

# Exodus

# Ἔξοδος

# ואלה שמות

Focus	Redemption from Egypt 1:1 – 18:27				Revelation from God 19:1 – 40:38	
Divisions	Need for Redemption	Preparation for Redemption	Redemption of Israel	Preservation of Israel	Revelation of the Covenant	Response to the Covenant
	1:1 – 1:22	2:1 – 4:31	5:1 – 15:21	15:22 – 18:27	19:1 – 31:18	32:1 – 40:38
Topics	Narration				Legislation	
	Subjection		Redemption		Instruction	
Place	Egypt		Wilderness		Mount Sinai	
	1:1 – 13:16		13:17 – 18:27		19:1 – 40:38	
Time	2015 – 1585 BC		1585 BC			
	430 Years		2 Months		10 Months	

## Introduction

**Title:** Exodus is a Greek word meaning “departure.” The original Hebrew title *וְאֵלֶּה שְׁמוֹת* *we'elleshemowth* means “And these are the names.” The book of Exodus picks up right where Genesis left off—with the names of the Sons of Israel who descended to Egypt (Exodus 1:1-5 cf. Genesis 46:8-27).

**Overview:** After four hundred and thirty years in Egypt, the infant nation Israel is now ready to leave behind the chains of slavery and seek a new homeland. Exodus narrates the redemption of Israel from Egyptian captivity and the migration of God’s new nation to the wilderness of Sinai. Moses announces ten devastating plagues of judgment upon Egypt, then leads the Israelites on the first leg of their journey to the Promised Land.

Exodus is the Book of Redemption for Israel. The nation of Israel is hopelessly enslaved in the land of Egypt. It appears that this condition will never change and their fate will eternally be one of misery. Then God provides hope for a people without hope and, according to His gracious promise, delivers them from a bondage they could not deliver themselves from. Moses is the servant who declares the promise and brings the deliverance.

Like Genesis, Exodus is the whole Bible in miniature. The Bible is the Book of Redemption for humanity. We are hopelessly enslaved to sin. It appears that our condition will never change and our fate will eternally be one of misery. Then God provides Hope for a people without hope and, according to His gracious promise, delivers us from a bondage we could not deliver ourselves from. Jesus Christ is the Son who declares the promise and brings the deliverance.

Exodus also serves to illustrate that Instruction must follow redemption in order for the redeemed to live as they have been called. The Christian life is a life that must be learned.

**Structure:** Chapters 1–18 relate Israel’s exodus from bondage in Egypt, while chapters 19–40 record the instructions given by God on Mount Sinai to direct the life and worship of the nation.

**Author:** Critics have challenged the Mosaic authorship of Exodus in favor of a series of oral and written documents that were woven together by editors late in Israel’s history. Their arguments are generally weak and far from conclusive, especially in view of the strong external and internal evidence that points to Moses as the author. The Lord Jesus Christ attributed Exodus to Moses (Luke 20:37 cf. Exodus 3:2–6), and no other proof should be required by those who name the Name of Christ.

**External Evidence:** Exodus has been attributed to Moses since the time of Joshua (see Exodus 20:25; Joshua 8:30–32). Other biblical writers attribute Exodus to Moses: Malachi (Malachi 4:4), the disciples (John 1:45), and Paul (Romans 10:5). This is also the testimony of Jesus (see Mark 7:10; 12:26; Luke 20:37; John 5:46–47; 7:19, 22–23). Jewish and Samaritan traditions consistently hold to the Mosaic authorship of Exodus.

**Internal Evidence:** Portions of Exodus are directly attributed to Moses (see Exodus 15; 17:8–14; 20:1–17; 24:4, 7, 12; 31:18; 34:1–27). Moses’ usual procedure was to record events soon after they occurred in the form of historical annals. It is clear from Exodus that the author must have been an eyewitness of the Exodus and an educated man. He was acquainted with details about the customs and climate of Egypt and the plants, animals, and terrain of the wilderness. A consistency of style and development also points to a single author. Its antiquity is supported by the frequent use of ancient literary constructions, words, and expressions.

## Chapter Titles

- Chapter 1 – Israel Oppressed in Egypt
- Chapter 2 – Moses’ Birth, Adoption, and Escape to Midian
- Chapters 3–4 – The Burning Bush
- Chapter 5 – Moses and Aaron Go Before Pharaoh
- Chapter 6 – The Lord Affirms the Abrahamic Covenant
- Chapters 7–12 – The Ten Plagues and Exodus
- Chapters 13–14 – The Crossing of the Red Sea
- Chapter 15 – Israel’s Song
- Chapter 16 – Manna and Quail Provided
- Chapter 17 – Water from the Rock
- Chapter 18 – Jethro’s Visit
- Chapter 19 – Israel at Sinai
- Chapter 20 – The Ten Commandments
- Chapters 21–23 – Additional Ordinances
- Chapter 24 – The First Supper
- Chapters 25–30 – Instructions for the Tabernacle
- Chapter 31 – Skilled Workers
- Chapter 32 – The Gold Calf
- Chapter 33 – The Glory of YHWH
- Chapter 34 – The Two YHWH’s
- Chapters 35–40 – Building the Tabernacle

## Chapter 1 – Israel Oppressed in Egypt

1. Exodus begins where Genesis left off and connects the narrative of the two books.
  - a. The first words of Exodus 1:1 are identical to the first words of Genesis 46:8. (וְאֵלֶּה שְׁמוֹת בְּנֵי-יִשְׂרָאֵל) we'elleh shemowth b'nay yisrael – These are the names of the sons of Israel)
  - b. Joseph's generation passed away, and with it the political climate that gave the Israelites favor with the Egyptians. A pharaoh came to power who did not know Joseph (Exodus 1:8). The emphasis is not simply an acquaintance with, but a recognition of value, and hence a regard for (Exodus 33:12; Hosea 13:5; Amos 3:2; Nahum 1:7).
2. Because the Lord fulfilled His promise to greatly multiply the children of Abraham (Genesis 12:2; 46:3; Deuteronomy 26:5; Acts 7:17), the Egyptians became fearful (Exodus 1:9, 10 cf. James 3:15).
3. Sometime during their sojourn, the Israelites became idolatrous (Joshua 24:14; Ezekiel 20:7-8; 23:3ff).
4. The names of the supply cities, Pithom and Rameses, have been used by liberal scholars to support a late date for the exodus, with Ramesses II as the Pharaoh of the Exodus. Rameses is the district name, particularly after Rameses II, but the area has many smaller sites which were built over.
5. The description in Exodus 1:12 also illustrates the history of the church. In Tertullian's Apology chapter 50, he writes, "The more often we are mown down by you, the more in number we grow; the blood of Christians is seed."
6. Pharaoh's growing fear motivates him to greater evil.
  - a. Pharaoh first deals with his fear in secret (Exodus 1:15-21).
  - b. The midwives, Beauty and Splendid, chose to obey God rather than man (Exodus 1:17, 21 cf. Acts 4:19; 5:29).
  - c. When Pharaoh's secret agenda failed, he made it public policy (Exodus 1:22).

## Chapter 2 – Moses' Birth, Adoption, and Escape to Midian

1. Moses' parents are Amram and Jochebed (Exodus 2:1 cf. Exodus 6:20; 1<sup>st</sup> Chronicles 6:1-3).
2. God directed the circumstances which prepared Moses to serve the purpose of God in his own generation (Acts 7:22; 13:36).
3. As an adult, Moses understood that God had sovereignly placed him in power for Israel's deliverance—but failed to seek the Lord's will in the timing and manner of that deliverance (Exodus 2:11-15; Acts 7:23-29; Hebrews 11:24-27).
4. Moses went to live in the land of Midian (Exodus 2:15-25).
  - a. Midian was the fourth son of Abraham and Keturah (Genesis 25:2).
  - b. His nation was organized into five leading cities, derived from his five sons (1<sup>st</sup> Chronicles 1:33; Numbers 31:8).
  - c. Midianites/Ishmaelites were the traders who took Joseph to Egypt (Genesis 37:25-28, 36).
  - d. During the wilderness wanderings, Midianites will join with Moabites in hiring Balaam to curse Israel (Numbers 22:4-7).
  - e. Midianite women (along with the Moabite women) will play the lead role in seducing Israel into worshiping Baal of Peor (Numbers 25). Cozbi is the most infamous of these Midianite women.
  - f. Midian was the gentile nation that Gideon was selected to destroy in the deliverance of Israel (Judges 6-8).
5. The priest of Midian (Exodus 2:16, 18; 3:1).
  - a. Reuel (Exodus 2:18). Meaning friend of God, or even shepherd of God.
  - b. Jethro (Exodus 3:1). Meaning His abundance.
  - c. Although the Lord set apart Abraham, Isaac, and Jacob as His covenant nation among all other earthly nations, He did not abandon the gentiles. Like Melchizedek, priest of El-Elyon to the Jebusites of Salem (Genesis 14:18), Jethro is a priest of El to the Midianites.

6. While God was preparing Moses in Midian, He was preparing Israel in Egypt (Exodus 2:23-25), and bringing His period of longsuffering towards the Amorite to a close (Genesis 15:16). Israel is being prepared to come out of Egypt with many possessions (Genesis 15:14), as a mighty nation (Genesis 46:3; Exodus 1:9; Deuteronomy 26:5), to destroy seven nations greater and mightier than them (Deuteronomy 7:1; Acts 13:19), after the Lord's longsuffering towards the Amorite has reached its limit (Genesis 15:16 cf. Leviticus 18:24-28).

## Chapter 3-4 – The Burning Bush

1. Moses was faithful as a son in the house of Jethro, but will be called faithful as a servant of the Lord (Exodus 3:1 cf. Hebrews 3:5).
2. The “backside” of the wilderness (KJV). Back forty (Texan translation).
3. Horeb and Sinai are two names for the same location (Exodus 3:1,12 cf. Exodus 19:1,11).
4. The Angel of the Lord (יְהוָה מַלְאָךְ mal-awk yahweh) in verse 2; יְהוָה yahweh and אֱלֹהִים elohim in Exodus 3:4.
5. Moses hid his face because he was afraid to look at God (Exodus 3:6b cf. Acts 7:30,35; Exodus 23:20-22).
6. God knows and sees (Exodus 3:7,9 cf. Exodus 2:25).
7. Who am I? – Exodus 3:11 cf. Exodus 4:1,10-13 cf. 1<sup>st</sup> Samuel 18:18; 2<sup>nd</sup> Samuel 7:18; 1<sup>st</sup> Kings 3:7,9; Jeremiah 1:6; 2<sup>nd</sup> Corinthians 3:5-6
8. Moses enjoyed greater intimacy with YHWH than Jacob/Israel (Exodus 3:13; Genesis 32:29; Exodus 33:18-23; 34:5-8).
9. What is His name? אֲשֶׁר אֶהְיֶה ehyeh asher ehyeh I am who I am, LXX ἐγὼ εἶμι ὁ ὢν egō eimi ho ōn I am the One who Exists (cf. John 8:58 ἐγὼ εἶμι egō eimi I am). YHWH is His memorial name based upon the verb הָיָה Hayah, to be (Exodus 3:14). The idea expressed by the name is that of real, perfect, unconditioned, independent existence. God is pure actuality, that which exists with no possibility to not exist or to be anything other than it is—existence. (See Geisler Systematic Theology Volume 2, Part 1, Chapter 2, Pages 30-35)
10. I will bring you up from the misery (Exodus 3:17 cf. Genesis 15:13-21; 46:4; 50:24; Deuteronomy 7:1).
11. You will plunder the Egyptians (Exodus 3:22 cf. Exodus 11:2; 12:35-36; Genesis 15:14).
12. The Lord hardened Pharaoh's heart as Pharaoh hardened his own heart in order that He might be glorified (Exodus 4:21 cf. Exodus 8:15; 9:16, 34; 14:17; Romans 9:17).
13. Moses failed to circumcise his son and the Lord intended to put him to death (Genesis 17:14).
14. Zipporah performed the procedure and was bitter about it. Moses sent her and Gershom back to her father (Exodus 18:2).
15. Moses shares all the Lord's words and works with Aaron (Exodus 4:28).
16. Aaron shares all the Lord's words and works with the elders and the people (Exodus 4:9-30).
17. The people believed (אָמַן awman) and knelt and bowed down in worship (Exodus 4:31).

## Chapter 5 – Moses and Aaron Go Before the Lord

1. This is what YHWH, the Elohim of Israel, says: Let my people go (Exodus 5:1; 7:16; 8:1,20,21; 9:1,13; 10:3,4).
2. Pharaoh doesn't recognize YHWH as an authority over him (Exodus 5:2 cf. Exodus 1:8).
3. This Pharaoh, in arrogance, fear, and greed, also has his mind on the profitability of the Hebrews (Exodus 5:4-5 cf. Exodus 1:10-14).
4. The taskmasters (שַׂר מֵסֵ, sar mēs, “commander of forced labor”) and oppressors/overseers/slave drivers (בְּגֵשׁ, nōghēs) were Egyptians, but the foremen (שָׂטָר shatare) were Hebrews (Exodus 1:11; 3:7; 5:6,10,13,14,15,19).

5. Pharaoh attributes the problem to laziness (CSB slackers 5:8,17) and makes the labor more intensive (Exodus 5:9).
6. A chain of bitter complaint from the foremen to the pharaoh to Moses and Aaron and finally from Moses to God reveals a small faith in a perceived small God from a human desire for small problems and great success and ease. We want things to go well and be easy for us, failing to see that humanly insurmountable problems provide opportunity for great faith in a great God who provides a great salvation (Exodus 5:15–6:1 cf. 1<sup>st</sup> Peter 2:18–25; Luke 9:23–25; James 1:2–4).

## Chapter 6 – The Lord Affirms Abrahamic Covenant

1. The work to be accomplished is always God’s (Philippians 2:12–14); our work is always to trust in Him to accomplish it (Exodus 6:2–8). I appeared (Exodus 6:3), I established (Exodus 6:4), I heard (Exodus 6:5), I have remembered (Exodus 6:5), Therefore, I will bring, I will redeem, I will take, I will be, I will bring, I will give, I am the Lord (Exodus 6:6–8)! “You will know that I am the Lord your God (Exodus 6:7).
2. The people had no ears to hear because their eyes were set upon their circumstances (broken spirit and hard labor – Exodus 6:9).
3. Moses had no ears to hear because his eyes were set upon his inadequacies (Exodus 6:12 cf. Exodus 6:30).
4. The Lord leads His children by the hand, speaking and giving commands (Exodus 6:13 cf. Jeremiah 31:32; Hebrews 8:9; Psalm 77:20).
5. The heads of their father’s families are named for Reuben, Simeon, and Levi. The other sons of Israel are not named here. The focus is on Levi’s descendants to Moses and Aaron (Exodus 6:16–27).
6. The sons of Reuben and Simeon match the list in Genesis 46:9–10.
7. The line of Moses and Aaron: Levi → Kohath → Amram → Moses and Aaron by Jochebed (Levi’s aunt cf. Exodus 2:1–2; Numbers 26:59).
8. Aaron married Elisheba of the tribe of Judah (Exodus 6:23 cf. Ruth 4:19–20; 1<sup>st</sup> Chronicles 2:10; Matthew 1:4). Nadab, Abihu, Eleazar, and Ithamar will figure in some later drama (Leviticus 10).
9. Moses is still looking at himself and his inadequacies; God is still at work in him to accomplish His purposes (Exodus 6:30–7:2).

## Chapters 7–12 – The Ten Plagues and Exodus

1. The Lord tells Moses what He will accomplish. Once again, God instructs Moses, Moses will instruct Aaron, Aaron will present the message to Pharaoh (Exodus 7:2).
2. The Lord establishes an amazing picture for Moses and Aaron to portray before Pharaoh (Exodus 7:1–2).
  - a. Moses will be “God” (to Pharaoh), and Aaron will be Moses’ “prophet.”
  - b. The shadow finds a repetition in the Lord Jesus Christ as God (in humility), and John the Baptist as His prophetic herald (Matthew 11:7–15; 17:12,13).
  - c. The shadow finds a Satanically imitated perversion in the two beasts of Revelation 13.
  - d. The shadow finds its final fulfillment in the Lord Jesus Christ as God (in glory), and Elijah as His prophetic herald (Matthew 11:7–15; 17:11).
3. YHWH glorifies His name – “The Egyptians shall know that I am YHWH” (Exodus 7:5a cf. Psalm 23:3; 25:11; 79:9; 106:8; 1<sup>st</sup> Samuel 12:22. Isaiah 48:9; Ezekiel 20:14). In 1<sup>st</sup> Kings 8:41–43, Solomon recognizes that the foreigner will be drawn to the temple because of the name.
4. Moses and Aaron followed the Lord’s instructions (Exodus 7:6,10), and Pharaoh’s heart was hard (Exodus 7:3,13).
5. The magicians of Egypt (Exodus 7:11) – **חַרְטֹמֵי** khar-tome, also used in Genesis 41:8. Jannes and Jambres are mentioned by Paul in 2<sup>nd</sup> Timothy 3:8–9 as those opposed Moses. There is a long tradition of connection between these two names and the magicians of Egypt.

6. The plagues systematically breakdown Egyptian life and society. Pharaoh's officials recognize the devastation (Exodus 10:7). God is demonstrating His infinite superiority over Pharaoh and the gods of Egypt. This demonstration of Divine power will be for Egypt, the Israelites, and the surrounding nations to bear witness to (Exodus 7:5; 14:30-31; 15:14-16; Joshua 2:9-10).
7. The Egyptian magicians seem to think that recreating the miracles is a good idea, but finally recognize the sovereignty of God (Exodus 7:11, 22; 8:7, 18, 19; 9:11).
8. The first miracle of Christ turned water into wine, the first plague upon Egypt turned all their water into blood (John 2:1-10).
9. The plagues begin and end with blood (Exodus 7:17 cf. Exodus 12:7, 22, 23).
10. The calendar of Israel is changed to reflect this event (12:2). The month of Abib (Exodus 13:4), is later called Nisan (Nehemiah 2:1; Ester 3:7).
  - a. On the 10th of Abib, every family household is to select an animal (lamb) for sacrifice (Exodus 12:3,4).
  - b. It must be an unblemished male one-year old from either the sheep or the goats (Exodus 12:5).
  - c. On the 14th day of Abib, all Israel is to slaughter the animals (Exodus 12:6).
  - d. Blood from the animal must be put on the doorposts and lintels of the houses where they eat them (Exodus 12:7).
  - e. All the meat must be eaten that night, in a hurry, ready to depart (Exodus 12:8-11).
11. The blood is the mark of faith in the promised deliverance by God (Exodus 12:12-13). The Lord's observation of the sacrificial blood causes Him to "pass over" the individuals who responded to His promise with faith.
12. The Lord Jesus Christ is our Passover Lamb (1<sup>st</sup> Corinthians 5:7b).
  - a. He was crucified on Passover (Matthew 26:2; John 13:1; 18:39).
  - b. He was the unblemished lamb (John 1:29; Acts 20:28; 2<sup>nd</sup> Corinthians 5:21; Hebrews 4:15; 7:26-27; 1<sup>st</sup> Peter 1:18-19).
  - c. The Father's observation of Jesus' blood satisfies Him and saves us from judgment (1<sup>st</sup> John 1:7; 2:2; 4:10. Romans 3:25-26; 2<sup>nd</sup> Corinthians 5:18-19; Colossians 1:20; 1<sup>st</sup> Peter 2:24; 3:18).
13. Every firstborn belongs to the Lord (Numbers 3:13; 8:17).
  - a. Jesus is the firstborn among many brothers and sisters (Romans 8:29).
  - b. Jesus is the firstborn of all creation (Colossians 1:15).
  - c. Jesus is the firstborn from the dead (Colossians 1:18).
14. Pharaoh is an illustration of Satan. In the flesh, we are under Satan's power.
  - a. Under the sway of the evil one (1<sup>st</sup> John 5:19).
  - b. The god of this age has blinded the minds of the unbelievers (2<sup>nd</sup> Corinthians 4:4)
  - c. According to the ruler of the power of the air (Ephesians 2:2).
  - d. Held captive by the Devil (2<sup>nd</sup> Timothy 2:25-26).
  - e. The one who deceives the whole world (Revelation 12:9).
  - f. He did not allow the prisoners to go home (Isaiah 14:17).
15. We cannot save ourselves, even with God's help. God's Salvation has come and must be entered into by faith.
  - a. Stand firm and see the Lord's salvation (Exodus 14:13, 30).
  - b. Justified as a gift by his grace (Romans 3:24).
  - c. He is righteous and declares righteous (Romans 3:26).
  - d. Believe in him who declares the ungodly to be righteous (Romans 4:4-5).
16. "God helps those who help themselves" is not found in the Bible. Actually, God helps the helpless (Isaiah 40:29-31; Romans 5:6; 2<sup>nd</sup> Corinthians 12:9-10; Ephesians 2:5; Colossians 2:13; Titus 3:3-5).

17. 600,000 men (Exodus 12:37 cf. 38:26; Numbers 1:46; 11:21-22) as well as women and children (around 2 million total population) and a mixed crowd of non-Israelites. Note: Numbers 31:32 has the same construction for 675,000 sheep.
18. To partake of the Passover the alien must be circumcised. That is, they must receive the sign of the Abrahamic covenant. This is the sign of their faith in the promises of God (Exodus 12:48 cf. Deuteronomy 10:16; 30:6; Romans 2:29; 4:11-12; Philippians 3:3).
19. Not one of His bones will be broken (Exodus 12:46 cf. Numbers 9:12; Psalm 34:20; John 19:33, 36).

## The Ten Plagues Timeline

1 <sup>st</sup> Cycle	2 <sup>nd</sup> Cycle	3 <sup>rd</sup> Cycle	4 <sup>th</sup> Cycle	5 <sup>th</sup> Cycle	6 <sup>th</sup> Cycle	7 <sup>th</sup> Cycle
1 <sup>st</sup> Plague	2 <sup>nd</sup> and 3 <sup>rd</sup> Plague	4 <sup>th</sup> Plague	5 <sup>th</sup> and 6 <sup>th</sup> Plague	7 <sup>th</sup> Plague	8 <sup>th</sup> and 9 <sup>th</sup> Plague	10 <sup>th</sup> Plague
“Let My people go” (Exodus 7:15-16)	“Let My people go” (Exodus 8:1)	“Let My people go” (Exodus 8:20)	“Let My people go” (Exodus 9:1)	“Let My people go” (Exodus 9:13)	“Let My people go” (Exodus 10:3)	
Warning (Exodus 7:17-18)	Warning (Exodus 8:2-4)	Warning (Exodus 8:21-23)	Warning (Exodus 9:2-5)	Warning (Exodus 9:14-19)	Warning (Exodus 10:4-6)	Warning (Exodus 11:4-8)
Plague comes (Exodus 7:19-21)	Plague comes (Exodus 8:5-6)	Plague comes (Exodus 8:24)	Plague comes (Exodus 9:5-6)	Plague comes (Exodus 9:22-26)	Plague comes (Exodus 10:12-15)	Plague comes (Exodus 12:29-30)
	Pharaoh Pleads/ Promises (Exodus 8:8-11)	Pharaoh Pleads/ Promises (Exodus 8:25-29)		Pharaoh Pleads/ Promises (Exodus 9:27-28)	Pharaoh Pleads/ Promises (Exodus 10:16-17)	
	Pharaoh Sees Relief & Hardens Heart (Exodus 8:12-15)	Pharaoh Sees Relief & Hardens Heart (Exodus 8:32)	Pharaoh Sees Relief & Hardens Heart (Exodus 9:7)	Pharaoh Sees Relief & Hardens Heart (Exodus 9:34-35)	Pharaoh Sees Relief & Hardens Heart (Exodus 10:18-20)	
	Plague comes no warning (Exodus 8:16-17)		Plague comes no warning (Exodus 9:8-11)		Plague comes no warning (Exodus 10:21-23)	
	Pharaoh’s heart is hardened (Exodus 8:19)		Pharaoh’s heart is hardened (Exodus 9:12)		Pharaoh’s heart is hardened (Exodus 10:27-29)	“Get out immediately from among my people” (Exodus 12:31-32)

## Chapters 13–14 – The Crossing of the Red Sea

1. The Lord's commands are to be reminders of what He has done and will do (Exodus 13:9, 16 cf. Deuteronomy 6:8; 11:18; Joshua 1:8; Romans 15:4; Colossians 2:17).
2. The Lord knows all actualities and potentialities. He knew they wouldn't be ready for a battle until their faith was strengthened (Exodus 13:17–18).
  - a) They are not ready for war (Exodus 13:17).
  - b) The Lord will glorify Himself and strengthen their faith (Exodus 14:1, 4, 13–14, 31).
3. Moses fulfilled the oath made to Joseph (Exodus 13:19 cf. Genesis 50:24–25).
4. The Exodus Route—Part 1: from Rameses to Succoth (Exodus 12:37, 51).
5. The Exodus Route—Part 2: from Succoth to Etham (Exodus 13:20).
6. The Exodus Route—Part 3: from Etham to the Red Sea (Exodus 14:1–2).

## Chapter 15 – Israel's Song

1. The song has parallels in the Ugaritic epic of Baal. The epic claims that Baal is the rider on the clouds, the lord of all the earth, the conqueror who defeated the god Yam (sea). He is swallowed up by the god Mot (death) but comes back to life.
2. Baal-zephon means lord of the north. According to the epic of Baal, Baal's home is on Mount Zaphon, a high peak north of Ugarit and often visible from it (Exodus 14:2 cf. Numbers 33:7; Isaiah 14:13).
3. YHWH will execute judgment against all the gods of Egypt (Exodus 12:12). This judgment begins the preaching of YHWH to all the nations (Exodus 15:14–16 cf. v. 3; 9:16).
4. Moses and the Israelites song is worship. The words express truthfully who YHWH is and what He has done. It expresses what they know of Him and desire others to know as well.
5. The Exodus Route—Part 3: from the Red Sea to Wilderness of Shur (Exodus 15:22 cf. Numbers 33:8).
6. The people grumbled, and YHWH provided. He does not discipline them (Exodus 15:24–25).
7. The first promise and warning for a people becoming a nation (Exodus 15:26).
8. The Exodus Route—Part 4: from Shur to Elim (Exodus 15:27 cf. Numbers 33:9).

## Chapter 16 – Manna and Quail Provided

1. The Exodus Route—Part 5: from Elim to the Wilderness of Sin סיני Ciyn / seen. The city, from which the wilderness to the east took its name, was situated in the marshes on the eastern border of Egypt (Exodus 16:1 cf. Numbers 33:11; Ezekiel 30:15–16).
2. The people grumbled and YHWH provided and tested. He does not discipline them (Exodus 16:2–4).
3. YHWH provides the difficulty and the deliverance to teach reliance on Him (faithing).
4. Memories of how great things used to be may not be very accurate for carnal believers (Exodus 16:3).
5. YHWH gave very simple, explicit instructions and the people failed to follow them (Exodus 16:16–31). He explained again after rebuking Moses (Exodus 16:28 cf. Exodus 16:20, 27).
6. Manna became the staple for Israel during their entire wilderness wandering (Exodus 16:35). The quail is not mentioned here, but appears over a year later in discipline for similar grumbling (Numbers 11:4–9, 18–20, 31–34).

## Chapter 17 – Water From the Rock

1. The Exodus Route—Part 6: in stages from the Wilderness of Sin to Rephidim (Exodus 17:1 cf. Numbers 33:12-14).
2. Israel faced another lack of water situation.
  - a. רִפְיִדִים Rephidim - resting places.
  - b. Quarrelling against Moses = testing the Lord (Exodus 17:2; Deuteronomy 6:16; Matthew 4:7; 1<sup>st</sup> Corinthians 10:9).
  - c. Moses was used by the Lord to teach another lesson in grace provision (v. 4-6 cf. Numbers 20:11; 1<sup>st</sup> Corinthians 10:4).
  - d. Rephidim is renamed מַסָּה Massah – to test and מְרִיבָה Meribah – to complain (Exodus 17:7).
3. While they were camped at Rephidim, the Amalekites attacked them (Exodus 17:8-16).
4. Amalek was a grandson of Esau (Genesis 36:12), but a son of a concubine, and the Amalekites are not considered Edomites.
5. This is the first appearance of Joshua (Exodus 17:9). In times of crisis, God will lift up His chosen instruments.
6. The earthly battle ebbed and flowed depending upon the strength of Israel's spiritual leader. When Moses needed help, Aaron and Hur were there to support his hands (Exodus 17:10-13).
7. The Lord promises to utterly blot out the memory of Amalek, and charges Moses to commit this task to Joshua (Exodus 17:14-16).
8. Saul will spare Agag, king of the Amalekites (1<sup>st</sup> Samuel 15:9-33). David will crush them (1<sup>st</sup> Samuel 27:8,9; 2<sup>nd</sup> Samuel 8:11,12), the remnant is destroyed in the time of Hezekiah (1<sup>st</sup> Chronicles 4:43) and the last of the Agagites are executed by Ahasuerus, king of the Persian empire (Esther 9:24-25).

## Chapter 18 – Jethro's Visit

1. Moses is reunited with Jethro, Zipporah, Gershom, & Eliezer (Exodus 18:1-7 cf. 4:24-26).
2. Jethro, an older man with much experience in ministry, observed Moses doing too much by himself and gave him some advice on delegating authority and responsibility (Exodus 18:13-26).
3. Jethro departs from Moses (Exodus 18:27), but Zipporah, Gershom & Eliezer evidently remain (1<sup>st</sup> Chronicles 23:15-17). Zipporah's brother, Hobab, apparently also remains with Israel (Numbers 10:29-32; Judges 4:11).

## Chapter 19 – Israel at Sinai

1. Israel arrives at the foot of Mt. Sinai and Moses ascends the mountain to address the Lord Who promised him a return to the mountain as a sign (Exodus 19:1-4; cf. 3:12).
2. The Lord introduces a new covenant, a conditional covenant, includes incredible promises if Israel obeys God (Exodus 19:5-6).
  - a. The conditional nature of this covenant (the Mosaic Covenant) sets it quite apart from the unconditional Abrahamic Covenant.
  - b. The blessings upon Israel were such that they will be a kingdom of priests, and a holy nation (Exodus 19:6). This is not to be confused with the Church (1<sup>st</sup> Peter 2:5,9).
  - c. The Mosaic covenant is not the final basis upon which God will deal with Israel.
    - God will make a New Covenant with Israel (Jeremiah 31:31ff).
    - This covenant will grow obsolete and pass away (Hebrews 8:13).
    - The Law is not abolished, but fulfilled by Jesus Christ (Matthew 5:17).

- The purpose of the law is to serve as a tutor until the mystery of the stewardship of grace can be unfolded (Galatians 3:19-26).
3. The Mosaic Covenant is established with the nation of Israel fearfully limited to the foot of the mountain, and Moses their mediator approaching the holiness of God by himself (Exodus 19:9-25).
    - a. A pre-Levitical priesthood is mentioned (Exodus 19:22,24), which is assumed to be a patriarchal priesthood, such as the priesthods of Abel (Genesis 4:4), Noah (Genesis 8:20), and Job (Job 1:5), cf. Exodus 20:24-26.
    - b. The terrifying conditions of this day are contrasted with the comforting conditions of the Church Age believer (Hebrews 12:18-24).

## Chapter 20 – The Ten Commandments

1. Then God spoke all these words, the beginning and summary of the whole law about to be received (Exodus 20:1 cf. Exodus 34:28; Deuteronomy 4:13; 10:4).
2. The foundation of the law is the personality, essence, character, attributes, and nature of YHWH and His right over them as redeemer (Exodus 20:2).
3. All 10 commandments are restated in the New Testament, not as legislation, but as principles of grace in the outworking of the love of Christ.
  - a. The First Command – No other gods: 1<sup>st</sup> Corinthians 8:4-6
  - b. The Second Command – No idols: 1<sup>st</sup> Corinthians 10:14; Galatians 5:20; Colossians 3:5; 1<sup>st</sup> John 5:21  
 Note: Exodus 20:5-6 reference a contrast between people who hate or love YHWH and YHWH's response. This is the first mention of the thousand generations in the dispensation of the Fullness of Times (Exodus 34:7; Deuteronomy 5:9-10; 7:9; 1<sup>st</sup> Chronicles 16:15; Psalm 105:8; Ezekiel 18; Ephesians 1:10).
  - c. The Third Command – No misuse of the Name: 1<sup>st</sup> Timothy 6:1
  - d. The Fourth Command – The sabbath: Exodus 3:13-15; 4:1-11  
 Note: The Lord made (עָשָׂה *asah* – to fashion out of existing materials) the heavens and the earth. God created (בָּרָא *bara* – to create out of nothing) the heavens and the Earth (Genesis 1:1). The language in Exodus 20:11 deals with the restoration of the Earth in Genesis 1:3-2:3.
  - e. The Fifth Command – Honor parents: Ephesians 6:1-3; Colossians 3:20
  - f. The Sixth Command – No murder: Matthew 5:21-22; Romans 13:9; 1<sup>st</sup> John 3:15
  - g. The Seventh Command – No adultery: Romans 13:9; 1<sup>st</sup> Corinthians 6:9; Hebrews 13:4
  - h. The Eighth Command – No theft: Romans 13:9; Ephesians 4:28
  - i. The Ninth Command – False testimony: Colossians 3:9-10
  - j. The Tenth Command – No coveting: Romans 13:9; 1<sup>st</sup> Corinthians 5:11; Ephesians 5:3
4. The Lord Jesus Christ summarized the 10 Commandments into 2 Commandments (Matthew 22:34-40).
  - a. Love the Lord your God with all your heart, with all your soul, and with all your mind (Matthew 22:37; Deuteronomy 6:5). This covers commandments #1-4.
  - b. Love your neighbor as yourself (Matthew 22:39; Leviticus 19:18). This covers commandments #5-10. The Apostle Paul summarizes the entire Law this way since it inherently requires the love of God as its foundation (Galatians 5:14).
5. The Mosaic law, which contains moral, civil, and ceremonial components, is the constitution of the nation of Israel.
6. The pattern for civil government can be emulated by gentile nations for temporal-life blessing.

- a. The principle of nationalism for temporal-life blessings is a feature of the Dispensation of Gentiles: Age of Human Government. Nowhere in that portion of Scripture do we have a detailed statement of how God expects nations to conduct their business.
  - b. National faithfulness to God's revealed Word results in national blessing (Deuteronomy 28:1-14), and national rebellion against God's revealed Word results in national cursing (Deuteronomy 28:15-68).
  - c. Additionally, gentile nations are blessed or cursed in proportion to their foreign policy for or against Israel (Genesis 12:3; Numbers 24:9).
7. YHWH again makes clear the distinction between Him and the gods of the nations and between their worship of idols and Israel's worship. The nations used idols in their worship, cut stones for altars and often performed their rituals without clothing (Exodus 20:22-26).

## Chapters 21-23 – Additional Ordinances

1. Ordinances (21:1-23:33)
  - a. Slaves – It was in freedom that YHWH set Israel free (Exodus 21:2-6 cf. Deuteronomy 15:1-18; Leviticus 25:39-43).
  - b. Women, though under authority, were to be protected (Exodus 21:7-11).
  - c. The Torah upheld capital punishment for murder (Exodus 21:12), which God commanded of Noah (Genesis 9:6) and people in the Near East practiced from then on. It did not permit capital punishment in the case of manslaughter (unpremeditated murder, Exodus 21:13), which the Code of Hammurabi allowed. Section 229: If a builder builds a house for someone, and does not construct it properly, and the house which he built fall in and kill its owner, then that builder shall be put to death.
  - d. Honor your father and mother (Exodus 21:15-17 cf. Exodus 20:12; Leviticus 20:9; Deuteronomy 27:16; Proverbs 20:20; 30:11).
  - e. Personal injury provisions for fights (Exodus 21:18-19).
  - f. Personal injury provisions for slaves (Exodus 21:20-21).
  - g. Provisions for the protection of mothers and infants (Exodus 21:22-25). Notice the contrast of no injury and injury in verses 22 and 23. If there is injury to the child (יָלֵדָה Yeled, there is no Hebrew word for fetus; the word further is not in the Hebrew text and should be omitted), then the penalty is equal to the injury, i.e. life for life, etc.
  - h. Further provisions for slaves includes freedom for certain injuries (Exodus 21:26-27).
  - i. Provisions for injuries caused by animals and the owner's responsibility (Exodus 21:28-36).
  - j. Restitution was the proscribed method of administering justice for the thief. Killing a thief in the process of breaking in is not a capital offense, but tracking him down and killing him is murder (Exodus 22:1-15).
  - k. Seduction of Virgins – Premarital sex was punishable by marriage (Exodus 22:16-17)
  - l. Capital Offenses (Exodus 22:18-20). Bestiality was a cultic practice of the Canaanites and Mesopotamians.
  - m. Protection of the Vulnerable (Exodus 22:21-27)
  - n. Respect for God (Exodus 22:28-31)
  - o. Honesty and Justice (Exodus 23:1-9)

- p. Israel was to observe the sabbatical year (Exodus 23:10-11 cf. Leviticus 25:2-7; Deuteronomy 15:1-3). Their failure resulted in God removing Israel from the Promised Land to Babylon for 70 years to give the land its rest (2<sup>nd</sup> Chronicles 36:20-21).
- q. Sabbaths and Festivals (Exodus 23:12-19).
- r. The prohibition against cooking a young goat in its mother's milk is a warning against imitating the pagan practices of the Canaanites (Exodus 23:19b cf. Exodus 34:26; Deuteronomy 14:21). The Ras Shamra tablets have shown that boiling sacrificial kids in their mother's milk was a common ritual practice among the Canaanites.
- s. Promises and Warnings (Exodus 23:20-33)

## Chapter 24 – The First Supper

1. The testimony of the two parties of the covenant are the altar and the pillars united. YHWH Elohim and the 12 tribes of Israel (Exodus 24:4).
2. The blood of the covenant is sprinkled on the altar and the people (vv. 6-8) after they have heard the words of the covenant and agreed to it (Exodus 24:7).
3. Sharing a meal is a central component of religious fellowship, covenant, and worship (Exodus 24:11b cf. Exodus 18:12; 32:6; Luke 22:14-16; Acts 2:46; 1<sup>st</sup> Corinthians 10:21).
4. The tablets of the law (Exodus 24:12-18).
  - a. Our God is a consuming Fire (Hebrews 12:28-29).

## Chapters 25-30 – Instructions for the Tabernacle

1. Offerings for the sanctuary (Exodus 25:1-9).
  - a. Offerings are made on a grace basis (Exodus 25:2 cf. Exodus 35:5, 21; 2<sup>nd</sup> Corinthians 9:7).
  - b. Sanctuary מִקְדָּשׁ miqdash from קָדַשׁ qadash, to be holy, sanctified.
  - c. Tabernacle מִשְׁכָּן mishkawn Greek σκηνή skēnē dwelling, tent. The verb σκηνώω skēnoō in John 1:14, the word became flesh and tabernacled among us.
2. The furniture of the tabernacle and even the tabernacle itself provide an illustration of Jesus Christ in His sinless humanity, deity, earthly life and ministry, death on the cross, present session in heaven, and earthly life and ministry in and through us.
  - a. The ark of the testimony which held the written word of God, the bread from heaven (manna), and the rod of Aaron, was capped by the mercy seat (ἱλαστήριον hilastērion), the place of propitiation, where the blood was sprinkled, and where God was satisfied (Exodus 25:10-22; Hebrews 9:4). Christ is our mercy seat, who gave His blood for the satisfaction of God the Father (Romans 3:25; Hebrews 2:17; 1<sup>st</sup> John 2:2; 4:10).
  - b. The table of the presence, the bread of heaven, the Word of God (Exodus 25:23-30 cf. Leviticus 24:4-9; Matthew 4:4; John 1:1-4; 6:31-58)
  - c. The gold lampstand, the light of the world and the filling of the Holy Spirit, and Christ as the Head of the Church (Exodus 25:31-40 cf. Leviticus 24:1-4; John 8:12; Matthew 5:14-16; 1<sup>st</sup> John 1:5-10; Revelation 1:12,20; 2:1).
  - d. The veil, Christ's body, through which we have access to the Father (Exodus 26:31-37 cf. John 14:6; Hebrews 10:20; Matthew 27:51).
  - e. The bronze altar, where the spotless lamb was slain on behalf of the sinner, picturing Christ as He gave His life for us (Exodus 27:1-8 cf. Isaiah 53:4-11).

- f. The altar of incense. Jesus, the only Name by which the Father may be approached with the sweet-smelling savor of the prayers of the saints (Exodus 30:1-10 cf. Hebrews 4:14-16; John 15:16; 16:23-24; Colossians 3:17; 1<sup>st</sup> John 2:2; Revelation 5:8; 8:3-4).
- g. Bronze basin for cleansing the hands and feet (Exodus 30:17-21 cf. John 13:5-17; James 4:8; 1<sup>st</sup> John 1:7, 9).

## Chapter 31 – Skilled Workers

1. Spiritual gifts – I have called, I have filled (Exodus 31:2-3 cf. 1<sup>st</sup> Corinthians 12:4-11; Ephesians 4:4, 11-12; 1<sup>st</sup> Peter 4:10).
2. Temporary Spiritual Gifts will be given to particular craftsmen for the construction of the Tabernacle When the purpose is fulfilled, the spiritual gift ceases (cf. 1<sup>st</sup> Corinthians 13:8-13; Isaiah 28:11-12; 1<sup>st</sup> Corinthians 14:20-22; Ephesians 2:19-22).
3. The observance of the sabbath is the constant reminder for Israel that YHWH is their Elohim (Exodus 31:13 cf. Leviticus 20:1-8; Ezekiel 20:12, 20).
4. The finger of God (Exodus 31:18 cf. John 8:6).

## Chapter 32 – The Gold Calf

1. The people abandon Moses and tell Aaron to make gods to go with them (Exodus 32:1, 4 cf. Exodus 20:3-4; Acts 7:40).
2. YHWH tests Moses, and Moses intercedes with YHWH for the sake of His name (Exodus 32:9, 11-14 cf. Deuteronomy 9:18-20, 26-29; Psalm 106:23; Numbers 14:13-16; Daniel 9:19).
3. Moses intercedes for Israel with YHWH after the golden calf incident. He knows about the book of life and requests his own spiritual death if YHWH will not forgive them (Exodus 32:32-33 cf. Romans 9:3; Philippians 4:3; Revelation 3:5; 13:8; 17:8; 20:12, 15). David and Daniel also knew about the book of life (Psalm 69:28; Daniel 12:1).
4. YHWH declares short-term and long-term divine discipline (Exodus 32:34-35).

## Chapter 33 – The Glory of YHWH

1. YHWH promised to send an angel with them, but He would not be among them (vv. 2-3). This message accomplished its purpose—repitance on the part of Israel (Exodus 33:4-6 cf. 2<sup>nd</sup> Corinthians 7:9,10).
2. Moses' prayer life is reviewed leading up to Exodus 33:12ff (Exodus 33:7-11). It's mentioned that Joshua would not leave the tent during this time (Exodus 33:11). He is one of the only two faithful men of his generation (cf. Numbers 14:6, 30, 38; 26:65).
3. Moses' desire for intimacy with YHWH continued to increase. "Let me know Your ways that I may know You, so that I may find favor in Your sight." – Exodus 33:13 cf. John 17:3; Romans 12:1-2; Ephesians 1:17; Colossians 1:9-12
4. Moses asks for the greatest revelation of God (Exodus 33:18).
5. You cannot see my face (פָּנַי *paneh*). Moses has a face to face relationship with YHWH already (Cf. Exodus 33:11). He desires to see the glory of the Father (John 1:18; 12:45; 14:9; Colossians 1:15; Hebrews 1:3; 1<sup>st</sup> Timothy 6:16; 2<sup>nd</sup> Peter 1:17)
6. A literal translation – and said YHWH look a place with me stand upon the rock (Exodus 33:21 cf. Deuteronomy 32:4; 1<sup>st</sup> Corinthians 10:4).
7. The Father is pleased to reveal Himself through His works, the proclamation of His name, and the manifestation of His grace (Exodus 33:19).

## Chapter 34 – The Two YHWH's

1. YHWH stands beside Moses while calling upon the name of (summoning) YHWH (Exodus 34:5).
2. A second YHWH figure Appears and passes before Moses, teaching him His ways (Exodus 34:6 cf. Exodus 33:13).
3. YHWH makes a covenant again with Israel and presents imperatives for their good and His reputation (name).
4. Markers in the grammar (קִי kee) tie together what YHWH will do for His name and how His zealotness should be reflected in His people (Exodus 34:10,13,14).
5. YHWH makes His covenant with the mediator, and through the mediator makes a covenant with his people (Exodus 34:27).
6. Moses' face to face fellowship with the Father has visible effects which are overwhelming in his fellowship with the people of God. How much more overwhelming should the effect of our fellowship with the Father be on our brothers and sisters and the lost. While the glory of the Lord on Moses' face would fade away, ours should become brighter and brighter each day (2<sup>nd</sup> Corinthians 3:18; Proverbs 4:18; Philippians 2:15)?

## Chapters 35–40 – Building the Tabernacle

1. The Construction of the Tabernacle will be in accordance with YHWH's commandment for Sabbath observance (Exodus 35:1-3 cf. Exodus 20:9-10; 23:12; 31:13-16; 34:21).
2. The construction of the Tabernacle will be funded entirely by volitional, grace-giving (Exodus 35:4-29 cf. 2<sup>nd</sup> Corinthians 8:11-12; 9:7).
  - a. Financial grace-gifts were given (Exodus 35:5-9,20-24,27-29).
  - b. Gifts of time were given by those with skill (Exodus 35:10-19,25,26).
  - c. Special, temporary spiritual-gifts were given for the building of the Tabernacle (Exodus 35:30-35).
    - 1) Bezalel means in the shadow (under the protection) of God (Exodus 35:30).
    - 2) Oholiab means father's tent (Exodus 35:34).
    - 3) They were given the ability to teach others (Exodus 35:34; 36:1-2).
    - 4) The spiritual gifts of Tabernacle-building will no longer be given once the Tabernacle is built.
    - 5) The spiritual gifts of Church-building (Apostle, prophet, miracles, healing, tongues, 1<sup>st</sup> Corinthians 12:28-31) have not been given since the Church was established. These gifts were meant to be temporary, and come to an end with the completion of the canon of Scripture (1<sup>st</sup> Corinthians 13:8-10) and foundation of the church (Ephesians 2:20).
3. Volitional grace-giving, when accomplished by God-fearing believers, with their hearts stirred, is an amazing sight (Exodus 36:2-7). Grace will always be sufficient (Exodus 36:7; cf. Exodus 16:18; 2<sup>nd</sup> Corinthians 12:9; Philippians 4:12-13).
4. The elements of the Tabernacle are constructed in accordance with the instructions given to Moses (Exodus 36:8-39:43).
  - a. The curtains of linen and goats' hair (Exodus 36:8-18; Exodus 26:1-13).
  - b. The coverings of ram skins and fine leather (Exodus 36:19; 26:14).
  - c. The upright supports, bases, and crossbars (Exodus 36:20-34; 26:15-30).
  - d. The curtain (inner veil) and screen (outer veil) (Exodus 36:35-38; 26:31-37).
  - e. The ark of the testimony (Exodus 37:1-9; 25:10-22; 26:33; 40:3).
  - f. The table for the bread of the presence (Exodus 37:10-16; 25:23-30).
  - g. The gold lampstand (Exodus 37:17-24; 25:31-40).

- h. The altar of incense (Exodus 37:25-28; 30:1-10).
  - i. The holy anointing oil (Exodus 37:29; 30:22-38).
  - j. The altar of burnt offering (Exodus 38:1-7; 27:1-8).
  - k. The bronze basin (Exodus 38:8; 30:17-21).
  - l. The tabernacle courtyard (Exodus 38:9-20; 27:9-19).
  - m. The Ephod (Exodus 39:2-7; 28:6-12).
  - n. The embroidered breastpiece (Exodus 39:8-21; 28:15-28).
  - o. The woven robe (Exodus 39:22-26; 28:31-34).
  - p. The tunics, turban, linen undergarments, and sash (Exodus 39:27-29; 28:39, 42).
  - q. The holy diadem (Exodus 39:30-31; 28:36-37; 29:6).
5. The census ransom of silver is enumerated, along with the volitional gifts of gold and bronze (Exodus 38:21-31; 30:11-16).
    - a. The gold and the bronze were not a part of the mandatory ransom but a part of the volitional, grace-giving.
    - b. The silver, 7,544 pounds (100 talents, and 1,775 shekels) = the ½ shekel requirement (Exodus 30:13,15) for the 603,550 males that were enumerated (Exodus 38:26; Numbers 1:46). The 600,000 approximation (Exodus 12:37) was pretty close!
  6. Moses instructs Israel to erect the tabernacle on New Year's Day (Exodus 40:1-16).
    - a. The month of the Passover/Exodus was established as the first of the months for Israel (Exodus 12:2).
    - b. It has been one year since the parting of the Red Sea, and the Exodus of Israel out of Egypt (Exodus 40:17 cf. Exodus 13:4).
  7. Moses supervises the assembly of the tabernacle (Exodus 40:17-33).
  8. Once completed, the glory of YHWH filled the tabernacle (Exodus 40:34-38).
    - a. The glory remained with Israel until they depart from Him in idolatry (1<sup>st</sup> Samuel 4:21-22).
    - b. The glory returned when the king of peace (Solomon) builds the temple (1<sup>st</sup> Kings 8:10-11).
    - c. The glory remained with Israel until they depart from Him in idolatry (Ezekiel 10:18; 11:23).
    - d. The glory returns when the King of Peace (the Lord Jesus Christ) builds the Millennial temple (Ezekiel 43:1-5).
    - e. This glory is the manifestation of God as unapproachable light (1<sup>st</sup> Timothy 6:16; Leviticus 16:1-2).