered to you: that the Lord Jesus on the same night in which He was betrayed took bread..."</i></p> <p>The meaning of the Lord's Supper is something that is to be taught. It is one of the most significant ways of passing on the faith that connects us with believers in the past and those who will come after us.</p>
As Future Hope	<p><i>Exodus 12:42, "Because the Lord kept vigil that night to bring them out of Egypt, on this night [Passover] all the Israelites are to keep vigil to honor the Lord for the generations to come."</i></p> <p>The Passover looked not only to the past as a memorial, not only to the present as instruction, but also to the future in hope. What expectation they had! They were waiting expectantly for their deliverance.</p>	<p><i>1 Corinthians 11:26, "For as often as you eat this bread and drink this cup, you proclaim the Lord's death till He comes."</i></p> <p>The meal is one of eager expectation and waiting, ready for the Lord's return. Ready to go in a twinkling of an eye.</p>

Connection With The Lord's Supper

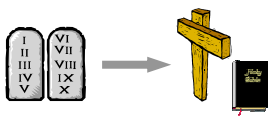
Jesus instituted the Lord's Supper during the Passover meal He celebrated with his disciples. Jesus was making a clear connection between what He was about to do on the cross, and what God did for Israel. In one, God secured a physical deliverance from the bondage of man. In the other, God secured spiritual deliverance from the bondage of sin.

Not only is there a close connection between the Passover and the Lord's Supper as to their symbolism, but they also share similar elements. Jesus took some of the available imagery from the Passover and reinterpreted them in light of his own act of redemption.

A New Exodus. Jesus took the unleavened bread and broke it, and He redefined it's meaning, He said, *"This is my body, given for you."* The bread has symbolized the speed with which the Israelites left Egypt. But now, in a real way, through his sacrifice, Jesus Himself become the new way out, the exodus from spiritual bondage. (see, Luke 9:31, departure "exodon.")



A New Covenant. He took the cup, and redefined it's meaning saying, *"This is my blood of the new covenant."* And here He is alluding to the giving of the Law at Sinai (See similarity with Exodus 24:8).



Bread From Heaven

After miraculously feeding over 5,000 with five barley loaves and two small fish people thronged around Jesus, following Him. But He knew their hearts, they were not following Him because of who He was, but because of the food He could provide. So He stopped them and said they needed a food alright, but the food they needed was Him, because he was the "Bread of Life." And in this story in John 6 Jesus identifies Himself as the fulfillment of the manna God gave Israel.

"For the bread of God is he who comes down from heaven and gives life to the world." ³⁴"Sir," they said, "from now on give us this bread." ³⁵Then Jesus declared, "I am the bread of life. He who comes to me will never go hungry, and he who believes in me will never be thirsty." (John 6:33-35).



For He also came down from heaven and fell into a world made a wilderness by man's sin. He too came to feed a rebellious, grumbling people, coming right where they needed Him. And so, He calls on men and women to feel the spiritual hunger and stoop down to feed on Him for no one can do it for us.

Then the manna only came to Israel, and all it could do was sustain physical life. But now the Savior came for the whole world, and He gives spiritual life.

The Red Sea & Baptism

"I do not want you to be unaware that all our fathers were under the cloud, all passed through the sea,² all were baptized into Moses in the cloud and in the sea,"
(1 Corinthians 10:1-2).

In the New Testament Paul saw a parallel between Israel passing through the Red Sea, and Christians being baptized. They both involve water. They both involved a great leader. They both secured final liberation.



Israel was baptized into Moses by water. When they passed through the Red Sea they had the water walls on both sides of them and the water in the cloud above them. Hebrews 11:29 shows that Israel made this journey through the Red Sea with faith. Imagine the faith it takes to walk between walls of water. In addition, in this act Israel was committing themselves to Moses as their leader. If they followed him into the Red Sea they should follow him anywhere.

Similarly, those who have faith "in the working of God" are baptized into Jesus Christ (Colossians 2:12), and as they pass through the waters of baptism they experience liberation from the bondage of their sins. This liberation is quickly followed by dedication to following the one in whose name they were baptized. When Christians today are baptized they are baptized into Christ (Romans 6:3), and in doing such they commit themselves to follow Christ, and Christ alone.



The reason Paul draws this parallel in 1 Corinthians 10 is to remind us that failure in our Christian walk is possible. Yes, "All were baptized into Moses," but "most" did not read the promised land. All fell dead in the wilderness except for two. Simply being blessed by God does not ensure your salvation, *you* must be faithful. So, if you have been baptized into Christ commit yourself to Him persistently to the end.

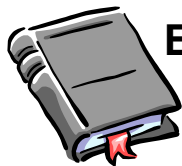
The Smitten Rock



After God liberated Israel from their slavery they began to complain that they didn't have enough water. They did not have enough faith to believe the God who saved them could provide for them. This grumbling against Moses grieved God, but in His grace He provided water in a miraculous way, from a rock. Moses was told to gather the people before the rock, and after speaking to them, to strike the Rock.

"Strike the rock, and water will come out of it" (Exodus 17:6).

In 1 Corinthians 10:4 Paul tells us, "that rock was Christ." When Jesus came He said He had "living water" and those who drink of it "will never thirst, it will become a fountain of water springing up into everlasting life" (John 4:14). But before we could drink He had to be struck. The smitten rock is a foreshadowing of the suffering and pain Jesus must first bear before His life could quench our souls with satisfaction forever.



Exodus

Part 2 – Exodus 19-24 (Information Sheet)

An overview of the giving of the Law and the building of the Tabernacle.

Storing Up Treasures:

Discovering The Rich Teaching Of Scripture



Types Of Laws

Beginning with Exodus 19 and continuing to the cross of Christ the people of Israel were under the Law of Moses, or often referred to simply as “the Law.” It might be helpful to understand different categories of Laws in the Law of Moses. These categories are determined by their content, and the way in which they are grouped in Scripture. It should be noted that these groupings are not independent of one another. There are some laws that could be categorized in more than one type of law.

	<i>Illustrated in...</i>	<i>Identified In... Exodus 19:5-6</i>
The Moral Law	Exodus 19-20	<i>“...you shall be a special treasure to Me above all people...”</i>
The Ceremonial Law	Exodus 23-24	<i>“...you shall be to Me a kingdom of priests...”</i>
The Civil Law	Exodus 21-22	<i>“...and a holy nation.”</i>

“Now therefore, if you will indeed obey My voice and keep My covenant, then...”

These three types of laws fulfill God’s stated purpose in Exodus 19:5-6 to create a “**special people**” (morally distinct from the world), who would therefore become a “**holy nation**” (in need of civil law), who would worship as a “**kingdom of priest**” (who served according to God’s ceremonial law). “People,” speaks of personal character. “Nation,” speaks of the need for civil rules. “Priest,” speaks of the need for ceremonial regulations.

Listening To God

In Exodus 19 & 20 God taught His people the importance of listening to His word. It was essential if they were going to become His people, special and unique in the world that they know how to listen. What did listening require?



A Willingness To Obey! God said, “Now if you obey me fully and keep my covenant, then out of all nations you will be my treasured possession. ...⁸The people all responded together, “We will do everything the Lord has said.” So Moses brought their answer back to the Lord.” (Exodus 19:5, 8).



A Consecration Of Heart. God had the people clean their clothes and set aside their lives so they might be ready to hear the Lord speak (Exodus 19:10-11)



A Respect For God. The final condition for worship that the Hebrews received to have a deep respect for God, God said, “Put limits for the people around the mountain and tell them, ‘Be careful that you do not go up the mountain or touch the foot of it. Whoever touches the mountain shall surely be put to death.’” (Exodus 19:12).

If they listened in this way, with obedience, purity, and respect, it would keep them from sin, Exodus 20:20, “Moses said to the people, “Do not be afraid. God has come to test you, so that the fear of God will be with you to keep you from sinning.”” (Exodus 20:20).

The Ten Words In Two Categories

The Ten Commandments can be divided into two tablets, the first four commandments deal with one's direct relationship with God, the last six one's relationship with his fellow man. This is why Jesus summarized the very essence of the Law under the two commands of Love: "Love God, and love neighbor."

Moses Recorded The 10 Commandments

I You shall have no other gods before Me	V Honor your father and mother
II You shall not make an idol in the form of anything	VI You shall not murder
III You shall not misuse the name of the Lord your God	VII You shall not commit adultery
IV Remember the Sabbath day by keeping it holy	VIII You shall not steal
	IX You shall not give false testimony
	X You shall not covet

Jesus Summarized Greatest 2 Commandments

Love the Lord your God with all your heart and with all your soul and with all your mind and with all your strength."
(Mark 12:30)

"The second is this: '**Love your neighbor** as yourself."
(Mark 12:31)

"There is no commandment greater than these."

(Mark 12:31)

"On these two commandments hang all the Law and the Prophets"

(Matthew 22:40)

The Law Demonstrates How To Love God. After restating the 10 Commandments in Deuteronomy 5 Moses instructed the people to "Love the Lord your God with all your heart and with all your soul and with all your strength." (Deuteronomy 6:5). Jesus pointed out this is a great way to summarize the whole Law into one thought (Mark 12:30). So the question arises, "How do you love God?" and the answer is that you love God, not by having a fuzzy feeling, not by having a warm glow, not by having romantic thoughts, you love God by showing that He is supreme in your life by doing what He says. God gives His people a law so they might get a handle on what it means to love Him.

The Law Demonstrates How To Love People. Jesus went on to summarize the Law with one other verse from Leviticus 19:18, "love your neighbor as yourself" (Leviticus 19:18). But how do you show your neighbor you love him? And the answer is you deal with him according to the Law. It will give you a handle on what it means to really love your neighbor.

Israel asks...

"How do we love God?" The Law
 "How do I love my neighbor?" The Law
 "How do I live the good life?" The Law
 Jesus reaffirms the word of God can do the same for us today.

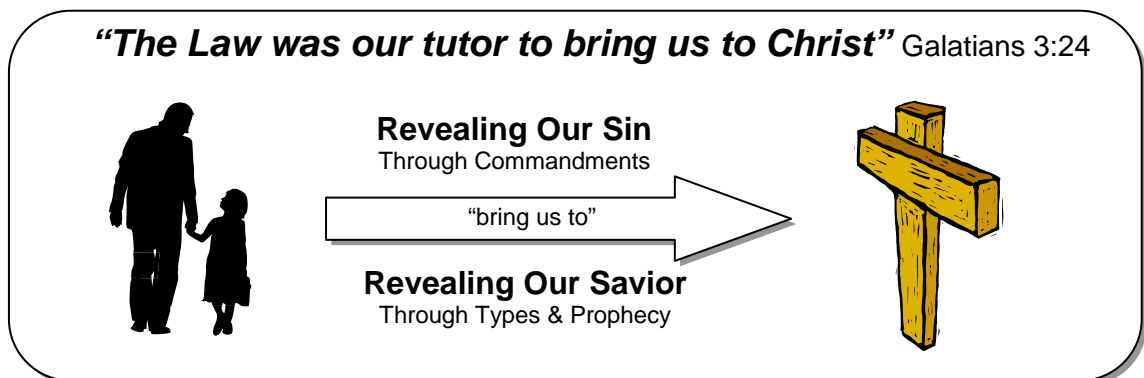
The Law Demonstrates How To Live Well. When you're loving God and loving your neighbor according to the Law, the result will be living well. In Deuteronomy 6 Moses goes on summarizing the Law by saying, "Do what is right and good in the Lord's sight, so that it may go well with you and you may go in and take over the good land that the Lord promised on oath to your forefathers," (Deuteronomy 6:18). God wants His people to live the good life, to be the right kind of people, develop the right kind of society, but how can they do it? The Law.

Purpose Of The Law

God made covenant with Abraham in Genesis 15, where He promised Abraham's descendants His blessing and gave them the ownership of the land of Canaan. The Mosaic Law was "added" to the Abrahamic Covenant later, but it did not disannul it (Galatians 3:13–18). The law "entered in alongside" God's previous covenant (Romans 5:20) and was but a temporary measure (Galatians 3:19) on His part. It was given only to Israel to mark them as God's chosen people and His holy nation (Exodus 19:4–6). God did not give the Law to save anybody, because it is impossible to be saved by the keeping of the Law (Galatians 3:11; Romans 3:20).

The Purpose	The Scripture
<i>To reveal His glory and holiness</i>	"Surely the Lord our God has shown us His glory and His greatness, and we have heard His voice from the midst of the fire." (Deuteronomy 5:24).
<i>To reveal man's sinfulness</i>	"What shall we say then? Is the law sin? Certainly not! On the contrary, I would not have known sin except through the law." (Romans 7:7,13).
<i>To mark Israel as His chosen people, and to separate them from the other nations</i>	"Now therefore, if you will indeed obey My voice and keep My covenant, then you shall be a special treasure to Me above all people; for all the earth is Mine. ⁶ And you shall be to Me a kingdom of priests and a holy nation." (Exodus 19:5-6).
<i>To give Israel a standard for godly living so that they might inherit the land and enjoy its blessings</i>	"Now, O Israel, listen to the statutes and the judgments which I teach you to observe, that you may live, and go in and possess the land which the Lord God of your fathers is giving you." (Deuteronomy 4:1; 5:29; Judges 2:19-20).
<i>To prepare Israel for the coming of Christ</i>	"Therefore the law was our tutor to bring us to Christ, that we might be justified by faith." (Galatians 3:24; 2 Timothy 3:14-15).
<i>To illustrate in type and ceremony the Person and work of Christ</i>	"Then He said to them, "These are the words which I spoke to you while I was still with you, that all things must be fulfilled which were written in the Law of Moses and the Prophets and the Psalms concerning Me."" (Luke 24:44).
To provide hope to those who have faith in Christ	"For whatever things were written before were written for our learning, that we through the patience and comfort of the Scriptures might have hope." (Romans 15:4).
To provide a defense against sin to those who have faith in Christ	"Now all these things happened to them as examples, and they were written for our admonition, upon whom the ends of the ages have come." (1 Corinthians 10:11).

With modification from "Expository Outlines of the O.T." Wiersbe



Laying Down The Law

Using anything that has expired can be costly and harmful. Do you want to drink milk after its expiration date has passed? Do you want a police officer to pull you over with an expired license? Many misunderstand what God would have them to do because they are acting based upon an expired law. Such actions can have costly and harmful results. That's why today, under Christ, we must learn to lay down the Law. On the chart below we find what happened to the Law, and what we have been called to do in it's place.

<p>The Law: Faded Away (2 Corinthians 3:17-18) "And if what was fading away came with glory, how much greater is the glory of that which lasts!" (3:11)</p>	<p>So, Look Like Christ "And we, who with unveiled faces all reflect the Lord's glory, are being transformed into his likeness with ever-increasing glory, which comes from the Lord, who is the Spirit." (3:18)</p>
<p>The Law: Passed Away (Romans 7:1-6) "Therefore, my brethren, you also have become dead to the law..." (7:4)</p>	<p>So, Serve Your Husband "...through the body of Christ, that you may be married to another—to Him who was raised from the dead, that we should bear fruit to God." (7:4)</p>
<p>The Law: Vanished Away (Hebrews 8:7-13) "In that He says, "A new covenant," He has made the first obsolete. Now what is becoming obsolete and growing old is ready to vanish away." (8:13)</p>	<p>So, Preach To The Heart "None of them shall teach his neighbor, and none his brother, saying, 'Know the Lord,' for all shall know Me, from the least of them to the greatest of them." (8:11)</p>
<p>The Law: Is Fulfilled (Matthew 5:17-19; Galatians 3:22-25) "Do not think that I came to destroy the Law or the Prophets. I did not come to destroy but to fulfill." (5:17)</p>	<p>So, Serve From The Heart "For I say to you, that unless your righteousness exceeds the righteousness of the scribes and Pharisees, you will by no means enter the kingdom of heaven." (5:20)</p>
<p>The Law: Is Nailed Up (Colossians 2:13-14) "having wiped out the handwriting of requirements that was against us, which was contrary to us. And He has taken it out of the way, having nailed it to the cross." (2:14)</p>	<p>So, Put Off Your Sins "In Him you were also circumcised with the circumcision made without hands, by putting off the body of the sins of the flesh, by the circumcision of Christ, ¹²buried with Him in baptism, in which you also were raised with Him through faith in the working of God, who raised Him from the dead." (Col. 2:11-12).</p>

It is clear that the Christian is to lay the Law down. We are not to use it to justify our relationship with God. In fact, in Galatians 5:4 makes it very clear, *"You have become estranged from Christ, you who attempt to be justified by law; you have fallen from grace."* (Galatians 5:4). Furthermore, the Old Covenant was never even meant for the Gentiles. It was a national covenant. So, even if Gentile Christians wanted to be justified by it, we couldn't because we are not under it's jurisdiction. With all of this clear teaching why do so many people go to the Old Testament to authorize their religious practices today? They don't understand the difference between the Old and New covenant.

The Ten Commandments Today

All of the Law is but an amplification and application of the Ten Commandments. Nine of the Ten Commandments are repeated in the New Testament for believers today:



<i>The Law</i>	<i>New Testament Application To Believers</i>
Have No Other Gods Before Me	“Yet for us there is but one God, the Father, from whom all things came and for whom we live; and there is but one Lord, Jesus Christ, through whom all things came and through whom we live.” (1 Corinthians 8:6; John 4:21-23; Acts 14:15; 1 Timothy 2:5).
Make No Idols Or Images	“ ²² Although they claimed to be wise, they became fools ²³ and exchanged the glory of the immortal God for images made to look like mortal man and birds and animals and reptiles.” (Romans 1:22-23; also, 1 Corinthians 10:14, 7; see, Acts 17:29). “ ²¹ Dear children, keep yourselves from idols.” (1 John 5:21;).
Do Not Take His Name In Vain	“ ¹² Above all, my brothers, do not swear—not by heaven or by earth or by anything else. Let your “Yes” be yes, and your “No,” no, or you will be condemned.” (James 5:12; see Matthew 5:33-37, 6:5-9).
Remember The Sabbath Day	This is not repeated anywhere in the New Testament for the church to obey today. Keeping the Sabbath is mentioned in Matthew 12, Mark 2, Luke 6, and John 5; but these all refer to the people of Israel and not to the church. Colossians 2 and Romans 14–15 teach that believers should not judge one another with reference to holy days or Sabbaths. To say that a person is lost or unspiritual for not keeping the Sabbath is to go beyond the bounds of Scripture.*
Honor Father And Mother	“ ¹ Children, obey your parents in the Lord, for this is right. ² “Honor your father and mother”—which is the first commandment with a promise— ³ “that it may go well with you and that you may enjoy long life on the earth.” (Ephesians 6:1-3).
Do Not Murder	“ ¹⁵ Anyone who hates his brother is a murderer, and you know that no murderer has eternal life in him.” (1 John 3:15). “ ²¹ “You have heard that it was said to the people long ago, ‘Do not murder, and anyone who murders will be subject to judgment.’ ²² But I tell you that anyone who is angry with his brother will be subject to judgment. Again, anyone who says to his brother, ‘Raca,’ is answerable to the Sanhedrin. But anyone who says, ‘You fool!’ will be in danger of the fire of hell.” (Matthew 5:21-22).
Do Not Commit Adultery	“ ²⁷ “You have heard that it was said, ‘Do not commit adultery.’ ²⁸ But I tell you that anyone who looks at a woman lustfully has already committed adultery with her in his heart.” (Matthew 5:27-28). “Marriage should be honored by all, and the marriage bed kept pure, for God will judge the adulterer and all the sexually immoral.” (Hebrews 13:4).
Do Not Steal	“ ²⁸ He who has been stealing must steal no longer, but must work, doing something useful with his own hands, that he may have something to share with those in need.” (Ephesians 4:28; see, 2 Thessalonians 3:10-12; James 5:1-4).
Do Not Bear False Witness	“ ²⁵ Therefore each of you must put off falsehood and speak truthfully to his neighbor, for we are all members of one body.” (Ephesians 4:25; also Colossians 3:9).
Do Not Covet	“Then he said to them, “Watch out! Be on your guard against all kinds of greed; a man’s life does not consist in the abundance of his possessions.”” (Luke 12:15; Eph. 5:3)

*Note of these “summaries of the Law” in the New Testament, not one of them mentions the Sabbath: Matthew 19:16–20; Mark 10:17–20; Luke 18:18–21; Romans 13:8–10. Of course, the “New Commandment” of love is the basic motivation for the Christian today (John 13:34–35; Romans 13:9–10). However, it is wise to note that the purpose for the Sabbath was rooted in Creation, thus the principle of rest is essential for God’s creation.

Different Usage Of “Law”

The word Law is used in at least four ways in the New Testament.

- **The Decalogue.** First to refer to the decalogue. Deca= 10 and Logue = words. These are what are commonly called the 10 commandments, the very core of Old Testament doctrine. (Example: Romans 7:7)
- **The Pentateuch.** Secondly, the word Law is used in reference to the Pentateuch, the first five books of the Bible. When used this way it usually uses the phrase, “law of Moses.” (Example: Luke 24:44)
- **The Whole Old Testament.** Thirdly, the word law is used in reference to the entire Old Testament system. (Example: Gal. 4:21-ff Paul is contrasting the New Testament with what the Old law itself taught and looked forward to. So here is a contrast of the New Testament with all that had preceded the gospel of Christ, the entire Old Testament.)
- **Human & Oral Traditions.** Fourthly, the word law is used in reference to unauthorized human traditions or oral traditions. In other words, the interpretations that grew up around the law. (Example: Acts 22:3) Philippians 3:5-6, “As touching the law, a Pharisee.” The Old Testament doesn’t even mention the word Pharisee. Paul is speaking of the Pharisaic traditions. He goes on to say, “As touching the righteousness which is in the law, found blameless.” Blameless by whose standards? The traditions and interpretations of the Pharisees.

Interesting Extras

The Exodus: A Logistical Nightmare

Two to three million people possibly require each day:

1500 tons of food // 4000 tons of wood

11 million gallons of water

To Cross the Red Sea in one night:

At double file, it would take 800 mile line 35 days to cross, so the Red Sea must have been at least 3 miles wide so that they could get the 5000 abreast needed to pass through in one night.

Encampment:

2/3 size of Rhode Island: 750 square miles

Every Work God Does

Begins in Prayer.	Exodus 1-6 (Exodus 2:23-25; 3:7-10; 5:17;6:2-5; 9:16; Romans 9:17)
Continues in Warfare	Exodus 7-11
Until Deliverance Comes.	Exodus 12-15 (Passover – Exodus 12; 14:14; 15:3; Psalm 144)
Results in Holiness and new place of Maturity.	Exodus 16-24
Ends in Worship.	Exodus 25-40

Momentous Mountains



God often met with His people on mountains. Perhaps their majesty was to remind man of God's glory, and their size was to remind man of his own humility.

1. <u>Ararat</u> , where the ark of Noah landed in Turkey	Gen. 8:4
2. <u>Carmel</u> , where Elijah challenged the priests of Baal; located straight west of the Sea of Galilee and overlooking the Mediterranean Sea	1 Kings 18:19
3. <u>Ebal & Gerizim</u> , where the curses (if the people disobeyed) and blessings (for obedience) of Israel were pronounced; located in Samaria	Deut. 11:29; 27:9–13; John 4:20–21
4. <u>Harmon</u> , where Jesus was transfigured; located southwest of Nazareth	Matt. 17
5. <u>Horeb</u> , the sacred mountain chain of which Sinai was the summit; located in the peninsula between the Gulf of Aqabah and the Suez	
a. Here Moses received his commission at the burning bush.	Exod. 3:1
b. Here he brought water out of the rock.	Exod. 17:6
c. Here the people waited as Moses spent forty days on Mount Sinai.	Exod. 32–33
d. Here Elijah fled from Jezebel.	1 Kings 19:8
6. <u>Moriah</u> , where Abraham almost sacrificed Isaac, and where Solomon built the temple	Gen. 22:2; 2 Chron. 3:1
7. <u>Nebo</u> , the summit point of Mount Pisgah, where Moses viewed the Promised Land; located east of the Jordan River	Deut. 3:27; 34:1–4
8. <u>Olives</u> , just east of Jerusalem	
a. David crossed this during his flight from Absalom.	2 Sam. 15:30
b. Here Jesus wept over Jerusalem.	Luke 19:41
c. Here Jesus preached his final discourse.	Matt. 24–25
9. <u>Pisgah</u> , where Balaam attempted to curse Israel, and where Moses was buried; located east of the Jordan River	Num. 22–24; Deut. 34:5–6
10. <u>Sinai</u> , a summit of Horeb where Moses received the 10 Commandments	Exod. 20:1–17

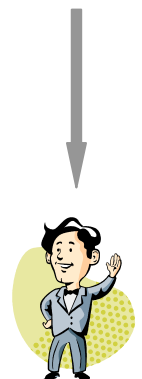
With modification from "The Complete Book Of Bible Lists." Willimington

Terrific Temples

From the beginning in the garden of Eden God has desired to have an intimate relationship with His creation. Sin ruined that, but God has always left a testimony among men of His desire to "walk among them and be their God."



1. The temple (tabernacle) of Moses	Exod. 40
2. The temple of Solomon	1 Kings 6
3. The temple of Zerubbabel	Ezra 3
4. The temple of Herod	John 2:20
5. The temple of Christ's body	John 1:14; 2:21
6. The temple of the believer's body	1 Cor. 6:19; 2 Cor. 6:16
7. The temple of collective believers	1 Cor. 3:16; Eph. 2:20–22; 1 Pet. 2:5
8. The heavenly temple	Rev. 11:19; 14:15; 15:5–6; 16:1, 17; 21:3



Seeing The Savior

Hearing The Message Of The Bible



Moses & Christ



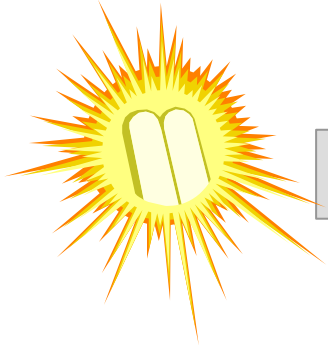
“And the LORD said to me [Moses] I will raise up for them a prophet like you from among their brothers; I will put my words in his mouth, and he will tell them everything I command him. ¹⁹If anyone does not listen to my words that the prophet speaks in my name, I myself will call him to account.” (Deuteronomy 18:18-19).

There are many comparisons between Moses and Christ. The more you understand Moses and his work, the more you will grasp the person and work of Jesus, for Moses is a picture of the reality that is found in Jesus.*

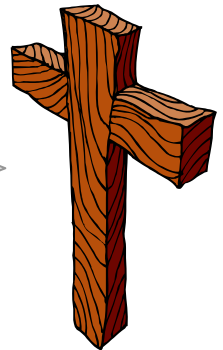
	Moses	Christ
Their Office	A Prophet (Acts 3:22) A Servant (Psalm 105:26) A Shepherd (Exodus 3:1) A Mediator (Exodus 33:8-9) A Deliverer (Acts 7:35)	A Prophet (Deuteronomy 18:18) A Servant (Mark 10:45) A Shepherd (John 10:11-14) A Mediator (1 Timothy 2:5) A Deliverer (1 Thessalonians 1:10)
Their Character	He Was Meek (Numbers 12:3) He Was Faithful (Hebrews 3:12) He Was Mighty In Word & Deed (Acts 7:22)	He Was Meek (Matthew 11:29) He Was Faithful (Hebrews 4:15) He Was Mighty In Word & Deed (Mark 6:2)
Their History	As A Child In Danger of Being Killed (Exodus 2) Chose To Suffer Rather Than Reign (Hebrews 11:24-26) Rejected By His Brethren (Exodus 2:14) Gained A Gentile Bride (Exodus 2:16-25) Condemned Egypt (Exodus 7-11) Delivered God's People Through Blood (Exodus 24:1-8) Lead God's People Fed God's People Carried Their Burdens	As A Child In Danger of Being Killed (Matthew 2:14-ff) Chose to Suffer Rather Than To Remain in Heaven (Phil. 2:1-11) Rejected By His Brethren (John 1:11) Gained A Gentile Bride (Ephesians 2:14-18;5:22-33) Condemned the world (John 16:8) Delivered God's People Through Blood (Luke 9:31) Lead God's People (1 Peter 2:22) Fed God's People (John 6) Carried Their Burdens (Heb. 4: 16)
Great Contrast	Moses Did Not Take Israel Into The Promised Land!	Jesus Leads Us To The Final Rest (Hebrews 4:1-11)

*(For further study look at the contrast between Moses and Jesus presented in Hebrews 3:1-6)

Further Parallels Between Moses & Christ



Both fasted forty days (Exodus 34:28; Matthew 4:2)
Both controlled the sea (Exodus 14:21; Matthew 8:6)
Both fed a multitude (Exodus 16:26; Matthew 14:20-21)
Both had a radiant face (Exodus 34:35; Matthew 17:2)
Both endured complaining (Exodus 15:24; Mark 7:2)
Both dishonored at home (Numbers 12:1; John 7:5)
Both were/are mighty intercessors (Exodus 32:32; John 17)
Both had seventy associates (Numbers 11:16-17; Luke 10:1)
Both established memorials (Exodus 12:14; Luke 22:19)
Both established a blood covenant between God & people (Exodus 12:13; Ephesians 2:13)
Both reappeared after death (Matthew 17:3; Acts 1:3)



The Law & Prophets Are Fulfilled By Christ:

- **Christ Affirmed The Law By His Life.** John 8:29 records Jesus as saying, “*The one who sent Me is with me; He has not left me alone, for I always do what pleases Him.*” The entirety of Jesus life was pleasing to the Father, for it was a full explanation of God’s will for man which was given in lesser measure in the Law and Prophets. In Matthew 7:12, that Jesus says, “*So in everything, do to others what you would have them do to you, for this sums up the Law and the Prophets.*” We call that the golden rule, Jesus called it nothing more or less than the total fulfillment of the Law and Prophets.
- **Christ Amplified The Law By His Teaching.** Jesus not only endorsed the Law by fulfilling it in His life, He also amplified it in His teaching. In Matthew 22 the Pharisees asked Jesus to weigh in on one of the most volatile questions of the day, “*Which is the greatest commandment?*” Jesus was quick to respond, “*Love the Lord your God ... and love your neighbor as yourself. On these two commandments hang all the Law and Prophets.*” (Matt. 22:34-40). Jesus’ teachings amplified and clarified the Law.
- **Christ Acknowledged By His Death.** In Galatians 3:13 Paul says “*Christ redeemed us from the curse of the Law by becoming a curse for us, for it is written; ‘Cursed is everyone who is hung on a tree.’*” If you want to know what Christ thought of the law, look at Him on the cross. Why did He endure the shame and pain of the cross? The Law required that those who sin must die. Jesus fulfilled the Law and the Prophets in that He fulfilled the requirement of death for sin. He died for us to be the curse of the Law, so that those who trust in Him might be saved.

How Jesus Fulfilled The Law And Prophets:

- **All Prophetic Statements Concerning Messiah.** “Do you believe the Old Testament?” “Why, of course.” “Is it the inspired word of God?” “Certainly.” “Should it be studied?” “No, we are under the New.” Now, how did we reach that conclusion? For the greatest testimony to the deity of Christ is, as Peter said the *“more sure word of prophecy”* (2 Peter. 1:16-21). On a certain Sunday afternoon, he joined two of his disciples who were en route from Jerusalem to Emmaus, and talked with them concerning many thing that had happened within the last two or three days. *“And beginning at Moses and all the prophets, He expounded unto them in all the Scriptures the things concerning Himself”* (Luke 24:27). He explained, *“These are the words which I have spoken to you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and the prophets, and in the Psalms concerning Me”* (Luke 22:44).
- **All The Types And Shadows Of The Old Testament.** Secondly Jesus fulfilled the Law and Prophets in that He fulfilled the types and the shadows of the Old Testament. The sacrificial system (especially the Passover). The Priesthood. The festivals. Etc. As the Hebrew writer would say, *“The law, having a shadow of the god things to come.”* (Heb. 10:1).
- **Every Duty And Requirement Of The Law.** Jesus kept, obeyed, and fulfilled every duty and requirement of the law of Moses. Therefore He was the only one ever who could be justified by the law, which made them the only One who could bear the sins of others.
- **Requirement of Death For Sin.** In Galatians 3:13 Paul says *“Christ redeemed us from the cruse of the Law by becoming a curse for us, for it is written; ‘Cursed is everyone who is hung on a tree.’”* If you want to know what Christ thought of the law, look at Him on the cross. Why did He endure the shame and pain of the cross? The Law required that those who sin must die. Jesus fulfilled the Law and the Prophets in that He fulfilled the requirement of death for sin. He died for us to be the curse of the Law, so that those who trust in Him might be saved.



Exodus

Part 3 – Exodus 25-40 (Information Sheet)

An overview of the Tabernacle, its meaning, structure, furnishing, and priest.

Storing Up Treasures:

Discovering The Rich Teaching Of Scripture



According To The Pattern

The Scriptures devote more room to the description of the Tabernacle and its furnishings and service than to any other single subject. The architecture and worship of the Tabernacle are given in fine detail. Certainly this is because God was setting up a system that would foreshadow the work of Jesus. In addition it was also a way of judging the obedience of Israel. Seven times in Scripture we find reference to God's solemn charge to Moses that he should, *"Make this tabernacle and all its furnishings exactly like the pattern I will show you."* (Exodus 25:9; also, 25:40; 26:30; 27:8; Numbers 8:4; Acts 7:44; Hebrews 8:5). The Israelites may not have understood the significance of every detail of the Tabernacle, but they were to do it "exactly like the pattern." God has always had a standard, and that standard tests the submissive, obedient heart of the worshiper. We may not totally understand why God commanded what He did, and we may have our own desires for worship. Nevertheless, God has His reasons, and we must obey.

Following Our Pattern The Nature of God's Communication To Us	
<p>The Apostle's Doctrine</p> <p>The apostle's doctrine became a pattern, a guide line, a blue print for how they preceded in their Christian walk.</p>	<p><i>"And they continued steadfastly in the apostles' doctrine."</i> (Acts 2:42; Matthew 28:19-20; 1 Corinthians 4:17; 7:17; 14:33-34; 2 Thessalonians 2:15).</p>
<p>Pattern Of Sound Words</p> <p>The preacher's charge was to only preach the pattern, the standard that came from the apostles.</p>	<p><i>"What you heard from me, keep as the pattern of sound teaching, with faith and love in Christ Jesus."</i> (2 Timothy 1:13; also 1 Timothy 1:3; 4:1; 6:3; Romans 16:17-19).</p>
<p>The Faith</p> <p>The faith was a discernable body of truth that could be taught, obeyed, and defended.</p>	<p><i>"I found it necessary to write to you exhorting you to contend earnestly for the faith which was once for all delivered to the saints."</i> (Jude 3; also Acts 6:7; 1 Timothy 4:6; Titus 1:13; Ephesians 4:4,13).</p>
<p>The Truth</p> <p>A body of truth that can be known, obeyed, and results in salvation.</p>	<p><i>"If you abide in My word... you shall know the truth, and the truth shall make you free."</i> (John 8:31-32). <i>"you have purified your souls in obeying the truth"</i> (1 Peter 1:22).</p>
<p>The Seed</p> <p>When the word of the gospel is sown it will bring forth a Christian, and a New Testament church.</p>	<p><i>"The seed is the word of God."</i> (Luke 8:11).</p>

Outline of Tabernacle Section

The third main section of Exodus describes the architecture and construction of the tabernacle. The exacting specifications for the tabernacle and its furnishings are given twice, and are separated by the story of Israel's idolatry with the golden calf. The sections thus forms a troubling inclusio in which the outer story speaks of a Holy God's deep desire to have a relationship with His people, and by contrast the inner story tells of sinful man's rejection in preference to the material.

In this way, the tabernacle section is a microcosm of the Bible story, which is a story that begins and ends with God walking (tabernacleing) among His people in a place of perfect purity (Genesis 2; Revelation 21), and is interrupted by man worshiping the creature rather than the Creator (Romans 1:25). The key lesson of the tabernacle section can be summarized by Exodus 33:14 in the heart of the “Delay” section, *“The Lord replied, ‘My Presence will go with you, and I will give you rest.’”* As we wander through the wilderness of life God wants to go with us and give us rest, if we will simply live by faith in His word and not by sight.

Outline of the Tabernacle Section		Outline of Human History
The Tabernacle Designed	<i>Exodus 25 – 31</i>	God’s Perfect Creation God Tabernacled With Man In The Garden (Genesis 2)
The Tabernacle Delayed	<i>Exodus 32 – 34</i>	God’s Fallen Creation God Tabernacles With Man In The Wilderness (John 1:14; Colossians 1:27)
The Tabernacle Done	<i>Exodus 35 – 40</i>	God’s Restored Creation God Will Tabernacle With Man In Heaven (Revelation 21)

The Tabernacle: The Meaning

Not An Allegory. It is a mistake to make the Tabernacle into an allegory of Spiritual reality, where every detail stands for something at a deeper level. The problem with this approach is that it’s so subjective and contradictory. One may see one significance to the “rings” on the altar of incense, another may see a totally different significance. The limits are simply man’s imagination.

But A Type. However, the Bible does teach that the Tabernacle is an illustration of spiritual truths. This is why God was so insistent that the Tabernacle and it’s furnishings be made exactly to the specifications He gave. Because the Tabernacle was not designed to be merely an architectural wonder. It was designed to be a symbolic and typical expression of wonderful spiritual truth. Upon this basis the writer of Hebrews built his argument in Hebrews 8 and 9.



⁵“They serve at a sanctuary that is a copy and shadow of what is in heaven. This is why Moses was warned when he was about to build the tabernacle: “See to it that you make everything according to the pattern shown you on the mountain.” ...”¹¹When Christ came as high priest of the good things that are already here, he went through the greater and more perfect tabernacle that is not man-made, that is to say, not a part of this creation.” (Hebrews 8:5; 9:11).

Do not think the Tabernacle was the only place God could be worshiped by Israel. Sacrifices were sometimes made in other places with God’s approval (Joshua 8:30-35; Deuteronomy 27:1-8; 1 Samuel 6:14-15; 1 Samuel 11:15; 2 Samuel 24:22-25). The Tabernacle was a place of worship, but it’s presence and it’s furnishings help us better understand our reconciliation in Christ.

What Would Impress Us About The Tabernacle?



It's Small Size. The entire grounds of the Tabernacle was an area 75 feet wide and 150 feet long, about the size of a typical residential city lot.

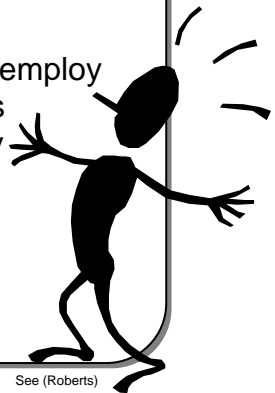
It's Great Beauty. There was over a ton of gold used, and over 3 ¾ tons of silver, and 2 ½ tons of bronze used in the tabernacle and it's furnishings. Add to that the specialized wood, fabrics, priestly garments, precious stones used in the Tabernacle and the Priestly garments. Just the value of the gold, silver and bronze is in excess of 25,000,000 dollars without labor (2/2004). In contrast to the stark barrenness of the desert the beauty of the Tabernacle would have been awe inspiring. And it was an awe that was to remind Israel in a small way of the surpassing glory and majesty of her God.

It's Total Separateness. The fence around the periphery was the first indication of separation, a separation that only intensifies as one entered the Tabernacle grounds. The separation was seen in the barriers of fabric. The average Israelite could peer into the grounds to see the outer court. Only the priest could go through the next barrier of fabric into the Holy Place. And only one man, the High Priest, only once a year could penetrate the barrier of the veil separating men from the Most Holy Place, and the presence of God. The separation was further accentuated in the consecrated of the furnishings, washed with water, atoned by blood. Nearly every aspect of the Tabernacle reminded men of their separation from a righteous God.

It's Lack of Idols. Completely unique for it's time the Tabernacle contained no graven image. Yahweh is a spirit, and any material depiction of His nature would diminish His glory.

It's Lack of Sexuality. Also unique for it's time the Tabernacle did not employ sexuality in it's worship to God. Most other religions regarded fertility as the main need of man from god, thus they engaged in sexual immorality to honor their god. God promised Israel fruitfulness, but the greater blessing was to walk rightly with God.

It's Lack of Proclamation. The Tabernacle had no teaching stand. It was not a place for verbal proclamation, it was a place of sacrifice.



See (Roberts)

Our High Priest & His Temple

Exposition Of Hebrews 9!

Inadequacy Of The Earthly Service <small>Hebrews 9:6-10</small>	The Adequacy Of The Heavenly Service <small>Hebrews 9:11-14</small>
Limited Access. Hebrews 9:6-8. Only priest could enter the tabernacle, and only the high priest could enter the Most Holy Place, and that only once a year.	Unlimited Access. Hebrews 9:11-12. Jesus sat down at the right hand of the Father — never more to leave.
Limited Effectiveness. Hebrews 9:9-10. No legal ordinances could heal the conscience. ⁹ “This is an illustration for the present time, indicating that the gifts and sacrifices being offered were not able to clear the conscience of the worshiper.” (Hebrews 9:9).	Unlimited Effectiveness Hebrews 9:13-14. “How much more, then, will the blood of Christ, who through the eternal Spirit offered himself unblemished to God, cleanse our consciences from acts that lead to death, so that we may serve the living God!” (Hebrews 9:13-14).

The Tabernacle: The Structure

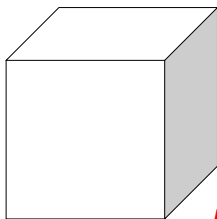
The Fence. As one walked up to the Tabernacle the first thing one would notice is the wall of finely twisted linen. It immediately displays the barrier between a holy God and sinful people. What was inside the fence only accentuated the barrier. In the outer court was the Altar of Burnt Offering right at the gate for no one could enter without blood. At the door of the Tent was a Laver, a basin for washing, for no one could serve without being clean. After that God's presence was behind two more "fences."

The Entrance. There was one entrance to the Outer Court called the "gate" (Exodus 27:16) The one entrance to the Holy Place was called the "door" (Exodus 26:36). The one entrance to the Most Holy Place was called the "veil" (Exodus 26:31). The reader is struck with the limited access. There were not many ways into the presence of God. This is reminiscent of Jesus' claim to be the "*door*" into the flock of God (John 10:7), or His bold claim to be the only way to the Father, "*I am the way, the truth, and the life. No one comes to the Father except through Me.*" (John 14:6).

The Dwelling Place. The Tabernacle itself was a like a hallway, 15 feet wide, and 45 feet long, only 675 square feet. The Tent was divided into two main parts. First there was the Holy Place where the Candlestick, Table of Showbread, and the Altar of Incense was placed. The priest would minister daily in the Holy Place doing their acts of worship.

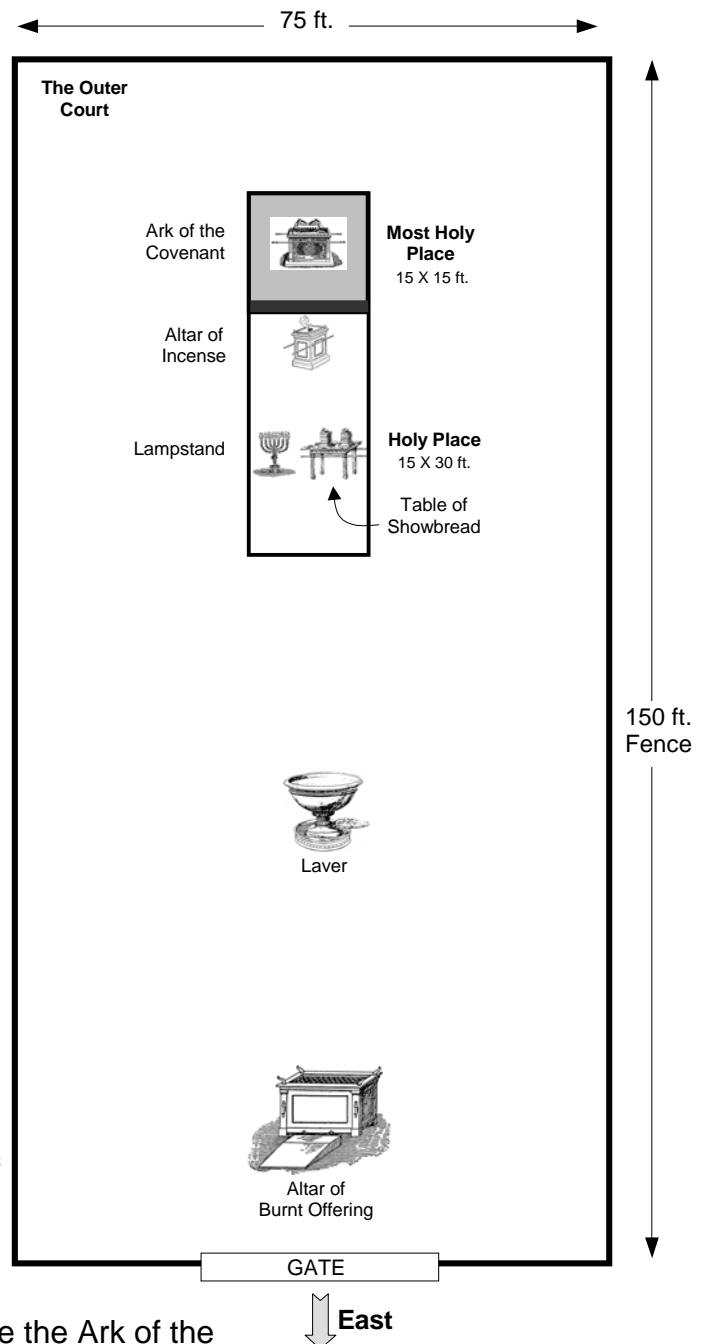
Secondly there was the Most Holy Place, where the Ark of the Covenant was kept. Only the High Priest would enter the Most Holy Place once a year on the day of Atonement. There are many interesting things about the Most Holy Place.

★ **The Most Holy Place: Its Dimensions.** First, its dimensions. It measured 10 x 10 x 10



cubits, it was a cube of equal sides. Later when Solomon built the Temple, the Most Holy Place was doubled to 20 x 20 x 20 cubits, but it remained a cube. It is interesting that when the heavenly city is described in Revelation 21, that place where God will dwell with man in perfect unity, it says "*The city was laid out like a square, as long as it was wide. He measured the city with the rod ...and as wide and high as it is long.*" (Revelation 21:16). This recurring theme tells us

there is something significant in the dimension. There is an absolute symmetry of the cube, with every side being a perfect square and each of the six sides being exactly equal with the others. Turn the cube any way you wish and it is still the same in



appearance. The idea here one of perfection. God dwells in a place of perfection, for His character is one of perfection.

★ **The Most Holy Place: Its Purpose.** Secondly, we notice the purpose of the Most Holy Place. It was to provide a dwelling place for God among His people. The Tabernacle in the wilderness was God's first dwelling place on earth. He had walked with Adam and Eve in the garden and spoken to and visited the Patriarchs, but He had made Himself no special dwelling place on earth. Now, however, He comes down to dwell among His redeemed people. And from that time onward He has had a dwelling on earth. After the Tabernacle came the Temple. After the Temple there came the Son who came from the bosom of the Father, *"the Word became flesh and tabernacled among us"* (John 1:14). And now the church has become *"a holy temple in the Lord. And in him you too are being built together to become a dwelling in which God lives by his Spirit."* (Ephesians 2:21-22). All to be fulfilled when the Lord Jesus comes again and it comes about what is written, *"Behold, the tabernacle of God is with men, and He will dwell with them, and they shall be His people. God Himself will be with them and be their God."* (Revelation 21:3). The purpose of the Most Holy Place was to foreshadow God desire to reconcile sinful man so that He might dwell among them.

The Testimony of God's Presence

The Tabernacle Of Moses	Exodus 40:34-35
The Temple Of Solomon	1 Kings 6, 8:10
The Temple Of Christ's Body	John 1:14; 2:21
The Temple Of Christ's Church	1 Cor. 3:16; Eph. 2:20-22; 1 Pet. 2:5
The Temple Of The Believer's Body	1 Cor. 6:19; 2 Cor. 6:16
The Temple Of Heaven	Rev. 11:19; 15:5-6; 1:1,17; 21:3

★ **The Most Holy Place: It's Sacredness.** When the people of Israel brought their offerings to the Tabernacle they were allowed into the Outer Court, but were not allowed into the Holy Place, which was for the priest alone. And even the priest who ministered the Holy Place were not allowed into the Most Holy Place. Only the High Priest was permitted into the Most Holy Place, and only on special occasions, and only after special preparations. The lesson is clear, that which God indwells in unspeakably sacred. There cannot possibly be acceptable worship or true fellowship without reverent recognition for the place upon which God places His name. In the New Testament God dwells in the believer, which makes his body extremely sacred and must be used with respect to God's purposes (see 1 Corinthians 6:12-20). In addition God is said to dwell in a local body of believers, and therefore the local assembly should be treated as utterly sacred. Paul makes this application, *"Do you not know that you are the temple of God and that the Spirit of God dwells in you? ¹⁷If anyone defiles the temple of God, God will destroy him. For the temple of God is holy, which temple you are."* (1 Corinthians 3:16-17). That's a statement that puts church turmoil in a whole different light!



Help from Sidlow Baxter "Explore the Book"

Seeing The Savior

Hearing The Message Of The Bible



The Tabernacle: The Furnishings

It is interesting that when God gives the instructions concerning the construction of the Tabernacle He starts with the inmost article, the Ark and moves outward in an orderly fashion and concludes at the Altar Of Burnt Offerings, the furthestmost article. However, when worshiper came to God he would start with the Altar Of Burnt Offerings, and move through to the Most Holy Place ending at the Ark of the Covenant. In the very description of the furnishings we see a unique element of worshiping the True God. God initiates the process by reaching out in grace to man. Man did not seek out a way to approach God, He revealed it. Then, man must approach God in faith obediently following God's prescribed way of entrance. We will look at the furnishings of the Tabernacle as one who seeks to approach God in faith, in obedience from the Gate to the Ark.

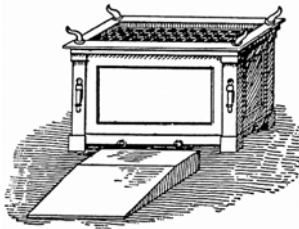
God Initiates:

By Reaching Out To Man In Grace
Revelation (From the Most Holy Place to the Gate)

Man Responds:

By Approaching God In Faith
Obedience (From the Gate to the Most Holy Place)

The Altar Of Burnt Offering – The Way Of Reconciliation



The Altar Of Burnt Offering (also called bronze altar) stood in the courtyard of the tabernacle, just inside the entrance of the court. There the worshiper is first confronted with the reality that one can not approach God without blood. This altar speaks of the sacrificial death of our Lord on the cross. He is pictured in all the sacrifices God commanded Israel to bring (Leviticus. 1–5; Hebrews 10:1–14). He went through the fire of judgment for us and gave Himself as the sacrifice for our sins. *“God was reconciling the world to himself in Christ, not counting men’s sins against them. [for] God made him who had no sin to be sin for us, so that in him we might become the righteousness of God.”* (2 Corinthians 5:19, 21). *“Truly our fellowship is with the Father, and with His Son Jesus Christ”* (1 John 1:3).

The Laver – The Way Of Sanctification



Just past the Altar Of Burnt Offering there was a Laver, a bronze basin for washing. Before the priest could enter the Tabernacle they had to wash their hands and feet in this water. God was teaching His people that only those who are washed and purified can come and serve Me. In the same way, once we have been reconciled to God through the sacrifice of Christ, God calls us to a life of sanctification, of purifying ourselves to be fit for His use. God only uses clean vessels. *“You are already clean because of the word I have spoken to you.”* (John 15:3). *“Sanctify them by the truth; your word is truth.”* (John 17:17).

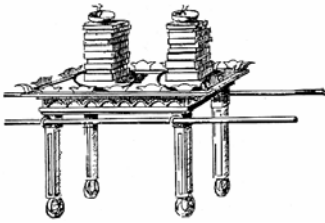
The Golden Lampstand – The Way Of Illumination



This was a lampstand whose light was fed with oil. The ornate beauty and the extreme worth of this piece is remarkable. It was made of about 75 pounds of solid gold. It had a center shaft with three branches on each side, making seven flames in all. It was beautifully elaborate with almond

flowers, buds and blossoms. In the book of Revelation local churches are represented by individual golden lampstands (Revelation 1:12–20), giving God’s light to the dark world. The lampstand in the holy place speaks of Jesus Christ, the light of the world (John 8:12). Today, each believer is God’s light (Matthew 5:14–16), and each local church is to shine in this dark world (Philippians 2:12–16).

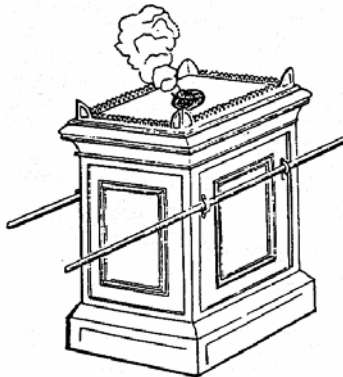
The Table of Showbread – The Way Of Satisfaction



The twelve tribes of Israel were represented in the tabernacle in three ways: by their names on the two engraved stones on the high priest’s shoulders (Exodus 28:6–14); by their names on the twelve stones on the high priest’s breastplate (Exodus 28:15–25), and by the twelve loaves of bread on the table in the holy place. These loaves were a reminder that the tribes were constantly in the presence of God and that God saw all that they did (Leviticus 24:5–9). The loaves were changed each week and only the priests were allowed to eat this holy bread (Leviticus 22).

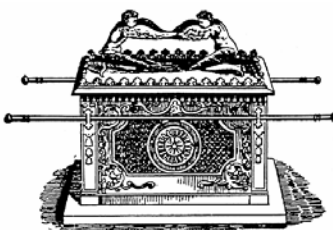
The bread was a reminder too that God fed His people (*“give us this day our daily bread”*), that His people were to “feed on” God’s truth (Deuteronomy 8:3; Matthew 4:4). Ultimately, the showbread points to Jesus who became the complete satisfaction for sinful man, *“Then Jesus declared, “I am the bread of life. He who comes to me will never go hungry, and he who believes in me will never be thirsty.”* (John 6:35).

The Altar of Incense – The Way Of Intercession



The Altar of Incense was just on the other side of the veil from the Most Holy Place. The High Priest would burn incense each morning and each evening. Throughout Scripture the burning of the incense was seen as a picture of offering up prayers to God. *“May my prayer be set before you like incense; may the lifting up of my hands be like the evening sacrifice.”* (Psalm 141:2). *“And when the time for the burning of incense came, all the assembled worshipers were praying outside.”* (Luke 1:10). *“Each one had a harp and they were holding golden bowls full of incense, which are the prayers of the saints.”* (Revelation 5:8). Jesus was the great intercessor. In John 17 He offers up His High Priestly prayer on the behalf of His disciples. We too are called to pray. The morning and evening prayers remind us to *“pray without ceasing”* (1 Thessalonians 5:17), for the priest carried the fragrance of the incense with him all the day. However, the altar of incense stood outside the veil, but we are privileged to come boldly into God’s presence and bring our requests to Him (Hebrews 4:14–16; 10:19–22). This could also be another picture of Christ’s sacrificial death which was pleasing to a loving God, *“Christ loved us and gave himself up for us as a fragrant offering and sacrifice to God.”* (Ephesians 5:2).

The Ark Of The Covenant & The Mercy Seat – The Way Of Communion



God began with the ark because it was the most important piece of furniture in the tent proper. It was the throne of God where His glory rested. Within the ark were three special items: the tables of the Law (Exodus 25:16), Aaron’s rod that budded (Num. 16–17), and a pot of manna (Exodus 16:32–34). Each item was an expression of God’s grace to His people, but man rebelled and

grumbled against them. The items within the ark could have brought judgment to Israel were it not for the mercy seat upon the ark, the place where the blood was sprinkled each annual Day of Atonement (Leviticus 16:14). The shed blood covered the sins of the people so that God saw the blood and not their rebellion. The phrase “mercy seat” also means “propitiation,” and Jesus Christ is the propitiation (mercy seat) for us today. *“God set forth [Jesus] as a propitiation by His blood, through faith, to demonstrate His righteousness”* (Romans 3:25). *“And He Himself is the propitiation for our sins, and not for ours only but also for the whole world.”* (1 John 2:2). The phrase “under His wings” sometimes refers to the wings of the cherubim rather than the wings of the mother hen. To be “under His wings” means to dwell in the Most Holy Place in close communion with God. *“How priceless is your unfailing love! Both high and low among men find refuge in the shadow of your wings.”* (Psalm 36:7-8). *“I long to dwell in your tent forever and take refuge in the shelter of your wings. Selah”* (Psalm 61:4).

The Tabernacle: The Priest



Aaron and his began to serve God as priest, and the garments they wore in serving God were given special, detailed attention (Exodus 28). This clothing had more than practical significant, they were intended to communicate the work of the priest. God said they were to give the priest, *“dignity and honor”* (28:2). Ultimately the priesthood, and especially the high priest points to Jesus who has become our High Priest.

“We have a great high priest who has gone through the heavens, Jesus the Son of God” (Hebrews 4:14)

(see also Hebrews 1:17; 5:1-11; 7:11-9:15; 10:20)

If the priestly garments were wonderfully beautiful and glorious, how much more beautiful and glorious is our High Priest. If those clothes were designed for the work of Israel’s priest, consider how they illustrate the gracious work of Jesus.

The Turban

The turban (mitre) was a simple white linen cap. On the turban, held by a lace of blue, was a golden plate that said *“holiness to the Lord.”* It was called *“a holy crown”* (Exodus 29:6; 39:30; Leviticus 8:9) and emphasized the fact that God wanted His people to be holy (Leviticus 11:44; 19:2; 20:7). The nation was accepted before God because of the high priest (Exodus 28:38), just as God’s people are accepted in Jesus Christ (Ephesians 1:6). Because of Jesus Christ, God’s people today are a holy priesthood and a royal priesthood (1 Peter 2:5,9). Because He fulfilled the High Priestly role in truly being “Holiness to the Lord,” sinless, He could save to the uttermost those who come to God through Him.

The Ephod

“Ephod” is a transliteration of the Hebrew word that describes a particular garment—a sleeveless coat made of the same material and colors as the hangings in the tabernacle. It was held together at the shoulders by special clasps, and on each clasp was an onyx stone engraved with the names of six of the tribes of Israel. The high priest carried his people on his shoulders as he served the Lord (word “bear” used three times). This pictures Jesus who bore our sins, and who is our Advocate to the Father who bears our

names to God (1 John 2:1-2). The high priest wore a beautiful girdle (belt) around the ephod as a reminder that he was a servant. *“We do have such a high priest, who sat down at the right hand of the throne of the Majesty in heaven,² and who serves in the sanctuary, the true tabernacle set up by the Lord, not by man.”* (Hebrews 8:1-2; also Mark 10:45).

The Robe of the Ephod

This was a seamless blue garment with a hole for the head and golden bells and fabric pomegranates decorating the hem. The fabric pomegranates kept the bells from hitting each other. As the high priest ministered in the holy place, the bells would jingle and let the outsiders know that their holy representative was still serving them and the Lord. The seamless nature of the garment reminds one of seamless garment of Jesus for which the soldiers gambled (John 19:23). Note that the high priest laid aside these glorious robes when he ministered on the annual Day of Atonement (Lev. 16:4). On that day, he wore the simple linen garments of the priest or Levite, a picture of Christ’s humiliation (Phil. 2:1–11).

The Breastplate

This was a beautiful cloth “pouch” that had twelve precious stones on the outside and the Urim and Thummim in the pocket. It hung over the high priest’s heart, held by golden chains and blue lace. The high priest carried the twelve tribes not only on his shoulders, but also over his heart. Jesus

Christ, our high priest in heaven, has His people on His heart and His shoulders as He intercedes for us and equips us to minister in this world.

God sees His people as precious jewels—each one is different, but each one is beautiful. *Urim* and *Thummim* mean “lights and perfection” in Hebrew. It is generally thought that these were stones that were used to determine God’s will for His people (Numbers 27:21; 1 Samuel 30:7–8). In the East, it was common to use white and black stones in making decisions. If the person drew a white stone out of the bag, it meant “Yes,” while the black stone meant “No.” It is unwise to be dogmatic about this interpretation because we do not have enough information to guide us. Suffice it to say that God provided His Old Covenant people with a way to determine His will, and He has given us today His Word to direct us.



High Priestly Garments

- (1) Turban; (2) Ephod; (3) Robe of Ephod;
(4) Coat; (5) Sash; (6) Breastplate