

Israel's Suffering in Egypt

- A list of the names of the children of Israel who came out of Egypt (1:1-6). The first lesson is that these verses clearly indicate that **Exodus was written as a continuation of Genesis** which ended by recording the Israelites return to Egypt after Jacobs burial, and then the death of Joseph (50:14-26).
- But the more they afflicted them, the more they multiplied and grew (1:7-12). The second lesson is that **God continued to fulfil His promise of blessing of fruitfulness and increase** to the descendants of Abraham (Gen. 17:2, 6; 22:17), Isaac (Gen. 26:4), and Jacob (who became Israel) even during the 430-year sojourn in Egypt (Gen. 28:14; 35:11; 48:4).
- And they made their lives bitter with hard bondage (1:13-14). Another lesson is that **Israel's suffering is commemorated in the Passover meal**, which was eaten with bitter herbs (Gen. 15:13; Ex. 12:8).
- The king of Egypt's command to kill all male children was not obeyed because they feared God (1:15-17). Another lesson is that although the ten commandments was not given at this time, yet **the law of God was written on the conscience of people**, their own conscience accusing them, so that they knew to kill a person was wrong, evident by the midwives' refusal to kill the male children (Rom. 2:15-16; Gen. 4:23-24).
- The midwives lied to the king of Egypt regarding the Hebrew women giving birth before the midwives come (1:18-22). The final lesson regarding Israel's suffering in Egypt is that **at certain times it is necessary to be cunning to prevent a greater evil**, which was that innocent babies would have been killed, and the Lord acknowledged what the midwives, and what Rahab did in a similar situation by providing and protecting them (Ex. 1:21; Josh. 6:17; Heb. 11:31).

## Exodus 2:1-25

Moses' Early Life from Birth

- Moses was a beautiful child, who was placed in an ark and laid in the reeds by the river bank (2:1-6). The first lesson is that **Moses was a special child who was well pleasing to God**, which is evident in the account of Moses' deliverance which was a foreshadow of the deliverance from Egypt that God would later do through Moses (Act. 7:20-34; Heb. 11:23).
- Moses' sister Miriam watched over him, and called his mother to nurse Moses for Pharaoh's daughter before he became her son (2:7-10). The second lesson is that **in Moses' early life God used women to prevent all of Pharaoh's efforts to suppress Israel** (Ex. 1:17, 19; 2:3-4, 7-9).
- When Moses was grown, he went out to his brethren, and looked at their burdens (2:11-14). Another lesson is that **Moses chose to suffer affliction with his brethren**, and he refused to be called the son of Pharaoh's daughter along with the passing pleasure of sin (Heb. 7:24-26).
- Moses killed an Egyptian (2:13-14). Another lesson is that by this sinful action, **Moses tried to deliver his brethren in his own strength**, rather than by the power of God, and therefore his efforts failed, as he was rejected by his brethren as the deliverer (Act. 7:24-25).
- Pharaoh sought to kill Moses, but Moses fled to Midian where he helped the daughters of the priest of Midian (2:15-20). Another lesson is that **God delivered Moses out of the hand of Pharaoh**, then God used Moses to deliver the daughters of Reuel from the hand of shepherds (Heb. 11:27).
- Moses lived in Midian (2:21-22). Another lesson is that Moses early life in Egypt entered a new phase in Midian where **Moses settled down with a wife, and started a family** (Ex. 18:2-5).
- The children of Israel groaned because of the bondage, and cried out to God (2:23-25). The final lesson is that **God was preparing Moses in his early life for his calling** in remembrance of His covenant and prophecy that Israel would be delivered after their suffering in Egypt (Gen. 15:13-21).

## Exodus 3:1-22

Moses at the Burning Bush

- Moses was tending the flock (3:1). The first lesson is that like David, **Moses was called from tending the flock** to be the shepherd of God's people (2 Sam. 7:8).
- The Angel of the LORD appeared to him (3:2-4). The second lesson is that **the Angel of the LORD is used interchangeably with the LORD and God** (Deut. 32:48-52; 33:16).
- Then He said, "Do not draw near this place. Take your sandals off your feet, for the place where you stand is holy ground" (3:5). Another lesson is that **holiness involves being consecrated to the LORD's service and separated** from the commonplace (Josh. 5:15).
- Moses hid his face, for he was afraid to look up (3:6). Another lesson is that like Moses, **we should be in awe of God's presence** because God is an awesome, Almighty God, who is referred to in the Bible as a consuming fire (1 Chr. 29:11; Jer. 32:27; Luke 1:37; Rev. 1:8; Ex. 24:17; Deut. 4:24).
- And the LORD said, I AM come down to deliver (3:7-10). Another lesson is that before God comes down to deliver, which refers to judge, God sees (the oppression), God hears (their cry), God knows (their sorrow), then **God comes down to deliver by sending His Chosen Servant** (John 3:16).
- Moses was reluctant, but God promised to be with him (3:11-13). Another lesson is that although Moses expressed reluctance, **the LORD promised to certainly be with Moses**, as He has also promised to be with us (Matt. 28:20).
- And God said to Moses, I AM THAT I AM (3:14-22). The final lesson is that **God revealed Himself as the LORD, the great I AM**, the Hebrew for the LORD is Yahweh, it means that "He is" or "He will be" dependable and faithful, who desires the full trust of His people, evident when He brought the people out of Egypt, He also provided for their needs (Ex. 11:2; 12:35-36; Phil. 4:19).

## Exodus 4:1-31

Moses Goes to Egypt with Miraculous Signs for Pharaoh

- Moses replied to God, “But suppose they will not believe me,” or say, “The LORD has not appeared to you.” (4:1-5). The first lesson is that **Moses expressed reluctance in spite of God’s assurance**, and also despite the miraculous first sign (Ex. 3:18; 4:3-5).
- If they do not heed the message of the first sign, that they might believe the message of the latter sign (4:6-9). The second lesson is that **these miraculous signs were supernatural**, and designed to [1] provide assurance; [2] bear testimony; [3] give warning; and [4] encourage faith (Josh. 2:12-13; Is. 19:19-20; Num. 17:10).
- Moses said, “O my LORD, please send by another person,” which resulted in the LORD’s anger (4:10-14). Another lesson is that although the LORD is longsuffering, **God does not withhold His anger or punishment from His disobedient children forever** (Ex. 34:6-7; 4:24-25).
- Take the rod in your hand, with which you shall do the signs (4:15-17). Another lesson is that **the rod was used to perform miraculous signs** (Ex. 14:16; 17:5-7).
- God said of Pharaoh, “I will harden his heart.” (4:18-23). Another lesson is that Pharaoh alone was the main cause for hardening of his heart in each of the first five plagues, **not until the sixth plague did God confirm the Pharaoh’s wilful action**, as He had told Moses He would do (Rom. 1:24-28).
- Moses was warned to do all the signs before Pharaoh, and to circumcise his son (4:22-26). Another lesson is that **obedience to God’s instructions is so important**, as seen by Moses disobedience which almost cost him his life (Ex. 24-25; Jon. 1:1-4).
- Aaron spoke all the words which the LORD had spoken to Moses (4:27-31). The final lesson in regards to Moses goes to Egypt with miraculous signs for Pharaoh is that this was a clear indication that the LORD had visited His people, which like with Israel, **should lead to the people of God believing and worshipping God** (Ex. 4:31; John 4:21-24).

Exodus 5:1-23

First Encounter with Pharaoh

- Thus says the LORD God of Israel, “Let My people go” (5:1). The first lesson is that Pharaoh was informed through Moses and Aaron, that **the people of Israel belong to God** (Lev. 19:1-3; 20:7).
- Who is the LORD, that I should obey His voice to let Israel go? (5:2). The second lesson is that **Pharaoh’s reply was arrogant**, he said that he does not know the LORD nor would he let Israel go (Pro. 16:18; 1 Sam. 2:3).
- Let more work be laid on the men, and let them not regard false words (5:3-9). Another lesson is that **Pharaoh labels all hopes of a quick release as false**, as the LORD revealed to Moses (Ex. 3:19-20).
- “Therefore go now and work; for no straw shall be given you, yet you shall deliver the quota of bricks” (5:10-18). Another lesson is that **worldly people seek to keep the people of God in bondage through hard labour**, so that we will have no time for God, but we must also take time to remember what’s most important in life (Matt. 6:19-21; Pro. 23:4-5; Ps. 127:2; 1 Cor. 6:19-20).
- The officers of the children of Israel saw that they were in trouble after they were informed by Pharaoh that the daily quota shall not be reduced (5:19-23). The final lesson regarding the first encounter with Pharaoh is that the children of Israel complained to Moses and Aaron, and Moses questioned God, but **the Bible reveals acceptable and the wrong way to question God** (Rom. 9:20; Is. 45:9-12; Hab. 1:2; Heb. 4:16).

## Exodus 6:1-30

Israel's Deliverance Assured & The Family of Moses and Aaron

- Now you shall see what I will do to Pharaoh (6:1). The first lesson of Israel's deliverance assured is a **prediction of the future after God's judgments** that Pharaoh will drive out Israel from Egypt (Ex. 12:31, 33, 39).
- I am the LORD (6:2-6). The second lesson of Israel's deliverance assured is **[1] God's promise and oath by His name; and [2] God's covenant with Israel**, as God is a covenant keeping God (Gen. 17:1; 35:11; Ps. 89:34).
- I will take you as my people, and I will be your God (6:7-8). Another lesson of Israel's deliverance assured is that **God is the God of Israel**, if He said it He will do it (Ex. 3:6; Num. 23:19; Phil. 1:6).
- Then the LORD spoke to Moses and Aaron, and gave them a command (6:9-13). Another lesson is that although because of anguish the children of Israel did not heed Moses and Aaron, yet Israel's deliverance assured is **based on God's command to bring the children of Israel out of the land of Egypt** (Ex. 6:13, 26-27).
- The genealogy in verses 14-25 gives details of the background of Moses and Aaron. Another lesson is **the family of Moses and Aaron ancestry is in the line of Levi**, the third son of Jacob's 12 sons (Ex. 6:16).
- The LORD said to Moses and Aaron, "Bring out the children of Israel from the land of Egypt" (6:26-30). The final lesson regarding Israel's deliverance assured is that although Moses expressed reluctance, yet **the LORD repeated His command as a guarantee that He would do His part because He is faithful** (2 Cor. 1:20; Rom. 4:21; Heb. 10:23).

Exodus 7:1-25

Aaron was Moses' Spokesman

- The LORD God said to Moses, "Aaron your brother shall be your prophet" (7:1-2). The first lesson is that **God transmitted messages through prophets who in a sense were God's mouth** (2 Pet. 1:19-21; Heb. 1:1-3).
- The LORD said to Moses and Aaron, "But Pharaoh will not heed you" (7:3-7). The second lesson is that **God has given us freewill**, but some people like Pharaoh choose to harden their hearts, which could lead to severe consequences, for after a certain time, God will further harden their heart by giving them over to their own freewill, and finally overruling them by great judgments (Rom. 1:26-32; Jer. 44:25-28; Ex. 7:13, 22-23).
- Pharaoh called the wise men and sorcerers to cast their rod's to become a serpents with enchantments (7:8-13). Another lesson is that **demonic forces can sometimes perform lying wonders**, but God's genuine miracles shall prevail (Matt. 7:22; 2 Thess. 2:9; Rev. 16:14).
- The LORD commanded Moses and Aaron to go to Pharaoh in the morning with a message (7:14-18). Another lesson is that **before judgment, God in His mercy gives a warning** (Rev. 14:6; 22:16).
- The LORD spoke to Moses to say to Aaron, "Take your rod and stretch out your hand over the waters of Egypt" (7:19-25). The final lesson regarding Aaron was Moses' spokesman is that **if God's warning is not heeded, then God will bring judgment by His prophet** as God used Aaron as His mouthpiece for judgment to bring the first plague of waters turned to blood as a judgment upon Pharaoh for his arrogant refusal at heart to let Israel go (Jer. 34:2-3; Ezek. 38:17; Hos. 6:5).

Exodus 9:1-35

The Plagues of Frogs, Lice and Flies

- And the LORD spoke to Moses, “Go to Pharaoh and say to him, Thus says the LORD: Let My people go, that they may serve Me” (8:1-4). The first lesson is that **the LORD warned Pharaoh before He sent the second plague of frogs** because before judgment, God in His mercy gives a warning (Rev. 14:6; 22:16).
- Pharaoh called Moses and Aaron and asked them to entreat the LORD to take away the frogs, and he promised to let the people of Israel go (8:5-15). The second lesson is that **Pharaoh lied, he was deceitful, as he did not keep his promise when the second plague was removed**, but all liars are an abomination to the LORD (Pro. 6:16-19; Rev. 21:8).
- The magicians said, “This is the finger of God” (8:16-19). Another lesson is that **the third plague of lice was a miraculous work of God**, similar to when the LORD Jesus Christ drove out demons with the finger of God (Luke 11:20).
- The LORD warns Pharaoh before the fourth plague, and informed Pharaoh that He would set apart the land of Goshen where His people dwell (8:20-23). Another lesson is that **the fourth plague of flies reveals a division between the people of God and Pharaoh’s people**, and also demonstrates how God is able to pour wrath upon the wicked, while He also preserves the righteous (2 Pet. 2:4-11).
- And the LORD did according to the word of Moses (8:24-32). The final lesson regarding the plagues of frogs, lice and flies is that **through these plagues the LORD used Moses directly as His mouthpiece to transmit His message** to Pharaoh, as He did with Aaron and all His prophets (2 Pet. 1:19-21; Heb. 1:1-3).



## Exodus 9:1-35

The Plagues of Livestock Diseased, Boils and Hail

- Then the LORD said to Moses, Go to Pharaoh and tell him (9:1-3). The first lesson is **a warning before the judgment** of the fifth plague which affected the livestock (Rev. 14:6; 22:16).
- And the LORD will make a difference between the livestock of Israel and that of Egypt (9:4-7). The second lesson **reveals a division between Israel and Egypt along with an appointed set time**, and also demonstrates how God is able to pour wrath upon the wicked, while He also preserves the righteous particularly at the set time of final judgment at the last day (2 Pet. 2:4-11; John 6:39-40, 44; 12:48).
- But the LORD hardened the heart of Pharaoh (9:8-12). Another lesson is that Pharaoh alone was the main cause for hardening of his heart in each of the first five plagues, **not until the sixth plague of boils did God harden his heart yet further**, as He had told Moses He would do (Rom. 1:24-28).
- There is none like God in all the earth (9:13-17). Another lesson is an example of the sovereignty of God whom **there is none like God who has the power to resist the proud** like Pharaoh by hardening his heart yet further before overruling him completely, but showing mercy to the humble (Rom. 9:15-18; Jam. 4:6; 1 Pet. 5:5).
- Behold, tomorrow about this time (9:18-26). Another lesson is **the set time God appointed before the seventh plague of hail**, and also the different outcomes for those who regarded the word of God as opposed to those who disregarded the word of God (Pro. 12:15-19; 16:20).
- I have sinned this time (9:27-32). Another lesson is that of **Pharaoh's first admission of sin but not a genuine repentance** but rather it can be likened to worldly sorrow (2 Cor. 9:10).
- Moses spread out his hands to the LORD (9:33). Another lesson is that **Moses caused the seventh plague to cease through praying with hands upraised** (1 Tim. 2:8; 1 Kings. 8:22; Ezra 9:5).

- Pharaoh sinned yet more (9:34-35). The final lesson regarding the plagues of the livestock diseased, boils and hail is that **Pharaoh continued to harden his heart as the LORD had spoken** (Ex. 4:21).

Bible Study Notes

20.09.2023

Exodus 10:1-29

### The Plagues of Locusts and Darkness

- God hardened Pharaoh's heart, and instructed Moses to tell his sons about the mighty things done (10:1-6). The first lesson is that God hardened Pharaoh's heart for 3 reasons: [1] Pharaoh refused to humble himself; [2] to display His mighty acts; and [3] **particularly God encouraged the Israelites to tell their descendants about His redemptive acts** (Deut. 4:9; Ps. 77:11-20; 78:4-6).
- Then the servants question regarding how long, for Egypt is destroyed (10:7-11). The second lesson is that **rebellion and disobedience will eventually lead to death and destruction**, evident by Pharaoh's disobedience giving a permit for the men only to go, and spreading fear (Pro. 1:33; 14:12).
- The LORD's command to Moses for the locusts (10:12-15). Another lesson is that **God's warning was not heeded, so God sent the plague of locusts** (Deut. 28:38; Joel 1:4; 2:25).
- I have sinned against the LORD and against you (10:16-20). Another lesson is that Pharaoh acknowledged that he has sinned, yet his repentance was not genuine, but **particularly notice that all sin is primarily against God** (Ps. 41:4; 51:4; 2 Cor. 9:10).
- The LORD's command to Moses for darkness over the land of Egypt, but all the children of Israel had light in their dwellings (10:21-29). The final lesson regarding the plagues of locusts and darkness **reveals a division between the people of God and the people of the world**, evident by the darkness in the land of Egypt, but light was available to the Israelites, and so demonstrates how God is able to pour wrath upon the wicked, while He also preserves the righteous (2 Pet. 2:4-11).

Exodus 11:1-10

Death of Firstborn Announced

- I will bring one more plague on Pharaoh and Egypt (11:1). The first lesson is that before this final plague, there is **a warning and assurance from the LORD** before this judgment that resulted in the exodus (Ex. 12:31; Rev. 14:6; 22:16).
- Ask for articles of silver and gold (11:2-3). The second lesson is that Israel did not go out emptyhanded, but they were **finally paid for the years of hard bondage in fulfilment of prophecy** (Gen. 15:13-14; Ex. 3:22; Ps. 105:37; Is. 40:2; 61:7).
- All the firstborn in the land of Egypt shall die (11:4-6). Another lesson is that **this was the ultimate disaster**, since all the plans and dreams of a father were bound up in the firstborn son, who would receive a double portion of the family estate when the father died (Deut. 21:17; Luke 15:25-31).
- The LORD does make a difference between the Egyptians and Israel (11:7). Another lesson is that **there is a distinction between the people of God and the people of the world**, for the LORD demonstrates how He is able to pour wrath upon the wicked, while He also preserves the righteous (2 Pet. 2:4-11).
- Pharaoh will not heed you, so My wonders may be multiplied in the land of Egypt (11:8-10). The final lesson regarding the death of the firstborn announced is that because of the hardness of Pharaoh's heart **it was necessary for the LORD to overrule Pharaoh's will with this final judgment** (Rom. 2:5; Deut. 32:35).

Exodus 12:1-28

The Passover Instituted

- This month shall be your beginning of months (12:1-4). The first lesson is **the designation of this first month [Abib] as Israel's religious New Year** reminded Israel that her life as the people of God was grounded in God's redemptive act in the exodus (Ex. 13:4; 23:15; 34:18; Deut. 16:1).
- Your lamb shall be without blemish (12:5-6). The second lesson is that **the Lord Jesus Christ was the ultimate Lamb without blemish and without spot** through His precious blood shed in order to redeem us (1 Pet. 1:19; Is. 53:7; Act. 20:28).
- And they shall take some of the blood (12:7). Another lesson is that **the blood is symbolic to sacrifice offered as a substitute**, so that Israel escaped the judgment about to fall on Egypt (Heb. 9:22; 1 John 1:7).
- It is the LORD's Passover (12:8-13). Another lesson is that **the LORD would PASS OVER and NOT destroy** all those whose house was under the sign of the blood, as a miraculous sign of God's mercy and covenant (Matt. 26:18; 1 Cor. 11:24-25).
- So this day shall be to you a memorial (12:14-20). Another lesson is that **the Passover is to be strictly observed yearly**, and this ordinance is still kept by practicing Jews today (Num. 9:1-5; Josh. 5:10).
- Pick out and take lambs for yourselves (12:21-24). Another lesson is that **the Lord Jesus is our Passover** who was sacrificed once for us (1 Cor. 5:7; John 1:29; Heb. 7:27).
- Then the children of Israel went away and did so (12:25-28). The final lesson regarding **the Passover instituted is that the Israelites were obedient in keeping this ordinance**, and this ordinance is still kept by practicing Jews today (Num. 9:1-5; Josh. 5:10; Luke 2:41-43).

Exodus 12:29-51

The Death of the Firstborn, the Exodus and the Laws

- The LORD struck all the firstborn in the land of Egypt (12:29-30). The first lesson is that **this final plague was a judgment from the LORD upon Egypt**, all the firstborn in Egypt died to finally overrule the prideful will of Pharaoh, and to begin the exodus (Pro. 16:18; Num. 8:17).
- Pharaoh called Moses and Aaron by night to send them out of Egypt (12:31-34). The second lesson is that though he had sworn never to grant Moses an audience, Pharaoh had to swallow his pride, **Moses was summoned into his presence to begin the exodus as the LORD had prophesied** (Ex. 3:18-20; 10:28).
- Thus they plundered the Egyptians (12:35-39). Another lesson is **another prophecy by the LORD that the exodus from Egypt would result in the Israelites departing Egypt with treasures**, and also a mixed multitude followed Israel (Ex. 3:21; 11:2-3).
- It is a night of solemn observance to the LORD (12:40-42). Another lesson is that **the exodus is not fiction, but a life changing experience that the Israelites must continually observe** in remembrance (Deut. 16:1; Ex. 4).
- One law shall be for the native-born and for the stranger (12:43-51). The final lesson regarding the death of the firstborn, exodus and the law is **that the Passover regulations were laid down to be strictly observed by all** (Num. 9:14).

Exodus 13:1-22

The Law of the Firstborn and the Feast

- “Consecrate to Me all the firstborn” (13:1-2). The first lesson is that all the firstborn in Israel were delivered from the tenth plague, and therefore, **the law of the firstborn is that all the firstborn belong to God**. Jesus, Mary’s firstborn son was presented to the LORD in accordance with this law (Luke 2:7, 22-23).
- “You shall therefore keep this ordinance in its season from year to year” (13:3-10). The second lesson is that **the Feast of Unleavened Bread by law is to be observed yearly** in remembrance of how the LORD with a strong hand delivered Israel out of Egypt (Ex. 12:14, 24).
- “By strength of hand the LORD brought us out of Egypt” (13:11-14). Another lesson is **due to God’s strength all the firstborn were redeemed** (obtain release by means of payment). We, like Israel must always remember that our successes in life are due to God’s strength, and so, we like all the firstborn of Israel are to consecrate our life to the LORD (Rom. 12:1; Gen. 22:12; Num. 3:39-51).
- It shall be as a sign on your hand and as frontlets between you eyes (13:14-16). Another lesson is that this was not to be taken literally, but instead this is **a figure of speech to encourage the next generations to come to continue the practice of this law** (Pro. 3:3; 6:21; 7:3; Deut. 6:4-9).
- “Lest perhaps the people change their minds” (13:17-22). The final lesson regarding the law of the firstborn and the Feast is that **the LORD laid down these laws and ordinances to help to prevent the people changing their minds when difficulties occurred**, and therefore, to give Israel and also us assurance, the LORD was committed and led the people of Israel through the wilderness, and in like manner, the LORD will lead us through our wilderness experience (Deut. 1:33; Ex. 14:11).

Exodus 14:1-31

The Red Sea Crossing

- That the Egyptians may know that I am the LORD (14:1-4). The first lesson is that through the miracle of the Red Sea crossing **the Egyptians finally acknowledged that the LORD is the God of Israel** who has helped them (Ex. 14:18, 25; Num. 15:41; Ps. 100:3).
- The children of Israel were very afraid when they saw the Egyptian army pursuing them, so they cried out to the LORD (14:5-10). The second lesson is when we are afraid or faced with difficulties **we should cry out to the LORD because He will hear us and deliver us** (1 Sam. 7:9; 1 Chr. 5:20; Ps. 34:6; Neh. 9:9).
- “The LORD shall fight for you, and you shall hold your peace” (14:11-14). Another lesson is that we must always remember that the battles in our life, like with Israel, **the victory would be won by God alone** (Deut. 1:30; 3:22; Is. 30:15).
- Tell the children of Israel to go forward (14:15-18). Another lesson is that like Israel, we should not turn back, but **we should always remember to press on forward in our life** (Phil. 3:12; Heb. 12:1; Luke 9:62).
- So the children of Israel went into midst of the sea on dry ground, and the waters were a wall on the right and left (14:19-22). Another lesson is that **psalmists and prophets reminded Israel of this great miracle of what the LORD had done for Israel** (Ps. 66:6; 106:9; Is. 51:10; 63:11-13).
- So the LORD overthrew the Egyptians in the midst of the sea (14:23-28). Another lesson is that **the LORD’s victory over Pharaoh and his army was complete** (Ps. 78:53; 106:11).
- The people feared the LORD, and believed the LORD and His servant Moses (14:29-31). The final lesson regarding the Red Sea crossing is that it led to faith in God’s mighty power and confidence in Moses leadership, and in like manner, **we are to exalt God and hold godly leaders in high esteem, particularly Christ** (Ex. 22:28; Act. 5:13; 20:24; 1 Pet. 2:4).

Exodus 15:1-27

Two Songs and a Warning about Complaining

- Then Moses and the Israelites sang this song to the LORD (15:1-8). The first lesson is that **the first song is a hymn of Moses celebrating God's victory over the Egyptian army**, and its primary focus is [1] on God Himself and His divine name which refers to the LORD; and [2] God is pictured as a great King leading His people into battle in retelling the story of salvation at the Red Sea (Ps. 106:1-2, 8-12; Is. 12:1-6).
- The enemy said (15:9-10). The second lesson is that this song reveals the evil plans of the enemy, but particularly **this song reveals how God is able to overrule the evil plans of the enemies and defeat them** (Judg. 5:30; Pro. 1:10-19).
- Who is like You, O LORD among the gods (15:11-13). Another lesson is that **this song reveals that the LORD tolerates no rivals**, therefore He defeated all the so called gods of Egypt and their worshipers, and is more than able to help the poor and needy from plunderers (Is. 6:3; Ps. 35:10).
- You will bring them in and plant them in the mountain of Your inheritance (15:14-19). Another lesson is that **this song reveals how God has driven out the nations, and purchased the promised land** for a dwelling place for Himself and His people (Ps. 24:1-6; 44:2; 80:8).
- Then Miriam the prophetess, took the timbrel in her hand (15:20-21). Another lesson is that **the second song is a victory hymn of Miriam which also focuses on the LORD** for His victory over the enemy like other songs with dancing mentioned in the OT (Judg. 4:4; 11:34).
- And the people complained against Moses (15:22-27). The final lesson is that **the people were actually complaining against the LORD**, which the apostle Paul warns us not to follow the example of the Israelites who complained whenever they faced a crisis (1 Cor. 10:10; Ex. 16:2; 17:3).



Exodus 16:1-36

Bread from Heaven

- That I may test them whether they will walk in my law or not (16:1-5). The first lesson is that **the bread from heaven was a miraculous event to test the Israelites obedience to the LORD** (Neh. 9:15; Ps. 78:23-25).
- Your complaints are not against us, but against the LORD (16:6-9). The second lesson is that **the LORD hears from heaven all complaints**, which the LORD equates to rejection of Him (Luke 10:16; 1 Sam. 8:7; Rom. 13:2).
- The glory of the LORD appeared in the cloud (16:10-12). Another lesson is that the LORD who dwells in heaven appeared to Israel in the cloud, and by this we understand that **the LORD manifested His invisible attributes for the Israelites to know that the LORD is God** (Ex. 13:21-22; Rom. 1:20; Joel 3:17).
- This is the bread which the LORD has given you to eat (16:13-18). Another lesson is that **the bread from heaven was from the LORD who dwells in heaven**, and was called “Manna” which means “What is it?” (Ex. 16:31; Num. 11:7-9).
- How long do you refuse to keep My commandments and My laws? (16:19-31). Another lesson is that **the Israelites for a while refused to obey the commandment of the LORD to rest**, the principle of the seventh day as a day of rest and holiness set forth in the account of creation (Gen. 2:3; Ex. 20:8-11; 23:12; Neh. 9:13-14).
- Fill an Omer with it, to be kept for your generations (16:32-36). The final lesson regarding the bread from heaven is that **it is an event to be remembered by the generations of Israelites to come** that Manna was eaten for 40 years, as a reminder that man does not live by bread alone but by every word from God (Deut. 8:3; Matt. 4:4; Num. 17:10; Heb. 9:4).

Exodus 17:1-16

Water from the Rock

- Why do you tempt the LORD? (17:1-3). The first lesson is that **Israel failed the LORD's testing** of her by contending with Him, and therefore putting the LORD to the test, which the LORD clearly forbids (Matt. 4:7; Ex. 16:4; Num. 20:2-5).
- Strike the rock, and water will come out of it (17:4-6). The second lesson regarding water from the Rock is that **this event was later celebrated** by Israel's hymn writers and prophets (Ps. 78:15-16; Is. 48:21).
- So he called the name of the place Massah and Meribah (17:7). Another lesson regarding water from the rock is that **this event was also remembered in a negative way** because of the people complaining and tempting the LORD (Num. 20:13, 24; 27:14).
- Now Amalek came and fought with Israel, and Moses informed Joshua to fight with Amalek (17:8-13). Another lesson is regarding **the name Joshua** [or Jehoshua] who fought and defeated Amalek means THE LORD SAVES, which is the same meaning of the Greek name Jesus, who saves His people from sins (Matt. 1:21; Luke 1:31; 2:21).
- Write this for memorial in the book and recount in the hearing of Joshua (17:14-16). The final lesson regarding water from the rock is that **the LORD is the Rock on which we build**, who also gave Israel total victory over the Amalekites (Ps. 18:2; Deut. 32:1-4; 1 Cor. 3:10-11).

Exodus 18:1-27

Jethro's Advice

- Moses father-in-law heard of all that God had done for Moses and for Israel His people (18:1-5). The first lesson is that **Moses sent his wife to her father Jethro with news that the LORD had blessed his mission**, and that he was in the mount Sinai region (Ex. 3:1, 10-12).
- I, your father-in-law Jethro, am coming to you with your wife and her two sons with her (18:6-11). The second lesson is that **another reason why Moses wife was sent back to her father Jethro was perhaps because Moses was experiencing marital problems** which appears to have begun before the circumcision of their son (Ex. 4:25-26).
- Now I know that the LORD is greater than all the gods (18:12). Another lesson is that **Jethro worshiped and acknowledged the LORD as the One great God** like other Gentile leaders (Dan. 4:34-37; 6:25-27).
- Why do you alone sit, and all the people stand before you from morning until evening? (18:13-18). Another lesson is that **Jethro firstly advised against Moses judging all the people alone** because both Moses and the people will grow weary (Num. 11:11-15).
- Listen now to my voice; I will give you counsel, and God will be with you (18:19-23). Another lesson is that **the counsel Jethro advised was as if he had inquired of the oracle of God** (Num. 11:16-17; 2 Sam. 16:23).
- So Moses heeded the voice of his father-in-law and did all that he had said (18:24-27). The final lesson regarding Jethro's advice is that **Moses listened to Jethro's advice** because [1] Jethro's advice was wise; and [2] Moses was also wise by heeding Jethro's advice in line with the Bible which reveals that good advice helps us to succeed, and without it we will fail (Pro. 11:14; 12:15; 15:22; 19:20; 26:6).

Exodus 19:1-25

Israel at Mount Sinai

- Now therefore, if you will indeed obey My voice and keep My covenant, then you will be a special treasure to Me above all people (19:1-6). The first lesson is that **Israel are God's special covenant kingdom people** on the condition of obedience to God's voice and covenant (Ex. 15:26; Deut. 5:2; Rev. 1:5-9).
- Then all the people answered together and said, "All that the LORD has spoken we will do" (19:7-8). The second lesson is that **Israel promised to be obedient to the covenant** (Deut. 5:27; 26:17).
- "Go to the people and consecrate them today and tomorrow" (19:9-11). Another lesson is that the outward preparation to meet God **symbolizes the inward consecration God requires of His people Israel** (Lev. 11:44-45; 22:32-33).
- You shall set bounds for the people all around (19:12-18). Another lesson is that **the whole mountain became holy because of God's presence**, and therefore Israel had to follow the instructions to keep herself from the mountain (Heb. 12:20-21).
- Moses spoke, and God answered him by voice (19:19-25). The final lesson regarding Israel at Mount Sinai is that Israel were both warned and instructed in obedience, because even before the Aaronic priesthood was established, priestly functions were performed by certain individuals because **God is teaching both Israel and us that His kingdom is a royal kingdom of priest** (Gen. 14:18; 1 Pet. 2:4-10; Rev. 1:5-9).

## Exodus 20:1-26

The Ten Commandments

- And God spoke all these words, saying: “I am the LORD your God, who brought you—out of the house of bondage” (20:1-8). The first lesson is that **the first four commandments focus on our love for God, with all our heart, our soul and our mind, this is the first and great commandment** (Matt. 22:37-39; Mark 12:28-31).
- Honour your father and your mother, that your days may be long upon the land (20:9-17). The second lesson is that **the fifth commandment to tenth commandment focuses on our love for our neighbour**, which is referred to as the second great commandment (Matt. 22:37-39; Mark 12:28-31).
- And Moses said to the people, “Do not fear, for God has come to test you” (20:18-21). Another lesson is that **it is good to fear God because this will help us to observe all His commandments, so that we may not sin** (Ex. 20:20; Deut. 6:24; Ps. 112:1; 128:1-4; Pro. 14:26-27).
- The LORD said to Moses, “You have seen that I have talked with you from heaven” (20:22-23). Another lesson is **a contrast between the true God in heaven**, who does whatsoever He pleases, **and idols of silver and gold**, who can do nothing (Ps. 115:3-7; Dan. 4:35; 6:26-27).
- “Nor shall you go up by steps to My altar, that your nakedness may not be exposed on it” (20:24-26). The final lesson regarding the ten commandments is that like the law of the altar, **the ten commandments exposes our sinfulness**, our inability to measure up, and keep the commandments in our own strength, which ought to lead us to acknowledge that we are desperate sinners totally dependent on the grace of God through faith in Christ Jesus (Gal. 3:23-24; 4:5; Rom. 10:4).

## Exodus 21:1-36

The Law Concerning Servants and Violence

- Now these are the judgments which you shall set before them (21:1-2). The first lesson in the law concerning servants is that **the Lord's servants are not to be anyone's endless slaves**, and therefore, after seven years a servant could go out free (Deut. 15:12; Jer. 34:14).
- I love my master, my wife, and my children; I will not go out free (21:3-6). The second lesson is that the Lord's servant has freewill, and could choose not to go out free, which his master could agree to by piercing the servants ears to **symbolize willing service for life** (Deut. 14:1; 15:17; Ex. 35:22).
- And if a man sells his daughter to be a female slave, she shall not go out as the male slaves do (21:7-11). Another lesson regarding the law concerning servants is the concern for female slaves not to be mistreated, but they were to have **a permanent status as daughters with marriage rights** (Deut. 21:9; Lev. 25:44-46).
- He who strikes a man so that he dies shall surely be put to death (21:12-17). Another lesson is the law concerning violence such as murder, kidnapping and violence towards parents **carried a capital punishment in regards to a death sentence** (Gen. 37:28; Deut. 19:11-12).
- But if any harm follows, then you shall give life for life, eye for eye, tooth for tooth (21:18-27). Another lesson regarding the law concerning violence is **the principle of justice that requires punishment equal in kind to the offense**, and not greater than the offense (Gen. 9:5; Lev. 24:20).
- Another observation is in regards to animal control laws to put to death any animal that kills a human, but also protect animals from harm, and therefore, the final lesson regarding the law concerning servants and violence is that these laws ultimately **help the people of God live in such a way as to love God and love neighbour** (Matt. 22:37-39; Mark 12:28-31).

Exodus 22:1-31

Laws about Property and Morality

- If a thief is found breaking in (22:1-3). The first lesson regarding laws about property is that an act of self-defence in darkness does not produce bloodguilt, **but killing a thief in daylight does result in guilt because this is unjust** (Ex. 22:1-3; Luke 12:39; Matt. 24:43-44).
- An oath of the LORD (22:4-11). The second lesson regarding laws about property is that **the judges were God's representatives in court cases** (Ex. 22:8-9; Heb. 6:16).
- Make restitution to the owner (22:12-15). Another lesson regarding laws about property is that **similar laws existed as early as the patriarchal period** (Gen. 31:39).
- Surely pay the bride-price... surely put to death (22:16-19). Another lesson regarding laws about morality concerning sexual sins is that substantial amount of money was given to the bride's family as payment for her, whereas **sexual sin with an animal resulted in death** (Lev. 18:23; 20:15).
- You shall not afflict any widow or fatherless (22:20-27). Another lesson regarding laws about morality is that the widow, the poor, the orphans, and **all defenceless people are objects of God's special concern and care** (Deut. 14:29; 16:11, 14; Matt. 25:33-45).
- You shall not revile God, nor curse a ruler (22:28-30). Another lesson regarding laws about morality is that **it is forbidden to curse God's representatives** (Act. 23:4-5).
- And you shall be holy men to Me (22:31). The final lesson regarding laws about property and morality is that in **obedience to these laws enables the people of God to stand out, to be holy**, which means set apart to God (Lev. 11:44; 19:2).

## Exodus 23:1-33

Laws about Justice, Sabbaths, Annual Feasts and the Angel

- You shall not circulate a false report (23:1-2). The first lesson is **a law about justice warning against a false report**, as this is considered to being in agreement with the wicked or following a crowd to do evil which will lead to God's judgment (Pro. 1:10-19; Rev. 21:8).
- You shall not show partiality to the poor or pervert justice to the poor in disputes (23:3-9). The second lesson is **a law about justice warning against showing partiality to the poor or perverting justice** to the poor because God does not show partiality to any but is fair so that justice prevails (Lev. 19:15; Pro. 28:21; 31:5-7; Jam. 2:1-4; Act. 10:34-35).
- Six days you shall do your work, and on the seventh day you shall rest (23:10-13). Another lesson is **a law about the Sabbath regarding rest for the land, people and animals which points towards the true rest for the soul in Christ** (Heb. 4:9-11; Ps. 37:7; Jos. 1:13-15).
- Three times you shall keep a feast to Me in the year (23:14-19). Another lesson is the three annual feasts to keep to God which were the feast of unleavened bread, the feast of harvest and the feast of ingathering **which points towards the Jewish people's love for God** (Mark 12:30-31; Matt. 22:37).
- Beware of Him and obey His voice; do not provoke Him (23:20-33). The final lesson is regarding the Angel who represents God's presence, **the Angel is the LORD Jesus Christ, the One we are to listen and obey Him** for in so doing great promises will be granted to us in Christ (Luke 9:35; Deut. 18:15-19; 1 John 5:10; Is. 9:6; Jer. 23:6).



## Exodus 24:1-18

The Covenant Affirmed

- Now He said to Moses, “Come up to the LORD... Moses alone shall come near the LORD (24:1-3). The first lesson in regards to **the covenant affirmed is that Moses was a type of Christ as a mediator between God and the people of Israel**, but Christ Jesus is the True Mediator of the new covenant (Heb. 12:24).
- Moses wrote all the words of the LORD (24:4-5). The second lesson is **the covenant is affirmed in writing**, which also reveals that certain texts in the Bible indicate Moses’ authorship (Ex. 17:14; 24:4; 34:27; Mark 7:10).
- Moses took blood for the basin, and sprinkled blood on the altar, and also the people (24:6-8). Another lesson is that **the covenant is affirmed in the blood**, which symbolizes forgiveness and acceptance of the offering, and points to an oath that binds the people in obedience to God (Heb. 9:18).
- So they saw God and they ate and drank (24:9-11). Another lesson in regards to the covenant affirmed is that **God who established the covenant, allowed certain people to see a form of Himself**, but not the fullness of His glory (Ex. 33:20-23; Gen. 16:13; Num. 12:8; Ezek. 1:28).
- I will give you tablets of stone on the mountain (24:12-15). Another lesson is that **as instruction from the covenant LORD, the laws were divine directives** (Ex. 24:15; 31:18; 32:15-16).
- Now the glory of the LORD rested on Mount Sinai... and Moses was on the mountain forty days and nights (24:16-18). The final lesson regarding **the covenant affirmed is that miracles occur where the presence of the LORD dwells**, such as Moses on the mountain for 40 days and nights, like Christ Jesus who fasted for the same length of time (Matt. 4:2; Ex. 34:28).

Exodus 25:1-40

The Tabernacle and Furnishings

- According to all that I show you, that is, the pattern of the tabernacle and all its furnishings (25:1-9). The first lesson regarding the tabernacle and furnishings is **the offerings for the tabernacle were lavish because the Tabernacle was a copy or shadow of the true tabernacle in heaven** (Heb. 8:5; 2 Cor. 8:2; Luke 21:1-4).
- And there I will meet with you, and I will speak with you from above the mercy seat, from between the cherubim which are on the ark of the Testimony (25:10-22). The second lesson is that the ark of the Testimony was a reminder that Israel was in a covenant relationship with God, and **the mercy seat upon the ark of the Testimony speaks of reconciliation, the divine act of grace whereby God meets and shows great mercy toward His people** (Heb. 9:4-5; Is. 37:16-17).
- And you shall set the showbread on the table before Me always (25:23-30). Another lesson regarding the Tabernacle and furnishings is that the table represented a perpetual bread offering to the LORD by which Israel declared that she was consecrated to God, and **points to a greater ordinance in the NT when we partake of holy communion bread** (1 Cor. 10:16-17).
- And see to it that you make them according to the pattern which was shown you on the mountain (25:31-40). The final lesson regarding the Tabernacle and furnishings is that the lampstand, the table and the showbread represented the first part of the Tabernacle called the sanctuary, and were a copy or shadow of the heavenly things **in order to contrast the shadow with the reality, the Christ of the NT** (Heb. 8:5; 9:4; 10:1).

## Exodus 26:1-37

The Tabernacle

- Moreover you shall make the tabernacle with ten curtains of fine woven linen and blue, purple, and scarlet thread; with artistic designs of cherubim you shall weave them (26:1-5). The first lesson is that certain items in **the tabernacle such as the curtains were skilfully and wonderfully designed** (Ex. 35:30-35; 36:1-19).
- You shall also make curtains of goats' hair, to be a tent over the tabernacle (26:6-10). The second lesson is that **the tabernacle symbolically represented God's royal tent** where His people came before Him with items such as the showbread symbolic to communion with the LORD (Ex. 25:31-40; Heb. 8:5; 9:4; 10:1).
- And couple the tent together, that it may be one (26:11-24). Another lesson is that **the tabernacle symbolized oneness or unity with the LORD** in whom we are to abide in Him, and He in us that we may be fruitful (John 15:5-7; 2 Cor. 3:5).
- And you shall raise up the tabernacle according to its pattern which you were shown on the mountain (Ex. 26:25-30). Another lesson is that **the tabernacle was a pattern or copy of the true Tabernacle in heaven** (Heb. 8:5; 2 Cor. 8:2; Luke 21:1-4).
- The veil shall be a divider for you between the holy place and the Most Holy (26:31-37). The final lesson regarding the tabernacle is that the holy place and the Most Holy was divided to reflect that access to the Most Holy was not allowed because **the Most Holy in the tabernacle represented God's throne room**, but at the moment when Christ died, the curtain of Herod's temple was torn, thereby giving the believer direct access to the presence of God (Mark 15:38; Heb. 6:19-20; 10:19-22).

## Exodus 27:1-21

The Altar, the Court of the Tabernacle and the Lampstand

- You shall make its horns on its four corners; its horns shall be of one piece with it (27:1-2). The first lesson regarding the altar is that the horns were symbols of help and refuge (1 Kin. 1:50; 2:28; Ps. 18:2), and **the horns particularly symbolized the atoning power of the altar** (Ex. 29:12; Lev. 4:7, 18, 25, 30, 34; 8:15; 9:9; 16:18).
- You shall make it hollow with boards; as it was shown you on the mountain, so shall they make it (27:3-8). The second lesson is that **the altar was the copy and shadow of the heavenly things** (Act. 7:44; Heb. 8:5).
- You shall also make the court of the tabernacle (27:9-19). Another lesson is that **the court of the tabernacle was also the copy and shadow of the heavenly things** (Act. 7:44; Heb. 8:5).
- 'In the tabernacle of meeting, outside the veil which is before the Testimony, Aaron and his sons shall tend it,' the lamps were lit in the evening and extinguished in the morning (Ex. 27:20-21; 29:42-44; 1 Sam. 3:3). The final lesson regarding the altar, the court of the tabernacle and the lampstand is that the tabernacle was sanctified as the place where God Himself met with His people by appointment, **but the tabernacle particularly points towards the future eternal tabernacle of God with His people** (Rev. 21:3-7).

## Exodus 28:1-43

Garments for the Priesthood

- Now take Aaron your brother, and his sons with him, from among the children of Israel, that he may minister to me as priest (28:1). The first lesson is that **Aaron was elected by God among his brethren to be the high priest** like Isaac was elected instead of Ishmael, Jacob instead of Esau (Gen. 17:18-19; 25:22-28).
- And you shall make holy garments for Aaron your brother, for glory and beauty (28:2). The second lesson is that **the garments were to exalt the office and functions of the Priesthood**, even of lesser priests as well as the high priest (Ex. 28:40).
- So you shall speak to all who are gifted artisans, whom I have filled with the spirit of wisdom, that they may make Aaron's garments (28:3-4). Another lesson is that **God appoints gifted individuals with natural talent to also be involved in His service**, working alongside others to skilfully make the garments for the priesthood (Ex. 31:2-5).
- And you shall put the two stones on the shoulders of the ephod as memorial stones for the sons of Israel (28:5-14). Another lesson is that names of the sons of Israel on **the stones placed upon the ephod symbolized that the high priest represented all of Israel** when he ministered in the tabernacle (Ex. 39:7; Josh. 4:7; Zech. 6:14).
- And you shall put in the breastplate of judgment the Urim and the Thummim, and they shall be over Aaron's heart when he goes in before the LORD (28:15-30). Another lesson is that the **Urim and the Thummim were sacred lots often used in times of crisis to determine the will of God** (Num. 27:21; Lev. 8:8; Deut. 33:8).
- That Aaron may bear the iniquity of the holy things (28:31-43). The final lesson regarding the Garments of the Priesthood is that in Aaron symbolically bearing the iniquity, **this reveals that Aaron was a type of Christ, who is the ultimate sin-bearer** (John 1:29; Is. 53:11).

## Exodus 29:1-46

Consecrating the Priests

- And this is what you shall do to them to hallow them for ministering to Me as priests (29:1-9). The first lesson regarding the consecrating of the priests is that in consecrating Aaron and his sons, **there was a religious ceremony that had to be observed in order to set them apart for service to the LORD** (Lev. 8; Heb. 7:26-28; Is. 61:1).
- You shall also have the bull brought before the tabernacle of meeting, and Aaron and his sons shall put their hands on the head of the bull (29:10-14). The second lesson is that a sin offering was necessary to atone for the past sins of Aaron and his sons, and so **laying their hands on the bull was a symbol of [1] the animal becoming their substitute; and [2] the transferring of their sins to the sin-bearer** (Lev. 1:4; 8:14; 16:20-22).
- And you shall burn the whole ram on the altar. It is a burnt offering to the LORD (29:15-20). Another lesson is that **the burnt offering symbolised a life service** in sensitivity to God and His word, and to others in total dedication to the LORD which is a sweet aroma to the LORD (Ex. 20:24; 2 Cor. 2:15).
- The breast of the wave offering, and the thigh of the heave offering is for Aaron and his sons (29:21-28). Another lesson is that **parts of certain sacrificial animals were set aside as food for the priests** and their families (Lev. 3:1; 7:34; 10:14-15).
- And the holy garments of Aaron shall be his sons after him (29:29-37). Another lesson is that there was to be **a succession from the tribe of Levi and in the line of Aaron** (from his sons only), and not another tribe until the priesthood in the order of Melchizedek (Num. 18:8; 20:26-28; Heb. 7:11-19).
- The daily offerings in the morning and evening (29:38-44). Another lesson is that the daily offerings of the two lambs was **a symbol of the Lamb of God who will take away the sins of the world** by His own sinless life being a sweet aroma to the LORD (John 1:29).
- I will dwell among the children of Israel and will be their God (29:45-46). The final lesson regarding the consecrating of the priests is **the promise from God to dwell with His people who are all consecrated or set apart as priests** (Rev. 1:5-6; 21:3-7; 1 Pet. 2:5-9).

## Exodus 30:1-38

The LORD's Instructions

- You shall make an altar to burn incense on (30:1-8). The first lesson regarding the LORD's instructions is that fragrant smoke from **the altar of incense symbolized the prayers of God's people which the LORD instructs us to do regularly** (Ps. 141:2; Luke 1:10; Rev. 5:8; 8:3-4).
- You shall not offer strange incense on it (30:9-10). The second lesson regarding the altar of incense is **the importance of following the LORD's instructions** to those who come near to God in prayer or to minister, the LORD must be regarded as holy, hence Aaron was instructed to appear before the LORD to make atonement once in the year, therefore because Aaron's sons disregarded this instruction, it cost them their lives (Lev. 10:1-3).
- When you take the census of the children of Israel for their number, then every man shall give a ransom for himself to the LORD, that there may be no plague among them (30:11-16). Another lesson regarding following God's instructions is **the warning of the consequences of failure to heed God's word**, as evident with king David's failure to do so, it resulted in a great plague (2 king. 24:1-15).
- You shall also make a laver of bronze for washing (30:17-21). Another lesson is that the bronze laver was **a picture of the word of God cleansing us to bring about sanctification** (Eph. 5:25-26; John 3:5; 17:17-19).
- And you shall anoint Aaron and his sons, and consecrate them, that they may minister to Me as priests (30:22-38). The final lesson regarding the LORD's instructions in reference to the holy anointing oil and the perfume is that **it symbolized the person or object was set apart to serve the LORD**, and points towards the Holy Spirit upon the people of God to set us apart in Christ for the ministry of reconciliation as witnesses of the gospel (Act. 1:4-8; 2 Cor. 5:17-20).

## Exodus 31:1-18

Artisans for Building the Tabernacle

- See, I have called by name Bezalel the son of Uri, the son of Hur, of the tribe of Judah (31:1-5). The first lesson regarding the artisans for building the tabernacle is that **God calls certain individuals unconditional into His service, and fills them with His Spirit** as He did with Bezalel (which means in the protection of God), who was filled with the Spirit which granted him a spiritual gift with the ability to work as a skilled craftsmen, equipped for a special service to God (Ex. 35:30-31; 1 Chr. 2:20; 1 Cor. 12:4-11).
- And I, indeed I, have appointed with him Aholiab the son of Ahisamach, of the tribe of Dan (31:6-11). The second lesson is that **God appoints and distributes spiritual gifts as He wills** as He did with Aholiab (which means my divine father is my tabernacle), and blessed him with the spiritual gift of wisdom as a gifted artisan to make all that He commanded (1 Cor. 12:8-11; Ex. 36:8; 37:1-5), and all gifted artisans were equipped and commanded to help.
- Surely My Sabbaths you shall keep, for it is a sign between Me and you throughout your generations (31:12-13). Another lesson is regarding **the Sabbath is a sign that the people of Israel might know that the LORD is their God**, who is the Great I AM who sanctifies them (Ezek. 20:12, 20; Lev. 20:8).
- You shall keep My Sabbath, therefore, for it is holy to you (31:14-16). Another lesson is that **the LORD Jesus also confirmed that the Sabbath was holy to us and a sign that the LORD is our God** when He revealed that the Sabbath was made for man, not man for the Sabbath, therefore, the Sabbath was made to help people to rest, so to be refreshed, but true rest is the rest in salvation for our souls that Jesus provided, and He is also the LORD of the Sabbath (Mark 2:27; Luke 6:1-5; Heb. 4:1-16).
- It is a sign between Me and the children of Israel forever, for in six days the LORD made the heavens and the earth (31:17-18). The final lesson regarding the artisans for building the tabernacle is that **Jesus is the ultimate Artisan for the building of the eternal tabernacle** as the Master Craftsmen of the first creation, and also the future creation of the new heavens and earth (Rev. 21:1-7; Pro. 8:27-30).



## Exodus 32:1-35

The Gold Calf

- Then they said, “This is your god, O Israel, that brought you out of the land of Egypt!” (32:1-10). The first lesson regarding the gold calf is that **the people of Israel broke the first and second commandments**, which was also later repeated by king Jeroboam who set up two golden calves in the northern kingdom of Israel (Ex. 20:3-4; 29:45-46; 1 King. 12:28-29).
- Then Moses pleaded with the LORD his God, and said: “LORD, why does Your wrath burn hot against Your people whom You have brought out of the land of Egypt...?” (32:11-14). The second lesson is the importance and **the power of intercessory prayer which caused the LORD to relent** from the harm which He said He would do to the people (2 Sam. 24:13-16; Amos 7:3-6; Jer. 26:19).
- So Moses anger became hot and he cast the tablets out of his hands and broke them (32:15-24). Another lesson is that **it is sometimes necessary to display righteous anger like Moses to restrain evil**, and the LORD Jesus also displayed righteous anger when he overturned the money changers in the temple of God (Matt. 21:12-17; Mark 11:15-17; John 2:15-17).
- “Whoever is on the LORD’s side, come to me!” (32:25-28). Another lesson is **the consequences for sin of the gold calf resulted in a great judgment upon the people of Israel**, many people died (Deut. 29:22-28; Mark 7:13-14; Rev. 9:20).
- “You have sinned a great sin. So now I will go to the LORD, perhaps I can make atonement for your sin.” (32:29-32). Another lesson is that **Moses was a type of Christ, as the mediator between God and the people of Israel** like Christ is the one and only mediator between God and man (1 Tim. 2:5; Heb. 8:6; 9:15; 12:24).
- “Whoever has sinned against Me, I will blot him out of My book” (32:33-35). The final lesson regarding the gold calf is that those who sin, actually sin against God, and **all sins that are not covered by the blood of Christ, will result in that person being blotted out of the Book of Life** (Rev. 21:27; Deut. 29:20; Ps. 9:5).

## Exodus 33:1-23

The Promise of God's Presence

- And I will send My Angel before you, and I will drive out the Canaanite, Amorite, Hittite, Perizzite, Hivite and Jebusite (33:1-6). The first lesson regarding the promise of **God's Presence is it is evident by the Angel of LORD** (who is Christ) and it will result in the enemies defeated (Ps. 91:7-11; Josh. 5:14; 24:11; 1 Cor. 10:9; Gal. 4:14).
- And it came to pass that everyone who sought the LORD went out to the tabernacle of meeting (33:7-8). The second lesson is that **the LORD promised Moses access to His Presence at the tabernacle of meeting** where God promised to speak to Moses who acted as mediator for all who sought the LORD (Ex. 29:42-43; Deut. 4:29).
- And it came to pass, when Moses entered the tabernacle, that the pillar of cloud descended and stood at the door of the tabernacle (33:9-10). Another lesson is that **the pillar of cloud represented the visible evidence of God's Presence** (Ex. 13:21; 14:19-20; Num. 9:15-23).
- And He said, "My Presence will go with you, and I will give you rest" (33:11-14). Another lesson is that **another evidence of God's Presence is the assurance of rest**, and peace even with our enemies (Is. 63:9; Josh. 21:44; 22:4; Prov. 16:7).
- So the LORD said to Moses, "I will also do this thing that you have spoken; for you have found grace in My sight, and I know you by name" (33:15-18). Another lesson is that **another evidence of God's Presence is that God gives grace to the humble**, whom He foreknew, predestined, called, justified by forgiving them for all their sins and glorified (Rom. 5:20-21; 8:29-30; Eph. 2:8-9).
- Then He said, "I will make all My goodness pass before you, and I will proclaim the name of the LORD before you (33:19-23). The final lesson regarding the promise of God's Presence is **the name of the LORD is a further symbol of God's Presence**, Person, and His compassion, particularly when we call on the name of the LORD, His Presence is near, and whoever calls on the name of the LORD shall be saved (Rom. 10:13; Act. 2:21; 22:16; Prov. 18:10; Joel 2:32).

## Exodus 34:1-35

The Covenant Renewed

- I will write on these tablets the words that were on the first tablets which you broke (34:1-4). The first lesson regarding the covenant renewed is that **the covenant was written on tablets of stone** so that Moses may teach the people of Israel (Ex. 24:12; Deut. 10:2).
- Now the LORD descended in the cloud and stood with him there, and proclaimed the name of the LORD (34:5-7). The second lesson **it was the LORD who established the covenant in His name**, and also the proclamation of the LORD's name reveals that the LORD is merciful and can be trusted in keeping the covenant (Num. 14:18; Ps. 103:8; 145:8).
- Then he said, "If now I have found grace in Your sight, O LORD, let my LORD, I pray go among us" (34:8-9). Another lesson is that **only those who receive the grace of God can enter into God's covenant** with an assurance that God will never them cast away (Ex. 33:12-16; Ps. 33:12; 94:14).
- And He said, "Behold, I make a covenant. Before all your people I will do marvels such as not been done in all the earth" (34:10-17). Another lesson is that **God's covenant was with conditions such as the people of Israel must not enter into a covenant with another god**, if so, then God promised to do wonders (Deut. 5:2-7; Ps. 145:4-9).
- The Feast of Unleavened Bread you shall keep. Six days you shall work, but on the seventh day you shall rest. And you shall observe the Feast of Weeks, of the firstfruits of wheat harvest, and the Feast of Ingathering (34:18-28). Another lesson is that **God's covenant was also with the condition regarding the observation of the Sabbath and also certain Feasts** (Ex. 12:15-16; 13:4; 20:9; 23:12-17; Deut. 5:13).
- Now it was so, when Moses came down from Mount Sinai, that Moses did not know that the skin of his face shone while he talked with Him (34:29-35). The final lesson regarding the covenant renewed is that Moses shining face reveals the glory of this covenant, but **the glory of the new covenant due to Christ's shed blood of the ministry of the Spirit exceeds it** (Matt. 17:2; 26:27-28; 2 Cor. 3:7-11).

## Exodus 35:1-35

The Work of the Tabernacle of Meeting

- Work shall be done for six days, but the seventh day shall be a holy day for you, a Sabbath of rest to the LORD (35:1-3). The first lesson regarding the work of the tabernacle of meeting is **the importance of obedience to the Sabbath regulations**, so work was done for six days, but the seventh day was set apart to rest from work (Lev. 23:3; Deut. 5:13-14).
- Take from among you an offering to the LORD. Whoever is of a willing heart (35:4-9). The second lesson is that before the work of the tabernacle of meeting could commence, **it was necessary for offerings for the tabernacle to be given willingly by the people**, therefore, the people must decide to give willingly from the heart, not grudgingly but cheerfully (2 Cor. 8:10-12; 9:7).
- All who are gifted artisans among you shall come and make all that the LORD has commanded (35:10-19). Another lesson is that it is **the LORD who equips certain individuals and enables them to complete the articles for the work of the tabernacle of meeting** similar to the good works, which God prepared for us to work in His kingdom (Matt. 6:33; Eph. 2:10; 4:11-16).
- Then everyone came whose heart was stirred, and everyone whose spirit was willing (35:20-29). Another lesson similar to the second lesson, but the emphasis here is on **the unity of how many people carried out the work of the tabernacle of meeting together** by presenting their offerings (2 Cor. 8:10-12; 9:7).
- And Moses said to the children of Israel, "See, the LORD has called by name Bezalel the son of Uri" (35:30-35). The final lesson regarding the work of the tabernacle of meeting is that **God calls certain leaders unconditionally into His service, and fills them with His Spirit** as He did with Bezalel (which means in the protection of God), who was filled with the Spirit which granted him a spiritual gift with the ability to work as a skilled craftsmen, equipped for a special service to God (Ex. 35:30-31; 1 Chr. 2:20; 1 Cor. 12:4-11).

## Exodus 36:1-38

The People Give into the Building of the Tabernacle

- And Bezalel and Aholiab, and every gifted artisan in whom the LORD has put wisdom and understanding, to know how to do the work (36:1-2). The first lesson is that before the people give into the building of the tabernacle, **the LORD calls and equips leaders to do all He has commanded** like other models of good leadership such as Nehemiah and Joshua (Neh. 2:4-6; Josh. 1:1-9).
- And they received from Moses all the offering which the children of Israel had brought for the work of the service of making the sanctuary (36:3-7). The second lesson is that **the leaders called to do the work need helpers to contribute for its success**, both the leaders and the helpers must work together, and so the people willing gave offerings into the building of the tabernacle for its success, giving more than enough (Ex. 35:5-9; Judg. 5:2).
- Then all the gifted artisans among them who worked on the tabernacle (36:8-13). Another lesson is that **once the people gave into the building of the tabernacle, then work into the building of the tabernacle commenced** by the hand of the gifted leaders and artists to make curtains, and couple the curtains with the clasps, that it might be one tabernacle (Ex. 26:5-6).
- For the tabernacle he made boards of acacia wood, standing upright (36:14-33). Another lesson regarding **the building of the tabernacle is that it required certain material** like boards, bars and sockets (Ex. 26:15-29).
- He overlaid the boards with gold, made rings of gold to be holders for the bars, and overlaid the bars with gold (36:34-38). The final lesson regarding the people give into the building of the tabernacle is that **expensive items such as gold was used to beautify the work of the LORD** like the temples of God that were built, the first by Solomon, and the second temple by Herod (Hag. 2:3-9; Mark 13:1-2; Ps. 27:4-5).

## Exodus 37:1-29

The Making of the Sacred Objects

- Then Bezalel made the ark of acacia wood... he overlaid it with pure gold inside and outside (37:1-5). The first lesson regarding the making of the sacred objects is that Bezalel (the Chief artisan) was given the honour of making the most sacred object— **the ark of Testimony which was made from expensive wood and overlaid with gold** to make it look even more beautiful (Ex. 35:10, 30; 36:1).
- He also made the mercy seat of pure gold (37:6-9). The second lesson regarding the making of the sacred objects is that **the mercy seat was made of precious gold**, and the mercy seat symbolized God's precious Presence, where God promised to meet with Moses and His people (Ex. 25:21-22).
- He made the table of acacia wood... and overlaid it with pure gold (37:10-16). Another lesson is that the table for **the showbread was also made from expensive wood and overlaid with pure gold** by Bezalel and the other gifted artisans (Ex. 35:30; 36:1-2), and the showbread was symbolic to God as Provider or the eternal resource of Israel's life (Ex. 25:30; 40:23; Lev. 24:5-9).
- He also made the lampstand of pure gold (37:17-24). Another lesson is that **the lampstand was made of precious gold**, and the seven shining lamps symbolize God the Spirit (Rev. 4:5; 5:6).
- He made the incense altar of acacia wood... and he overlaid it with pure gold (37:25-29). The final lesson regarding the making of the sacred objects is that **the altar of incense was also made from expensive wood and overlaid with precious gold**, and the holy anointing oil and the incense that was placed upon the altar represented the precious prayers of the saints that ascend to the throne of God like a sweet smelling fragrance which God stores and remembers (Ex. 30:1; Rev. 5:8; 8:3-4; Ps. 56:8).

Exodus 38:1-31

The Making of the Sacred Objects (Part 2)

- He made the altar of burnt offering of acacia wood... its horns... he made all its utensil (38:1-7). The first lesson regarding part 2 of the making of sacred objects is that the altar of burnt offering was made for a sacrifice of general atonement—an acknowledgement of the sin nature and a request for renewed relationship with God, but **the ultimate fulfilment of the burnt offering is in Jesus' sacrifice on the cross** (Ex. 27:1-8; Lev. 6:8-13; Matt. 27:15-50).
- He made the laver of bronze (38:8). The second lesson in the making of the bronze laver is that this sacred object was made to symbolize sanctification (set apart), **which is necessary for our journey towards greater spiritual purity and devotion** (Ex.30:18).
- Then he made the court on the south side... on the north side... west side... east side (38:9-20). Another lesson is that the making of the court of the tabernacle was a very important reminder that God does not waste anything, and therefore, the hangings on each side of the court, the sockets, the pillars of the court, **each part had a specific function like the vessels recorded 2 Tim. 2:20-21** referring to the people of God, sanctified (set apart) and useful for the Master, prepared for every good work.
- All the gold that was used in all the work of the holy place (38:21-31). The final lesson regarding the making of the sacred objects (part 2) is that **the tabernacle was divided into three parts: the outer court, the holy place and the Holy of Holies, as a very important reminder that God is holy**, and must be approached in a certain way (Lev. 16:2; 1 Tim. 2:5).

Exodus 39:1-43

The Making of the Sacred Objects (Part 3)

- They made garments of ministry, for ministering in the holy place, and made the holy garments for Aaron (39:1-7). The first lesson is that the making of the garments of the priesthood which included **the making of the ephod was artistically designed as the LORD had commanded Moses** (Ex. 25:4; 28:6-14; 35:23; Lev. 8:7).
- And he made the breastplate artistically woven like the workmanship of the ephod, of gold, blue, purple, and scarlet (39:8-21). The second lesson is that the making of the breastplate was in settings of gold, and **they made chains of pure gold for the breastplate and attached it to the ephod, as the LORD had commanded Moses** (Gen. 41:42; Dan. 5:7, 16, 29; Rev. 1:13).
- He made the robe of the ephod of woven work, all of blue (39:22-31). Another lesson is the making of the other priestly garments such as the robe, the tunics, hats, the turban **and the holy crown of pure gold were all in accordance what the LORD had commanded Moses** (Ex. 28:36-37).
- Thus all the work of the tabernacle of the tent of meeting was finished (39:32-43). The final lesson regarding the making of the sacred objects is that **all the work was completed by the artisans as the LORD had commanded Moses** which resulted in a blessing for faithfulness in service brings divine benediction (Num. 6:22-27).



## Exodus 40:1-38

The Tabernacle Erected and Arranged

- And you shall take the anointing oil, and anoint the tabernacle (40:1-9). The first lesson regarding the tabernacle erected and arranged is that **the tabernacle was anointed to signify that it was holy** (to be set apart for the LORD's use).
- You shall anoint the altar of the burnt offering and all its utensils, and consecrate the altar (40:10-11). The second lesson is that the altar, its utensils and the laver were also anointed, but **the altar was to be considered the most holy** because of the offerings and sacrifices which are symbolic to our bodies presented to God as a living sacrifice in spiritual worship (Rom. 12:1).
- You shall put the holy garments on Aaron, and anoint him and consecrate him (40:12-15). Another lesson is that Aaron and his sons were anointed for ministry, for an everlasting priesthood throughout their generation, however **the priesthood of Christ is a greater priesthood**, as it is an everlasting priesthood throughout eternity according to the power of an endless life (Heb. 5:5-11; 7:11-27).
- Thus Moses did according to all that the LORD had commanded him, so he did (40:16-33). Another lesson is that **Moses obedience to God's command is a key theme** of the final chapter of Exodus, although the people provided all the resources and made all the components, but it was Moses who was authorized to erect and arrange the tabernacle, and he successfully finished all the work (Ex. 40:16, 19, 23, 25, 27, 29, 32-33).
- Then the cloud covered the tabernacle of meeting, and the glory of the LORD filled the tabernacle (40:34-38). The final lesson regarding the tabernacle erected and arranged is that **the tabernacle was erected and arranged primarily in preparation for the LORD's glorious entry in the cloud** (Num. 9:15; Lev. 9:6, 23).