

Hello!

We are so glad that you decided to join us in studying Exodus.

Exodus tells the story of God revealing Himself to His people, rescuing them from slavery, teaching them how to live and how to worship. The physical rescue of the nation of Israel from Egypt is used as a metaphor by New Testament authors, who reflect on how God ultimately rescues his people from slavery to sin by defeating the powers and authorities of this world. Join us to learn the lessons of this Old Testament book, and to understand how it points forward to Jesus' life, death and resurrection.

During each week of our study we will regularly guide you through three steps:

Step #1 - LOOK at the text

- As you read through a chapter or two of Exodus at home in preparation for our weekly meetings, you will answer a series of questions to help you understand what the author is trying to communicate in this section of the book. You will also have the opportunity to see how this passage connects to other parts of the Bible, and to reflect on how this passage teaches you to worship God better.
- You will discuss what you learned when you get together with your small group each week.

Step #2 - LEARN from the text

- One of our large group teachers will teach on the text, drawing out biblical themes and application points.

Step #3 - LIVE in light of the text

- After the time of teaching, you will have an opportunity to answer application questions at your tables. As we grow in our knowledge of God and His word, it should affect our attitudes and our actions. This discussion time will naturally lead into a time of prayer, since we need God's help to live as His people.

We're so glad that you are joining us on this journey, and look forward to learning from God and from each other as we study Exodus together.



## Lesson #12: Mount Sinai

### Exodus 19-20:21

On the first day of the third month after the Israelites left Egypt—on that very day—they came to the Desert of Sinai. <sup>2</sup> After they set out from Rephidim, they entered the Desert of Sinai, and Israel camped there in the desert in front of the mountain.

<sup>3</sup> Then Moses went up to God, and the LORD called to him from the mountain and said, “This is what you are to say to the descendants of Jacob and what you are to tell the people of Israel: <sup>4</sup> ‘You yourselves have seen what I did to Egypt, and how I carried you on eagles’ wings and brought you to myself. <sup>5</sup> Now if you obey me fully and keep my covenant, then out of all nations you will be my treasured possession. Although the whole earth is mine, <sup>6</sup> you will be for me a kingdom of priests and a holy nation.’ These are the words you are to speak to the Israelites.”

<sup>7</sup> So Moses went back and summoned the elders of the people and set before them all the words the LORD had commanded him to speak. <sup>8</sup> The people all responded together, “We will do everything the LORD has said.” So Moses brought their answer back to the LORD.

<sup>9</sup> The LORD said to Moses, “I am going to come to you in a dense cloud, so that the people will hear me speaking with you and will always put their trust in you.” Then Moses told the LORD what the people had said.

<sup>10</sup> And the LORD said to Moses, “Go to the people and consecrate them today and tomorrow. Have them wash their clothes <sup>11</sup> and be ready by the third day, because on that day the LORD will come down on Mount Sinai in the sight of all the people. <sup>12</sup> Put limits for the people around the mountain and tell them, ‘Be careful that you do not approach the mountain or touch the foot of it. Whoever touches the mountain is to be put to death. <sup>13</sup> They are to be stoned or shot with arrows; not a hand is to be laid on them. No person or animal shall be permitted to live.’ Only when the ram’s horn sounds a long blast may they approach the mountain.”

<sup>14</sup> After Moses had gone down the mountain to the people, he consecrated them, and they washed their clothes. <sup>15</sup> Then he said to the people, “Prepare yourselves for the third day. Abstain from sexual relations.”

<sup>16</sup> On the morning of the third day there was thunder and lightning, with a thick cloud over the mountain, and a very loud trumpet blast. Everyone in the camp trembled. <sup>17</sup> Then Moses led the people out of the camp to meet with God, and they stood at the foot of the mountain.

<sup>18</sup> Mount Sinai was covered with smoke, because the LORD descended on it in fire. The smoke billowed up from it like smoke from a furnace, and the whole mountain trembled violently.

<sup>19</sup> As the sound of the trumpet grew louder and louder, Moses spoke and the voice of God answered him.

<sup>20</sup> The LORD descended to the top of Mount Sinai and called Moses to the top of the mountain. So Moses went up <sup>21</sup> and the LORD said to him, “Go down and warn the people so they do not force their way through to see the LORD and many of them perish. <sup>22</sup> Even the priests, who approach the LORD, must consecrate themselves, or the LORD will break out against them.”

<sup>23</sup> Moses said to the LORD, “The people cannot come up Mount Sinai, because you yourself warned us, ‘Put limits around the mountain and set it apart as holy.’ ”

<sup>24</sup> The LORD replied, “Go down and bring Aaron up with you. But the priests and the people must not force their way through to come up to the LORD, or he will break out against them.”

<sup>25</sup> So Moses went down to the people and told them.

## **Chapter 20**

And God spoke all these words:

<sup>2</sup> “I am the LORD your God, who brought you out of Egypt, out of the land of slavery.

<sup>3</sup> “You shall have no other gods before me.

<sup>4</sup> “You shall not make for yourself an image in the form of anything in heaven above or on the earth beneath or in the waters below. <sup>5</sup> You shall not bow down to them or worship them; for I, the LORD your God, am a jealous God, punishing the children for the sin of the parents to the third and fourth generation of those who hate me, <sup>6</sup> but showing love to a thousand generations of those who love me and keep my commandments.

<sup>7</sup> “You shall not misuse the name of the LORD your God, for the LORD will not hold anyone guiltless who misuses his name.

<sup>8</sup> “Remember the Sabbath day by keeping it holy. <sup>9</sup> Six days you shall labor and do all your work, <sup>10</sup> but the seventh day is a sabbath to the LORD your God. On it you shall not do any work, neither you, nor your son or daughter, nor your male or female servant, nor your animals, nor any foreigner residing in your towns. <sup>11</sup> For in six days the LORD made the

heavens and the earth, the sea, and all that is in them, but he rested on the seventh day.

Therefore the LORD blessed the Sabbath day and made it holy.

<sup>12</sup> “Honor your father and your mother, so that you may live long in the land the LORD your God is giving you.

<sup>13</sup> “You shall not murder.

<sup>14</sup> “You shall not commit adultery.

<sup>15</sup> “You shall not steal.

<sup>16</sup> “You shall not give false testimony against your neighbor.

<sup>17</sup> “You shall not covet your neighbor’s house. You shall not covet your neighbor’s wife, or his male or female servant, his ox or donkey, or anything that belongs to your neighbor.”

<sup>18</sup> When the people saw the thunder and lightning and heard the trumpet and saw the mountain in smoke, they trembled with fear. They stayed at a distance <sup>19</sup> and said to Moses, “Speak to us yourself and we will listen. But do not have God speak to us or we will die.”

<sup>20</sup> 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.”

<sup>21</sup> The people remained at a distance, while Moses approached the thick darkness where God was.



## Lesson #12: Mount Sinai

Exodus 19-20:21

LOOK at the text

### 1. 5 W's & H (Who, What, Where, When, Why, How)

**Who** are the main characters in this passage? List everything you learn about the following individuals or groups:

- The Israelites (19:1-2, 4-6, 8-17, 21, 24 / 20:18-21)
- Moses (19:3, 9, 14, 17, 19-25 / 20:18-21)
- The LORD (Yahweh) (19:4-6, 8-9, 11, 17, 18-24 / 20:1-3, 5-7, 10, 11, 12, 19-21)
- The Priests (19:22, 24)
- Aaron (19:24)

**What** events are recorded in these chapters? How would you summarize them?

- Exodus 19:1-8
- Exodus 19:9-25
- Exodus 20:1-17
- Exodus 20:18-21

**What** are the promises given if the people follow the commands of God? (Ex 19:3-6)

- What do each of these promises mean?

**What** commands does God give to Moses for the people of Israel to prepare them for his coming? (Ex 19:10-15) List them below.

**What** are the circumstances under which the people of Israel may approach the mountain? (Ex 19:13)

**What** are the 10 Commandments? List them below.

- How would you summarize or combine the first 4?
  
- How would you summarize or combine the last 6?

**Where** do these scenes take place? (Ex 19:2-3)

**When** did the people of Israel reach the mountain? (Ex 19:1)

**When** did God appear to the people of Israel after arriving there?<sup>1</sup> (Ex 19:11, 16)

**Why** are the people of Israel to keep away from the mountain? What happens if they touch the mountain? (Ex 19:12-13)

**How** does God appear to Moses? (Ex 19:9)

**How** does God appear to the people of Israel? (Ex 19:16- 20) List everything they see and hear below.

**How** does Israel respond to this appearing? (Ex 20:18-21)

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<sup>1</sup> In biblical studies, when God manifests himself it is called a '*theophany*' -- literally, 'God-appearing'.

## 2. Whole Bible Connections:

**“... they entered the Desert of Sinai, and Israel camped there in the desert in front of the mountain”** (Exodus 19:2). In Exodus 1-18 there are many events recorded that are repeated throughout the whole storyline of Scripture. The biggest takeaway from these chapters, however, is not the events that God ordained but seeing time and again that God is faithful to his people and his promises. Exodus 19 marks another moment of God’s faithfulness to his people and his promises.

Read Exodus 3:12. How is Moses going to know that God is the one who sent him?

- Where is God speaking to Moses during this Exodus 3 interaction (3:1)?
  
- Re-read Exodus 19:1-2. Where are Moses and the people of Israel camping?
  
- In Exodus 3 we read about the Mountain of God (3:1, 12) and Mount Horeb (3:1) yet in Exodus 19 we read about the Desert of Sinai (19:1) and Mount Sinai (19:11, 20, 23). Are these the same or different places? What clues can be found in these two passages to suggest an answer?
  - Still not sure? Read Acts 7:30-38 to see how Stephen, a New Testament believer, tells the story of Exodus 3. Where does he say the burning bush story took place?

**“... you will be for me a kingdom of priests and a holy nation...”** (Ex 19:6). Re-read Exodus 19:5-6. God tells Moses that if the people of Israel follow his commands they will be characterized as 3 things to him. What are these things?

Read 1 Peter 2:4-10

- To whom is Peter writing this letter (1 Peter 1:1-2)?
- What are the promises for those who come to know Jesus as LORD and Saviour?
- What does it mean for God’s people to be a chosen people?
- What does it mean for God’s people to be a royal priesthood?
- What does it mean for God’s people to be a holy nation?
  - How do these different understandings impact your day-to-day life?

**“I am the LORD your God, who brought you out of Egypt”** (Ex 20:2) and with these words, we find one of the most well known passage in the Bible—the 10 Commandments.

- If you were going to summarize the ten commandments, how would you do so?
- Read Mark 12:28-34. In this recounting of Jesus’ ministry, a teacher of the law was impressed with Jesus’ understanding of the law and asking him which of the commandments was the greatest. How does Jesus answer?
  - Is this an adequate summary of the ten commandments? Why or why not?

**“When the people saw the thunder and lightning and heard the trumpet and saw the mountain in smoke, they trembled with fear”** (Ex 20:18). The book of Hebrews reflects on the past experiences of Israel and how these experiences foreshadow God’s plan of salvation and redemption through His son Jesus Christ. In Hebrews 12, the author reflects on the similarities and differences between the Israelites’ experience of meeting God on Mount Sinai and the Christian hope of meeting God on Mount Zion when Jesus returns and God once again dwells with his people.

- Read Hebrews 12:14-17.
  - What warnings precede the description of Mount Sinai and Mount Zion?
  
- Read Hebrews 12:18-24.
  - How is Mount Zion ‘better’ than Mount Sinai?
  
- Read Hebrews 12:25-29.
  - What does the author of Hebrews want his readers to do in response to this knowledge of who God is?
  
- Read Hebrews 12:28-29 and Exodus 20:20-21 together.
  - How is the message of these texts similar?

### 3. Reflection

<b>ADORATION: What can you praise God for, based on this text?</b>	<b>CONFESSION: What might you need to confess to God, based on this text?</b>	<b>SUPPLICATION: What can you ask God for, based on this text?</b>



**Lesson #12: Mount Sinai**  
**Exodus 19-20:21**  
**TEACHING NOTES**



## **Lesson #13: The Law**

### **Exodus 20:22-23:33**

<sup>22</sup> Then the LORD said to Moses, “Tell the Israelites this: ‘You have seen for yourselves that I have spoken to you from heaven: <sup>23</sup> Do not make any gods to be alongside me; do not make for yourselves gods of silver or gods of gold.

<sup>24</sup> “ ‘Make an altar of earth for me and sacrifice on it your burnt offerings and fellowship offerings, your sheep and goats and your cattle. Wherever I cause my name to be honored, I will come to you and bless you. <sup>25</sup> If you make an altar of stones for me, do not build it with dressed stones, for you will defile it if you use a tool on it. <sup>26</sup> And do not go up to my altar on steps, or your private parts may be exposed.’

## **Chapter 21**

“These are the laws you are to set before them:

<sup>2</sup> “If you buy a Hebrew servant, he is to serve you for six years. But in the seventh year, he shall go free, without paying anything. <sup>3</sup> If he comes alone, he is to go free alone; but if he has a wife when he comes, she is to go with him. <sup>4</sup> If his master gives him a wife and she bears him sons or daughters, the woman and her children shall belong to her master, and only the man shall go free.

<sup>5</sup> “But if the servant declares, ‘I love my master and my wife and children and do not want to go free,’ <sup>6</sup> then his master must take him before the judges. He shall take him to the door or the doorpost and pierce his ear with an awl. Then he will be his servant for life.

<sup>7</sup> “If a man sells his daughter as a servant, she is not to go free as male servants do. <sup>8</sup> If she does not please the master who has selected her for himself, he must let her be redeemed. He has no right to sell her to foreigners, because he has broken faith with her.

<sup>9</sup> If he selects her for his son, he must grant her the rights of a daughter. <sup>10</sup> If he marries another woman, he must not deprive the first one of her food, clothing and marital rights. <sup>11</sup> If he does not provide her with these three things, she is to go free, without any payment of money.

<sup>12</sup> “Anyone who strikes a person with a fatal blow is to be put to death. <sup>13</sup> However, if it is not done intentionally, but God lets it happen, they are to flee to a place I will designate. <sup>14</sup> But if anyone schemes and kills someone deliberately, that person is to be taken from my altar and put to death.

<sup>15</sup> “Anyone who attacks their father or mother is to be put to death.

<sup>16</sup> “Anyone who kidnaps someone is to be put to death, whether the victim has been sold or is still in the kidnapper’s possession.

<sup>17</sup> “Anyone who curses their father or mother is to be put to death.

<sup>18</sup> “If people quarrel and one person hits another with a stone or with their fist and the victim does not die but is confined to bed, <sup>19</sup> the one who struck the blow will not be held liable if the other can get up and walk around outside with a staff; however, the guilty party must pay the injured person for any loss of time and see that the victim is completely healed.

<sup>20</sup> “Anyone who beats their male or female slave with a rod must be punished if the slave dies as a direct result, <sup>21</sup> but they are not to be punished if the slave recovers after a day or two, since the slave is their property.

<sup>22</sup> “If people are fighting and hit a pregnant woman and she gives birth prematurely but there is no serious injury, the offender must be fined whatever the woman’s husband demands and the court allows. <sup>23</sup> But if there is serious injury, you are to take life for life,

<sup>24</sup> eye for eye, tooth for tooth, hand for hand, foot for foot, <sup>25</sup> burn for burn, wound for wound, bruise for bruise.

<sup>26</sup> “An owner who hits a male or female slave in the eye and destroys it must let the slave go free to compensate for the eye. <sup>27</sup> And an owner who knocks out the tooth of a male or female slave must let the slave go free to compensate for the tooth.

<sup>28</sup> “If a bull gores a man or woman to death, the bull is to be stoned to death, and its meat must not be eaten. But the owner of the bull will not be held responsible. <sup>29</sup> If, however, the bull has had the habit of goring and the owner has been warned but has not kept it penned up and it kills a man or woman, the bull is to be stoned and its owner also is to be put to death. <sup>30</sup> However, if payment is demanded, the owner may redeem his life by the payment of whatever is demanded. <sup>31</sup> This law also applies if the bull gores a son or daughter. <sup>32</sup> If the bull gores a male or female slave, the owner must pay thirty shekels of silver to the master of the slave, and the bull is to be stoned to death.

<sup>33</sup> “If anyone uncovers a pit or digs one and fails to cover it and an ox or a donkey falls into it, <sup>34</sup> the one who opened the pit must pay the owner for the loss and take the dead animal in exchange.

<sup>35</sup> “If anyone’s bull injures someone else’s bull and it dies, the two parties are to sell the live one and divide both the money and the dead animal equally. <sup>36</sup> However, if it was known that

the bull had the habit of goring, yet the owner did not keep it penned up, the owner must pay, animal for animal, and take the dead animal in exchange.

## **Chapter 22**

“Whoever steals an ox or a sheep and slaughters it or sells it must pay back five head of cattle for the ox and four sheep for the sheep.

<sup>2</sup> “If a thief is caught breaking in at night and is struck a fatal blow, the defender is not guilty of bloodshed; <sup>3</sup> but if it happens after sunrise, the defender is guilty of bloodshed.

“Anyone who steals must certainly make restitution, but if they have nothing, they must be sold to pay for their theft. <sup>4</sup> If the stolen animal is found alive in their possession—whether ox or donkey or sheep—they must pay back double.

<sup>5</sup> “If anyone grazes their livestock in a field or vineyard and lets them stray and they graze in someone else’s field, the offender must make restitution from the best of their own field or vineyard.

<sup>6</sup> “If a fire breaks out and spreads into thorn bushes so that it burns shocks of grain or standing grain or the whole field, the one who started the fire must make restitution.

<sup>7</sup> “If anyone gives a neighbor silver or goods for safekeeping and they are stolen from the neighbor’s house, the thief, if caught, must pay back double. <sup>8</sup> But if the thief is not found, the owner of the house must appear before the judges, and they must determine whether the owner of the house has laid hands on the other person’s property. <sup>9</sup> In all cases of illegal possession of an ox, a donkey, a sheep, a garment, or any other lost property about which somebody says, ‘This is mine,’ both parties are to bring their cases before the judges. The one whom the judges declare guilty must pay back double to the other.

<sup>10</sup> “If anyone gives a donkey, an ox, a sheep or any other animal to their neighbor for safekeeping and it dies or is injured or is taken away while no one is looking, <sup>11</sup> the issue between them will be settled by the taking of an oath before the LORD that the neighbor did not lay hands on the other person’s property. The owner is to accept this, and no restitution is required. <sup>12</sup> But if the animal was stolen from the neighbor, restitution must be made to the owner. <sup>13</sup> If it was torn to pieces by a wild animal, the neighbor shall bring in the remains as evidence and shall not be required to pay for the torn animal.

<sup>14</sup> “If anyone borrows an animal from their neighbor and it is injured or dies while the owner is not present, they must make restitution. <sup>15</sup> But if the owner is with the animal, the borrower will not have to pay. If the animal was hired, the money paid for the hire covers the loss.

<sup>16</sup> “If a man seduces a virgin who is not pledged to be married and sleeps with her, he must pay the bride-price, and she shall be his wife. <sup>17</sup> If her father absolutely refuses to give her to him, he must still pay the bride-price for virgins.

<sup>18</sup> “Do not allow a sorceress to live.

<sup>19</sup> “Anyone who has sexual relations with an animal is to be put to death.

<sup>20</sup> “Whoever sacrifices to any god other than the LORD must be destroyed.

<sup>21</sup> “Do not mistreat or oppress a foreigner, for you were foreigners in Egypt.

<sup>22</sup> “Do not take advantage of the widow or the fatherless. <sup>23</sup> If you do and they cry out to me, I will certainly hear their cry. <sup>24</sup> My anger will be aroused, and I will kill you with the sword; your wives will become widows and your children fatherless.

<sup>25</sup> “If you lend money to one of my people among you who is needy, do not treat it like a business deal; charge no interest. <sup>26</sup> If you take your neighbor’s cloak as a pledge, return it by sunset, <sup>27</sup> because that cloak is the only covering your neighbor has. What else can they sleep in? When they cry out to me, I will hear, for I am compassionate.

<sup>28</sup> “Do not blaspheme God or curse the ruler of your people.

<sup>29</sup> “Do not hold back offerings from your granaries or your vats.

“You must give me the firstborn of your sons. <sup>30</sup> Do the same with your cattle and your sheep. Let them stay with their mothers for seven days, but give them to me on the eighth day.

<sup>31</sup> “You are to be my holy people. So do not eat the meat of an animal torn by wild beasts; throw it to the dogs.

## **Chapter 23**

“Do not spread false reports. Do not help a guilty person by being a malicious witness.

<sup>2</sup> “Do not follow the crowd in doing wrong. When you give testimony in a lawsuit, do not pervert justice by siding with the crowd, <sup>3</sup> and do not show favoritism to a poor person in a lawsuit.

<sup>4</sup> “If you come across your enemy’s ox or donkey wandering off, be sure to return it. <sup>5</sup> If you see the donkey of someone who hates you fallen down under its load, do not leave it there; be sure you help them with it.

<sup>6</sup> “Do not deny justice to your poor people in their lawsuits. <sup>7</sup> Have nothing to do with a false charge and do not put an innocent or honest person to death, for I will not acquit the guilty.

<sup>8</sup> “Do not accept a bribe, for a bribe blinds those who see and twists the words of the innocent.

<sup>9</sup> “Do not oppress a foreigner; you yourselves know how it feels to be foreigners, because you were foreigners in Egypt.

<sup>10</sup> “For six years you are to sow your fields and harvest the crops, <sup>11</sup> but during the seventh year let the land lie unplowed and unused. Then the poor among your people may get food from it, and the wild animals may eat what is left. Do the same with your vineyard and your olive grove.

<sup>12</sup> “Six days do your work, but on the seventh day do not work, so that your ox and your donkey may rest, and so that the slave born in your household and the foreigner living among you may be refreshed.

<sup>13</sup> “Be careful to do everything I have said to you. Do not invoke the names of other gods; do not let them be heard on your lips.

<sup>14</sup> “Three times a year you are to celebrate a festival to me.

<sup>15</sup> “Celebrate the Festival of Unleavened Bread; for seven days eat bread made without yeast, as I commanded you. Do this at the appointed time in the month of Aviv, for in that month you came out of Egypt.

“No one is to appear before me empty-handed.

<sup>16</sup> “Celebrate the Festival of Harvest with the firstfruits of the crops you sow in your field. “Celebrate the Festival of Ingathering at the end of the year, when you gather in your crops from the field.

<sup>17</sup> “Three times a year all the men are to appear before the Sovereign LORD.

<sup>18</sup> “Do not offer the blood of a sacrifice to me along with anything containing yeast. “The fat of my festival offerings must not be kept until morning.

<sup>19</sup> “Bring the best of the firstfruits of your soil to the house of the LORD your God. “Do not cook a young goat in its mother’s milk.

<sup>20</sup> “See, I am sending an angel ahead of you to guard you along the way and to bring you to the place I have prepared. <sup>21</sup> Pay attention to him and listen to what he says. Do not rebel against him; he will not forgive your rebellion, since my Name is in him. <sup>22</sup> If you listen carefully to what he says and do all that I say, I will be an enemy to your enemies and will oppose

those who oppose you. <sup>23</sup> My angel will go ahead of you and bring you into the land of the Amorites, Hittites, Perizzites, Canaanites, Hivites and Jebusites, and I will wipe them out.

<sup>24</sup> Do not bow down before their gods or worship them or follow their practices. You must demolish them and break their sacred stones to pieces. <sup>25</sup> Worship the LORD your God, and his blessing will be on your food and water. I will take away sickness from among you, <sup>26</sup> and none will miscarry or be barren in your land. I will give you a full life span.

<sup>27</sup> “I will send my terror ahead of you and throw into confusion every nation you encounter. I will make all your enemies turn their backs and run. <sup>28</sup> I will send the hornet ahead of you to drive the Hivites, Canaanites and Hittites out of your way. <sup>29</sup> But I will not drive them out in a single year, because the land would become desolate and the wild animals too numerous for you. <sup>30</sup> Little by little I will drive them out before you, until you have increased enough to take possession of the land.

<sup>31</sup> “I will establish your borders from the Red Sea to the Mediterranean Sea, and from the desert to the Euphrates River. I will give into your hands the people who live in the land, and you will drive them out before you. <sup>32</sup> Do not make a covenant with them or with their gods.

<sup>33</sup> Do not let them live in your land or they will cause you to sin against me, because the worship of their gods will certainly be a snare to you.”

**Lesson #13: The Law**  
**EXODUS 20:22-23:33**  
**LOOK at the text**

**1. 5 W's & H (Who, What, Where, When, Why, How)**

**What** is the content of the law? Try to summarize each group of laws noting the chart below.

<b>Summarize the command(s) in this passage</b>	<b>What do these commands teach us about people &amp; how we sin?</b>	<b>What do these commands teach us about God's character?</b>
<b>Exodus 21:1-11</b> Laws regarding how they should treat their servants	People have a tendency to mistreat those who work for them	God cares for people and wants everyone to be treated fairly
<b>Exodus 21:12-27</b>		
<b>Exodus 21:28-36</b>		
<b>Exodus 22:1-17</b>		
<b>Exodus 22:18-20</b>		
<b>Exodus 22:21-23:9</b>		
<b>Exodus 23:10-19</b>		
<b>Exodus 23:20-33</b>		

**What** is the difference between the commands God gives to Moses in Exodus 20:22-26 and the rest of the commands given in Exodus 21:1-23:19?

**What** seems to be the purpose or end to which these laws are given (see Ex 23:20-33)?

- What are the benefits of obedience?
- What are the consequences if Israel fails to keep the laws that God has commanded them?
- How does a passage like Exodus 19:10-11 help shape our understanding of the law and the consequences for not keeping them?

**What** are the two different types of sabbaths mentioned in this text?

- What is the purpose of each type of sabbath?
- Reflect: What role does rest play in your own life?

**What** are the appointed festivals given to Israel?

- What are these festivals meant to do?

**Where** is God leading the people of Israel?

- How is He going to guide them there?
- What are the boundaries given to the land to which He is bringing them?
- What is supposed to happen to the people who currently reside in this land?
  - What is the danger of leaving the neighbouring nations in the land that God has promised to his people?

Given that Israel has come out of Egyptian slavery and oppression and is heading into a new land that needs to be conquered **why** do you think the laws were given at this point? Why might this might be a strategic moment for God to be giving the laws to Israel?

**Why** do the consequences for disobeying God's laws seem so severe?

**How** would you respond to a list of laws like these?

- Review the categories that you created on the 1st page of the LOOK section.
  - What category of laws would be hardest to keep? Why?
  - What category of laws would be easiest to keep? Why?

## 2. Whole Bible Connections:

**“These are the laws you are to set before them...”** (Exodus 21:1). When we look back at the Law from the 21st Century it can be easy to think they are antiquated laws that have no bearing on our lives as Christians but it is important to understand how the law was seen in the eyes of those who first received it. To Israel, the law was a way of life and something to be loved and enjoyed. It was a way for them to worship and honour God in how they behaved in the world, and a way to keep themselves separate from the neighbouring nations. It was a means of grace given to the people in order to show them how to live as God’s chosen people.

Read Deuteronomy 6:1-3.

- What is the purpose of the law according to Moses?
  - How might one’s adherence to the law impact the generations to come?

Read Deuteronomy 32:44-47.

- How does Moses describe the law?
  - What are the people supposed to do with the law?
  - What are the benefits of faithfully obeying the law?

Read Psalm 1.

- What will happen to the person who adheres to the law?
  - How do those who adhere to and love the law view the law?
  - What does the agricultural image tell us about those who love the law?
  - What of those who do not adhere to the law?



### 3. Reflection

<b>ADORATION: What can you praise God for, based on this text?</b>	<b>CONFESSION: What might you need to confess to God, based on this text?</b>	<b>SUPPLICATION: What can you ask God for, based on this text?</b>

**Lesson #13: The Law**  
**Exodus 20:22-23:33**  
**NOTES**



## **Lesson #14: Covenant Sealed**

### **Exodus 24**

Then the LORD said to Moses, “Come up to the LORD, you and Aaron, Nadab and Abihu, and seventy of the elders of Israel. You are to worship at a distance, <sup>2</sup> but Moses alone is to approach the LORD; the others must not come near. And the people may not come up with him.”

<sup>3</sup> When Moses went and told the people all the LORD’s words and laws, they responded with one voice, “Everything the LORD has said we will do.” <sup>4</sup> Moses then wrote down everything the LORD had said.

He got up early the next morning and built an altar at the foot of the mountain and set up twelve stone pillars representing the twelve tribes of Israel. <sup>5</sup> Then he sent young Israelite men, and they offered burnt offerings and sacrificed young bulls as fellowship offerings to the LORD. <sup>6</sup> Moses took half of the blood and put it in bowls, and the other half he splashed against the altar. <sup>7</sup> Then he took the Book of the Covenant and read it to the people. They responded, “We will do everything the LORD has said; we will obey.”

<sup>8</sup> Moses then took the blood, sprinkled it on the people and said, “This is the blood of the covenant that the LORD has made with you in accordance with all these words.”

<sup>9</sup> Moses and Aaron, Nadab and Abihu, and the seventy elders of Israel went up <sup>10</sup> and saw the God of Israel. Under his feet was something like a pavement made of lapis lazuli, as bright blue as the sky. <sup>11</sup> But God did not raise his hand against these leaders of the Israelites; they saw God, and they ate and drank.

<sup>12</sup> The LORD said to Moses, “Come up to me on the mountain and stay here, and I will give you the tablets of stone with the law and commandments I have written for their instruction.”

<sup>13</sup> Then Moses set out with Joshua his aide, and Moses went up on the mountain of God.

<sup>14</sup> He said to the elders, “Wait here for us until we come back to you. Aaron and Hur are with you, and anyone involved in a dispute can go to them.”

<sup>15</sup> When Moses went up on the mountain, the cloud covered it, <sup>16</sup> and the glory of the LORD settled on Mount Sinai. For six days the cloud covered the mountain, and on the seventh day the LORD called to Moses from within the cloud. <sup>17</sup> To the Israelites the glory of the LORD looked like a consuming fire on top of the mountain. <sup>18</sup> Then Moses entered the cloud as he went on up the mountain. And he stayed on the mountain forty days and forty nights.



## Lesson #14: Covenant Sealed

### Exodus 24

#### LOOK at the text

#### 1. 5 W's & H (Who, What, Where, When, Why, How)

**Who** are the main characters in this passage? List everything you learn about the following individuals or groups:

- The Israelites
  
- Moses
  
- The LORD (Yahweh)
  
- The Elders of Israel

**What** events are recorded in these chapters? How would you summarize them?

- Exodus 24:1-3
  
- Exodus 24:4-8
  
- Exodus 24:9-11
  
- Exodus 24:12-18

**What** response did the Israelites give when Moses gave them the words and laws of God?

- Considering the Israelites' experience in the desert, what is surprising about this response?
  - Have you ever said a similar thing? What have you learned about yourself as you have attempted to perfectly obey God?

**What** does Moses build at the base of the mountain?

- What is it made out of?
- What do the stones represent?

**What** does Moses do with the blood from the sacrifices?

- What is the significance of the blood being splashed on the altar?
- What is the significance of the blood being sprinkled on the Israelites?

**Where** are the Israelites camped (Ex 19:1)?

**Where** does Moses build the altar (Ex 24:4)?

**Where** do the elders end up (Ex 24:9)?

**Where** does Moses speak with God (Ex 24:13)?

- Is he alone?

**When** does Moses go up from the rest of the elders?

**Why** is God depicted as standing on pavement made of lapis lazuli? What might be the purpose of this image?

**How** long was Moses on top of Mount Sinai?

**How** does God appear on the mountain? How does it seem from the Israelites perspective?

## 2. Whole Bible Connections:

**“Moses then took the blood, sprinkled it on the people and said, “This is the blood of the covenant that the LORD has made with you in accordance with all these words.”** (Ex 24:8). In Exodus 24:4-11 we read the story of Moses confirming the covenant with the Israelite people through the sprinkling of blood on them. There are a few different covenants made in the Old Testament but this one is referred back to a few times.

Read Jeremiah 31:31-33 (the promise of a new covenant)

- What is happening in this scene?
  - What parts of it relate back to Exodus?
  - What parts of it are different than that of Exodus?
  - Who is this covenant made to?
  - Why does God promise a new covenant?

Read Luke 22:14-23 (a new covenant is given)

- What is happening in this scene?
  - What parts of it relate back to Exodus?
  - What parts of it are different than that of Exodus?
  - Who is this covenant made to?
  - How does this covenant solve the problem that caused the covenant to be ratified in the first place?

- How does one get welcomed into this covenant community (see Eph 1:13-2:10 for a clue)?
- How does 1 Peter 1:1-2 help us better understand the link between Exodus 24 and Jesus?

Read Revelation 21:1-22:5 (consummation of the new covenant community)

- What is happening in this scene?
  - In what ways does this scene remind us of Exodus 24?
  - In what ways is this a fulfillment of the promises given through the covenants?

**“And he stayed on the mountain forty days and forty nights.”** (Ex 24:18b). In the ancient world numbers had significance to them, they were used to help convey, not simply durations or amounts, but sometimes ideas, or to help connect different stories together. Forty is one of those numbers that helps to connect a few different scenes together.

Read 1 Kings 19:1-18.

- What is happening in this story?
- Where is Elijah heading?
- How long does it take him to get there?
- What happens when Elijah makes it to Horeb, the mountain of God?

Read Matthew 4:1-11

- There are a few parallels between this account and the Exodus story as a whole. What are some that stand out?
  
- Think back to Exodus 15:22-17:16 when Israel was wandering in the wilderness. What was their response to God when they had no food or water?
  - How many days were they in the wilderness before they began to complain (Ex 15:22)?
  
- In Matthew 4, how many days is Jesus out in the wilderness?
  - What is His response to the testing He receives in the wilderness?
  
  - How does Jesus' time in the wilderness show Him to be the true and better Israel?

### 3. Reflection

<b>ADORATION: What can you praise God for, based on this text?</b>	<b>CONFESSION: What might you need to confess to God, based on this text?</b>	<b>SUPPLICATION: What can you ask God for, based on this text?</b>



**Lesson #14: Covenant Sealed**  
**Exodus 24**  
**TEACHING NOTES**



## **Lesson #15: Instructions for the Tabernacle**

### **Exodus 25-31**

*This passage is long but significant, and the 7 chapters are organized as one block of text in the Bible so we are studying it in one week in order to get the full impact of its message.*

*Rather than simply reading the chapters and getting lost in the details, we'd encourage you to complete the LOOK section as you read. This week LOOK section is organized in charts to help you to observe how the material is organized, and to visualize the transitions between different types of information and instructions.*

*You may want to work through it in sections, and do a few chapters each time. Here goes...*

### **Chapter 25**

The LORD said to Moses, <sup>2</sup> “Tell the Israelites to bring me an offering. You are to receive the offering for me from everyone whose heart prompts them to give. <sup>3</sup> These are the offerings you are to receive from them: gold, silver and bronze; <sup>4</sup> blue, purple and scarlet yarn and fine linen; goat hair; <sup>5</sup> ram skins dyed red and another type of durable leather; acacia wood; <sup>6</sup> olive oil for the light; spices for the anointing oil and for the fragrant incense; <sup>7</sup> and onyx stones and other gems to be mounted on the ephod and breastpiece.

<sup>8</sup> “Then have them make a sanctuary for me, and I will dwell among them. <sup>9</sup> Make this tabernacle and all its furnishings exactly like the pattern I will show you.

<sup>10</sup> “Have them make an ark of acacia wood—two and a half cubits long, a cubit and a half wide, and a cubit and a half high. <sup>11</sup> Overlay it with pure gold, both inside and out, and make a gold molding around it. <sup>12</sup> Cast four gold rings for it and fasten them to its four feet, with two rings on one side and two rings on the other. <sup>13</sup> Then make poles of acacia wood and overlay them with gold. <sup>14</sup> Insert the poles into the rings on the sides of the ark to carry it. <sup>15</sup> The poles are to remain in the rings of this ark; they are not to be removed. <sup>16</sup> Then put in the ark the tablets of the covenant law, which I will give you.

<sup>17</sup> “Make an atonement cover of pure gold—two and a half cubits long and a cubit and a half wide. <sup>18</sup> And make two cherubim out of hammered gold at the ends of the cover.

<sup>19</sup> Make one cherub on one end and the second cherub on the other; make the cherubim of one piece with the cover, at the two ends. <sup>20</sup> The cherubim are to have their wings spread upward, overshadowing the cover with them. The cherubim are to face each other, looking toward the cover. <sup>21</sup> Place the cover on top of the ark and put in the ark the tablets of the covenant law that I will give you. <sup>22</sup> There, above the cover between the two cherubim that are

over the ark of the covenant law, I will meet with you and give you all my commands for the Israelites.

<sup>23</sup> “Make a table of acacia wood—two cubits long, a cubit wide and a cubit and a half high. <sup>24</sup> Overlay it with pure gold and make a gold molding around it. <sup>25</sup> Also make around it a rim a handbreadth wide and put a gold molding on the rim. <sup>26</sup> Make four gold rings for the table and fasten them to the four corners, where the four legs are. <sup>27</sup> The rings are to be close to the rim to hold the poles used in carrying the table. <sup>28</sup> Make the poles of acacia wood, overlay them with gold and carry the table with them. <sup>29</sup> And make its plates and dishes of pure gold, as well as its pitchers and bowls for the pouring out of offerings. <sup>30</sup> Put the bread of the Presence on this table to be before me at all times.

<sup>31</sup> “Make a lampstand of pure gold. Hammer out its base and shaft, and make its flowerlike cups, buds and blossoms of one piece with them. <sup>32</sup> Six branches are to extend from the sides of the lampstand—three on one side and three on the other. <sup>33</sup> Three cups shaped like almond flowers with buds and blossoms are to be on one branch, three on the next branch, and the same for all six branches extending from the lampstand. <sup>34</sup> And on the lampstand there are to be four cups shaped like almond flowers with buds and blossoms. <sup>35</sup> One bud shall be under the first pair of branches extending from the lampstand, a second bud under the second pair, and a third bud under the third pair—six branches in all. <sup>36</sup> The buds and branches shall all be of one piece with the lampstand, hammered out of pure gold.

<sup>37</sup> “Then make its seven lamps and set them up on it so that they light the space in front of it. <sup>38</sup> Its wick trimmers and trays are to be of pure gold. <sup>39</sup> A talent of pure gold is to be used for the lampstand and all these accessories. <sup>40</sup> See that you make them according to the pattern shown you on the mountain.

## **Chapter 26**

“Make the tabernacle with ten curtains of finely twisted linen and blue, purple and scarlet yarn, with cherubim woven into them by a skilled worker. <sup>2</sup> All the curtains are to be the same size—twenty-eight cubits long and four cubits wide. <sup>3</sup> Join five of the curtains together, and do the same with the other five. <sup>4</sup> Make loops of blue material along the edge of the end curtain in one set, and do the same with the end curtain in the other set. <sup>5</sup> Make fifty loops on one curtain and fifty loops on the end curtain of the other set, with the loops opposite each other. <sup>6</sup> Then make fifty gold clasps and use them to fasten the curtains together so that the

tabernacle is a unit.

<sup>7</sup> “Make curtains of goat hair for the tent over the tabernacle—eleven altogether. <sup>8</sup> All eleven curtains are to be the same size—thirty cubits long and four cubits wide. <sup>9</sup> Join five of the curtains together into one set and the other six into another set. Fold the sixth curtain double at the front of the tent. <sup>10</sup> Make fifty loops along the edge of the end curtain in one set and also along the edge of the end curtain in the other set. <sup>11</sup> Then make fifty bronze clasps and put them in the loops to fasten the tent together as a unit. <sup>12</sup> As for the additional length of the tent curtains, the half curtain that is left over is to hang down at the rear of the tabernacle. <sup>13</sup> The tent curtains will be a cubit longer on both sides; what is left will hang over the sides of the tabernacle so as to cover it. <sup>14</sup> Make for the tent a covering of ram skins dyed red, and over that a covering of the other durable leather.

<sup>15</sup> “Make upright frames of acacia wood for the tabernacle. <sup>16</sup> Each frame is to be ten cubits long and a cubit and a half wide, <sup>17</sup> with two projections set parallel to each other. Make all the frames of the tabernacle in this way. <sup>18</sup> Make twenty frames for the south side of the tabernacle <sup>19</sup> and make forty silver bases to go under them—two bases for each frame, one under each projection. <sup>20</sup> For the other side, the north side of the tabernacle, make twenty frames <sup>21</sup> and forty silver bases—two under each frame. <sup>22</sup> Make six frames for the far end, that is, the west end of the tabernacle, <sup>23</sup> and make two frames for the corners at the far end. <sup>24</sup> At these two corners they must be double from the bottom all the way to the top and fitted into a single ring; both shall be like that. <sup>25</sup> So there will be eight frames and sixteen silver bases—two under each frame.

<sup>26</sup> “Also make crossbars of acacia wood: five for the frames on one side of the tabernacle, <sup>27</sup> five for those on the other side, and five for the frames on the west, at the far end of the tabernacle. <sup>28</sup> The center crossbar is to extend from end to end at the middle of the frames. <sup>29</sup> Overlay the frames with gold and make gold rings to hold the crossbars. Also overlay the crossbars with gold.

<sup>30</sup> “Set up the tabernacle according to the plan shown you on the mountain.

<sup>31</sup> “Make a curtain of blue, purple and scarlet yarn and finely twisted linen, with cherubim woven into it by a skilled worker. <sup>32</sup> Hang it with gold hooks on four posts of acacia wood overlaid with gold and standing on four silver bases. <sup>33</sup> Hang the curtain from the clasps and place the ark of the covenant law behind the curtain. The curtain will separate the Holy Place from the Most Holy Place. <sup>34</sup> Put the atonement cover on the ark of the covenant law in the

Most Holy Place. <sup>35</sup> Place the table outside the curtain on the north side of the tabernacle and put the lampstand opposite it on the south side.

<sup>36</sup> “For the entrance to the tent make a curtain of blue, purple and scarlet yarn and finely twisted linen—the work of an embroiderer. <sup>37</sup> Make gold hooks for this curtain and five posts of acacia wood overlaid with gold. And cast five bronze bases for them.

## **Chapter 27**

“Build an altar of acacia wood, three cubits high; it is to be square, five cubits long and five cubits wide. <sup>2</sup> Make a horn at each of the four corners, so that the horns and the altar are of one piece, and overlay the altar with bronze. <sup>3</sup> Make all its utensils of bronze—its pots to remove the ashes, and its shovels, sprinkling bowls, meat forks and firepans.

<sup>4</sup> Make a grating for it, a bronze network, and make a bronze ring at each of the four corners of the network. <sup>5</sup> Put it under the ledge of the altar so that it is halfway up the altar. <sup>6</sup> Make poles of acacia wood for the altar and overlay them with bronze. <sup>7</sup> The poles are to be inserted into the rings so they will be on two sides of the altar when it is carried. <sup>8</sup> Make the altar hollow, out of boards. It is to be made just as you were shown on the mountain.

<sup>9</sup> “Make a courtyard for the tabernacle. The south side shall be a hundred cubits long and is to have curtains of finely twisted linen, <sup>10</sup> with twenty posts and twenty bronze bases and with silver hooks and bands on the posts. <sup>11</sup> The north side shall also be a hundred cubits long and is to have curtains, with twenty posts and twenty bronze bases and with silver hooks and bands on the posts.

<sup>12</sup> “The west end of the courtyard shall be fifty cubits wide and have curtains, with ten posts and ten bases. <sup>13</sup> On the east end, toward the sunrise, the courtyard shall also be fifty cubits wide. <sup>14</sup> Curtains fifteen cubits long are to be on one side of the entrance, with three posts and three bases, <sup>15</sup> and curtains fifteen cubits long are to be on the other side, with three posts and three bases.

<sup>16</sup> “For the entrance to the courtyard, provide a curtain twenty cubits long, of blue, purple and scarlet yarn and finely twisted linen—the work of an embroiderer—with four posts and four bases. <sup>17</sup> All the posts around the courtyard are to have silver bands and hooks, and bronze bases. <sup>18</sup> The courtyard shall be a hundred cubits long and fifty cubits wide,[r] with curtains of finely twisted linen five cubits high, and with bronze bases. <sup>19</sup> All the other articles used in the service of the tabernacle, whatever their function, including all the tent pegs for it and those

for the courtyard, are to be of bronze.

<sup>20</sup> “Command the Israelites to bring you clear oil of pressed olives for the light so that the lamps may be kept burning. <sup>21</sup> In the tent of meeting, outside the curtain that shields the ark of the covenant law, Aaron and his sons are to keep the lamps burning before the LORD from evening till morning. This is to be a lasting ordinance among the Israelites for the generations to come.

## Chapter 28

“Have Aaron your brother brought to you from among the Israelites, along with his sons Nadab and Abihu, Eleazar and Ithamar, so they may serve me as priests. <sup>2</sup> Make sacred garments for your brother Aaron to give him dignity and honor. <sup>3</sup> Tell all the skilled workers to whom I have given wisdom in such matters that they are to make garments for Aaron, for his consecration, so he may serve me as priest. <sup>4</sup> These are the garments they are to make: a breastpiece, an ephod, a robe, a woven tunic, a turban and a sash. They are to make these sacred garments for your brother Aaron and his sons, so they may serve me as priests. <sup>5</sup> Have them use gold, and blue, purple and scarlet yarn, and fine linen.

<sup>6</sup> “Make the ephod of gold, and of blue, purple and scarlet yarn, and of finely twisted linen—the work of skilled hands. <sup>7</sup> It is to have two shoulder pieces attached to two of its corners, so it can be fastened. <sup>8</sup> Its skillfully woven waistband is to be like it—of one piece with the ephod and made with gold, and with blue, purple and scarlet yarn, and with finely twisted linen.

<sup>9</sup> “Take two onyx stones and engrave on them the names of the sons of Israel <sup>10</sup> in the order of their birth—six names on one stone and the remaining six on the other. <sup>11</sup> Engrave the names of the sons of Israel on the two stones the way a gem cutter engraves a seal. Then mount the stones in gold filigree settings <sup>12</sup> and fasten them on the shoulder pieces of the ephod as memorial stones for the sons of Israel. Aaron is to bear the names on his shoulders as a memorial before the LORD. <sup>13</sup> Make gold filigree settings <sup>14</sup> and two braided chains of pure gold, like a rope, and attach the chains to the settings.

<sup>15</sup> “Fashion a breastpiece for making decisions—the work of skilled hands. Make it like the ephod: of gold, and of blue, purple and scarlet yarn, and of finely twisted linen. <sup>16</sup> It is to be square—a span long and a span wide—and folded double. <sup>17</sup> Then mount four rows of precious stones on it. The first row shall be carnelian, chrysolite and beryl; <sup>18</sup> the second row

shall be turquoise, lapis lazuli and emerald; <sup>19</sup> the third row shall be jacinth, agate and amethyst; <sup>20</sup> the fourth row shall be topaz, onyx and jasper.[u] Mount them in gold filigree settings. <sup>21</sup> There are to be twelve stones, one for each of the names of the sons of Israel, each engraved like a seal with the name of one of the twelve tribes.

<sup>22</sup> “For the breastpiece make braided chains of pure gold, like a rope. <sup>23</sup> Make two gold rings for it and fasten them to two corners of the breastpiece. <sup>24</sup> Fasten the two gold chains to the rings at the corners of the breastpiece, <sup>25</sup> and the other ends of the chains to the two settings, attaching them to the shoulder pieces of the ephod at the front. <sup>26</sup> Make two gold rings and attach them to the other two corners of the breastpiece on the inside edge next to the ephod. <sup>27</sup> Make two more gold rings and attach them to the bottom of the shoulder pieces on the front of the ephod, close to the seam just above the waistband of the ephod. <sup>28</sup> The rings of the breastpiece are to be tied to the rings of the ephod with blue cord, connecting it to the waistband, so that the breastpiece will not swing out from the ephod.

<sup>29</sup> “Whenever Aaron enters the Holy Place, he will bear the names of the sons of Israel over his heart on the breastpiece of decision as a continuing memorial before the LORD. <sup>30</sup> Also put the Urim and the Thummim in the breastpiece, so they may be over Aaron’s heart whenever he enters the presence of the LORD. Thus Aaron will always bear the means of making decisions for the Israelites over his heart before the LORD.

<sup>31</sup> “Make the robe of the ephod entirely of blue cloth, <sup>32</sup> with an opening for the head in its center. There shall be a woven edge like a collar[v] around this opening, so that it will not tear. <sup>33</sup> Make pomegranates of blue, purple and scarlet yarn around the hem of the robe, with gold bells between them. <sup>34</sup> The gold bells and the pomegranates are to alternate around the hem of the robe. <sup>35</sup> Aaron must wear it when he ministers. The sound of the bells will be heard when he enters the Holy Place before the LORD and when he comes out, so that he will not die.

<sup>36</sup> “Make a plate of pure gold and engrave on it as on a seal: holy to the LORD. <sup>37</sup> Fasten a blue cord to it to attach it to the turban; it is to be on the front of the turban. <sup>38</sup> It will be on Aaron’s forehead, and he will bear the guilt involved in the sacred gifts the Israelites consecrate, whatever their gifts may be. It will be on Aaron’s forehead continually so that they will be acceptable to the LORD.

<sup>39</sup> “Weave the tunic of fine linen and make the turban of fine linen. The sash is to be the work of an embroiderer. <sup>40</sup> Make tunics, sashes and caps for Aaron’s sons to give them dignity and

honor. <sup>41</sup> After you put these clothes on your brother Aaron and his sons, anoint and ordain them. Consecrate them so they may serve me as priests.

<sup>42</sup> “Make linen undergarments as a covering for the body, reaching from the waist to the thigh.

<sup>43</sup> Aaron and his sons must wear them whenever they enter the tent of meeting or approach the altar to minister in the Holy Place, so that they will not incur guilt and die.

“This is to be a lasting ordinance for Aaron and his descendants.

## **Chapter 29**

“This is what you are to do to consecrate them, so they may serve me as priests: Take a young bull and two rams without defect. <sup>2</sup> And from the finest wheat flour make round loaves without yeast, thick loaves without yeast and with olive oil mixed in, and thin loaves without yeast and brushed with olive oil. <sup>3</sup> Put them in a basket and present them along with the bull and the two rams. <sup>4</sup> Then bring Aaron and his sons to the entrance to the tent of meeting and wash them with water. <sup>5</sup> Take the garments and dress Aaron with the tunic, the robe of the ephod, the ephod itself and the breastpiece. Fasten the ephod on him by its skillfully woven waistband. <sup>6</sup> Put the turban on his head and attach the sacred emblem to the turban. <sup>7</sup> Take the anointing oil and anoint him by pouring it on his head. <sup>8</sup> Bring his sons and dress them in tunics <sup>9</sup> and fasten caps on them. Then tie sashes on Aaron and his sons. The priesthood is theirs by a lasting ordinance.

“Then you shall ordain Aaron and his sons.

<sup>10</sup> “Bring the bull to the front of the tent of meeting, and Aaron and his sons shall lay their hands on its head. <sup>11</sup> Slaughter it in the LORD’s presence at the entrance to the tent of meeting. <sup>12</sup> Take some of the bull’s blood and put it on the horns of the altar with your finger, and pour out the rest of it at the base of the altar. <sup>13</sup> Then take all the fat on the internal organs, the long lobe of the liver, and both kidneys with the fat on them, and burn them on the altar. <sup>14</sup> But burn the bull’s flesh and its hide and its intestines outside the camp. It is a sin offering.

<sup>15</sup> “Take one of the rams, and Aaron and his sons shall lay their hands on its head.

<sup>16</sup> Slaughter it and take the blood and splash it against the sides of the altar. <sup>17</sup> Cut the ram into pieces and wash the internal organs and the legs, putting them with the head and the other pieces. <sup>18</sup> Then burn the entire ram on the altar. It is a burnt offering to the LORD, a pleasing aroma, a food offering presented to the LORD.

<sup>19</sup> “Take the other ram, and Aaron and his sons shall lay their hands on its head. <sup>20</sup> Slaughter it, take some of its blood and put it on the lobes of the right ears of Aaron and his sons, on the thumbs of their right hands, and on the big toes of their right feet. Then splash blood against the sides of the altar. <sup>21</sup> And take some blood from the altar and some of the anointing oil and sprinkle it on Aaron and his garments and on his sons and their garments. Then he and his sons and their garments will be consecrated.

<sup>22</sup> “Take from this ram the fat, the fat tail, the fat on the internal organs, the long lobe of the liver, both kidneys with the fat on them, and the right thigh. (This is the ram for the ordination.)

<sup>23</sup> From the basket of bread made without yeast, which is before the LORD, take one round loaf, one thick loaf with olive oil mixed in, and one thin loaf. <sup>24</sup> Put all these in the hands of Aaron and his sons and have them wave them before the LORD as a wave offering. <sup>25</sup> Then take them from their hands and burn them on the altar along with the burnt offering for a pleasing aroma to the LORD, a food offering presented to the LORD.

<sup>26</sup> After you take the breast of the ram for Aaron’s ordination, wave it before the LORD as a wave offering, and it will be your share.

<sup>27</sup> “Consecrate those parts of the ordination ram that belong to Aaron and his sons: the breast that was waved and the thigh that was presented. <sup>28</sup> This is always to be the perpetual share from the Israelites for Aaron and his sons. It is the contribution the Israelites are to make to the LORD from their fellowship offerings.

<sup>29</sup> “Aaron’s sacred garments will belong to his descendants so that they can be anointed and ordained in them. <sup>30</sup> The son who succeeds him as priest and comes to the tent of meeting to minister in the Holy Place is to wear them seven days. <sup>31</sup> “Take the ram for the ordination and cook the meat in a sacred place. <sup>32</sup> At the entrance to the tent of meeting, Aaron and his sons are to eat the meat of the ram and the bread that is in the basket. <sup>33</sup> They are to eat these offerings by which atonement was made for their ordination and consecration. But no one else may eat them, because they are sacred. <sup>34</sup> And if any of the meat of the ordination ram or any bread is left over till morning, burn it up. It must not be eaten, because it is sacred.

<sup>35</sup> “Do for Aaron and his sons everything I have commanded you, taking seven days to ordain them. <sup>36</sup> Sacrifice a bull each day as a sin offering to make atonement. Purify the altar by making atonement for it, and anoint it to consecrate it. <sup>37</sup> For seven days make atonement for the altar and consecrate it. Then the altar will be most holy, and whatever touches it will be

holy.

<sup>38</sup> “This is what you are to offer on the altar regularly each day: two lambs a year old.

<sup>39</sup> Offer one in the morning and the other at twilight. <sup>40</sup> With the first lamb offer a tenth of an ephah of the finest flour mixed with a quarter of a hin of oil from pressed olives, and a quarter of a hin of wine as a drink offering. <sup>41</sup> Sacrifice the other lamb at twilight with the same grain offering and its drink offering as in the morning—a pleasing aroma, a food offering presented to the LORD.

<sup>42</sup> “For the generations to come this burnt offering is to be made regularly at the entrance to the tent of meeting, before the LORD. There I will meet you and speak to you; <sup>43</sup> there also I will meet with the Israelites, and the place will be consecrated by my glory.

<sup>44</sup> “So I will consecrate the tent of meeting and the altar and will consecrate Aaron and his sons to serve me as priests. <sup>45</sup> Then I will dwell among the Israelites and be their God.

<sup>46</sup> They will know that I am the LORD their God, who brought them out of Egypt so that I might dwell among them. I am the LORD their God.

## **Chapter 30**

“Make an altar of acacia wood for burning incense. <sup>2</sup> It is to be square, a cubit long and a cubit wide, and two cubits high—its horns of one piece with it. <sup>3</sup> Overlay the top and all the sides and the horns with pure gold, and make a gold molding around it. <sup>4</sup> Make two gold rings for the altar below the molding—two on each of the opposite sides—to hold the poles used to carry it. <sup>5</sup> Make the poles of acacia wood and overlay them with gold. <sup>6</sup> Put the altar in front of the curtain that shields the ark of the covenant law—before the atonement cover that is over the tablets of the covenant law—where I will meet with you.

<sup>7</sup> “Aaron must burn fragrant incense on the altar every morning when he tends the lamps. <sup>8</sup> He must burn incense again when he lights the lamps at twilight so incense will burn regularly before the LORD for the generations to come. <sup>9</sup> Do not offer on this altar any other incense or any burnt offering or grain offering, and do not pour a drink offering on it. <sup>10</sup> Once a year Aaron shall make atonement on its horns. This annual atonement must be made with the blood of the atoning sin offering[ab] for the generations to come. It is most holy to the LORD.”

<sup>11</sup> Then the LORD said to Moses, <sup>12</sup> “When you take a census of the Israelites to count them, each one must pay the LORD a ransom for his life at the time he is counted. Then no plague will come on them when you number them. <sup>13</sup> Each one who crosses over to those already

counted is to give a half shekel, according to the sanctuary shekel, which weighs twenty gerahs. This half shekel is an offering to the LORD. <sup>14</sup> All who cross over, those twenty years old or more, are to give an offering to the LORD. <sup>15</sup> The rich are not to give more than a half shekel and the poor are not to give less when you make the offering to the LORD to atone for your lives. <sup>16</sup> Receive the atonement money from the Israelites and use it for the service of the tent of meeting. It will be a memorial for the Israelites before the LORD, making atonement for your lives.”

<sup>17</sup> Then the LORD said to Moses, <sup>18</sup> “Make a bronze basin, with its bronze stand, for washing. Place it between the tent of meeting and the altar, and put water in it. <sup>19</sup> Aaron and his sons are to wash their hands and feet with water from it. <sup>20</sup> Whenever they enter the tent of meeting, they shall wash with water so that they will not die. Also, when they approach the altar to minister by presenting a food offering to the LORD, <sup>21</sup> they shall wash their hands and feet so that they will not die. This is to be a lasting ordinance for Aaron and his descendants for the generations to come.”

<sup>22</sup> Then the LORD said to Moses, <sup>23</sup> “Take the following fine spices: 500 shekels[ad] of liquid myrrh, half as much (that is, 250 shekels) of fragrant cinnamon, 250 shekels[ae] of fragrant calamus, <sup>24</sup> 500 shekels of cassia—all according to the sanctuary shekel—and a hin[af] of olive oil. <sup>25</sup> Make these into a sacred anointing oil, a fragrant blend, the work of a perfumer. It will be the sacred anointing oil. <sup>26</sup> Then use it to anoint the tent of meeting, the ark of the covenant law, <sup>27</sup> the table and all its articles, the lampstand and its accessories, the altar of incense, <sup>28</sup> the altar of burnt offering and all its utensils, and the basin with its stand. <sup>29</sup> You shall consecrate them so they will be most holy, and whatever touches them will be holy.

<sup>30</sup> “Anoint Aaron and his sons and consecrate them so they may serve me as priests.

<sup>31</sup> Say to the Israelites, ‘This is to be my sacred anointing oil for the generations to come.

<sup>32</sup> Do not pour it on anyone else’s body and do not make any other oil using the same formula. It is sacred, and you are to consider it sacred. <sup>33</sup> Whoever makes perfume like it and puts it on anyone other than a priest must be cut off from their people.’”

<sup>34</sup> Then the LORD said to Moses, “Take fragrant spices—gum resin, onycha and galbanum—and pure frankincense, all in equal amounts, <sup>35</sup> and make a fragrant blend of incense, the work of a perfumer. It is to be salted and pure and sacred. <sup>36</sup> Grind some of it to powder and place it in front of the ark of the covenant law in the tent of meeting, where I will meet with you. It shall be most holy to you. <sup>37</sup> Do not make any incense with this formula for

yourselves; consider it holy to the LORD. <sup>38</sup> Whoever makes incense like it to enjoy its fragrance must be cut off from their people.”

## Chapter 31

Then the LORD said to Moses, <sup>2</sup> “See, I have chosen Bezalel son of Uri, the son of Hur, of the tribe of Judah, <sup>3</sup> and I have filled him with the Spirit of God, with wisdom, with understanding, with knowledge and with all kinds of skills— <sup>4</sup> to make artistic designs for work in gold, silver and bronze, <sup>5</sup> to cut and set stones, to work in wood, and to engage in all kinds of crafts. <sup>6</sup> Moreover, I have appointed Oholiab son of Ahisamak, of the tribe of Dan, to help him. Also I have given ability to all the skilled workers to make everything I have commanded you: <sup>7</sup> the tent of meeting, the ark of the covenant law with the atonement cover on it, and all the other furnishings of the tent— <sup>8</sup> the table and its articles, the pure gold lampstand and all its accessories, the altar of incense, <sup>9</sup> the altar of burnt offering and all its utensils, the basin with its stand— <sup>10</sup> and also the woven garments, both the sacred garments for Aaron the priest and the garments for his sons when they serve as priests, <sup>11</sup> and the anointing oil and fragrant incense for the Holy Place. They are to make them just as I commanded you.”

<sup>12</sup> Then the LORD said to Moses, <sup>13</sup> “Say to the Israelites, ‘You must observe my Sabbaths. This will be a sign between me and you for the generations to come, so you may know that I am the LORD, who makes you holy.

<sup>14</sup> “‘Observe the Sabbath, because it is holy to you. Anyone who desecrates it is to be put to death; those who do any work on that day must be cut off from their people. <sup>15</sup> For six days work is to be done, but the seventh day is a day of sabbath rest, holy to the LORD. Whoever does any work on the Sabbath day is to be put to death. <sup>16</sup> The Israelites are to observe the Sabbath, celebrating it for the generations to come as a lasting covenant. <sup>17</sup> It will be a sign between me and the Israelites forever, for in six days the LORD made the heavens and the earth, and on the seventh day he rested and was refreshed.’”

<sup>18</sup> When the LORD finished speaking to Moses on Mount Sinai, he gave him the two tablets of the covenant law, the tablets of stone inscribed by the finger of God.



**Lesson #15: INSTRUCTIONS FOR THE TABERNACLE**

**Exodus 25-31**

**LOOK at the text**

This passage is long, but significant! God promised to bless Abraham and his descendants (the Israelites), and part of this blessing was being in RELATIONSHIP with them. Now God instructs Moses to construct a place of worship and organize a people of worship so that He can dwell among them (Exodus 25:8).

**PART 1:** The building project is summarized in Exodus 25:1-8, and then explained in detail in Chapters 25-27. Completing the following charts will help you organize the information and visualize each piece that God is commanding Moses to build.

Item being built	Dimensions (a cubit is 18 inches or .5 m)	Materials used	Purpose of Item
<b>The Furnishings for inside the Tabernacle</b>			
<b>Exodus 25:10-16</b>  Ark and its poles	1.25 m long x .75 m wide x .75 m high  <i>(using a calculator, translate cubits into a meters or feet &amp; inches)</i>	Acacia Wood Overlaid with pure gold	Hold tablets of the covenant law
<b>Exodus 25:17-22</b>	1.25 m long x .75 m wide - or - 3.75 ft x 2.25 ft. <i>(If that is easier to visualize)</i>		
<b>Exodus 25:23-30</b>			
<b>Exodus 25:31-39</b>			<b>(27:20-21)</b>
<p>Summary Statement: See that you make them according to the pattern shown you on the mountain. (25:40)</p>			

Item being built	Dimensions (a cubit is 18 inches or .5 m)	Materials used	Purpose of Item
<b>The Tabernacle</b>			
<b>Exodus 26:1-6</b>  10 Tabernacle Curtains	Each curtain = 14 m long x 2 m wide (v 2)  (v 3 ) Join 5 curtains together = 70 m	Finely twisted linen, blue, purple & scarlet yarn, with cherubim woven in (v 1)	Fastened together as a unit (v 6)
<b>Exodus 26:7-13</b>			
<b>Exodus 26:14</b>			
<b>Exodus 26:15-25</b>			
<b>Exodus 26:26-29</b>			
<b>Summary Statement:</b> Setup the tabernacle according to the plan shown you on the mountain. (26:30)			
<p>As they set up the tabernacle, they are instructed to put one more curtain <u>inside</u> the structure. What does this curtain separate?</p> <p>Which furniture items are placed in the Most Holy Place?</p> <p>Which furniture items are placed in the Holy Place, outside the curtain?</p>			

Item being built	Dimensions (a cubit is 18 inches or .5 m)	Materials used	Purpose of Item
<b>The Furnishings for outside the Tabernacle</b>			
<b>Exodus 27:1-8</b>			
Summary Statement: It is to be made just as you were shown on the mountain. (27:8)			

After all the pieces for the Tabernacle are made, they are to be setup within a courtyard, The courtyard dimensions are:

- South side (27:9) -
- North side (27:11) -
- West side (27:12) -
- East side (27:13) -

Exodus 27:18-19 summarizes the dimensions and materials used in the courtyard.

- What type of metal is used to create bases to hold up the curtains in the courtyard (27:19-20)?
- What type of metal was used inside the tabernacle to create bases for holding up the curtains (26:21)?
- Surveying the text, then, we see that they are to use bronze in the courtyard, silver inside the tabernacle in the Holy Place, and gold in the Most Holy Place. What does this suggest about the 3 different sections of the tabernacle?

**Final Summary Statement on the Tabernacle:** In the tent of meeting, outside the curtain that shields the ark of the covenant law, Aaron and his sons are to keep the lamps burning before the LORD from evening till morning. This is to be a lasting ordinance among the Israelites for the generations to come. (Ex 27:21)

**PART 2:** After communicating the plans for building a place of worship, God gives Moses instructions on organizing a people of worship: Moses' brother, Aaron and his descendants are to take on the leadership role.

The people project is summarized in Exodus 28:1-5, and then explained in detail in chapters 28-29. Completing the following charts will help you organize the information and visualize how the priests are to be clothed and consecrated (set apart for God).

Clothing Item	Description	Materials used	Purpose of Item
<b>Instructions for Clothing worn by the Priests</b>			
<b>Exodus 28:6-14</b>  Ephod	2 shoulder pieces (v 7), a waistband (v 8) attached by 2 chains of pure gold (v 14)	Gold Blue, purple and scarlet yarn and fine twisted linen	Names of sons of Israel engraved on its stones & worn before the LORD as a memorial.
<b>Exodus 28:15-30</b>			
<b>Exodus 28:31-35</b>			
<b>Exodus 28:36-38</b>			
<b>Exodus 28:39-43</b>			
<p>Summary Statement: This is to be a lasting ordinance for Aaron and his descendants (28:43)</p>			

Type of Animal	What is done to it?	Type of Sacrifice
<b>Instructions for Consecrating the Priests</b>		
<b>Step #1 - Exodus 29:1-3:</b> Gather Animals and Food for the Consecration Ceremony		
<b>Step #2 - Exodus 29:4-9:</b>		
<b>Exodus 29:10-14</b>  Bull	Slaughtered. Some blood put on horns of altar & rest poured at the base. Internal organs burned on altar. Flesh, hide & intestines burned outside the camp.	Sin offering (v 14)
<b>Exodus 29:15-18</b>  Ram #1	Slaughter it, splash blood against sides of altar Burn entire ram on the altar.	
<b>Exodus 29:19-34</b>  Ram #2		
<b>Exodus 29:35-41</b> How long will this ordination ceremony take?  What is to be sacrificed on the altar each day?		
<b>Exodus 29:42-44</b> What is the purpose of these ceremonies according to verses 42-44? List everything that will happen as a result?		

After giving commands on how the priests are to be clothed and consecrated, God gives a few more instructions on what their worship practices will look like.

Worship Practice	Materials used	Regulations / Purpose
<b>Exodus 30:1-10</b> Burn incense daily on altar in front of the Most Holy Place	Altar made of acacia wood overlaid with pure gold	Once a year, atonement will be made on its horns.
<b>Exodus 30:11-16</b> Taking a census of the people	½ shekel per person	An offering to the LORD to make atonement for their lives. Money is to be used for the tent of meeting.
<b>Exodus 30:17-21</b>		
<b>Exodus 30:22-33</b>		
<b>Exodus 30:34-38</b>		

God ends this section by telling Moses 2 things. What are they?

Exodus 31:1-11

Exodus 31:12-17

This section is now complete! After God gave instructions on their worship structure and worship practice, he gives them Moses the first 2 items to go in the ark ...

“When the LORD finished speaking to Moses on Mount Sinai, he gave him the two tablets of the covenant law, the tablets of stone inscribed by the finger of God.”

(Ex 31:18)

## 2. Whole Bible Connections

- We didn't create a Whole Bible Connections section for this lesson, because the scripture portion itself is so long. We'll be doing this type of investigation during the LEARN section in class.

## 3. Reflection

<b>ADORATION: What can you praise God for, based on this text?</b>	<b>CONFESSION: What might you need to confess to God, based on this text?</b>	<b>SUPPLICATION: What can you ask God for, based on this text?</b>



**Lesson #15: INSTRUCTIONS REGARDING THE TABERNACLE**

**Exodus 25-31**

**TEACHING NOTES**



## **Lesson 16: THE GOLDEN CALF & PUNISHMENT**

### **Exodus 32-33:6**

When the people saw that Moses was so long in coming down from the mountain, they gathered around Aaron and said, “Come, make us gods who will go before us. As for this fellow Moses who brought us up out of Egypt, we don’t know what has happened to him.”

<sup>2</sup> Aaron answered them, “Take off the gold earrings that your wives, your sons and your daughters are wearing, and bring them to me.” <sup>3</sup> So all the people took off their earrings and brought them to Aaron. <sup>4</sup> He took what they handed him and made it into an idol cast in the shape of a calf, fashioning it with a tool. Then they said, “These are your gods, Israel, who brought you up out of Egypt.”

<sup>5</sup> When Aaron saw this, he built an altar in front of the calf and announced, “Tomorrow there will be a festival to the LORD.” <sup>6</sup> So the next day the people rose early and sacrificed burnt offerings and presented fellowship offerings. Afterward they sat down to eat and drink and got up to indulge in revelry.

<sup>7</sup> Then the LORD said to Moses, “Go down, because your people, whom you brought up out of Egypt, have become corrupt. <sup>8</sup> They have been quick to turn away from what I commanded them and have made themselves an idol cast in the shape of a calf. They have bowed down to it and sacrificed to it and have said, ‘These are your gods, Israel, who brought you up out of Egypt.’

<sup>9</sup> “I have seen these people,” the LORD said to Moses, “and they are a stiff-necked people.

<sup>10</sup> Now leave me alone so that my anger may burn against them and that I may destroy them. Then I will make you into a great nation.”

<sup>11</sup> But Moses sought the favor of the LORD his God. “LORD,” he said, “why should your anger burn against your people, whom you brought out of Egypt with great power and a mighty hand? <sup>12</sup> Why should the Egyptians say, ‘It was with evil intent that he brought them out, to kill them in the mountains and to wipe them off the face of the earth’? Turn from your fierce anger; relent and do not bring disaster on your people. <sup>13</sup> Remember your servants Abraham, Isaac and Israel, to whom you swore by your own self: ‘I will make your descendants as numerous as the stars in the sky and I will give your descendants all this land I promised them, and it will be their inheritance forever.’ ” <sup>14</sup> Then the LORD relented and did not bring on his people the disaster he had threatened.

<sup>15</sup> Moses turned and went down the mountain with the two tablets of the covenant law in his hands. They were inscribed on both sides, front and back. <sup>16</sup> The tablets were the work of God; the writing was the writing of God, engraved on the tablets.

<sup>17</sup> When Joshua heard the noise of the people shouting, he said to Moses, “There is the sound of war in the camp.”

<sup>18</sup> Moses replied:

“It is not the sound of victory,  
it is not the sound of defeat;  
it is the sound of singing that I hear.”

<sup>19</sup> When Moses approached the camp and saw the calf and the dancing, his anger burned and he threw the tablets out of his hands, breaking them to pieces at the foot of the mountain. <sup>20</sup> And he took the calf the people had made and burned it in the fire; then he ground it to powder, scattered it on the water and made the Israelites drink it.

<sup>21</sup> He said to Aaron, “What did these people do to you, that you led them into such great sin?”

<sup>22</sup> “Do not be angry, my Lord,” Aaron answered. “You know how prone these people are to evil. <sup>23</sup> They said to me, ‘Make us gods who will go before us. As for this fellow Moses who brought us up out of Egypt, we don’t know what has happened to him.’ <sup>24</sup> So I told them, ‘Whoever has any gold jewelry, take it off.’ Then they gave me the gold, and I threw it into the fire, and out came this calf!”

<sup>25</sup> Moses saw that the people were running wild and that Aaron had let them get out of control and so become a laughingstock to their enemies. <sup>26</sup> So he stood at the entrance to the camp and said, “Whoever is for the LORD, come to me.” And all the Levites rallied to him.

<sup>27</sup> Then he said to them, “This is what the LORD, the God of Israel, says: ‘Each man strap a sword to his side. Go back and forth through the camp from one end to the other, each killing his brother and friend and neighbor.’ ” <sup>28</sup> The Levites did as Moses commanded, and that day about three thousand of the people died. <sup>29</sup> Then Moses said, “You have been set apart to the LORD today, for you were against your own sons and brothers, and he has blessed you this day.”

<sup>30</sup> The next day Moses said to the people, “You have committed a great sin. But now I will go up to the LORD; perhaps I can make atonement for your sin.” <sup>31</sup> So Moses went back to the LORD and said, “Oh, what a great sin these people have committed! They have made

themselves gods of gold. <sup>32</sup> But now, please forgive their sin—but if not, then blot me out of the book you have written.”

<sup>33</sup> The LORD replied to Moses, “Whoever has sinned against me I will blot out of my book.

<sup>34</sup> Now go, lead the people to the place I spoke of, and my angel will go before you. However, when the time comes for me to punish, I will punish them for their sin.”

<sup>35</sup> And the LORD struck the people with a plague because of what they did with the calf Aaron had made.

### **Chapter 33**

Then the LORD said to Moses, “Leave this place, you and the people you brought up out of Egypt, and go up to the land I promised on oath to Abraham, Isaac and Jacob, saying, ‘I will give it to your descendants.’ <sup>2</sup> I will send an angel before you and drive out the Canaanites, Amorites, Hittites, Perizzites, Hivites and Jebusites. <sup>3</sup> Go up to the land flowing with milk and honey. But I will not go with you, because you are a stiff-necked people and I might destroy you on the way.”

<sup>4</sup> When the people heard these distressing words, they began to mourn and no one put on any ornaments. <sup>5</sup> For the LORD had said to Moses, “Tell the Israelites, ‘You are a stiff-necked people. If I were to go with you even for a moment, I might destroy you. Now take off your ornaments and I will decide what to do with you.’ ” <sup>6</sup> So the Israelites stripped off their ornaments at Mount Horeb.





**What** do the Israelites ask Aaron to make for them? Why do they want him to do it?

**What** is used to make the idol? What does it look like?

**What** major event is attributed to these crafted gods?

- **How** did the Israelites consecrate their new gods?

**What** is God's response to the idolatrous acts of the Israelites?

- **How** does Moses respond to God's declaration that He is going to destroy Israel?

**What** does Moses do when he sees what is happening in the camp?

**What** was Aaron's role while Moses was on the mountain receiving the law and instructions for the tabernacle (Ex 24:14)?

**What** role did Aaron play in all that took place in Israel?

**What** reputation did Israel have because of Aaron's leadership?

**When** will God punish those who have sinned against Him? (Exodus 32:33-35)

- What will He do to those who have sinned against Him?
- What does this mean?

**Why** does Aaron listen to the Israelites' request and make the idol? (The answer isn't in the text. What do you think was his motivation?)

**Why** will God not escort the Israelites to the promised land?

- **How** will they be guided there?

**How** long had Moses been on the mountain? (see Exodus 24:18)

**How** did Moses restore order to the camp and show the people the consequences of sin?

- How many people were killed?

**How** does Moses try to atone for the sins of the Israelites? What is he offering in Exodus 32:32?

- What is God's response?

## 2. Whole Bible Connections:

“Come, make us gods who will go before us...” (Exodus 32:1). Immediately after receiving the instructions for the tabernacle (which seems designed to reflect some of the beauty and order of the Garden of Eden), we get an account of the Israelites’ fall into sin and idolatry. This story has many similarities to the Fall in the Garden of Eden. In the chart below, make note of how these two accounts correlate<sup>2</sup>.

Eden		Sinai	
Gen 3:6	Adam, a priest, fails to adhere to God’s commands	Ex 32:1-4	Aaron, a priest, fails to adhere to God’s commands
Gen 3:11-12		Ex 32:22-24	
Gen 3:7-10		Ex 33:4	
Gen 3:14, 19		Ex 32:20	
Gen 3:19		Ex 32:27, 33	
Gen 3:24		Ex 32:26-28	
Gen 3:23		Ex 33:3	

- What might these similarities signify about what is happening at the base on Mount Sinai?

<sup>2</sup> These relations were originally pointed out to me by James M. Hamilton Jr. in *God’s Glory in Salvation Through Judgment: A Biblical Theology* (Crossway, 2010) which were more fully developed in *Echoes of Exodus: Tracing Themes of Redemption through Scripture* (Crossway, 2018) by Alastair J. Roberts & Andrew Wilson

**“Do not make any gods to be alongside me...”** (Exodus 20:23). Look back to Exodus 20:22-26 and 23:20-33. What is God’s main concern in these passages?

- Last week we read Exodus 25-31 which described God’s plan to create a beautiful house of worship and to honor Aaron and his family as His priests. How does having this background information in your mind affect your level of disappointment or outrage at the Israelites’ actions in Exodus 32?
  - What was God’s ideal?
  
  - What did the people do instead?
  
  - Do you see yourself in the Israelites’ actions? Are there times that you have rebelled against God’s clear commands, and have therefore missed out on the beauty of His plan because you are so focussed on meeting your needs in a way that you can control, or you can understand?
  
- If we look ahead to 1 Kings 11 and 12, we’ll see similarities between this passage and Exodus 32.
  - Read 1 Kings 11:28-38. What does the LORD promise to give Jeroboam and what are the conditions of this agreement?
  
  - Read 1 Kings 12:20, 26-33. What does Jeroboam do as soon as he is crowned king?
  
  - Why is this sin especially horrible in light of God’s generosity to him?
    - Why does he create these calves?
  
    - What do his actions demonstrate about his faith in God’s ability to fulfill His promises?

- How does this story challenge you? Are you willing to trust in God’s ability to fulfill His promises, or do you attempt to seize power or control on your own terms?
- Because of this decision, Jeroboam became the poster child for Israel’s evil kings. If you want to see what God thought about his actions, look up 1 King 16:3, 16:26, 16:31, 21:21, 22:52 and 2 Kings 3:3, 9:9, 10:29, 13:2, 13:11, 14:24, 15:18, 15:24, 15:28, 17:21 and 23:15.

**“But Moses sought the favor of the LORD his God...”** (Exodus 32:11). In Exodus 32:11-14, 31-34 we see Moses interceding on behalf on the Israelites and God relenting, followed by Moses trying to atone for their sins by substituting himself in Israel’s place. He is told, however, the guilty must pay for their own sins.<sup>3</sup>

- Read John 1:29. What does John call Jesus in this verse?
- Read Luke 23:34. What does Jesus do in this verse?
- Read Hebrews 9:11-15. What stands out about this passage?
  - Why do you think Jesus is able to do what Moses couldn’t, namely, substitute himself for the sins of his people?
  - How does this give you hope?

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<sup>3</sup> For a more complete explanation of God’s views on this topic, read Ezekiel 18.

In Exodus 32 we read of Moses coming down the mountain to see the heinous acts that Israel is committing, worshipping a golden calf and praising it for bringing them out of Egypt: acts which end in the death of 3000 people.

- Read Acts 2:1-41. When Peter preaches his first sermon and exhorts people to put their trust in Jesus, how many people are saved?
- What parallels could you draw between these two stories? By their contrast, what do they teach?

### 3. Reflection

<b>ADORATION: What can you praise God for, based on this text?</b>	<b>CONFESSION: What might you need to confess to God, based on this text?</b>	<b>SUPPLICATION: What can you ask God for, based on this text?</b>

**Lesson #16: THE GOLDEN CALF & PUNISHMENT**

**Exodus 32-33:6**

**TEACHING NOTES**



## **Lesson #17: THE COVENANT RENEWED**

### **Exodus 33:7-34:35**

<sup>7</sup> Now Moses used to take a tent and pitch it outside the camp some distance away, calling it the “tent of meeting.” Anyone inquiring of the LORD would go to the tent of meeting outside the camp. <sup>8</sup> And whenever Moses went out to the tent, all the people rose and stood at the entrances to their tents, watching Moses until he entered the tent. <sup>9</sup> As Moses went into the tent, the pillar of cloud would come down and stay at the entrance, while the LORD spoke with Moses. <sup>10</sup> Whenever the people saw the pillar of cloud standing at the entrance to the tent, they all stood and worshiped, each at the entrance to their tent. <sup>11</sup> The LORD would speak to Moses face to face, as one speaks to a friend. Then Moses would return to the camp, but his young aide Joshua son of Nun did not leave the tent.

<sup>12</sup> Moses said to the LORD, “You have been telling me, ‘Lead these people,’ but you have not let me know whom you will send with me. You have said, ‘I know you by name and you have found favor with me.’ <sup>13</sup> If you are pleased with me, teach me your ways so I may know you and continue to find favor with you. Remember that this nation is your people.”

<sup>14</sup> The LORD replied, “My Presence will go with you, and I will give you rest.”

<sup>15</sup> Then Moses said to him, “If your Presence does not go with us, do not send us up from here. <sup>16</sup> How will anyone know that you are pleased with me and with your people unless you go with us? What else will distinguish me and your people from all the other people on the face of the earth?”

<sup>17</sup> And the LORD said to Moses, “I will do the very thing you have asked, because I am pleased with you and I know you by name.”

<sup>18</sup> Then Moses said, “Now show me your glory.”

<sup>19</sup> And the LORD said, “I will cause all my goodness to pass in front of you, and I will proclaim my name, the LORD, in your presence. I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion. <sup>20</sup> But,” he said, “you cannot see my face, for no one may see me and live.”

<sup>21</sup> Then the LORD said, “There is a place near me where you may stand on a rock. <sup>22</sup> When my glory passes by, I will put you in a cleft in the rock and cover you with my hand until I have passed by. <sup>23</sup> Then I will remove my hand and you will see my back; but my face must not be seen.”

## Chapter 34

The LORD said to Moses, “Chisel out two stone tablets like the first ones, and I will write on them the words that were on the first tablets, which you broke. <sup>2</sup> Be ready in the morning, and then come up on Mount Sinai. Present yourself to me there on top of the mountain. <sup>3</sup> No one is to come with you or be seen anywhere on the mountain; not even the flocks and herds may graze in front of the mountain.”

<sup>4</sup> So Moses chiseled out two stone tablets like the first ones and went up Mount Sinai early in the morning, as the LORD had commanded him; and he carried the two stone tablets in his hands. <sup>5</sup> Then the LORD came down in the cloud and stood there with him and proclaimed his name, the LORD. <sup>6</sup> And he passed in front of Moses, proclaiming, “The LORD, the LORD, the compassionate and gracious God, slow to anger, abounding in love and faithfulness, <sup>7</sup> maintaining love to thousands, and forgiving wickedness, rebellion and sin. Yet he does not leave the guilty unpunished; he punishes the children and their children for the sin of the parents to the third and fourth generation.”

<sup>8</sup> Moses bowed to the ground at once and worshiped. <sup>9</sup> “LORD,” he said, “if I have found favor in your eyes, then let the LORD go with us. Although this is a stiff-necked people, forgive our wickedness and our sin, and take us as your inheritance.”

<sup>10</sup> Then the LORD said: “I am making a covenant with you. Before all your people I will do wonders never before done in any nation in all the world. The people you live among will see how awesome is the work that I, the LORD, will do for you. <sup>11</sup> Obey what I command you today. I will drive out before you the Amorites, Canaanites, Hittites, Perizzites, Hivites and Jebusites. <sup>12</sup> Be careful not to make a treaty with those who live in the land where you are going, or they will be a snare among you. <sup>13</sup> Break down their altars, smash their sacred stones and cut down their Asherah poles. <sup>14</sup> Do not worship any other god, for the LORD, whose name is Jealous, is a jealous God.

<sup>15</sup> “Be careful not to make a treaty with those who live in the land; for when they prostitute themselves to their gods and sacrifice to them, they will invite you and you will eat their sacrifices. <sup>16</sup> And when you choose some of their daughters as wives for your sons and those daughters prostitute themselves to their gods, they will lead your sons to do the same.

<sup>17</sup> “Do not make any idols.

<sup>18</sup> “Celebrate the Festival of Unleavened Bread. For seven days eat bread made without yeast, as I commanded you. Do this at the appointed time in the month of Aviv, for in that month you came out of Egypt.

<sup>19</sup> “The first offspring of every womb belongs to me, including all the firstborn males of your livestock, whether from herd or flock. <sup>20</sup> Redeem the firstborn donkey with a lamb, but if you do not redeem it, break its neck. Redeem all your firstborn sons.

“No one is to appear before me empty-handed.

<sup>21</sup> “Six days you shall labor, but on the seventh day you shall rest; even during the plowing season and harvest you must rest.

<sup>22</sup> “Celebrate the Festival of Weeks with the firstfruits of the wheat harvest, and the Festival of Ingathering at the turn of the year. <sup>23</sup> Three times a year all your men are to appear before the Sovereign LORD, the God of Israel. <sup>24</sup> I will drive out nations before you and enlarge your territory, and no one will covet your land when you go up three times each year to appear before the LORD your God.

<sup>25</sup> “Do not offer the blood of a sacrifice to me along with anything containing yeast, and do not let any of the sacrifice from the Passover Festival remain until morning.

<sup>26</sup> “Bring the best of the firstfruits of your soil to the house of the LORD your God.

“Do not cook a young goat in its mother’s milk.”

<sup>27</sup> Then the LORD said to Moses, “Write down these words, for in accordance with these words I have made a covenant with you and with Israel.” <sup>28</sup> Moses was there with the LORD forty days and forty nights without eating bread or drinking water. And he wrote on the tablets the words of the covenant—the Ten Commandments.

<sup>29</sup> When Moses came down from Mount Sinai with the two tablets of the covenant law in his hands, he was not aware that his face was radiant because he had spoken with the LORD. <sup>30</sup> When Aaron and all the Israelites saw Moses, his face was radiant, and they were afraid to come near him. <sup>31</sup> But Moses called to them; so Aaron and all the leaders of the community came back to him, and he spoke to them. <sup>32</sup> Afterward all the Israelites came near him, and he gave them all the commands the LORD had given him on Mount Sinai.

<sup>33</sup> When Moses finished speaking to them, he put a veil over his face. <sup>34</sup> But whenever he entered the LORD’s presence to speak with him, he removed the veil until he came out. And when he came out and told the Israelites what he had been commanded, <sup>35</sup> they saw that his

face was radiant. Then Moses would put the veil back over his face until he went in to speak with the LORD.



**What** events are recorded in these chapters? How would you summarize them?

- Exodus 33:7-11
- Exodus 33:12-23
- Exodus 34:1-9
- Exodus 34:10-28
- Exodus 34:29-35

**What** do you learn about the pillar of cloud in this passage?

**What** does Moses request from God? List all the requests you find in the text.

**What** is Moses' response to seeing God's glory?

**Where** is the tent of meeting?

**Where** is Moses supposed to go in order to see God's glory?

**Why** is it important to Moses that God's presence goes with them? List all the reasons you find in the text.

- Moses is willing to stay in the wilderness WITH God rather than enter the Promised Land (receive all of the promised temporary / earthly blessings) WITHOUT him. What does this say about Moses?
- If you were faced with a similar decision, what would you choose? What does this say about you?<sup>4</sup>

**Why** does God tell Moses not to make a covenant with those who live in the land?

**Why** were the people frightened of Moses when he came down the mountain?

**How** does it say that Moses talked with God in 33:11?

- What does this mean (especially in light of 33:20)?
- If you want to explore this question more, read Numbers 12:1-9 (focus on v 8), and Deuteronomy 34 (focus on v 10-12). Reflect on what this expression seems to indicate about the intimacy of God's relationship with Moses.
- See also: <https://www.gotquestions.org/God-Moses-face-to-face.html>

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<sup>4</sup> If you had the option of being granted health and wealth and relationships here and now, without the presence of God, would you say yes?

## 2. Whole Bible Connections

### “The LORD, the LORD, the compassionate and gracious God...”

The words Yahweh uses to describe Himself in Exodus 34:6-8 become foundational to His people; they are repeated by kings and prophets through the coming centuries. This passage is quoted to bring people comfort, to encourage them to repent, and to intercede before God on behalf of the nation. Read through the scripture passage below and get to know your God better by seeing how and when these words were applied to His people.

- Read all of Numbers 14, and then reflect on verses 18-19.
  - Why does Moses quote Exodus 34:6-8 in verse 18-19? What is he doing when he quotes it?
  
  - What is a result of Moses ‘reminding’ God of His promises to the nation? What does God decide to do in response?
  
  - How can this story influence your prayer life? What does it teach you to do as you pray?
  
- Read all of 2 Chronicles 30, and then reflect on verse 9.
  - In this text, King Hezekiah is trying to correct a problem in the nation of Israel. Based on what you read in this chapter, what has gone wrong?
  
  - Why does King Hezekiah quote Exodus 34:6-8 in verse 9? What is he doing when he quotes it?
  
  - Think of a time when you have been disobedient or rebellious towards God. Sometimes we don’t ‘return’ or ‘repent’ because we are afraid of facing up to our failure and incurring God’s judgement. How do Hezekiah’s words address this issue? What do we need to know when we have sinned?

*Neh 9 (v 16-17), and Joel 2 (v 12-14) quote this passage for similar reasons.  
Look them up if you want to read more!*

- Read Psalm 103, and then reflect on verse 7-8 and 17.
  - What attitude characterizes this psalm?
  - Take notes on the blessings of God listed in this Psalm.
    - What does He do for his people?

- Why does He do these things?

- Spend time praising God for WHO He is!

*If you want to look up other times this passage is referenced, read and reflect on the following:  
Psalm 86, Psalm 111, 112, 116, 145, 1 John 1:9*

Often, when people read Exodus 34:6-8 they get sidetracked by verse 7 which states that God will visit “the iniquities of the fathers on the children and the children’s children to the third and fourth generation”. Confusion on this verse has lead some people to teach that there are generational curses which we need to break in order to experience God’s blessing.

We know, however, that confusing phrases in scripture should be interpreted in view of the entire Bible.

- Read Ezekiel 18 to see what God’s clear teaching is on this topic.
- If you need more information, look up the following articles on “Got Questions.org”
  - [www.gotquestions.org/parents-sin](http://www.gotquestions.org/parents-sin)
  - [www.gotquestions.org/generational-curses](http://www.gotquestions.org/generational-curses)

**“When Moses came down from Mount...his face was radiant because he had spoken with the LORD.” (Exodus 34:29)**

When we read about Moses’ radiant face, we may think that our own spiritual life is lacking, and long for the intimacy that Moses enjoyed with God. The astonishing reality, according to the Apostle Paul, is that all Christians already HAVE the opportunity for a greater intimacy with God than Moses could have experienced.

- Read 2 Corinthians 3 to hear how Paul applies Exodus 34 to New Testament believers.
  - How does Paul describe Moses’ ministry (v 3, 6-10)?
  
  
  
  
  
  
  
  
  
  
  - How does Paul describe “his” ministry - the ministry that he has been given as a result of Jesus’ life, death and resurrection (v 3, 6-10)?
  
  
  
  
  
  
  
  
  
  
  - What did Moses’ veil represent (v 12-15)?
  
  
  
  
  
  
  
  
  
  
  - What happens when someone turns to the LORD (v 16-18)?

**The Gospel Transformation Bible explains this passage as follows:**

Unlike the ministry of Moses, which was limited, impermanent, veiled, and lacking transformative power, Paul’s new covenant ministry is characterized by an all-surpassing, permanent, unveiled, transformative glory that is mediated by the Spirit of the LORD (vv. 10-11, 16-18). Moses had a remarkable encounter with the presence of God (Ex. 34:29-35), but the new covenant believer’s access is even more astoundingly complete...

The implications of this are profound. First, we have **unlimited access** to the very presence of God (2 Cor 3:18). Second, in Christ we are given an **unashamed boldness** to enjoy our freedom and unlimited access to God (v.12). Third, this bold beholding of God’s glory is the very means that the Spirit uses to bring about our **utter transformation** into the image of God’s glory (v. 18). From start to finish, the believer is being transformed by God’s glory, for God’s glory, and into the image of God’s glory. (Gospel Transformation Bible, p. 1558).

- If you are a Christian, spend some time thanking God and Jesus for the transformative ministry of the Holy Spirit in your life!

### 3. Reflection

<b>ADORATION: What can you praise God for, based on this text?</b>	<b>CONFESSON: What might you need to confess to God, based on this text?</b>	<b>SUPPLICATION: What can you ask God for, based on this text?</b>



**Lesson #17: THE COVENANT RENEWED**  
**Exodus 33:7-34:35**  
**TEACHING NOTES**



## Lesson #18: PREPARATIONS FOR THE TABERNACLE

### Exodus 35:1-36:7

Moses assembled the whole Israelite community and said to them, “These are the things the LORD has commanded you to do: <sup>2</sup> For six days, work is to be done, but the seventh day shall be your holy day, a day of sabbath rest to the LORD. Whoever does any work on it is to be put to death. <sup>3</sup> Do not light a fire in any of your dwellings on the Sabbath day.”

<sup>4</sup> Moses said to the whole Israelite community, “This is what the LORD has commanded:

<sup>5</sup> From what you have, take an offering for the LORD. Everyone who is willing is to bring to the LORD an offering of gold, silver and bronze; <sup>6</sup> blue, purple and scarlet yarn and fine linen; goat hair; <sup>7</sup> ram skins dyed red and another type of durable leather; acacia wood; <sup>8</sup> olive oil for the light; spices for the anointing oil and for the fragrant incense; <sup>9</sup> and onyx stones and other gems to be mounted on the ephod and breastpiece.

<sup>10</sup> “All who are skilled among you are to come and make everything the LORD has commanded: <sup>11</sup> the tabernacle with its tent and its covering, clasps, frames, crossbars, posts and bases; <sup>12</sup> the ark with its poles and the atonement cover and the curtain that shields it; <sup>13</sup> the table with its poles and all its articles and the bread of the Presence; <sup>14</sup> the lampstand that is for light with its accessories, lamps and oil for the light; <sup>15</sup> the altar of incense with its poles, the anointing oil and the fragrant incense; the curtain for the doorway at the entrance to the tabernacle; <sup>16</sup> the altar of burnt offering with its bronze grating, its poles and all its utensils; the bronze basin with its stand; <sup>17</sup> the curtains of the courtyard with its posts and bases, and the curtain for the entrance to the courtyard; <sup>18</sup> the tent pegs for the tabernacle and for the courtyard, and their ropes; <sup>19</sup> the woven garments worn for ministering in the sanctuary—both the sacred garments for Aaron the priest and the garments for his sons when they serve as priests.”

<sup>20</sup> Then the whole Israelite community withdrew from Moses’ presence, <sup>21</sup> and everyone who was willing and whose heart moved them came and brought an offering to the LORD for the work on the tent of meeting, for all its service, and for the sacred garments. <sup>22</sup> All who were willing, men and women alike, came and brought gold jewelry of all kinds: brooches, earrings, rings and ornaments. They all presented their gold as a wave offering to the LORD.

<sup>23</sup> Everyone who had blue, purple or scarlet yarn or fine linen, or goat hair, ram skins dyed red or the other durable leather brought them. <sup>24</sup> Those presenting an offering of silver or bronze brought it as an offering to the LORD, and everyone who had acacia wood for any part of the work brought it. <sup>25</sup> Every skilled woman spun with her hands and brought what she had spun—blue, purple or scarlet yarn or fine linen. <sup>26</sup> And all the women who were willing and had the skill spun the goat hair. <sup>27</sup> The leaders brought onyx stones and other gems to be mounted on the ephod and breastpiece. <sup>28</sup> They also brought spices and olive oil for the light and for the anointing oil and for the fragrant incense. <sup>29</sup> All the Israelite men and women who were willing brought to the LORD freewill offerings for all the work the LORD through Moses had commanded them to do.

<sup>30</sup> Then Moses said to the Israelites, “See, the LORD has chosen Bezalel son of Uri, the son of Hur, of the tribe of Judah, <sup>31</sup> and he has filled him with the Spirit of God, with wisdom, with understanding, with knowledge and with all kinds of skills—<sup>32</sup> to make artistic designs for work in gold, silver and bronze, <sup>33</sup> to cut and set stones, to work in wood and to engage in all kinds of artistic crafts. <sup>34</sup> And he has given both him and Oholiab son of Ahisamak, of the tribe of Dan, the ability to teach others. <sup>35</sup> He has filled them with skill to do all kinds of work as engravers, designers, embroiderers in blue, purple and scarlet yarn and fine linen, and weavers—all of them skilled workers and designers.

## **Chapter 36**

<sup>1</sup> So Bezalel, Oholiab and every skilled person to whom the LORD has given skill and ability to know how to carry out all the work of constructing the sanctuary are to do the work just as the LORD has commanded.”

<sup>2</sup> Then Moses summoned Bezalel and Oholiab and every skilled person to whom the LORD had given ability and who was willing to come and do the work. <sup>3</sup> They received from Moses all the offerings the Israelites had brought to carry out the work of constructing the sanctuary. And the people continued to bring freewill offerings morning after morning. <sup>4</sup> So all the skilled workers who were doing all the work on the sanctuary left what they were doing <sup>5</sup> and said to Moses, “The people are bringing more than enough for doing the work the LORD commanded to be done.”

<sup>6</sup> Then Moses gave an order and they sent this word throughout the camp: “No man or woman is to make anything else as an offering for the sanctuary.” And so the people were restrained from bringing more, <sup>7</sup> because what they already had was more than enough to do all the work.



## Lesson #18: PREPARATIONS FOR THE TABERNACLE

Exodus 35:1-36:7

LOOK at the text

### 1. 5 W's & H (Who, What, Where, When, Why, How)

**Who** are the main characters in this passage? List everything you learn about the following individuals or groups.

- Moses
  
  
  
  
  
  
  
  
  
  
- The LORD (Yahweh)
  
  
  
  
  
  
  
  
  
  
- The people of Israel
  
  
  
  
  
  
  
  
  
  
- Bezalel & Oholiab

**What** events are recorded in these chapters? How would you summarize them?

- Exodus 35:1-3
- Exodus 35:4-19
- Exodus 35:20-29
- Exodus 35:30-36:1
- Exodus 36:2-7

**What** do you learn about the Sabbath in this passage?

**What** types of offerings does Moses ask for? List the different materials.

**What** determined how much people gave? Was there a certain amount required per person? What do you see in the text?

**What** two “sets of skills” have been given to Bezalel and Oholiab?

**Where** is all this construction taking place? The answer isn’t in the this text, but what do we know about their location from the previous chapters?

**When** did the people bring their freewill offerings?

**Why** did the skilled workers leave what they were doing and talk to Moses?

**How** does the generosity of the Israelites in this chapter encourage or convict you?

## 2. Whole Bible Connections

**“The LORD has chosen Bezalel..., and he has filled him with the Spirit of God, with wisdom, with understanding, with knowledge and with all kinds of skill...”** (Exodus 35:30). We sometimes think about the Spirit of God as a late addition to the Biblical narrative; as if He only appeared on the scene after Jesus’ life, death and resurrection (see Acts 1-2 for this story). The Bible teaches, however, that all 3 members of the Trinity (the Father, the Son and the Holy Spirit) are eternal. Examine the following passage to see what we can learn about the Holy Spirit’s presence in the Old Testament.

- Genesis 1:1-2. What do you learn here about the Holy Spirit?
  
- Genesis 1:26. What do the words “us” and “our” signify in this passage?
  
- Genesis 6:1-3. What is the Spirit doing in this passage?
  
- Genesis 41. Read the whole chapter to get the context of the story and then focus on verse 38. What do we learn about Joseph in this passage?
  
- Numbers 11:16-30. Read the whole passage and then focus on verses 17 and 25-29.
  - What do we learn about Moses in this passage?
  
  
  - What do we learn about the Spirit of God in this passage?
  
- Numbers 27:12-23. Read the whole passage and then focus on verse 18.
  - What do we learn about Joshua in this passage?
  
- Review all of the verses above. Based on these passages alone, how would you describe the work & role of the Holy Spirit?<sup>5</sup>

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<sup>5</sup> These passages are only a start to understanding the work and role of the Holy Spirit. If you want to learn more, go to a Bible Software program like “Bible Gateway”, type in “Spirit” and look up every reference!

**...And the people continued to bring freewill offerings morning after morning. So all the skilled workers who were doing all the work ... left what they were doing and said to Moses, “The people are bringing more than enough...”** (Exodus 36:3-4). In Exodus 35 and 36 we see people give generously, over and above what is required. We will examine one Old Testament passage and one New Testament passage to see what we can learn about other instances of generous giving; what can we learn from these stories?

- 1 Chronicles 29:1-20.
  - For what project are resources being collected?
  
  - How is the people’s giving described? What adjectives are used?
  
  - Why are the people giving generously? What seems to be their motivation?
  
  - David and his people seem to be overwhelmed by God’s greatness (v 10-11), and acknowledge that everything they have is a gift from Him (v 14-16). How does this passage challenge or encourage you?
    - Do you share their perspective on God’s greatness?
  
    - Are you convinced that everything you have is a gift from God?
  
    - Do your thoughts about God influence your generosity towards God?
  
  - Spend some time in Adoration / Confession and Supplication as you reflect on this passage.

- 2 Corinthians 8:1-15, 9:6-15
  - For what project are resources being collected (see 2 Cor 8:14)?
    - This same project is referenced in Romans 15:25-33 and Acts 24:10-17. What do these passages add to your understanding of the collection mentioned in 2 Corinthians? Who is it for?
  - How is the giving of the Macedonian churches described (2 Cor 8:1-5)?
    - Why were they so generous? What was their motivation?
  - How and why does Paul say the Corinthian church should give? What does he teach in each verse listed below?
    - 2 Cor 8:6
    - 2 Cor 8:7
    - 2 Cor 8:8
    - 2 Cor 8:9
    - 2 Cor 8:11-12
    - 2 Cor 9:6
    - 2 Cor 9:7
    - 2 Cor 9:8-11

- 2 Cor 9:12

- 2 Cor 9:13-14

- 2 Cor 9:15

- What do these passages teach you about giving?
- How do they specifically challenge or convict you today?

### 3. Reflection

<b>ADORATION: What can you praise God for, based on this text?</b>	<b>CONFESSIOIN: What might you need to confess to God, based on this text?</b>	<b>SUPPLICATION: What can you ask God for, based on this text?</b>



**Lesson #18: PREPARATIONS FOR THE TABERNACLE**  
**Exodus 35:1-36:7**  
**TEACHING NOTES**



## **Lesson #19: TABERNACLE BUILT AND FILLED**

### **Exodus 36:8-40:38**

*This section of Exodus is repetitive - intentionally! As the text reports that the tabernacle is built according to the commands of God (which we read earlier in Exodus 25-31), the author of Exodus is drawing our attention to several things. Read the text looking for the repeated ideas and then complete the LOOK section.*

<sup>8</sup> All those who were skilled among the workers made the tabernacle with ten curtains of finely twisted linen and blue, purple and scarlet yarn, with cherubim woven into them by expert hands. <sup>9</sup> All the curtains were the same size—twenty-eight cubits long and four cubits wide. <sup>10</sup> They joined five of the curtains together and did the same with the other five. <sup>11</sup> Then they made loops of blue material along the edge of the end curtain in one set, and the same was done with the end curtain in the other set. <sup>12</sup> They also made fifty loops on one curtain and fifty loops on the end curtain of the other set, with the loops opposite each other. <sup>13</sup> Then they made fifty gold clasps and used them to fasten the two sets of curtains together so that the tabernacle was a unit.

<sup>14</sup> They made curtains of goat hair for the tent over the tabernacle—eleven altogether. <sup>15</sup> All eleven curtains were the same size—thirty cubits long and four cubits wide. <sup>16</sup> They joined five of the curtains into one set and the other six into another set. <sup>17</sup> Then they made fifty loops along the edge of the end curtain in one set and also along the edge of the end curtain in the other set. <sup>18</sup> They made fifty bronze clasps to fasten the tent together as a unit. <sup>19</sup> Then they made for the tent a covering of ram skins dyed red, and over that a covering of the other durable leather.

<sup>20</sup> They made upright frames of acacia wood for the tabernacle. <sup>21</sup> Each frame was ten cubits long and a cubit and a half wide, <sup>22</sup> with two projections set parallel to each other. They made all the frames of the tabernacle in this way. <sup>23</sup> They made twenty frames for the south side of the tabernacle <sup>24</sup> and made forty silver bases to go under them—two bases for each frame, one under each projection. <sup>25</sup> For the other side, the north side of the tabernacle, they made twenty frames <sup>26</sup> and forty silver bases—two under each frame. <sup>27</sup> They made six frames for the far end, that is, the west end of the tabernacle, <sup>28</sup> and two frames were made for the corners of the tabernacle at the far end. <sup>29</sup> At these two corners the frames were double from the bottom all the way to the top and fitted into a single ring; both were made alike. <sup>30</sup> So there were eight frames and sixteen silver bases—two under each frame.

<sup>31</sup> They also made crossbars of acacia wood: five for the frames on one side of the tabernacle, <sup>32</sup> five for those on the other side, and five for the frames on the west, at the far end of the tabernacle. <sup>33</sup> They made the center crossbar so that it extended from end to end at the middle of the frames. <sup>34</sup> They overlaid the frames with gold and made gold rings to hold the crossbars. They also overlaid the crossbars with gold.

<sup>35</sup> They made the curtain of blue, purple and scarlet yarn and finely twisted linen, with cherubim woven into it by a skilled worker. <sup>36</sup> They made four posts of acacia wood for it and overlaid them with gold. They made gold hooks for them and cast their four silver bases.

<sup>37</sup> For the entrance to the tent they made a curtain of blue, purple and scarlet yarn and finely twisted linen—the work of an embroiderer; <sup>38</sup> and they made five posts with hooks for them. They overlaid the tops of the posts and their bands with gold and made their five bases of bronze.

## **Chapter 37**

Bezalel made the ark of acacia wood—two and a half cubits long, a cubit and a half wide, and a cubit and a half high. <sup>2</sup> He overlaid it with pure gold, both inside and out, and made a gold molding around it. <sup>3</sup> He cast four gold rings for it and fastened them to its four feet, with two rings on one side and two rings on the other. <sup>4</sup> Then he made poles of acacia wood and overlaid them with gold. <sup>5</sup> And he inserted the poles into the rings on the sides of the ark to carry it.

<sup>6</sup> He made the atonement cover of pure gold—two and a half cubits long and a cubit and a half wide. <sup>7</sup> Then he made two cherubim out of hammered gold at the ends of the cover. <sup>8</sup> He made one cherub on one end and the second cherub on the other; at the two ends he made them of one piece with the cover. <sup>9</sup> The cherubim had their wings spread upward, overshadowing the cover with them. The cherubim faced each other, looking toward the cover.

<sup>10</sup> They made the table of acacia wood—two cubits long, a cubit wide and a cubit and a half high. <sup>11</sup> Then they overlaid it with pure gold and made a gold molding around it.

<sup>12</sup> They also made around it a rim a handbreadth wide and put a gold molding on the rim.

<sup>13</sup> They cast four gold rings for the table and fastened them to the four corners, where the four legs were. <sup>14</sup> The rings were put close to the rim to hold the poles used in carrying the table.

<sup>15</sup> The poles for carrying the table were made of acacia wood and were overlaid with gold.

<sup>16</sup> And they made from pure gold the articles for the table—its plates and dishes and bowls and its pitchers for the pouring out of drink offerings.

<sup>17</sup> They made the lampstand of pure gold. They hammered out its base and shaft, and made its flowerlike cups, buds and blossoms of one piece with them. <sup>18</sup> Six branches extended from the sides of the lampstand—three on one side and three on the other.

<sup>19</sup> Three cups shaped like almond flowers with buds and blossoms were on one branch, three on the next branch and the same for all six branches extending from the lampstand. <sup>20</sup> And on the lampstand were four cups shaped like almond flowers with buds and blossoms. <sup>21</sup> One bud was under the first pair of branches extending from the lampstand, a second bud under the second pair, and a third bud under the third pair—six branches in all. <sup>22</sup> The buds and the branches were all of one piece with the lampstand, hammered out of pure gold.

<sup>23</sup> They made its seven lamps, as well as its wick trimmers and trays, of pure gold. <sup>24</sup> They made the lampstand and all its accessories from one talent of pure gold.

<sup>25</sup> They made the altar of incense out of acacia wood. It was square, a cubit long and a cubit wide and two cubits high—its horns of one piece with it. <sup>26</sup> They overlaid the top and all the sides and the horns with pure gold, and made a gold molding around it. <sup>27</sup> They made two gold rings below the molding—two on each of the opposite sides—to hold the poles used to carry it. <sup>28</sup> They made the poles of acacia wood and overlaid them with gold.

<sup>29</sup> They also made the sacred anointing oil and the pure, fragrant incense—the work of a perfumer.

## **Chapter 38**

They built the altar of burnt offering of acacia wood, three cubits high; it was square, five cubits long and five cubits wide. <sup>2</sup> They made a horn at each of the four corners, so that the horns and the altar were of one piece, and they overlaid the altar with bronze. <sup>3</sup> They made all its utensils of bronze—its pots, shovels, sprinkling bowls, meat forks and firepans. <sup>4</sup> They made a grating for the altar, a bronze network, to be under its ledge, halfway up the altar.

<sup>5</sup> They cast bronze rings to hold the poles for the four corners of the bronze grating. <sup>6</sup> They made the poles of acacia wood and overlaid them with bronze.

<sup>7</sup> They inserted the poles into the rings so they would be on the sides of the altar for carrying it. They made it hollow, out of boards.

<sup>8</sup> They made the bronze basin and its bronze stand from the mirrors of the women who served

at the entrance to the tent of meeting.

<sup>9</sup> Next they made the courtyard. The south side was a hundred cubits long and had curtains of finely twisted linen, <sup>10</sup> with twenty posts and twenty bronze bases, and with silver hooks and bands on the posts. <sup>11</sup> The north side was also a hundred cubits long and had twenty posts and twenty bronze bases, with silver hooks and bands on the posts.

<sup>12</sup> The west end was fifty cubits wide and had curtains, with ten posts and ten bases, with silver hooks and bands on the posts. <sup>13</sup> The east end, toward the sunrise, was also fifty cubits wide. <sup>14</sup> Curtains fifteen cubits long were on one side of the entrance, with three posts and three bases, <sup>15</sup> and curtains fifteen cubits long were on the other side of the entrance to the courtyard, with three posts and three bases. <sup>16</sup> All the curtains around the courtyard were of finely twisted linen. <sup>17</sup> The bases for the posts were bronze. The hooks and bands on the posts were silver, and their tops were overlaid with silver; so all the posts of the courtyard had silver bands.

<sup>18</sup> The curtain for the entrance to the courtyard was made of blue, purple and scarlet yarn and finely twisted linen—the work of an embroiderer. It was twenty cubits long and, like the curtains of the courtyard, five cubits high, <sup>19</sup> with four posts and four bronze bases. Their hooks and bands were silver, and their tops were overlaid with silver. <sup>20</sup> All the tent pegs of the tabernacle and of the surrounding courtyard were bronze.

<sup>21</sup> These are the amounts of the materials used for the tabernacle, the tabernacle of the covenant law, which were recorded at Moses' command by the Levites under the direction of Ithamar son of Aaron, the priest. <sup>22</sup> (Bezalel son of Uri, the son of Hur, of the tribe of Judah, made everything the LORD commanded Moses; <sup>23</sup> with him was Oholiab son of Ahisamak, of the tribe of Dan—an engraver and designer, and an embroiderer in blue, purple and scarlet yarn and fine linen.) <sup>24</sup> The total amount of the gold from the wave offering used for all the work on the sanctuary was 29 talents and 730 shekels, according to the sanctuary shekel.

<sup>25</sup> The silver obtained from those of the community who were counted in the census was 100 talents and 1,775 shekels, according to the sanctuary shekel— <sup>26</sup> one beka per person, that is, half a shekel, according to the sanctuary shekel, from everyone who had crossed over to those counted, twenty years old or more, a total of 603,550 men. <sup>27</sup> The 100 talents of silver were used to cast the bases for the sanctuary and for the curtain—100 bases from the 100 talents, one talent for each base. <sup>28</sup> They used the 1,775 shekels to make the hooks for the posts, to overlay the tops of the posts, and to make their bands.

<sup>29</sup> The bronze from the wave offering was 70 talents and 2,400 shekels. <sup>30</sup> They used it to make the bases for the entrance to the tent of meeting, the bronze altar with its bronze grating and all its utensils, <sup>31</sup> the bases for the surrounding courtyard and those for its entrance and all the tent pegs for the tabernacle and those for the surrounding courtyard.

## **Chapter 39**

From the blue, purple and scarlet yarn they made woven garments for ministering in the sanctuary. They also made sacred garments for Aaron, as the LORD commanded Moses.

<sup>2</sup> They made the ephod of gold, and of blue, purple and scarlet yarn, and of finely twisted linen. <sup>3</sup> They hammered out thin sheets of gold and cut strands to be worked into the blue, purple and scarlet yarn and fine linen—the work of skilled hands. <sup>4</sup> They made shoulder pieces for the ephod, which were attached to two of its corners, so it could be fastened. <sup>5</sup> Its skillfully woven waistband was like it—of one piece with the ephod and made with gold, and with blue, purple and scarlet yarn, and with finely twisted linen, as the LORD commanded Moses.

<sup>6</sup> They mounted the onyx stones in gold filigree settings and engraved them like a seal with the names of the sons of Israel. <sup>7</sup> Then they fastened them on the shoulder pieces of the ephod as memorial stones for the sons of Israel, as the LORD commanded Moses.

<sup>8</sup> They fashioned the breastpiece—the work of a skilled craftsman. They made it like the ephod: of gold, and of blue, purple and scarlet yarn, and of finely twisted linen. <sup>9</sup> It was square—a span long and a span wide—and folded double. <sup>10</sup> Then they mounted four rows of precious stones on it. The first row was carnelian, chrysolite and beryl; <sup>11</sup> the second row was turquoise, lapis lazuli and emerald; <sup>12</sup> the third row was jacinth, agate and amethyst; <sup>13</sup> the fourth row was topaz, onyx and jasper. They were mounted in gold filigree settings. <sup>14</sup> There were twelve stones, one for each of the names of the sons of Israel, each engraved like a seal with the name of one of the twelve tribes.

<sup>15</sup> For the breastpiece they made braided chains of pure gold, like a rope. <sup>16</sup> They made two gold filigree settings and two gold rings, and fastened the rings to two of the corners of the breastpiece. <sup>17</sup> They fastened the two gold chains to the rings at the corners of the breastpiece, <sup>18</sup> and the other ends of the chains to the two settings, attaching them to the shoulder pieces of the ephod at the front. <sup>19</sup> They made two gold rings and attached them to the other two corners of the breastpiece on the inside edge next to the ephod. <sup>20</sup> Then they

made two more gold rings and attached them to the bottom of the shoulder pieces on the front of the ephod, close to the seam just above the waistband of the ephod.

<sup>21</sup> They tied the rings of the breastpiece to the rings of the ephod with blue cord, connecting it to the waistband so that the breastpiece would not swing out from the ephod—as the LORD commanded Moses.

<sup>22</sup> They made the robe of the ephod entirely of blue cloth—the work of a weaver—<sup>23</sup> with an opening in the center of the robe like the opening of a collar, and a band around this opening, so that it would not tear. <sup>24</sup> They made pomegranates of blue, purple and scarlet yarn and finely twisted linen around the hem of the robe. <sup>25</sup> And they made bells of pure gold and attached them around the hem between the pomegranates. <sup>26</sup> The bells and pomegranates alternated around the hem of the robe to be worn for ministering, as the LORD commanded Moses.

<sup>27</sup> For Aaron and his sons, they made tunics of fine linen—the work of a weaver—<sup>28</sup> and the turban of fine linen, the linen caps and the undergarments of finely twisted linen. <sup>29</sup> The sash was made of finely twisted linen and blue, purple and scarlet yarn—the work of an embroiderer—as the LORD commanded Moses.

<sup>30</sup> They made the plate, the sacred emblem, out of pure gold and engraved on it, like an inscription on a seal: holy to the LORD. <sup>31</sup> Then they fastened a blue cord to it to attach it to the turban, as the LORD commanded Moses.

<sup>32</sup> So all the work on the tabernacle, the tent of meeting, was completed. The Israelites did everything just as the LORD commanded Moses. <sup>33</sup> Then they brought the tabernacle to Moses: the tent and all its furnishings, its clasps, frames, crossbars, posts and bases;

<sup>34</sup> the covering of ram skins dyed red and the covering of another durable leather and the shielding curtain; <sup>35</sup> the ark of the covenant law with its poles and the atonement cover;

<sup>36</sup> the table with all its articles and the bread of the Presence; <sup>37</sup> the pure gold lampstand with its row of lamps and all its accessories, and the olive oil for the light; <sup>38</sup> the gold altar, the anointing oil, the fragrant incense, and the curtain for the entrance to the tent; <sup>39</sup> the bronze altar with its bronze grating, its poles and all its utensils; the basin with its stand;

<sup>40</sup> the curtains of the courtyard with its posts and bases, and the curtain for the entrance to the courtyard; the ropes and tent pegs for the courtyard; all the furnishings for the tabernacle, the tent of meeting; <sup>41</sup> and the woven garments worn for ministering in the sanctuary, both the sacred garments for Aaron the priest and the garments for his sons when serving as priests.

<sup>42</sup> The Israelites had done all the work just as the LORD had commanded Moses. <sup>43</sup> Moses inspected the work and saw that they had done it just as the LORD had commanded. So Moses blessed them.

## **Chapter 40**

Then the LORD said to Moses: <sup>2</sup> “Set up the tabernacle, the tent of meeting, on the first day of the first month. <sup>3</sup> Place the ark of the covenant law in it and shield the ark with the curtain.

<sup>4</sup> Bring in the table and set out what belongs on it. Then bring in the lampstand and set up its lamps. <sup>5</sup> Place the gold altar of incense in front of the ark of the covenant law and put the curtain at the entrance to the tabernacle.

<sup>6</sup> “Place the altar of burnt offering in front of the entrance to the tabernacle, the tent of meeting; <sup>7</sup> place the basin between the tent of meeting and the altar and put water in it.

<sup>8</sup> Set up the courtyard around it and put the curtain at the entrance to the courtyard.

<sup>9</sup> “Take the anointing oil and anoint the tabernacle and everything in it; consecrate it and all its furnishings, and it will be holy. <sup>10</sup> Then anoint the altar of burnt offering and all its utensils; consecrate the altar, and it will be most holy. <sup>11</sup> Anoint the basin and its stand and consecrate them.

<sup>12</sup> “Bring Aaron and his sons to the entrance to the tent of meeting and wash them with water.

<sup>13</sup> Then dress Aaron in the sacred garments, anoint him and consecrate him so he may serve me as priest. <sup>14</sup> Bring his sons and dress them in tunics. <sup>15</sup> Anoint them just as you anointed their father, so they may serve me as priests. Their anointing will be to a priesthood that will continue throughout their generations.” <sup>16</sup> Moses did everything just as the LORD commanded him.

<sup>17</sup> So the tabernacle was set up on the first day of the first month in the second year.

<sup>18</sup> When Moses set up the tabernacle, he put the bases in place, erected the frames, inserted the crossbars and set up the posts. <sup>19</sup> Then he spread the tent over the tabernacle and put the covering over the tent, as the LORD commanded him.

<sup>20</sup> He took the tablets of the covenant law and placed them in the ark, attached the poles to the ark and put the atonement cover over it. <sup>21</sup> Then he brought the ark into the tabernacle and hung the shielding curtain and shielded the ark of the covenant law, as the LORD commanded him.

<sup>22</sup> Moses placed the table in the tent of meeting on the north side of the tabernacle outside

the curtain <sup>23</sup> and set out the bread on it before the LORD, as the LORD commanded him.

<sup>24</sup> He placed the lampstand in the tent of meeting opposite the table on the south side of the tabernacle <sup>25</sup> and set up the lamps before the LORD, as the LORD commanded him.

<sup>26</sup> Moses placed the gold altar in the tent of meeting in front of the curtain <sup>27</sup> and burned fragrant incense on it, as the LORD commanded him.

<sup>28</sup> Then he put up the curtain at the entrance to the tabernacle. <sup>29</sup> He set the altar of burnt offering near the entrance to the tabernacle, the tent of meeting, and offered on it burnt offerings and grain offerings, as the LORD commanded him.

<sup>30</sup> He placed the basin between the tent of meeting and the altar and put water in it for washing, <sup>31</sup> and Moses and Aaron and his sons used it to wash their hands and feet.

<sup>32</sup> They washed whenever they entered the tent of meeting or approached the altar, as the LORD commanded Moses.

<sup>33</sup> Then Moses set up the courtyard around the tabernacle and altar and put up the curtain at the entrance to the courtyard. And so Moses finished the work.

<sup>34</sup> Then the cloud covered the tent of meeting, and the glory of the LORD filled the tabernacle.

<sup>35</sup> Moses could not enter the tent of meeting because the cloud had settled on it, and the glory of the LORD filled the tabernacle.

<sup>36</sup> In all the travels of the Israelites, whenever the cloud lifted from above the tabernacle, they would set out; <sup>37</sup> but if the cloud did not lift, they did not set out—until the day it lifted. <sup>38</sup> So the cloud of the LORD was over the tabernacle by day, and fire was in the cloud by night, in the sight of all the Israelites during all their travels.

## Lesson #19: TABERNACLE BUILT AND FILLED

Exodus 36:8-40:38

LOOK at the text

Again, this passage is long, but significant! Rather than repeating the observations we made in Lesson #15 when we looked at the tabernacle and the priesthood in great detail, we will spend our time observing the new information contained in this account.

**WHO** were the people involved in building the tabernacle?

- List the names of people you find mentioned in the “construction crew”
  
- There are also lots of other unnamed people whose skills are required. List the categories of people that the author draws our attention to.
  - Category #1 - Exodus 36:35, 39:3, 39:8
  
  - Category #2 - Exodus 36:37, 38:18, 39:29
  
  - Category #3 - Exodus 38:22-23
  
  - Category #4 - Exodus 39:22, 39:27

**WHAT** is the big point of this whole passage? What does the author want to make sure that you know when you finish reading it?

- Need a hint? Read Exodus 39:5, 21, 26, 29, 31, 32, 42, 43 and Exodus 40:16, 21, 23, 25, 27, 29, 32.

**WHAT** is the financial “cost” of the metal used in the tabernacle? You’ll need a calculator here!<sup>6</sup>

Scripture Reference	Hebrew Measurement	Multiply by:	Metric Measurement
<b>Gold</b>			
Exodus 38:24	29 talents	34.272 kg per talent	993.8 kg
	730 shekels	11.424 g per talent	8.339 kg
<b>Total amount of Gold</b>			<b>1002 kgs</b>
<b>Silver</b>			
Exodus 38:25	talents	34.272 kg per talent	
	shekels	11.424 g per talent	
<b>Total amount of Silver</b>			<b>kgs</b>
<b>Bronze</b>			
Exodus 38:29	talents	34.272 kg per talent	
	shekels	11.424 g per talent	
<b>Total amount of Bronze</b>			<b>kgs</b>

In addition to the metals, there would have been a “cost” of leather, material for the curtains, thread etc.

**What** does all this information communicate about the value that God places on us worshipping and being in relationship with Him?

<sup>6</sup> See <https://www.gotquestions.org/biblical-weights-and-measures.html> for “conversion” information!

**When** was the tabernacle finished? What month and day?

- When was the last specific date mentioned in the text?
  - Exodus 19:1
    - After this event, we are told the following # of days passed:
      - Preparation of the people - 3 days (Exodus 19:15)
      - Moses' 1st trip up the mountain - 40 days (Exodus 24:18)
      - Golden Calf / Moses Negotiations etc - # of days not mentioned
      - Moses' 2nd trip up the mountain - 40 days (Exodus 34:28)
      - So we know that there is approximately 3 months between Exodus 19:1 and when the tabernacle building began.
- Now that we have an approximate start date and end date, how long did it take the Israelites to complete the work on the tabernacle & the priestly clothing?

**Why** do you think that God wanted the tabernacle and the priest's clothing to be so beautiful and not simply utilitarian? (This is an opinion / reflection question - the answer isn't in the text)

- What does this tell you about God?
  
  
- Does this change your perspective about God in any way?

**Why** was Moses unable to enter the tent of meeting at the end of Exodus 40?

## 2. Whole Bible Connections

**“Then the cloud covered the tent of meeting, and the glory of the LORD filled the tabernacle.”** Wow! What an amazing way for the book of Exodus to end! At the beginning of this book, the people of Israel were enslaved in Egypt and likely wondered where God was in the midst of their suffering and oppression. Now, approximately 2 ½ years later, they KNOW that God is with them; His presence is so tangible that Moses cannot even enter the tent of meeting for a time.

In the Whole Bible Connections section this week, we are going to spend our time looking at how and when God’s presence is with the Israelites in the rest of the Old Testament. This is an amazing study - you don’t want to miss it!

**Scenario #1** - Approximately 500 years after God’s presence fills the tabernacle, we see this scene repeated in a different location. Read the passages below and answer the questions.

- 1 Kings 6:1-13
  - What are the time markers mentioned in this text? When is it taking place?
  
  - What information is being recorded in this passage?
    - Optional: If you are interested, feel free to read the whole chapter, as well as 7:13-51! If you do, note the similarities between this structure and the tabernacle.
  
- 1 Kings 8:1-21
  - What events are recorded in this text?
  
  - What happens in verses 10-11? Does this sound familiar?
    - Optional: King Solomon’s prayer of dedication (1 Kings 8:22-53) is beautiful and theologically rich. If you read through it, note his repeated requests in v 29-30,34, 36, 39, 43, 45, 49

**Scenario #2** - Approximately 400 years after the temple is dedicated, the Israelites are in a much different state. The intervening centuries have been filled with apostasy (turning away from the worship of God) and rebellion against God's decrees. A few godly kings like Asa, Jehoshaphat, Joash, Amaziah, Jothan, Hezekiah, and Josiah tried to reform the people, but others have undone their work. In response to their disobedience, and the fact that they refused to repent when God sent prophets to warn them, God allows part of Israel (the Northern Kingdom) to be destroyed by the Assyrians in 722 BC (see 2 Kings 17), and finally allows the the Babylonian army to destroy the city of Jerusalem and Solomon's temple in 2 major attacks in 597 and 586 BC (see 2 King 24-25).

While the temple is being destroyed in Jerusalem, the prophet Ezekiel (who was taken to Babylon by King Nebuchadnezzar's troops during the first attack) receives a vision regarding God's presence in the temple. Read the passages below and reflect on what they are telling you about the movement of God's Spirit.

Read Ezekiel 10-11 to get the flow of the passage and then focus on the following verses:

- Ezekiel 10:1-4 - Where did the presence of the LORD (glory of the LORD) go?
  
- Ezekiel 10:18-19 - Where did the presence of the LORD (glory of the LORD) go?
  
- Ezekiel 11:22-23 - Where did the presence of the LORD (glory of the LORD) go?
  - Put yourselves in the shoes of those to whom Ezekiel was prophesying (the Israelites who are now living in exile as refugees. They have been forcibly removed from their homes, and are meeting on the banks of the Kebar River in Babylon, thousands of miles away from Jerusalem). How would it have impacted them to know that God's Spirit, who was present with them for approximately 1000 years since the Exodus from Egypt, has departed: from the Most Holy place to the temple threshold, from the temple threshold to the temple gate, and finally from the midst of Jerusalem to the mountain on the East side?
  
  - What do you notice about the movement of God's Spirit? Does He rush out or linger in each spot? What does this communicate about His departure?

**Scenario #3** - Eventually, in 539 BC King Cyrus allows the people of Israel to return to Jerusalem and rebuild the city (Ezra 1). The historical books of Ezra and Nehemiah, and the prophetic books of Haggai and Zechariah record these rebuilding efforts. Read the passages below which recount the rebuilding of the temple:

- Ezra 3, Ezra 5:1-5, Ezra 6:13-18

The temple is built amidst opposition. The foundation is laid in Ezra 3, and then work stops. In Ezra 5 it begins again and then stops. It is finally finished in Ezra 6.

- What do you notice about the dedication ceremony in Ezra 6:13-18? What is different about this ceremony in comparison to the ones in Exodus 40 and 1 Kings 8?
- Despite the fact that the glory of the LORD does not fill this new temple, God has not given up on his people. Read God's words to the prophet Haggai in Haggai 2:1-9.
  - What does God want the people to know?
  - What does God want the people to do?

**Scenario #4** - God re-enters the temple.

- Read Luke 2:22-38.
  - Where do these events take place? (v 27)
  - What happens in these verses?

## Scenario #5 - Our future hope.

- Read Revelation 21:1 - 22:5
  - What does this text teach you about God's ultimate dwelling place?
  
  - What does this text teach you about the temple?

As we end our study of Exodus, let's review its story line. Skim through the following sections in your bible and summarize the events of this amazing book:

- Exodus 1-2
  
- Exodus 3-6
  
- Exodus 7-11
  
- Exodus 12-13:16
  
- Exodus 13:17-15
  
- Exodus 16-17
  
- Exodus 18
  
- Exodus 19-23
  
- Exodus 24
  
- Exodus 25-31
  
- Exodus 32-33
  
- Exodus 34

- Exodus 35 40:33
  
- Exodus 40:34-38
  - What are your big take-aways? What will you remember about this study?

### 3. Reflection

<b>ADORATION: What can you praise God for, based on this text?</b>	<b>CONFESSON: What might you need to confess to God, based on this text?</b>	<b>SUPPLICATION: What can you ask God for, based on this text?</b>



**Lesson #19: TABERNACLE BUILT AND FILLED**  
**Exodus 36:8-40:38**  
**TEACHING NOTES**