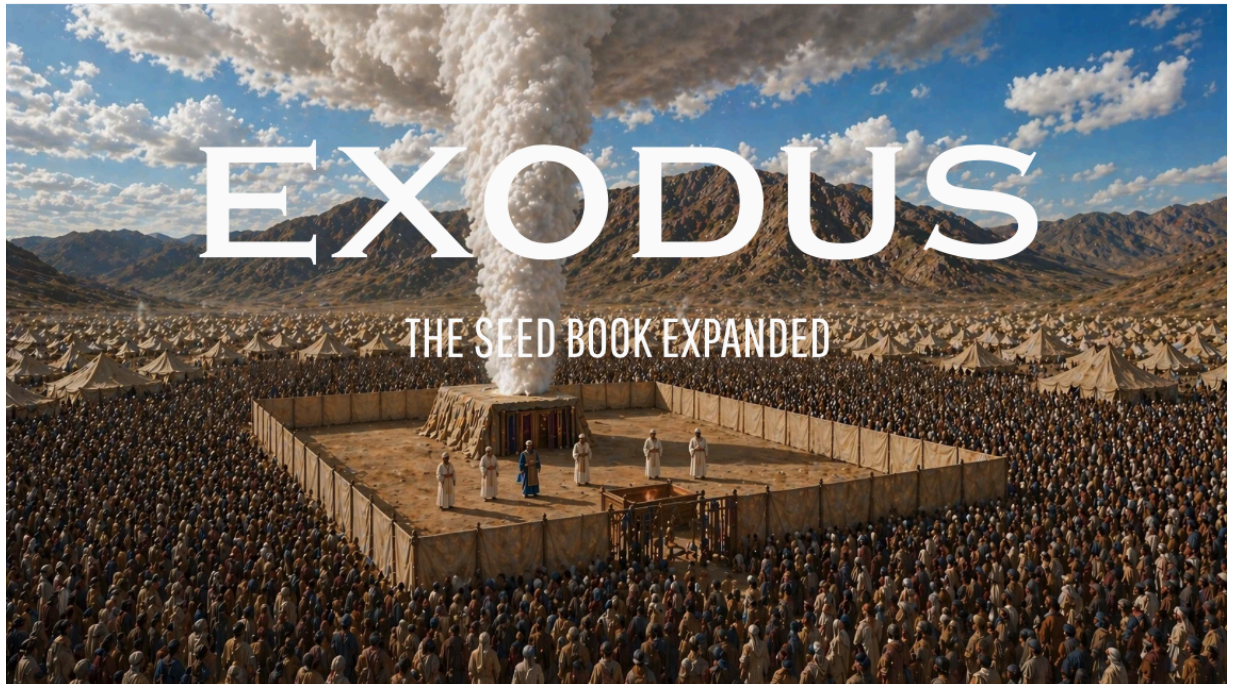


Exodus 40 (TAC)

Tuesday, April 21, 2026

10:32 AM



Good evening, Arising Church! Tonight, we finish our study together on the book of Exodus! Our study in Exodus has been 42 sessions, 84 hours of teaching, 1,700+ pages of produced notes, and over 1,500 slides. This could not have been possible without the brothers from LCM and COM.

Now we have finally arrived at not just our final session together, but the culmination of the book of Exodus! Have you enjoyed our time together over the last eleven months? We certainly have. We feel deeply blessed to have had the opportunity to look so closely into the eternal Law of God with all of you.

Over the past year, we have explored everything from sea monsters, to ancient peoples, to the judgment of pagan gods, all the way to the final millennium and the culmination of the ages.

Tonight, we will not only teach through every line of Exodus 40, but we will also step back and provide an overview of the entire book. We are doing this because, as we have said many times throughout this series, Exodus 40

is the culmination of every chapter that has come before it, revealing the central message of the book: that God desires to dwell with man.

In this chapter, we see one expression of that desire being fulfilled. It teaches us about the future and also instructs us on how we should live now. Tonight, you will begin to see how the many themes of Exodus that may have seemed separate actually fit together as part of God's plan and pattern to redeem the world through His people.

What we share tonight will only be a glimpse, but it is meant to inspire a lifetime of deeper study and faithful obedience.

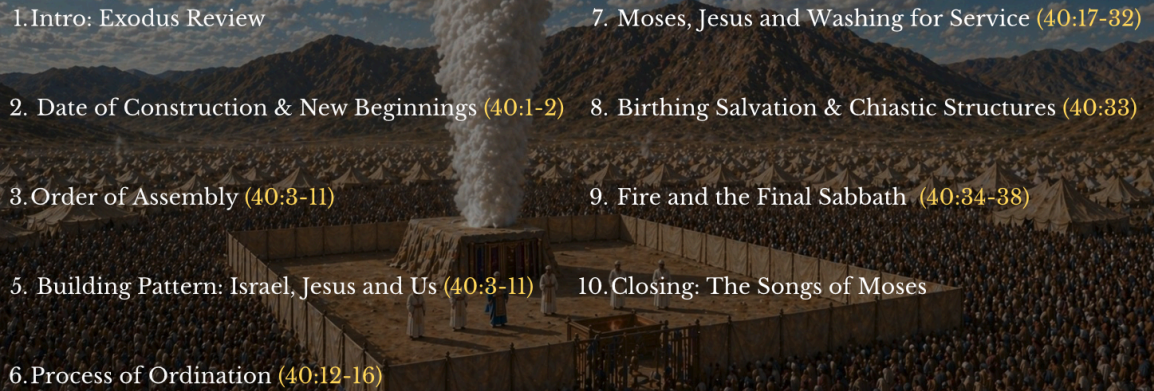
To do proper justice to what we will be covering, it is fitting that we review a few concepts from the book of Exodus to give us the proper perspective on what we will be learning this evening. Before we jump into that, let's do this one last time for this study:

- o **Psalm 119:18 (NIV)**
¹⁸Open my eyes that I may see
wonderful things in your law.

We are going to cover a lot this evening. As is our custom, here is our table of contents.

(READ SLIDE)

Exodus 40 Table of Contents

- 
1. Intro: Exodus Review
 2. Date of Construction & New Beginnings (40:1-2)
 3. Order of Assembly (40:3-11)
 5. Building Pattern: Israel, Jesus and Us (40:3-11)
 6. Process of Ordination (40:12-16)
 7. Moses, Jesus and Washing for Service (40:17-32)
 8. Birthing Salvation & Chiastic Structures (40:33)
 9. Fire and the Final Sabbath (40:34-38)
 10. Closing: The Songs of Moses

(READ SLIDE)

"AND"

cont...

(literally "And") connects this book to Genesis and records the fulfillment of Gen. 15:13-16; 46:3-4; 50:24. Both Leviticus and Numbers begin the same way, proving that the Pentateuch was originally one book.

Finis Jennings Dake, *The Dake Annotated Reference Bible* (Dake Publishing, 1997), Ex 1:1.

The Hebrew title, *Sefer ve'eleh shemot*, "the book of 'And these are the names'" (usually abbreviated to *Shemot*, "Names"), is based on the opening words of the book. Exodus, in its present form, is not an independent book, but part of the Torah which narrates the story of Israel from the creation of the world through the death of Moses. The Torah in its final form is divided into five separate books simply because ancient scrolls could not contain a work of that length.

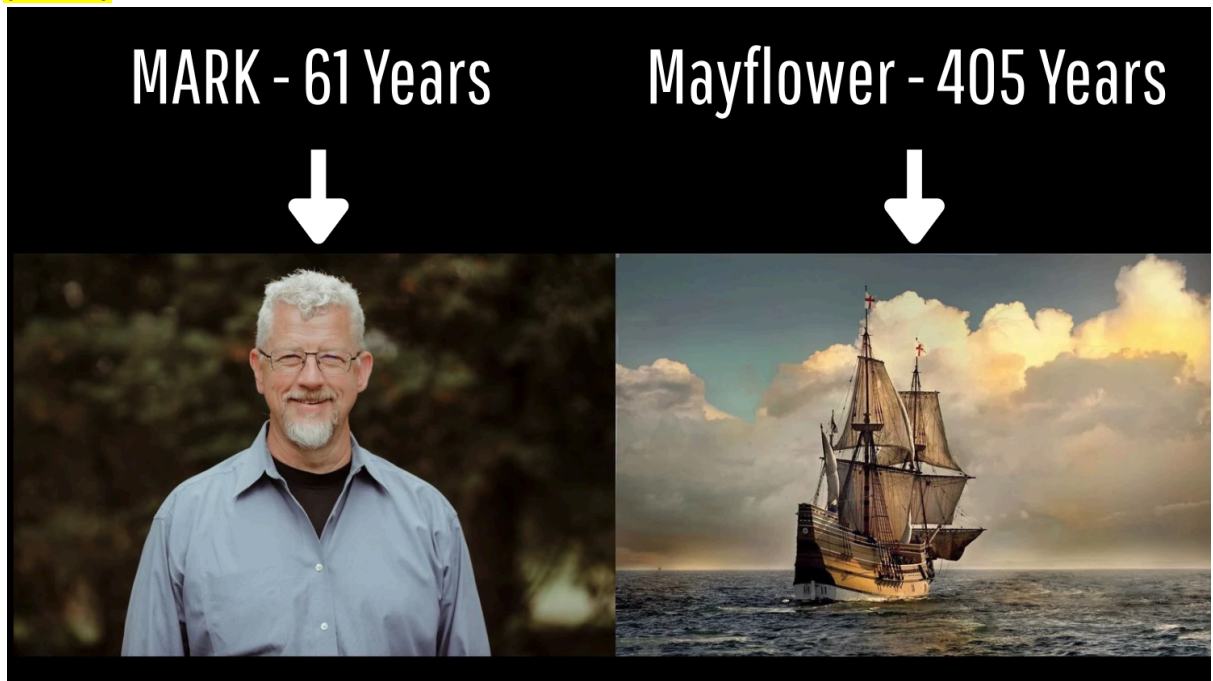
Exodus: Introduction and Annotations (ninu). In A. Berlin & M. Z. Brettler (Eds.), *The Jewish Study Bible* (p. 102). Oxford University Press.

We taught you in the very beginning of our collective study of the book of Exodus that the "Book" of Exodus is not really a book but 1/5th of a much larger book that is the Torah. Exodus begins with the word "And" because it

is a continuation of Genesis and Leviticus starts with the Word "And" because it is a continuation of Exodus. This is an important understanding to have if you want to properly exegete or teach any part of the Torah, because any attempt to understand one book thoroughly without the other would lead to a partial understanding at best and, at worst, outright heresy, which is what many commentators on the Torah have, objectively, fallen into.

It is not within our purview to discuss every heresy and false teaching about the Torah, but when you have the proper understanding that the Torah is one book written by God through Moses, you have the proper footing to begin your study. Speaking of a proper understanding, you should remember that we addressed another misunderstanding concerning the timing of the events of Genesis and Exodus.

(SLIDE)



The distance between Genesis and Exodus is closer to the proximity that you feel to the birth of Elder Mark, as opposed to the Mayflower arriving in America. Obviously, they are both *equally* important historical events, but you have far greater connectivity to Elder Mark.

Now that your memories have been refreshed regarding the structure of the Torah and the timing of the events within, let's take a look at a few major topics we have covered in our time together. You should remember that in Exodus 7, an epic duel took place as the opening salvo of a judgment of cosmic proportions. We see Aaron's staff go toe to toe, or rather, scale to scale, with the staffs of Pharaoh's magicians. In this interaction, we learned that deep cosmic imagery and symbolism were at play. Take a look at our next slide to see what conclusions we were able to draw from the Duel of Staffs:

(READ SLIDE)

DUEL OF STAFFS - CONCLUSIONS

1. The main idea demonstrated through this confrontation is that the staffs represented the authority and power of the gods in Egyptian culture. So, YHWH uses this custom to demonstrate His superiority in a palpable way to the Egyptians.
2. By the transformation of the staffs into *tannîn*, YHWH is employing common mythic imagery for the primordial chaotic forces that threaten to undo the order of creation.
3. By Aaron's staff devouring Pharaoh's, YHWH is asserting that He alone possesses power over the forces of chaos (and order), and He alone is the **Most High God**.
4. This sign was a prophetic message of the chaotic forces that YHWH will unleash on Egypt through the 10 plagues and the parting of the Red Sea.
5. The themes of YHWH's power over the deep sea, his mockery of false gods, the sea as the location of terrifying wicked monsters, and YHWH's ultimate victory over the ancient serpent and dragon, are replete throughout the Scriptures and strengthen this interpretation.
6. After casting the great sea (chaotic) dragon into the Lake of Fire, John describes the new ordered creation simply by stating that "the sea was no more" (Rev 21:1).

As you can see on the slide, this was just one of many times in our study of Exodus that Adonai has opened the storehouses of revelation for us. This duel was impactful to the original audience and also has deep connections to the character of God from ancient times to the end of the age. This interaction was a shadow and type of a battle that had been raging from the beginning of creation, and a battle the LORD was in the process of winning over Pharaoh and the Gods of Egypt, as well as a battle over a great Tanniyn or Dragon that would play out in the future. We also began teaching you at this time that the Book of Exodus as a whole was a type of road map or key to understanding the book of Revelation.

In studying the words at play in this chapter, we were able to uncover a pattern of the Lord being at war with a great serpent, from Genesis all the way to Revelation. Check out our next slide:

(DO NOT READ)



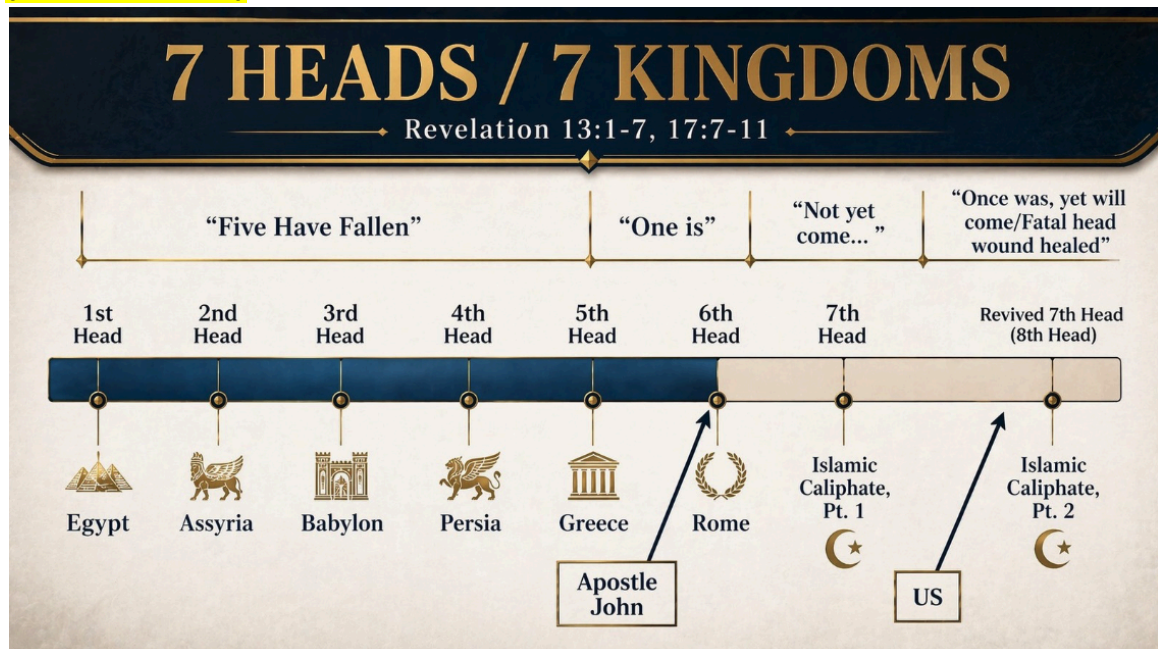
DRAGON WAR	
 Genesis 3:15	In the beginning of the Bible a conflict between a serpent and God's creation.
 Isaiah 51:9-10	God was in conflict with a dragon in days of old.
 Psalm 74:14	God crushed the heads of Leviathan in an age-old conflict.
 Psalm 89:9-10	God is presented as ruling over the raging seas and crushing Rahab or being in conflict with Rahab in the past.
 Isaiah 27:1	God will defeat Leviathan and the dragon in the future.
 Rev 12:16-17	There is a dragon that is making war against the people of God and ultimately God himself.
 Rev 13:4-5	The dragon gives authority to gentile nations to blaspheme God.
 Rev 13:11-14	The same dragon gives authority to gentile nations to work miracles and to deceive people.
 Rev 20:2-3	The dragon is seized. The serpent, dragon, devil, and Satan are all revealed as the same entity throughout the biblical narrative.
 Rev 21:1	The dragon is done away with in the chaotic seas and the chaotic seas cease.

We uncovered a facet of the biblical story that shows YHWH in a perpetual conflict with a serpent or dragon from the beginning of Genesis all the way to Revelation 21. This conflict is heavily foreshadowed in Exodus in several ways. In Exodus 7, God demonstrates his dominance over the Tanniyn in the duel of staffs. He also shows his supremacy over the Nahash, or serpent, in Exodus 4, and he shows his sovereignty over the sea in Exodus 14. He splits the sea right in the face of Baal Zephon. All of this imagery is very intentional and very prophetic, as it is pointing to a time when the Dragon and all false gods will be judged in the last day. The time after that will be such a time of peace that it is best described in Revelation as "The sea was no more," meaning that all ancient enemies are completely put down, never to rise again!

God's judgment on Egypt and his deliverance of his people in Exodus forms an eschatological pattern or archetype for how Israel will be saved at the

return of the Messiah and for what will happen with each nation that oppresses Israel. You will remember that we not only taught on the dragon war (which was awesome), but also that Egypt is the first of seven beastly Gentile kingdoms that we see fall under judgment, as described in Rev 13 and 17. Take a look at our next slide:

(DO NOT READ)



You can see on our slide that Egypt is the first among seven beastly gentile kingdoms that will oppress Israel before the return of Messiah. This means that everything that happens in Egypt forms a pattern we can expect to see play out in its fullness at the judgment of the final kingdom, from the Judgment of the gods to the defeat of a dragon, even the splitting of a sea, and YHWH descending on Mt Sinai. All of which we have shown you throughout the course of our study. It is impossible to understand the book of Revelation without a good grasp of the book of Exodus, but those of you who have committed yourself to study with us over the last year now have a great foundation to understand not only the last days but also the plan of God throughout history!

When you embark on a study of dragon wars, Beasts, and Judgment on Gods, you will inevitably run into a reality that breaks the typical Sunday

school understanding of the heavens. If there is a war in heaven and gods are being judged, then that must mean...

(DO NOT READ)

THE HEAVENS ARE NOT PURE...YET	
Ex 12:12	There are gods to be judged.
Num 33:3-4	Israelites marching out in full view of the Egyptians = judgement on their gods.
Job 15:15	The heavens not pure.
Job 4:18	God charges the angels with errors.
1 Peter 3:19	Jesus preached to spirits that were put in prison long ago.
2 Peter 2:4	Angels were placed in gloomy dungeons when they sinned long ago.
Jude 6	There was a purge of the heavens.
John 12:31	Jesus said now it is time for judgment on this world = judgment happened at the cross.
John 14:30	Before the cross Jesus said that the prince of this world is coming.
John 16:11	Jesus said that the prince of this world now stands condemned
Eph 3:10	God's intent was to use the church to demonstrate his wisdom to the heavens.

The Heavens are NOT pure! It is completely impossible to honestly examine the scripture and come away with the childish Sunday school thought that everything in heaven is perfect and sinless and all those bad demons are living in hell with Satan and his pitchfork... (after all, hell is Satan's punishment, not his playground!)

The reality is much more complex than most realize. There is a process of purification for the Heavens and the Earth, and frankly, neither of them are going to be purified peacefully. Deuteronomy 32 gives us a glimpse into God's plan to redeem the cosmos. Let's read it!

o **Deuteronomy 32:7-9 (ESV)**

7 Remember the days of old;
consider the years of many generations;
ask your father, and he will show you,
your elders, and they will tell you.

8 When the Most High gave to the nations their inheritance,

when he divided mankind,
he fixed the borders of the peoples
according to the number of the sons of God.

9 But the Lord's portion is his people,
Jacob his allotted heritage.

What we see in this passage is that the nations of the world were separated according to the sons of God or the Benei ha Elohim. At this time, the world was divided into 70 nations, as we see in Genesis 10. However, the LORD chose Israel for himself as his own inheritance. We learned in Gen 12 that God would use this nation to judge all other gods and peoples based on how they treated his inheritance. This quite literally means that the fate of ALL creation is dependent on how each heavenly power or Archon and each nation treats Israel! It should be obvious to you at this point in our study and in our time in history that many, many people and gods will be crushed for their treatment of God's people. In Exodus, we see Egypt to be the first to "find out" what YHWH's judgment looks like for the oppression of his people, and it sets the standard for what can be expected to happen to anyone who performs the same actions as Egypt.

Another fact that should be understood from Exodus and the Dt 32 worldview is that Israel is the example of what salvation will look like for those who seek to follow the God of Israel, and they are the conduit through which salvation will be brought to the world. To say this another way, as the Lord treats his people, so will he treat the Gentile graft-ins. He has used them and will continue to use them to bless the entire world. So when we study what the process of salvation looked like for Israel, we can see what the process of salvation will look like for us and the whole world. Feast your eyes on our next slide:

(DO NOT READ)

EXODUS ESCHATOLOGY

Chapter 1: Israel Oppressed

Chapter 2: A Deliverer Is Born

Chapter 3: Deliver In Exile

Chapter 4: Second Coming Of Deliverer

Chapter 5: Sifting Of Israel And Gentiles

Chapters 6-7: Wedding Proposal & Judgment On Great Dragon Forcasted

Chapters 8-12: Judgment On Beastly Gentile Kingdom(s)

Chapters 13-14: Exodus From Gentile Captivity

Chapter 15: Anticipation Of A Holy Dwelling On Earth

Chapter 16: Bread From Heaven In The Desert

Chapter 17: Fountains Opened From The Rock In The Desert

Chapter 18: Appointment Of Righteous Judges

Chapter 19: Wedding Preparations

Chapter 20: Beginning Of The Wedding

Chapter 21: Covenant Of Love

Chapter 22: Repairing The World And Making "Shalom" "Wholeness"

Chapter 23: Reversal Of The Effects Of Sin

Chapter 24: Wedding Reception

Chapter 25-40: Instructions And Building The Dwelling Place Of God

The entire plan of salvation for Israel and the entire world is laid out in Exodus. This is what their first deliverance looked like and it is what their last deliverance will look like. They are the firstborn, and we are the graft-ins that get to be included. This means that this is the pattern of salvation we can expect in our lives now and how it will play out in our future.

You should remember that Exodus not only contains the national and global pattern of salvation, but it also foreshadows the man and his actions that would bring salvation to the nation and the world. Let's read.

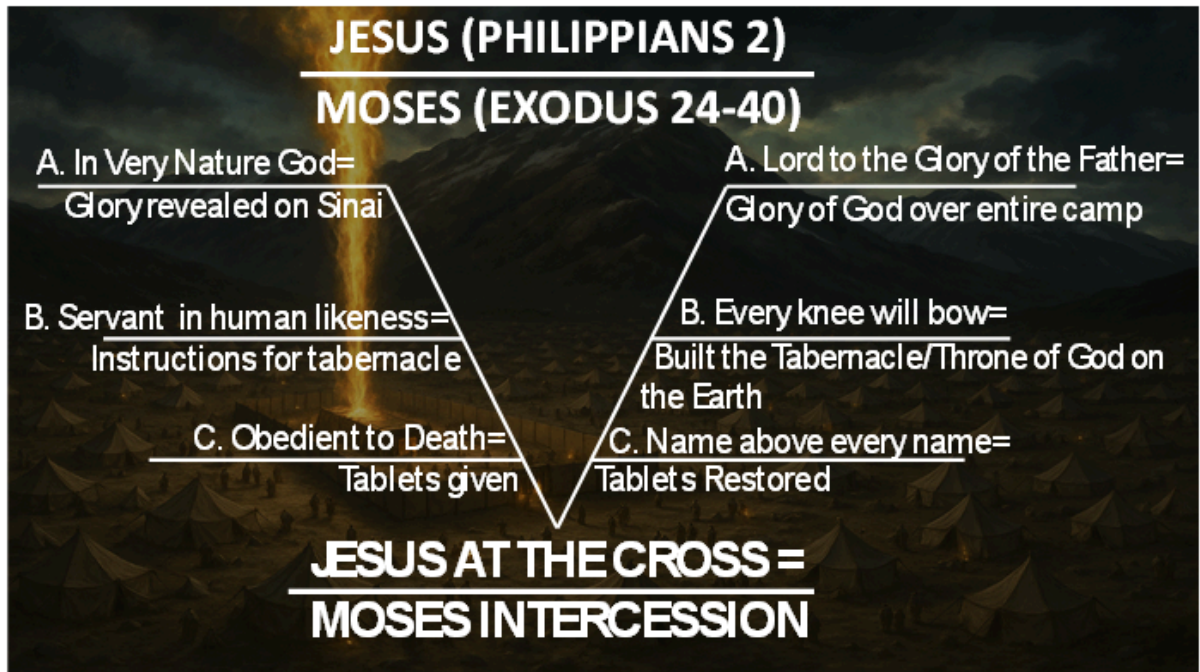
Deuteronomy 18:15 (NIV)

15 The Lord your God will raise up for you a prophet like me from among your own brothers. You must listen to him.

Moses says in Deut 18 that the Lord would raise up a prophet like him. Which of course means that Israel would be able to recognize Messiah because he would be a man like Moses! This begs the question: what about Jesus' life is so similar to Moses' that you could say Jesus was like Moses? Well, in the latter parts of the Book of Exodus, we see Moses' actions

perfectly parallel those of Jesus in his earthly ministry. Take a look at our last slide before we pray and get into our text this evening:

(DO NOT READ)



We see in the latter half of Exodus a process of descent and ascent, a pattern of Promise, Perversion, and inevitable Perfection, and you can see a man make intercession for the people that leads to God dwelling with his people on Earth. The pattern laid out by Moses in Exodus perfectly matches the effects of Jesus' ministry! In the Midst of Israel's greatest sin, their greatest intercessors shine. God, in his infinite wisdom, not only laid down the foundation for understanding the salvation of the world through Israel in Exodus, but he also gave his people the rubric for how to recognize the Messiah in the book of Exodus, and now it has been given to you!

Inside the larger pattern of God in Exodus, he also gave us another pattern, not just aimed at the salvation process, but also the man through whom he would bring salvation. This evening, we have the opportunity to cover the final chapter of the divine masterpiece that is Exodus. So as we pray, rouse yourselves and ready your minds not only to retain but to put into action all you have learned and will learn this evening.

Pray & Read

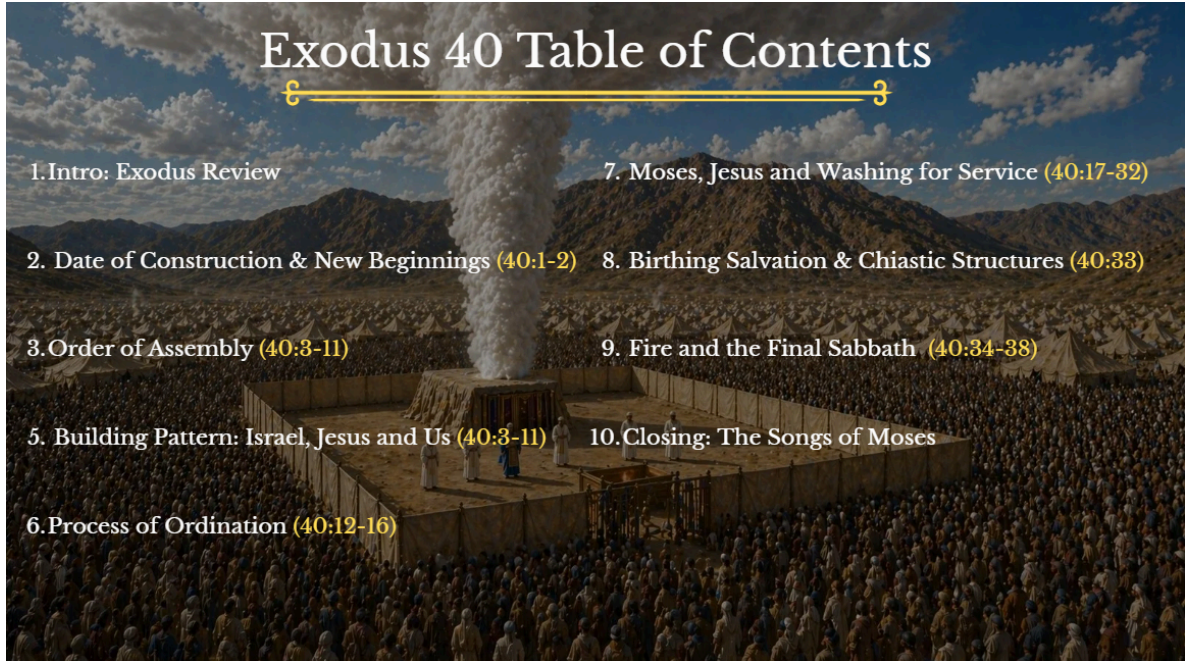
We've just read how Moses completed the work of the tabernacle. Think back to where his story began: a man overwhelmed with fear, standing before God at the burning bush, hesitant and unsure. Now, that same man has led an entire nation through the very journey he once walked alone—out of Egypt, through the wilderness, and into an encounter with the living God.

There's a beautiful parallel here. The tabernacle, constructed with acacia wood and overshadowed by the pillar of fire, becomes, in a sense, a living picture of the burning bush. What Moses experienced in a moment, Israel now experiences continually—God dwelling in their midst, His presence no longer confined to a single encounter but established among a people.

This chapter, then, is more than a conclusion—it is a culmination. The book reveals a God who does not abandon His people in their weakness or grumbling, but patiently leads them forward. He brings not only individuals, but an entire nation, toward maturity and purpose—until the point where He can dwell with them.

And that is the true beauty of it: God bringing His work to completion, forming a people fit for His presence.

Now that we have covered an intro, let's take our second topic.



1 Then the LORD said to Moses: 2 “Set up the tabernacle, the Tent of Meeting, on the first day of the first month.

To start this chapter off, the text gives the timestamp for when this is taking place. The text says that this is the 1st day of the first month. Later, in verse 17, more information is given, stating that we are in the 2nd year. This begs the question: "The second year after what?" We are glad you asked...

To give you some reference, Exodus 12:2 tells us that when the Israelites celebrated the first Passover in Egypt, it was the first day of the first month as well. This means that where we are now is exactly 1 year after the Exodus events! Take a look at this next slide for further insight.

(Read Slide)



Here we have a timestamp for exactly when this chapter takes place: at the beginning of a new year!

After everything we have been through in our studies of the Book of Exodus, this chapter is presented as a new beginning for the nation of Israel. After being saved from the oppression of Egypt, journeying through the desert, receiving the marriage covenant, dealing with sin, and being restored, we have reached a new start for the nation as a whole.

Joined together with this new beginning is the fact that the House of God is ready to be assembled. In the law, you can see clearly that the 1st day of the 1st month of a new year represented new beginnings and restoration for the nation. Take a look at how this theme progresses throughout the Bible.

- o **Ezekiel 45:18 (NIVUK84)**

18 “ ‘This is what the Sovereign LORD says: In the first month on the first day you are to take a young bull without defect and purify the sanctuary.

In Ezekiel, which is in the Prophets, Ezekiel has a vision of the future temple, and it is in a state of being defiled. On the first day of the first month, Ezekiel is told to purify the temple!

Again, throughout the Word, the 1st day of the 1st month is a day of new beginnings. Specifically for the house of God and the people, because they are interlinked. Take a look at this concept in the writings.

- o **2 Chronicles 29:17 (NIVUK84)**

17 They began the consecration on the first day of the first month, and by the eighth day of the month they reached the portico of the LORD. For eight more days they consecrated the temple of the LORD itself, finishing in the sixteenth day of the first month.

In the writings, the house of God is in ruin due to neglect. In this passage, a revival begins during the time of Hezekiah, and on the first day of the first month, the priests begin consecrating the temple.

Just as the Law and the Prophets, this passage marks a new beginning for the House of God and the people alike, as they are interlinked. You will also be able to see this in the next passage.

- o **Ezra 7:8–10 (NIVUK84)**

8 Ezra arrived in Jerusalem in the fifth month of the seventh year of the king.

9 He had begun his journey from Babylon **on the first day of the first month**, and he arrived in Jerusalem on the first day of the fifth month, for the gracious hand of his God was on him.

10 For Ezra had devoted himself to the study and observance of the Law of the LORD, and to teaching its decrees and laws in Israel.

After the time of Hezekiah, the Land of Israel faced judgment, and the House of God was destroyed. The land was dormant for 70 years until the return of the exiles from Babylon. This return would initiate the rebuilding of a new temple and a time of renewal for the people of God.

You can see that on the 1st day of the 1st month, Ezra begins his journey to Jerusalem to fulfill his pivotal role in the rebuilding process.

Like the Law, Prophets, and writings, this passage also features a new beginning for the people of God and the House of God...

What we are seeing is highly indicative of the new beginning that we have come to anticipate throughout our studies. It is no mistake that the divinely inspired word of God has arranged the text of Exodus in a way that points towards this chapter and now that we have arrived, we can see that the very day that God instructs Moses to set up the Tabernacle is anticipatory of a new world featuring a new Israel and a new house of God! The parallels do not stop here. Take a look at this next slide.

(Read Slide)

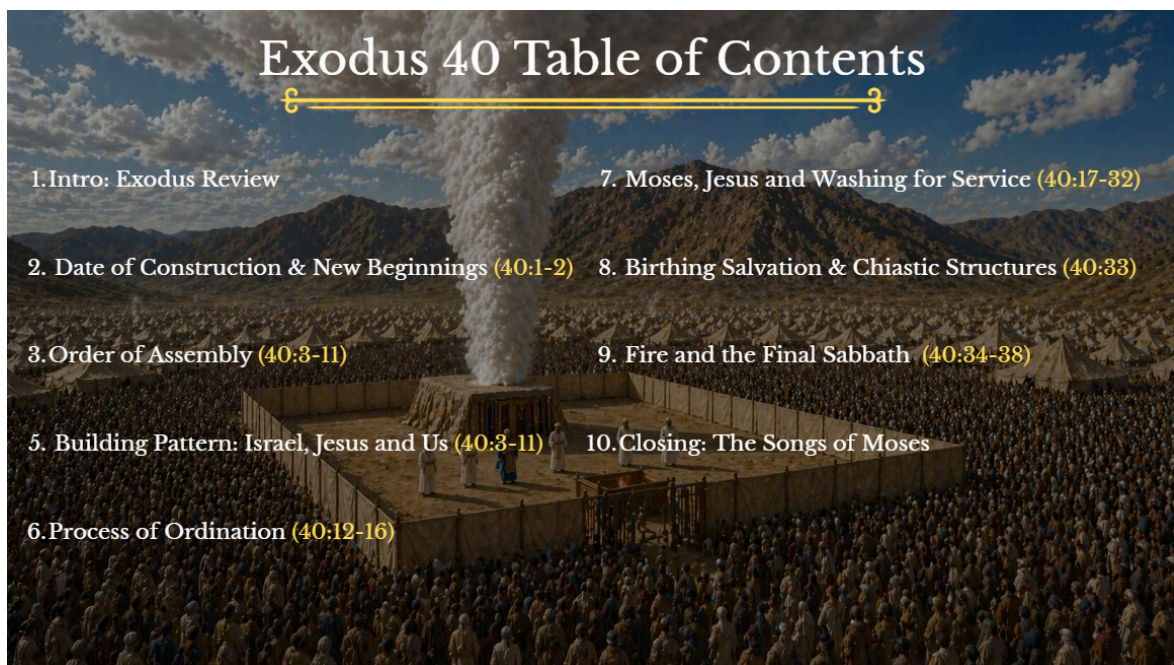


According to Ibn Ezra, the setting up of the Tabernacle is taking place on the same day that the world began!

Take this in for a moment—Israel is being commanded by God to set up the House of God on the same day that the world began, the same day that Ezekiel would purify the temple, the same day that Hezekiah would purify

the temple, and the same day that Ezra would set out to oversee the rebuilding of the House of God!

This is a very special day indeed and we are gleaning that **God is creating a new world and a new beginning for Israel and the world through Israel!** Throughout our studies in the Book of Exodus, God has been faithful to show us that the entire point of the Book of Exodus is that God will dwell with Israel and that this union would bless the entire world. Now that we are here, we are seeing that even the timeframe of when this is taking place is showing us that this is indicative of a new creation on the earth! Let's keep moving so that we can look at a few more structural details in the design of the Tabernacle!

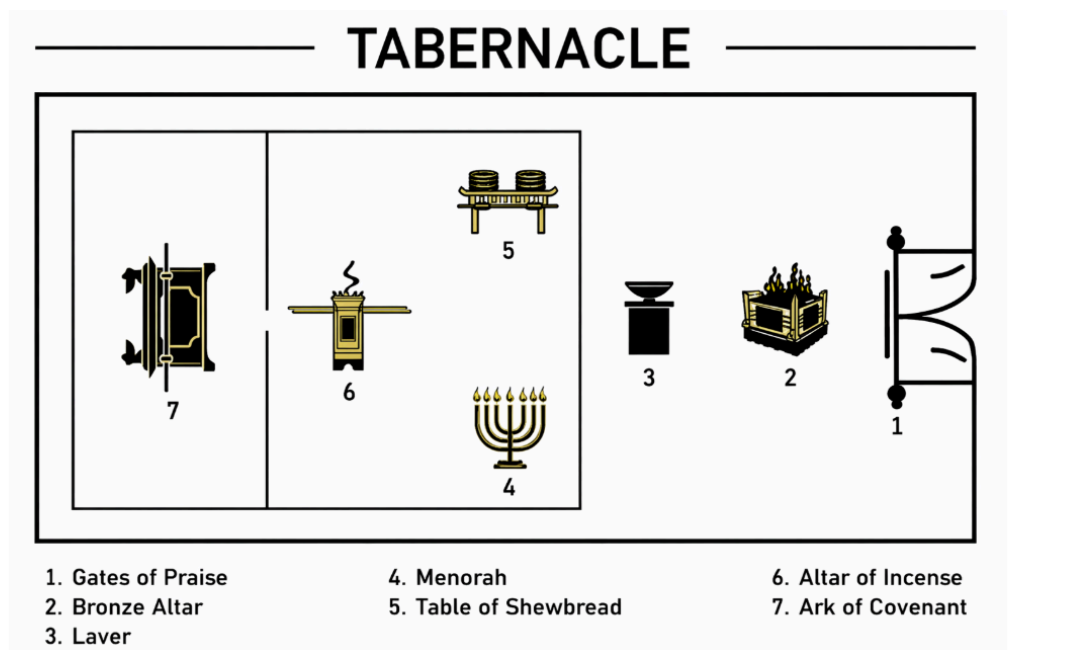


3 Place the ark of the Testimony in it and shield the ark with the curtain. 4 Bring in the table and set out what belongs on it. Then bring in the lampstand and set up its lamps. 5 Place the gold altar of incense in front of the ark of the Testimony and put the curtain at the entrance to the tabernacle. 6 “Place the altar of burnt offering in front of the entrance to the tabernacle, the Tent of Meeting; 7 place the basin between the Tent of Meeting and the altar and put water in it. 8 Set up the courtyard around it and put the curtain at the entrance to the courtyard. 9 “Take the anointing oil and anoint the tabernacle and everything in it; consecrate it and all its

furnishings, and it will be holy. 10 Then anoint the altar of burnt offering and all its utensils; consecrate the altar, and it will be most holy. 11 Anoint the basin and its stand and consecrate them.

We are now at the point in our studies where the Tabernacle is ordered to be set up! Because we have been studying the Tabernacle extensively throughout the last few months, you should immediately notice the order of arrangement of the articles that is being commanded by God in these verses.

According to these verses, the first time arrangement of the Tabernacle is quite different than one would expect! Take a look at this next slide.



You will be familiar with this slide from our studies throughout the Book of Exodus up to this point...

As you can see on the slide, this is an aerial view of the Tabernacle arrangement.

You have been taught already that the Tabernacle was set up in a way that would allow the worshipper to engage with the articles as he would come from the direction of the east and move west.

This means that engaging with the Tabernacle would cause you to start with the 1st article - the Gates of Praise, and then immediately move to the 2nd - the Bronze Altar, where you would make a sacrifice.

Then you would move to the 3rd article - the washbasin, where you would be cleansed and renewed in the image of God.

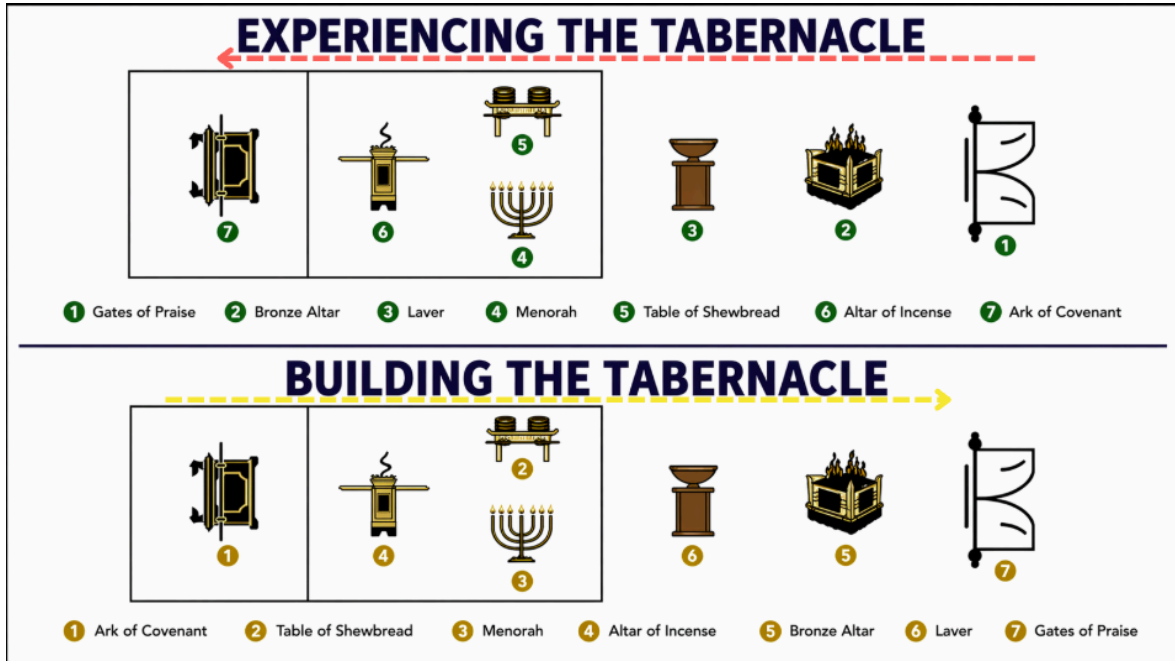
Next would be the 4th article - the Menorah, where you would see the divine light of God's presence illuminating your path further.

After that, you would move to the 5th article, the table of Shewbread, where you would eat in the presence of God and be nourished.

Then, you would interact with the 6th article - the altar of Incense, where you would offer prayers to God and be aligned with His will.

Finally, you would arrive at the 7th article - the Ark of the Covenant, where you would dwell in God's presence and engage in proximity with him.

The interesting thing is that although this is the way that God designed the Tabernacle to be engaged with, this is not the way that he instructed it to be set up in this chapter! Take a look at this next slide.



As you can see from the verses that we just read, the order of arrangement is quite different from the order of engagement.

God ordered Moses to start with the 7th article, and then after the 5th was set up. After that, the 4th article, then the 6th, then the 2nd, then the 3rd, and lastly the 1st.

This is quite different from what was expected and could shed some light on how God chooses to build his dwelling place, the nation, his kingship, and his body on earth!

Now that you can see this, you will be better prepared to engage with this next slide.

(Read Slide)

ACCORDING TO THE PATTERN

Exodus 25:9 (NIVUK84) ...**exactly like the pattern** I will show you.

Exodus 25:40 (NIVUK84)...make them **according to the pattern** shown you on the mountain.

Exodus 26:30 (NIVUK84) 30 "Set up the tabernacle **according to the plan** shown you....

Exodus 27:8 (NIVUK84)...It is to be made **just as you were shown on the mountain**.

Numbers 8:4 (NIVUK84) 4....The lampstand was made **exactly like the pattern** the Lord had shown Moses.

Hebrews 8:5 (NIVUK84) 5"See to it that you make everything **according to the pattern** shown you....

Acts 7:44 (NIVUK84) 44...It had been made as God directed Moses, **according to the pattern** he had seen.

We have seen this slide repetitively throughout our studies in Exodus because it is important to understand that the Tabernacle was not just an earthly tent designed to make an earthly impact alone.

The Tabernacle is a copy of the Tabernacle that exists in the heavens, which causes a mirror effect to occur between the heavens and the earth.

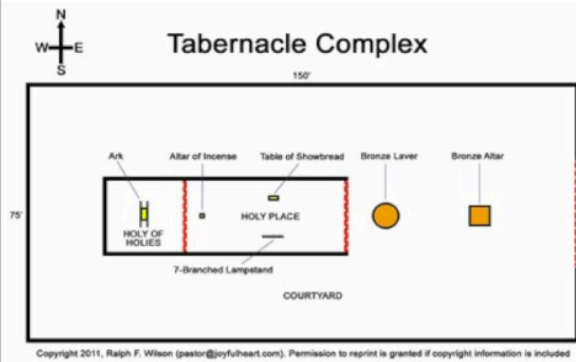
Simply put, when the worshipper is engaging with the Tabernacle on the earth, it is as if he is engaging with the heavenly one.

That means that when the Tabernacle is arranged on the earth, it is as if the heavenly one is being arranged on the earth and this also anticipates a time when the Heavenly Tabernacle will come down from the heavens and merge with the earth.

Take a look at this next slide. **(Read Slide)**

Most Described Structure in the Bible

- This is the most described item in the Bible (16 total Chapters)
- 10 Chapters to construction and furniture
- 1 Chapter to the builders
- 2 Chapters to the Priests
- 1 regarding the new tablets
- 2 regarding the golden calf (breaking pattern)



- Contrast this truth with:
 - 2 Chapters for the Creation of the World
 - 1 Chapter for Noah's Ark
 - 9 Chapters for Solomon's Temple
 - 7 Chapters for Ezekiel's Temple
 - 4 Chapters for Nehemiah's Temple

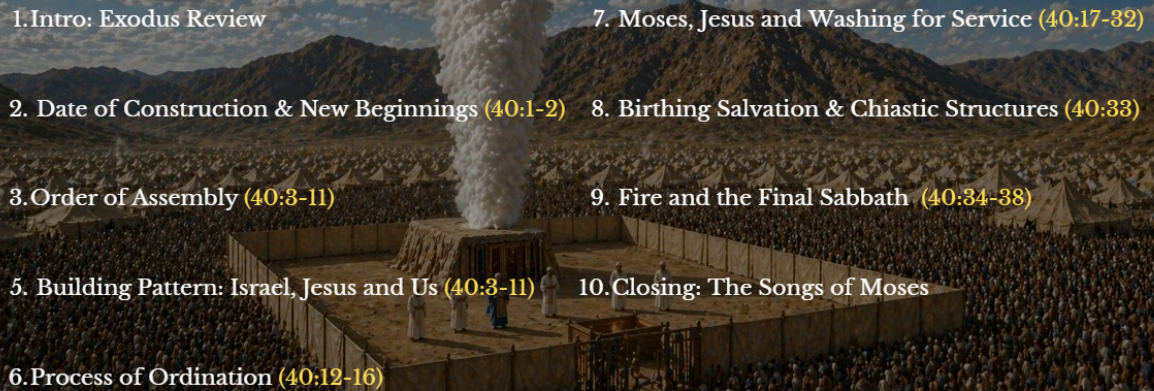
At this point in our studies, you are fully aware that the reason the Bible gives much attention to the details of the Tabernacle is that the Tabernacle is pointing to the ultimate fulfillment of God's plan and desire - that his abode in the heavens would be built on earth and he would dwell with his creation.

The reason that the arrangement of the Tabernacle is important to understand is that it gives us a key to understanding exactly how God plans to place his dwelling among men!

Being that the Tabernacle is a copy of what is in the heavens, the order of arrangement is a pattern of how the heavens merge with the earth, and the engagement of the Tabernacle is a pattern of how one will engage with the heavens!

Let's move on to the next section in Exodus 40 Table of Contents for this the verses 3-11: Building Pattern: Israel, Jesus and Us

Exodus 40 Table of Contents

- 
1. Intro: Exodus Review
 2. Date of Construction & New Beginnings (40:1-2)
 3. Order of Assembly (40:3-11)
 5. Building Pattern: Israel, Jesus and Us (40:3-11)
 6. Process of Ordination (40:12-16)
 7. Moses, Jesus and Washing for Service (40:17-32)
 8. Birthing Salvation & Chiastic Structures (40:33)
 9. Fire and the Final Sabbath (40:34-38)
 10. Closing: The Songs of Moses

Because the order of arrangement is a pattern, it is now possible to see how this key unlocks understanding of how the rest of God's plan unfolds throughout the rest of the Bible. To see this, take a look at the next slide.

(Read Slide)

John 1:14 (YLT)
14 And the Word became
flesh, and did tabernacle
among us, and we beheld
his glory, glory as of an only
begotten of a father, full of
grace and truth.

skenoo (σκηνώω, 4637), "to pitch a tent" (skene), "to tabernacle," is translated "dwelt," in John 1:14, KJV, RV marg., "tabernacled"; in Rev. 7:15, KJV, "shall dwell," RV, "shall spread (His) tabernacle"; in Rev. 12:12; 13:6; 21:3, dwell. See TABERNACLE.

Vine, W. E., Unger, M. F., & White, W., Jr. (1996). In *Vine's Complete Expository Dictionary of Old and New Testament Words* (Vol. 2, p. 180). T. Nelson.

As you can see from this slide, John 1:14 is making a connection between the Messiah and the Tabernacle.

In the same way that the Tabernacle was a copy of what was in the heavens, the messiah was also an exact copy and both would feature God dwelling within them!

Because the Book of John draws such clear parallels with the Messiah and the Tabernacle, we should expect that the Messiah's ministry was arranged in the same way that the Tabernacle was!

Take a look at this next slide.

(Read Slide)

BETHEL

Genesis 28:12–19 (ESV)
12 And he dreamed, and behold, there was a ladder set up on the earth, and the top of it reached to heaven. And behold, the angels of God were ascending and descending on it!
13 And behold, the LORD stood above it and said, "I am the LORD, the God of Abraham your father and the God of Isaac... 15 Behold, I am with you and will keep you wherever you go...16 Then Jacob awoke from his sleep and said, "Surely the LORD is in this place, and I did not know it." ... This is none other than the **house of God**, and this is the gate of heaven."
... He called the name of that place **Bethel**.

John 1:51 (ESV)
51 And he said to him, "Truly, truly, I say to you, you will see heaven opened, and the angels of God ascending and descending on the Son of Man."

In Genesis, the Patriarch Jacob has an interaction in which the Heavens descend and connect to the earth, and he calls that place "the house of God".

As you can see in John, Jesus refers to himself as the place where heaven descends and connects to the earth, effectively calling himself the House of God.

“And the Word became flesh and dwelt among us...”

And

- o **John 3:13 ESV,**
“No one has ascended into heaven except he who descended from heaven, the Son of Man.”

Jesus begins where the Tabernacle begins—with the presence of God coming down from heaven.

2. TABLE — This is where the Word Becomes flesh.

- o **John 6:33 ESV,**
“For the bread of God is he who comes down from heaven and gives life to the world.”

And again in

- o **John 1:14 ESV,**
“The Word became flesh and dwelt or "tabernacled" among us...”

Just like the table held the bread, Jesus Himself becomes **the bread from heaven**, also referred to as the Bread of the Presence!!

3. MENORAH — This is the Spirit that brings light.

- o **John 1:33 ESV,**
“He on whom you see the Spirit descend and remain, this is he who baptizes with the Holy Spirit.”

And

- o **John 8:12 ESV,**
“I am the light of the world. Whoever follows me will not walk in darkness, but will have the light of life.”

The Spirit rests on Him, and He becomes **the light that gives light to the world while also** illuminating how to minister properly in the House of God.

4. INCENSE — Intercessory prayer that rises like incense to bring unity among the brothers.

- **Hebrews 5:7 ESV,**
“In the days of his flesh, Jesus offered up prayers and supplications, with loud cries and tears...”

And in

- **John 17:10 ESV,**
“All mine are yours, and yours are mine, and I am glorified in them.”

Jesus lives in **constant communion with the Father**, offering up **fragrant prayers** on behalf of the Saints in accordance with God’s will.

5. ALTAR — This was the perfect sacrifice that He made.

- **John 10:18 ESV,**
“No one takes it from me, but I lay it down of my own accord...”

And

- **Philippians 2:8 ESV,**
“He humbled himself by becoming obedient to the point of death, even death on a cross.”

Jesus becomes **the sacrifice**, freely laying down His life.

6. LAVENDER — This is the renewal, the resurrection & the glory.

- **John 11:25 ESV,**
“I am the resurrection and the life. Whoever believes in me, though he die, yet shall he live.”

And

- o **Romans 6:4 ESV,**
“Christ was raised from the dead by the glory of the Father, we too might walk in newness of life.”

He passes through death and is raised in **power and new life.**

7. GATES — Imagine Jesus standing at the gate, arms open wide! This is the invitation to all that results in multiplication.

- o **John 12:32 ESV,**
“And I, when I am lifted up from the earth, will draw all people to myself.”

And

- o **Hebrews 2:10 ESV,**
“In bringing many sons to glory...”

The result is not just one life—but **many brought into that same reality.**

As you can see, the Messiah was arranged on the earth in the same way that the Tabernacle was and this is only the start.








Just like Moses was tasked with building the dwelling of God on the earth, so was Messiah.

Next Slide.

DON'T READ

BUILDING PATTERN – US

◆ THE PATTERN FORMED IN A PEOPLE ◆

<p>①</p> <p>ARK BORN FROM ABOVE</p>  <p>John 1:13 John 3:3</p> <p>We begin with heavenly origin</p>	<p>②</p> <p>TABLE WE ARE HIS BODY</p>  <p>1 Corinthians 12:27 Ephesians 5:30</p> <p>We become the expression of the Word</p>	<p>③</p> <p>MENORAH EMPOWERED WITH THE SPIRIT OF GOD</p>  <p>Matthew 5:14 2 Corinthians 4:7</p> <p>We are empowered with The Spirit of God</p>	<p>④</p> <p>INCENSE PRAYER LIFE</p>  <p>Romans 12:12 Luke 18:1</p> <p>We become a praying people</p>	<p>⑤</p> <p>ALTAR OUR DEATH</p>  <p>Philippians 2:17 Ephesians 5:2</p> <p>We are formed through sacrifice</p>	<p>⑥</p> <p>LAVER RESURRECTION LIFE</p>  <p>1 Corinthians 15:53 1 John 3:2</p> <p>We are transformed into His likeness</p>	<p>⑦</p> <p>GATES A MULTITUDE</p>  <p>Revelation 7:9 Romans 8:29</p> <p>We become a growing people</p>
---	--	--	--	--	--	--

WHAT WAS TRUE IN CHRIST IS NOW BEING FORMED IN HIS BODY.

◆◆◆

As you just saw, what was true in Christ is now being formed in His body. This pattern didn't stop with Jesus—it is now being built in us.

1. ARK — Just like Jesus, we are born from above.

- **John 1:13 ESV,**

“who were born, not of blood nor of the will of the flesh nor of the will of man, but of God.”

And

- **John 3:3 ESV,**

“Truly, truly, I say to you, unless one is born again he cannot see the kingdom of God.”

We begin the same way Jesus did—with a heavenly origin, born not from man... but from God.

2. TABLE — We become an expression of His Body, His Word.

- **1 Corinthians 12:27 ESV,**

“Now you are the body of Christ and individually members of it.”

And

- **Ephesians 5:30 ESV,**
“because we are members of his body.”

Just like the table held the bread—we now become the very expression of Christ on the earth,
His body, His presence made visible.

3. MENORAH — When we are empowered with the Spirit of God, we become the light.

- **Matthew 5:14 ESV,**
“You are the light of the world. A city set on a hill cannot be hidden.”

And

- **2 Corinthians 4:7 ESV,**
“But we have this treasure in jars of clay, to show that the surpassing power belongs to God and not to us.”

We are empowered with the Spirit of God, and we become the light—carrying His power in us to shine before others.

4. INCENSE — This is our life of prayer that becomes like fragrant incense.

- **Revelation 5:8 (ESV)**
“And when he had taken the scroll, the four living creatures and the twenty-four elders fell down before the Lamb, each holding a harp, and golden bowls full of incense, **which are the prayers of the saints.**”
- **Romans 12:12 (ESV)**
“Rejoice in hope, be patient in tribulation, be constant in prayer.”

And

- **Luke 18:1 ESV,**
“that they ought always to pray and not lose heart.”

We become a praying people—offering up our lives in continual communion with God and it rises like incense.

5. ALTAR — This is the continual offering up of our bodies.

- **Philippians 2:17 ESV,**
“Even if I am to be poured out as a drink offering upon the sacrificial offering of your faith...”

And

- **Ephesians 5:1-2 ESV,**
“Therefore be imitators of God, as beloved children. And walk in love, as Christ loved us and gave himself up for us, a fragrant offering and sacrifice to God.”

We are formed through sacrifice—offering ourselves up, just as Christ did.

6. LAVER — This is our resurrection life we walk in; it gives us heavenly perspective.

- **1 Corinthians 15:53 ESV,**
“For this perishable body must put on the imperishable, and this mortal body must put on immortality.”

And

- **1 John 3:2 ESV,**
“...we shall be like him, because we shall see him as he is.”

We are transformed into His likeness—walking in resurrection life and glory.

7. GATES — This is the multiplication of people from every tribe and every nation that comes as the result of what He is building in us and through us.

○ **Revelation 7:9 ESV,**

“...a great multitude that no one could number, from every nation...”

And

○ **Romans 8:29 ESV,**

“...that he might be the firstborn among many brothers.”

The result is not just individual transformation—but a growing people, a multitude brought into the same reality.

The pattern that started with the Tabernacle is repeated in the arrangement of the Messiah on the earth.

Messiah continued the pattern by building the future dwelling place of God (The body of Messiah, His people), by arranging it in the same way that Moses did!

Consequently, it is no surprise to see that we are called to arrange the dwelling place of God in the same way that Messiah did for us!








The arrangement of the Tabernacle is a key to understanding how God built his nation from the ground up.

And this same pattern is expected to continue through you!

READ SLIDE

BUILDING PATTERN – YOU

◆ THE PATTERN REVEALED IN YOU ◆

<p>① ARK</p>  <p>Born from Heaven and continual interaction with Heaven</p>	<p>② TABLE</p>  <p>Interaction with the Word humbles us to be servants</p>	<p>③ MENORAH</p>  <p>Holy Spirit empowerment to be light for others</p>	<p>④ INCENSE</p>  <p>Partnering with God through prayer</p>	<p>⑤ ALTAR</p>  <p>Offering ourselves as a living sacrifice</p>	<p>⑥ LAVER</p>  <p>Supernatural washing, rebirth, and resurrection</p>	<p>⑦ GATES</p>  <p>Invitation for others to join</p>
---	--	---	---	--	--	--

◆ THE TABERNACLE WAS A PATTERN... ◆

YOU ARE THE REALITY.

◆ ◆ ◆

What you should be aware of is that this pattern is exactly what God did for the nation of Israel in Exodus, as a brand-new nation, and this same pattern is how we build alongside them.

You must be born from heaven and have continual interaction with the heavens to build God's kingdom on earth. You must have the table of show bread and build interaction with the word that humbles you to become a servant of it. You must be empowered with the Holy Spirit to be a light for others. You must build an altar of incense and partner with God through prayer. You must build a bronze altar and offer yourself as a living sacrifice. You must build a bronze laver by having supernatural washing, rebirth and resurrection flowing from your life. You must build a gate of praise, inviting others to join in the same process. The pattern does not stop with Moses or Messiah. It is continued by us and is expected to be seen in you!

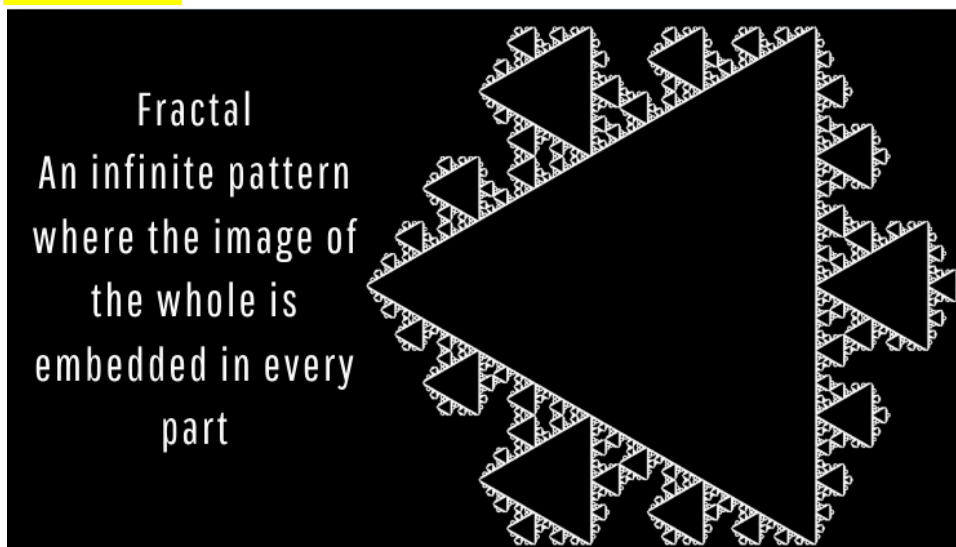
Remember how different this is from engaging in the tabernacle. Remember, they're setting this up in Exodus so that other people can engage with it. Jesus was born and arranged so that other people could engage with Him. We are built so that other people can engage with us, and we build the same structure so that other people can engage with it, and

they can go through the same process. This is how the dwelling of God takes over the earth.

As you can see, the pattern of the arrangement of God's Tabernacle is interwoven into the development of the Nation, the Messiah, the Body of Messiah, the individual believer, and the believers' function.

If you have ever heard of the concept of fractals, this is a perfect way to think of what we are talking about.

READ SLIDE



So God takes something from the Heavens, gives man a pattern and then has him build exactly according to that pattern until it envelops the whole earth.



It is the same pattern for the tabernacle, for Israel, for Messiah, for the Body of Christ as a whole and naturally for you as an individual.

This pattern is harmoniously connected in all of the above because all of these are progressions in the ultimate plan of God which is found in this next passage.

- o **Revelation 21:3–4 (NIVUK84)**

3 And I heard a loud voice from the throne saying, **“Now the dwelling of God is with men, and he will live with them. They will be his people, and God himself will be with them and be their God.**

4 He will wipe every tear from their eyes. There will be no more death or mourning or crying or pain, for the old order of things has passed away.”

You have learned about the focus of the book of Exodus, God dwelling with man and what will that mean? The multiplication and preservation of life!

(Read Slide)

PRESERVATION OF LIFE

Pikuach Nefesh (פיקוח נפש) is a fundamental Jewish principle that prioritizes the preservation of human life above all other religious obligations^{[1][2]}. This concept, derived from Leviticus 19:16, permits the violation of most Jewish laws, including Sabbath restrictions, to save a life^[1]. The Talmud justifies this by arguing that if circumcision, which affects only one part of the body, can suspend Sabbath laws, then saving an entire life certainly takes precedence^[1]. Pikuach Nefesh applies to both immediate threats and potentially life-threatening conditions^[1]. It requires swift action without seeking prior permission, such as breaking a door to save a trapped infant or extinguishing a fire on the Sabbath^[1]. This principle extends to providing necessary medical treatment, allowing seriously ill individuals to eat on fast days like Yom Kippur, and even permitting the consumption of non-kosher food if required for recovery^{[1][2]}. The only exceptions to Pikuach Nefesh are the prohibitions against murder, idolatry, and incest^{[2][3]}.

[1] Eisenberg, R. L. (2004). *The JPS guide to Jewish traditions* (1st ed., p. 548). The Jewish Publication Society.

[2] Eisenberg, J., & Scolnic, E. (2001). *The JPS dictionary of Jewish words* (p. 126). Jewish Publication Society.

[3] Young, B. H. (2012). *The Parables: Jewish Tradition and Christian Interpretation* (p. 112). Baker Academic.

As we noted in our studies together, the Law and the Tabernacle are all aimed at the preservation of Life! You can see this clearly in the Book of Exodus, and its fulfillment in Revelation! This next slide should be familiar to you.

(Read Slide)

BUILD BACK BETTER

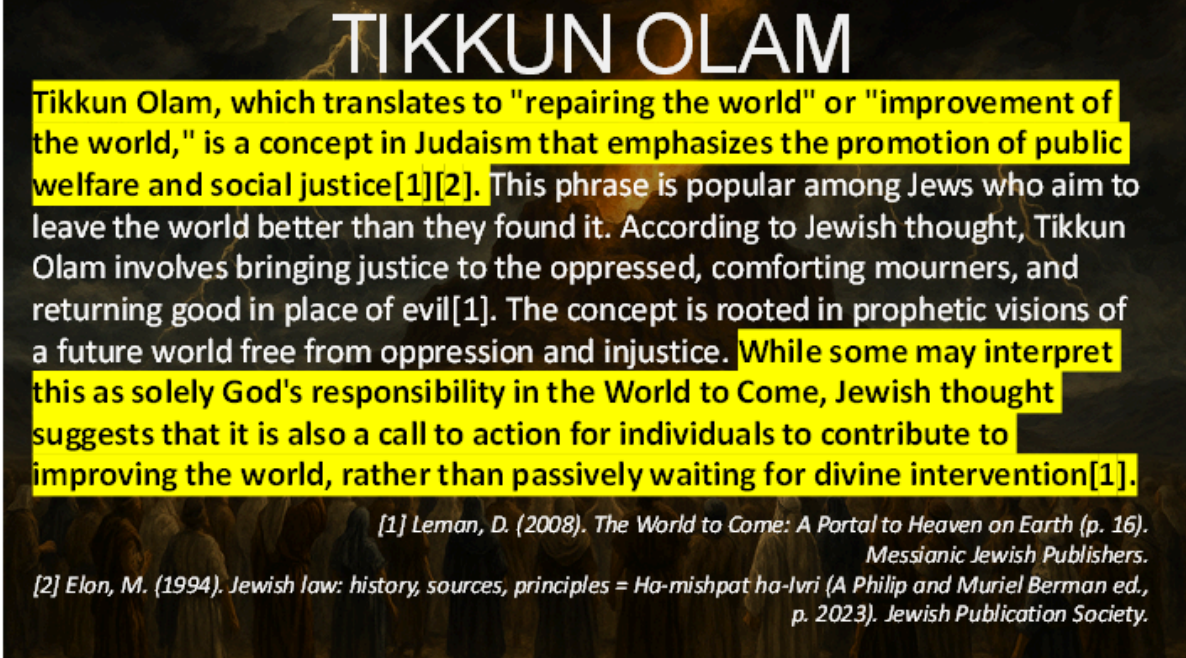
shalam (שָׁלַם, 7999), “to finish, complete, repay, reward.” The Hebrew root denotes perfection in the sense that a condition or action is “complete.” This concept emerges when a concrete object is described. When sufficient building materials were at hand and workmen had enough time to apply them, “the wall [of Jerusalem] was finished” at the time of Nehemiah (Neh. 6:15). However, this Hebrew root is also found in words with so many nuances and applications that at times its original and basic intent is all but obscured. In the NASB, for example, shalam is represented with such words as: “fulfill, make up, restore, pay, repay, full, whole, wholly, entire, without harm, friendly, peaceably, to be at peace, make peace, safe, reward, retribution, restitution, recompense, vengeance, bribe, peace offering.”

Vine, W. E., Unger, M. F., & White, W., Jr. (1996). *In Vine's Complete Expository Dictionary of Old and New Testament Words* (Vol. 1, p. 44). T. Nelson.

As we have seen many times, the Law is aimed at "Shalam" or perfection being established on the earth.

This is clearly demonstrated in the order of arrangement in the Tabernacle. The aim of the Tabernacle is to have the perfect dwelling of God established in the midst of a perfected people and a perfected earth. You will remember this next slide...

(Read Slide)



TIKKUN OLAM

Tikkun Olam, which translates to "repairing the world" or "improvement of the world," is a concept in Judaism that emphasizes the promotion of public welfare and social justice[1][2]. This phrase is popular among Jews who aim to leave the world better than they found it. According to Jewish thought, Tikkun Olam involves bringing justice to the oppressed, comforting mourners, and returning good in place of evil[1]. The concept is rooted in prophetic visions of a future world free from oppression and injustice. While some may interpret this as solely God's responsibility in the World to Come, Jewish thought suggests that it is also a call to action for individuals to contribute to improving the world, rather than passively waiting for divine intervention[1].

[1] Leman, D. (2008). *The World to Come: A Portal to Heaven on Earth* (p. 16). Messianic Jewish Publishers.

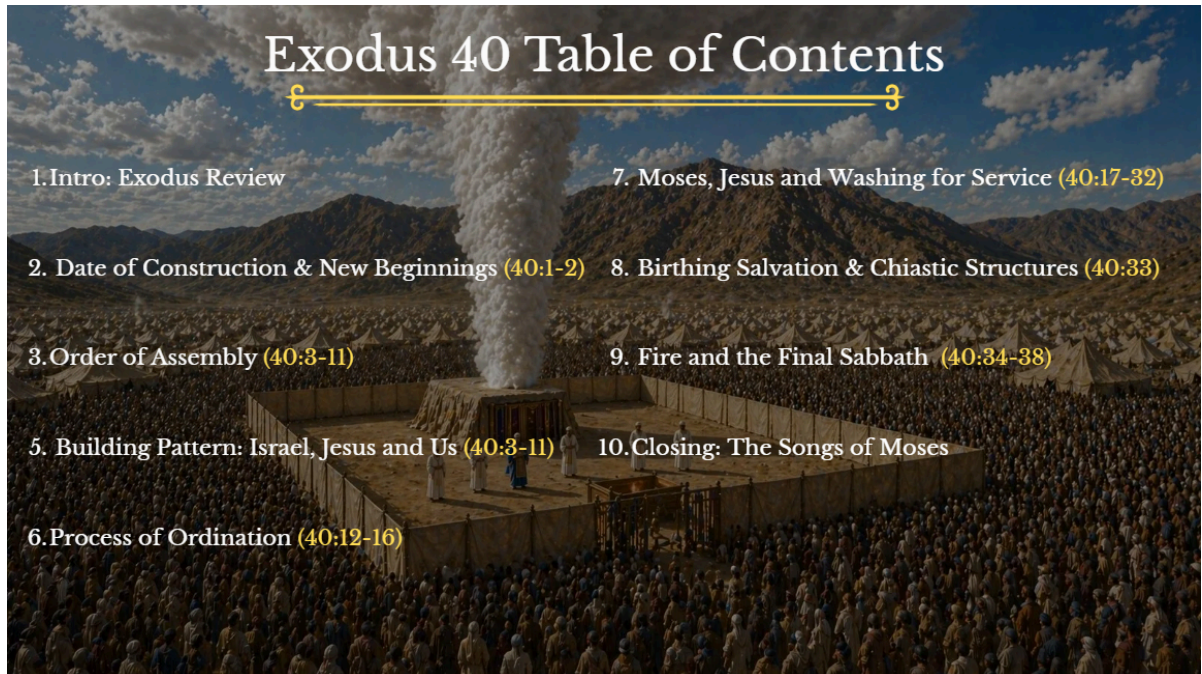
[2] Elon, M. (1994). *Jewish law: history, sources, principles = Ha-mishpat ha-Ivri* (A Philip and Muriel Berman ed., p. 2023). Jewish Publication Society.

Again, the Book of Exodus has taught us that God is able to take a people and promise to them that he will use them to bless the entire world.

Although those very same people have a propensity to pervert what God has promised, he is completely able to perfect them and use them to bring heaven to earth!

The Goal of this book is the repairing of the world, and it starts with the people that he has called and entrusted his pattern of arrangement to. We saw this demonstrated in the Book of Exodus, and this sets the foundation for what God will do for the rest of the world through Israel!

12 “Bring Aaron and his sons to the entrance to the Tent of Meeting and wash them with water. 13 Then dress Aaron in the sacred garments, anoint him and consecrate him so that he may serve me as priest. 14 Bring his sons and dress them in tunics. 15 Anoint them just as you anointed their father, so that they may serve me as priests. Their anointing will be to a priesthood that will continue for all generations to come.” 16 Moses did everything just as the LORD commanded him.



If you carefully follow the flow of this book, you will notice that immediately after discussing the arrangement of the Tabernacle, we are now reading about the **ordination of the sons of Aaron**.

This is intentionally pointing to something that started back in Exodus 19. Let's refresh your memory with something we taught from that chapter.

- o **Exodus 19:4–6 (NIVUK84)**

- o 4 ‘You yourselves have seen what I did to Egypt, and how I carried you on eagles’ wings and brought you to myself.

- o 5 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,

6 you will be for me a kingdom of priests and a holy nation.’ These are the words you are to speak to the Israelites.”

God’s intention was never just to create a priesthood within Israel. His intention was for the entire nation to become a kingdom of priests.

The Levites — and specifically the sons of Aaron — function as the first visible expression of what the whole nation is meant to become.

You can see in this passage that God is calling the Israelites to remember something regarding how God would accomplish this: He carried them the entire way.

God is pointing to what the entire nation will become and reminding them that he is the one who will make it happen!

We want to show you what is involved in this ordination process, step by step. In doing so, we believe that you will be able to see the way that God intends to carry this out for the nation!

Take a look at this next slide. These are the 7 steps of ordination as priests from Numbers 8.

(Read Slide)

ORDINATION OF THE LEVITES

- 1 Take them
- 2 Make them ceremonially clean
 - Sprinkle the water of cleansing on them
 - Shave or use a Razor on every area of their bodies
 - Wash their clothes
- 3 Take a young bull with its grain offering
- 4 Take a second young bull for a sin offering
- 5 Bring Levites to the front of the Tent of Meeting & assemble the whole Israelite community. {Presentation}
- 6 Bring them before the Lord and the Israelites are to lay their hands on them {Participation}
- 7 Aaron presents the Levites before the LORD as a wave offering from the Israelites. {Proliferation}



In Numbers 8, we see that the **first** step of ordination is to take them. This is the singling out and calling out of the priest. This is the process of the priest being called by God and leaving all other plans or functions behind so that they can be solely dedicated to the consecrated role of serving Yahweh and his people as priest.

You can see that this happened with the Nation throughout our time together in Exodus. The Nation was singled out as belonging to Yahweh, and they were called out of Egypt to serve him!

The **2nd** Step is to make them... This is the process of developing the priests by cleansing them, inspecting them, and developing them. You can see this happening with the Nation throughout our time together in Exodus. God developed them through hardship, he cleansed them many times over, and he developed them to the point that they are in our chapter tonight. The entire nation is ready to serve and dwell with the Lord!

The **3rd** step is to offer Bull number 1... This is a voluntary tribute from a willing heart! We saw this with the nation in Exodus 35 when all who were willing came to bring their gifts to the Lord so that the Tabernacle could be built!

The **4th** step is to bring Bull number 2... According to Numbers 8, this is only for the voluntary, willing, eager, and joyful who want to bring a life of Tribute before the Lord (or bull number 1). He knows that they will miss the mark (Chata), be led off track, even condemn themselves... this is not because they are unwilling to try... It is because they are unable to get it right without His help... and He is willing to provide help!

We saw this with the nation in our studies throughout the entire Book. God was able to perfect the people because they were willing to serve him!

The **5th** step is to present the priests to the people! You can see this in the Nation throughout our studies together. Many times in this Book, the Israelites are standing before the Lord because they want to serve the Lord and their deeds show for it.

In our chapter tonight, the deeds of the Israelites are on full display in the obedient completion of what God spoke to them to build.

The **6th** step of the ordination of the priests is to bring them before the Lord and to have the people lay their hands on them. This is the community participation and equal connectedness that we have seen in the nation so far.

As we have noted throughout our time in Exodus. The entire nation has arrived at this step because they are all participating in what the Lord has designed them to do!

The **Last** step of the ordination of the priests is to present them to the Lord as a wave offering. This part involves the proliferation of the community and projects the visible and tangible growth that the people will ultimately undergo!

If you would like to know more information on the ordination and development of priests, there are four messages from LCM taught in 2021 that explore this process in much greater detail.

(Read Slide)

FOR MORE INFO ON THIS TOPIC

FOUR MESSAGES FROM LCM

1. Don't Fear the Razor
2. Shave and Two Bulls
3. Hey Don't Cut My Prunes!
4. Gifted



These teachings were largely based on **Numbers 8**, which features the same scenario that we are reading about tonight, but with additional detail regarding the development and preparation of the priests.

This is beautiful because the entire nation is undergoing this process in the Book of Exodus as well. Remember that the priests are a sign of what the nation will undergo and the nation is a sign of what other nations will undergo!

You should be able to see that the same process that God commanded for the priests' ordination was also occurring in the entire nation throughout the Book of Exodus. This is amazing because while we are seeing the Tabernacle arranged, we are also seeing the Priesthood and the nation ordained!

There could not be a better display of the power of Adonai to perfect what he promises... Although the people of God have a propensity to pervert the promise, God will always perfect them because he promised that he would.

This same hope can be had by all who wish to follow in the example of the nation that we see in Exodus. In fact, we have already seen that God predicted this for the nations in our studies together.

Here is a familiar slide, which you will recognize from our studies together on Kings and Priests:

(Do Not Read)

KINGS & PRIESTS

GENESIS 17:5-6 (ESV)

5 No longer shall your name be called Abram, but your name shall be Abraham, for I have made you the father of a multitude of nations.

6 I will make you exceedingly fruitful, and I will make you into nations, and **kings shall come from you.**

EXODUS 19:5-6 (NIVUK84)

5 Now if you obey me fully and keep my covenant, then out of all nations you will be my treasured possession.

6 Although the whole earth is mine, you will be for me a **kingdom of priests** and a holy nation.' These are the words you are to speak to the Israelites.

REVELATION 19:13-16 (NIVUK84)

13 He is dressed in a robe dipped in blood, and his name is the Word of God.

14 The armies of heaven were following him, riding on white horses and dressed in fine linen, white and clean. **15** Out of his mouth comes a sharp sword with which to strike down the nations. "He will rule them with an iron sceptre." He treads the winepress of the fury of the wrath of God Almighty.

16 On his robe and on his thigh he has this name written:
KING OF KINGS AND LORD OF LORDS.

```
graph LR; A[Abraham promised Kings would come from him] --> B[Israel promised to be a KINGDOM of priests]; B --> C[Jesus is the forerunner and commander of Kings & Priests]; C --> D[KING OF KINGS AND LORD OF LORDS]
```

This theme stretches across the entire storyline of Scripture.

In Genesis 17, God told Abraham that kings would come from his descendants.

In Exodus 19, Israel was called to become a kingdom of priests.

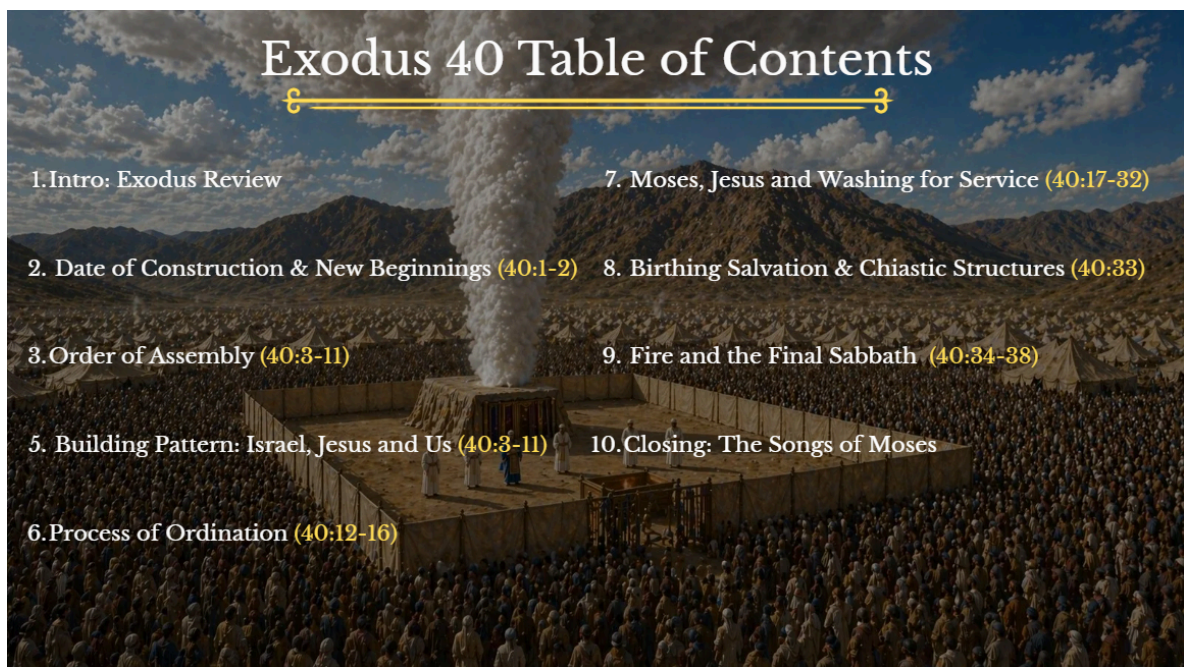
And in Revelation, we see the culmination of this promise as God's people reign with Christ, while Jesus Himself is revealed as **King of kings and Lord of lords.**

The point of all of this is that Exodus shows us that God could promise something to a family and say that kings are going to come from you. Then he can take his descendants through a process that makes them into kings and priests, and we can see that that same process will carry all the way to the end when God or Jesus is king of kings, lord of lords, and there is a kingdom of priests. That process of ordination that we shared with you, that

is how ordained ministers are made, and what we're seeing is this is how the nation was being built throughout our entire time in the book of Exodus.

And now, as we enter the final chapter, everything is finally in place:
There is a Tabernacle,
There is a priesthood,
And the people are beginning to live as a kingdom of priests before their God.

Let's keep moving forward as we get ready to cover our 7th topic, Moses, Jesus, & Washing for service.



17 So the tabernacle was set up on the first day of the first month in the second year. 18 When Moses set up the tabernacle, he put the bases in place, erected the frames, inserted the crossbars and set up the posts. 19 Then he spread the tent over the tabernacle and put the covering over the tent, as the LORD commanded him. 20 He took the Testimony and placed it in the ark, attached the poles to the ark and put the atonement cover over it. 21 Then he brought the ark into the tabernacle and hung the shielding curtain and shielded the ark of the Testimony, as the LORD commanded him. 22 Moses placed the table in the Tent of Meeting on the

north side of the tabernacle outside the curtain 23 and set out the bread on it before the LORD, as the LORD commanded him. 24 He placed the lampstand in the Tent of Meeting opposite the table on the south side of the tabernacle 25 and set up the lamps before the LORD, as the LORD commanded him. 26 Moses placed the gold altar in the Tent of Meeting in front of the curtain 27 and burned fragrant incense on it, as the LORD commanded him. 28 Then he put up the curtain at the entrance to the tabernacle. 29 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. 30 He placed the basin between the Tent of Meeting and the altar and put water in it for washing, 31 and Moses and Aaron and his sons used it to wash their hands and feet. 32 **They washed whenever they entered the Tent of Meeting or approached the altar,** as the LORD commanded Moses.

Other than the Tabernacle finally being set up... Which we should all shout hallelujah to.... There is one thing that we want to show you in regards to what Moses is doing here.

It is clear from this section of scripture that Moses is the one doing, or at least overseeing, all the work of the tabernacle being set up. With Moses as the central figure in this passage, it seems best to review what we have learned about him thus far in our study of Exodus.

Do you see how Moses has the priests washed in this verse? Keep this in mind because we are going to share some things with you about what we have gleaned from Moses' life in this book, and this is going to show you something significant about Moses' washing the priests.

To start, take a look at this next slide.

(Read Slide "He was this...but he becomes this!")



In our second chapter together, we noted that Moses' birth, life, and work are presented as extraordinary from the very moment that he is mentioned in the text.

We also noted that there was something remarkable about his parents as well!

Take a look at this next slide.

(Read Slide)

THE FAITH OF MOSES' PARENTS

" but after that time Amram, fearing he should be discovered, and by falling under the king's displeasure, both he and his child should perish, and so he should make the promise of God of none effect, **he determined rather to entrust the safety and care of the child to God, than to depend on his own concealment of him, which he looked upon as a thing uncertain,** and whereby both the child, so privately to be nourished, and himself, should be in imminent danger; (220) **but he believed that God would some way for certain procure the safety of the child,** in order to secure the truth of his own predictions. When they had thus determined, they made an ark of bulrushes, after the manner of a cradle, and of a bigness sufficient for an infant to be laid in, without being too straitened: they then daubed it over with slime, (221) which would naturally keep out the water from entering between the bulrushes, and put the infant into it, and setting it afloat upon the river, **they left its preservation to God;"**

Josephus, F., & Whiston, W. (1987). The works of Josephus: complete and unabridged (p. 67). Hendrickson.

From the very moment that Moses is born, the text of Exodus is clear that he is born to fulfill a role as deliverer and savior of his people. Take a look at this next slide.

(Read Slide).

Moses the Deliverer

Between Jew and Gentile (2:12)

Between Jew and Jew (2:13)

Between Gentile and Gentile (2:17)

As we continued in our studies together, we began to realize how much Moses' life foreshadowed the very life and actions of the Messiah!

We also saw in Exodus 3 that just like Jesus, Moses was initially rejected by his own people and went into exile among foreigners... You will remember the next slide...

(Don't Read Slide)

PSALM 90: Moses' time in Midian—The beginning of the 2nd Coming of Moses

Psalm 90 (NIV84) A prayer of Moses, the man of God.

Lord, you have been our dwelling place throughout all generations. Before the mountains were born or you brought forth the earth and the world, from everlasting to everlasting you are God. You turn men back to dust, saying, "Return to dust, O sons of men." For a thousand years in your sight are like a day that has just gone by, or like a watch in the night. You sweep men away in the sleep of death; they are like the new grass of the morning—though in the morning it springs up new, by evening it is dry and withered. We are consumed by your anger and terrified by your indignation. You have set our iniquities before you, our secret sins in the light of your presence. All our days pass away under your wrath; we finish our years with a moan. The length of our days is seventy years—or eighty, if we have the strength; yet their span is but trouble and sorrow, for they quickly pass, and we fly away. Who knows the power of your anger? For your wrath is as great as the fear that is due you. Teach us to number our days aright, that we may gain a heart of wisdom. Relent, O Lord! How long will it be? Have compassion on your servants. Satisfy us in the morning with your unfailing love, that we may sing for joy and be glad all our days. Make us glad for as many days as you have afflicted us, for as many years as we have seen trouble. May your deeds be shown to your servants, your splendor to their children. May the favor of the Lord our God rest upon us; establish the work of our hands for us—yes, establish the work of our hands.

We learned that Psalm 90 was written by Moses during his time in Midian. This helped us to understand the thoughts and prayers of Moses during his time there and indicated the level to which Moses longed and prayed for the deliverance of the very people who once rejected him.

We also learned that this is the same with Messiah in Isaiah 49, where he felt himself as being unable to carry out the plan of God to deliver Israel and yet he trusts that Yahweh will make it happen!

Throughout our teachings, we became increasingly aware of the way that Moses foreshadowed the Messiah and you can see this on the next slide as well!

(Read Slide)

The Nature of a Savior

7 Ways Jesus is like Moses

1. Born to Jewish parents
2. Accepted and made famous by gentiles
3. Initially rejected by his people
4. Will return for his people
5. Will return and war with gentile nations
6. Gathers a mixed multitude under the blood
7. Forms a new nation

The parallels between Moses and Jesus did not stop there; they continued to grow throughout the book! You should remember this next slide as well.

(Don't read slide).

THE GOD OF YOUR "FATHER"

The word "father" is pointedly singular (cf. Gen 26:24; 31:5; 43:23; Exod 15:2; 18:4) despite the various (and unjustified) attempts to make it plural. What Moses is told must therefore be understood as a means of connecting the speaking deity with the faith of Moses' family in Egypt. Then Moses is told that this God who addresses him is also the God of the three great patriarchal fathers—Abraham, Isaac, and Jacob/Israel himself—a linking of the speaking deity with the faith of Moses' people, the sons of Israel.

That Moses understood these connections is made clear by his reaction. Where before he continued, albeit in awe, to gaze at the bush, he now covered his face, afraid to stare at God, who is referred to, in view of the revelation of his identity, as "האלהים the God." As Alt (Essays, 10–15) long ago pointed out, this passage and others like it are conscious attempts to identify Yahweh and the God (or gods; Essays, 54–61) of the fathers as one and the same. The accuracy of this suggestion is affirmed by Moses' immediate response once he understands that the deity appearing to him in the theophanic fire is his own God, the god of his father and the God of the fathers.

John I. Durham, Exodus, vol. 3, Word Biblical Commentary (Dallas: Word, Incorporated, 1987), 31–32.

In Exodus 3, we learned about the encounter between God and Moses, and we saw that God refers to the faith of Moses' family to remind Moses of who he was called to be!

This should stand out to you because in this moment, the identity of Moses' own father was established as a precursor to Moses' ministry.

This is fascinating because early on in Jesus' ministry, the identity of his father was established as a precursor to his ministry in Matthew 3:17...

In this passage, God speaks from heaven and tells the people that Jesus is his son! Both Moses and Jesus had their identities as sons confirmed from heaven, and this was a start to their ministries! We also learned that Moses was a precursor to what God would do in the nation in his day and in the days to come! Check out this next slide.

(Read Slide)

ANTICIPATORY PARRALLELS: MOSES & ISRAEL

1. Ex 3:1- Moses led a flock of sheep in the Desert	1. Ex 15:22- Moses will lead Israel through the Desert
2. Ex 3:2- Fire led Moses to the place where God dwelled in the Desert	2. Ex 13:21- Israel will be led by a pillar of fire in the Desert
3. Ex 3:5- The LORD set up a boundary for Moses at the bush	3. Ex 19:12- The LORD will set up at boundary at the base of the mountain
4. Ex 3:5- Moses made aware his proximity to the holiness of God, removes his sandals	4. Ex 19:14- Israel made aware of their proximity to the holiness of God, consecrate themselves.
5. Ex 3:6- Moses was afraid to look at God on the mountain	5. Ex 19:16- The nation will tremble when they meet with God on the mountain
6. Ex 3:14- God meets with Moses at the mountain	6. Ex 19 God meets with the entire nation at the mountain
7. Ex 3:14- God revealed his name to Moses at the mountain	7. Ex 20:2- The entire nation hears God's voice, "I AM the LORD your God"

We learned that the life of Moses foreshadowed what God would ultimately do for the entire nation... This is astounding for two reasons, 1 because later Jesus would do the same thing as Moses, and 2, because Jesus' life also foreshadows what God would do for the nation!

Take a look at this next slide.

(Read Slide)

7 WAYS MOSES PRE-FIGURES JESUS
(EXODUS 34)

MOSES → **JESUS**

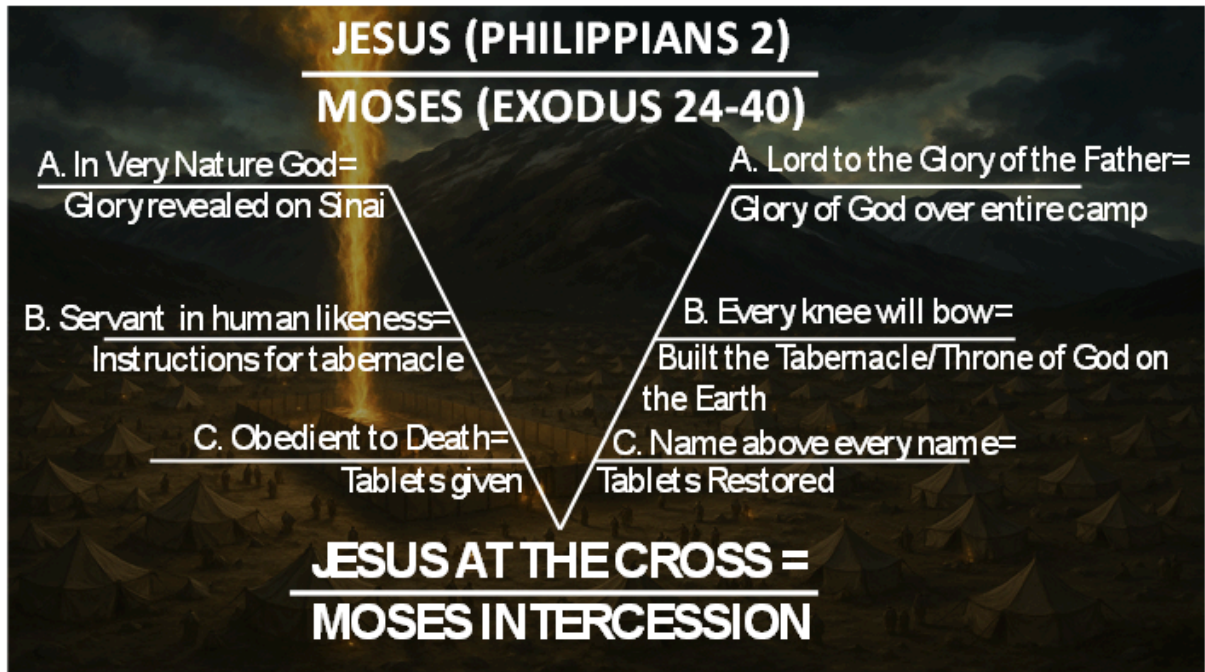
1. Carves new tablets	1. Writes the law on hearts
2. Descends, then ascends	2. Descends, then ascends to the throne
3. Tabernacle is built	3. Builds the Kingdom
4. Covenant restored	4. Covenant fulfilled
5. Face shines with glory	5. Glorified body radiates
6. Teaches God's commands	6. Opens minds to Scripture
7. Points to the plan	7. Is the Plan fulfilled

Shadow → Substance

As we continued in our studies, we saw that the parallels between Moses and Messiah did not wane, they grew!

This brings us to our chiastic structure of Exodus 24-40.

(Do not read)



Throughout our studies together, we have frequently alluded to this slide. You will remember that this chiastic structure is formed from the content of Exodus 24-40 and it is directly parallel to the structure found in Philippians 2 pertaining to the Messiah.

What is neat about this connection is that we learned that the Messiah experienced the same arc in his life as the nation did in Exodus.

More than that, we learned that this chiasm is paramount to understanding the Book as a whole. Meaning that God wanted to demonstrate to the world that he is able to promise something to Israel and although they would pervert it, he would still perfect them and perfect his promise among them...

What all of this hinges on is Moses' intercession and similarly, the mission of Jesus has this unparalleled truth as well!

The reason we are taking the time to recap these things with you is that the shadows and types of the Messiah that are seen in Moses' life have reached their apex in our chapter tonight.

Do you recall what we told you to remember about Moses' actions earlier?
Let's read it again...

- o **Exodus 40:30-32**

30 He placed the basin between the Tent of Meeting and the altar and put water in it for washing, 31 and Moses and Aaron and his sons used it to wash their hands and feet. 32 **They washed whenever they entered the Tent of Meeting or approached the altar, as the LORD commanded Moses.**

Do you notice who is setting up the basin here? That's right, it's Moses.

Isn't it interesting to see on the first day of the year that God was establishing a new creation, a new world, and a new thing for the house of God and the people...Moses is washing the priesthood? To us, this sounds much like what we read about the Messiah in John 13....

- o **John 13:3–10 (ESV)**

3 **Jesus, knowing that the Father had given all things into his hands, and that he had come from God and was going back to God,** 4 rose from supper. He laid aside his outer garments, and taking a towel, tied it around his waist. 5 Then he poured water into a **basin** and began to wash the disciples' feet and to wipe them with the towel that was wrapped around him. 6 He came to Simon Peter, who said to him, "Lord, do you wash my feet?" 7 Jesus answered him, "What I am doing you do not understand now, but afterward you will understand." 8 Peter said to him, "You shall never wash my feet." Jesus answered him, "If I do not wash you, you have no share with me." 9 Simon Peter said to him, "Lord, not my feet only but also my hands and my head!" 10 Jesus said to him, "The one who has bathed does not need to wash, except for his feet, but is completely clean. And you are clean, but not every one of you."

In the same way as Moses, Jesus is washing the feet of the new leadership of the Nation of Israel.

In Exodus, Moses is setting up the basin to wash his own brother Aaron... Who, by the way, was the one who was enticed into leading the entire nation astray! Now Aaron is being washed and this is a start to a whole new chapter in the plan of God.

In the same way, Jesus is washing his disciples, who would also function as the newly appointed priesthood, and they too would start a whole new chapter in the plan of God!

This is not the last time that this will happen... Check out Zechariah 12.

- o **Zechariah 12:10–13:1 (ESV)**

10 “And I will pour out on the house of David and the inhabitants of Jerusalem a spirit of grace and pleas for mercy, so that, when they look on me, on him whom they have pierced, they shall mourn for him, as one mourns for an only child, and weep bitterly over him, as one weeps over a firstborn. 11 On that day the mourning in Jerusalem will be as great as the mourning for Hadad-rimmon in the plain of Megiddo. 12 The land shall mourn, each family by itself: the family of the house of David by itself, and their wives by themselves; the family of the house of Nathan by itself, and their wives by themselves; 13 the family of the house of Levi by itself, and their wives by themselves; the family of the Shimeites by itself, and their wives by themselves; 14 and all the families that are left, each by itself, and their wives by themselves. 13:1 **“On that day there shall be a fountain opened for the house of David and the inhabitants of Jerusalem, to cleanse them from sin and uncleanness.**

Just like Exodus and John 13, there will come a day for the Nation of Israel that will feature a new beginning and a rebuilding.

This day will be much like what we see in Exodus... The nation will be washed in a fountain...

Exodus is pointing us to what will ultimately happen to the entire nation of Israel... They will be ordained and washed as priests and this will be by the hand of Messiah who was foreshadowed in Moses!

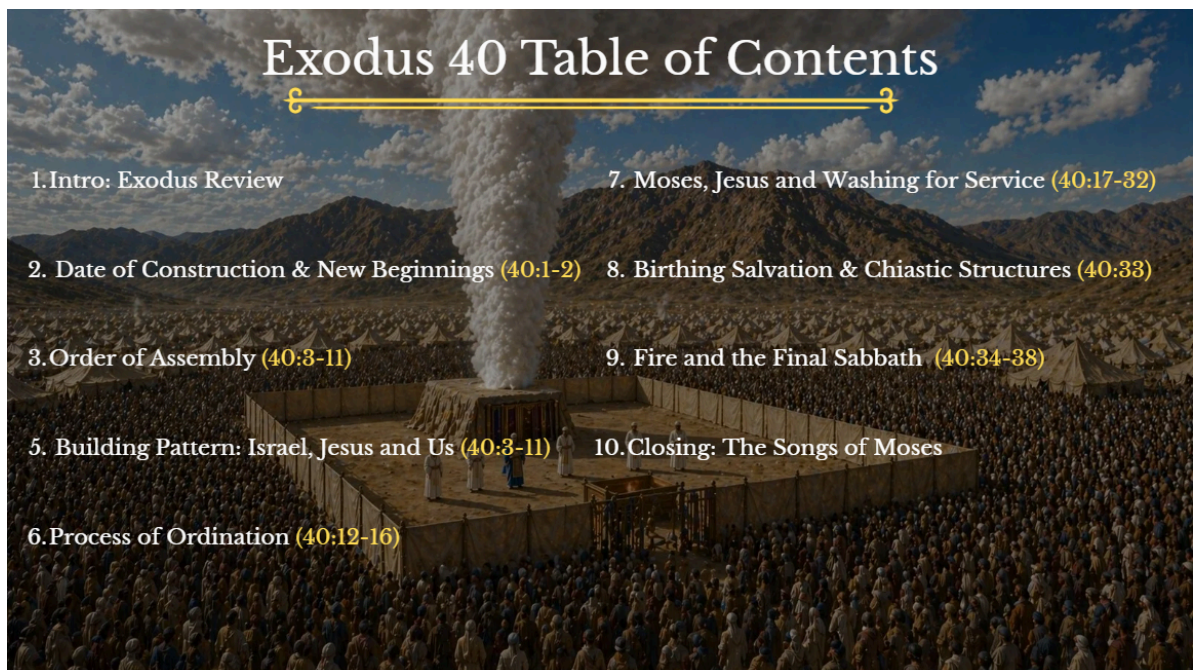
There are many things that come to mind when we see this, but the foremost is the faithfulness of God to his promises.

No matter how long it takes or how difficult it is, God will always be faithful to wash his people because his plan is to dwell with them.

The last chapter of the Book of Exodus shows us that God will not throw away his people, he will refine them, and in the end, he will wash them and ordain them to the function that he has always destined them for.

This is the same for all who are grafted into Israel's blessing! They will know the faithfulness of God as they persevere!

Next, we are going to discuss the Birthing of Salvation and multiple chiasmic structures in the book of Exodus!

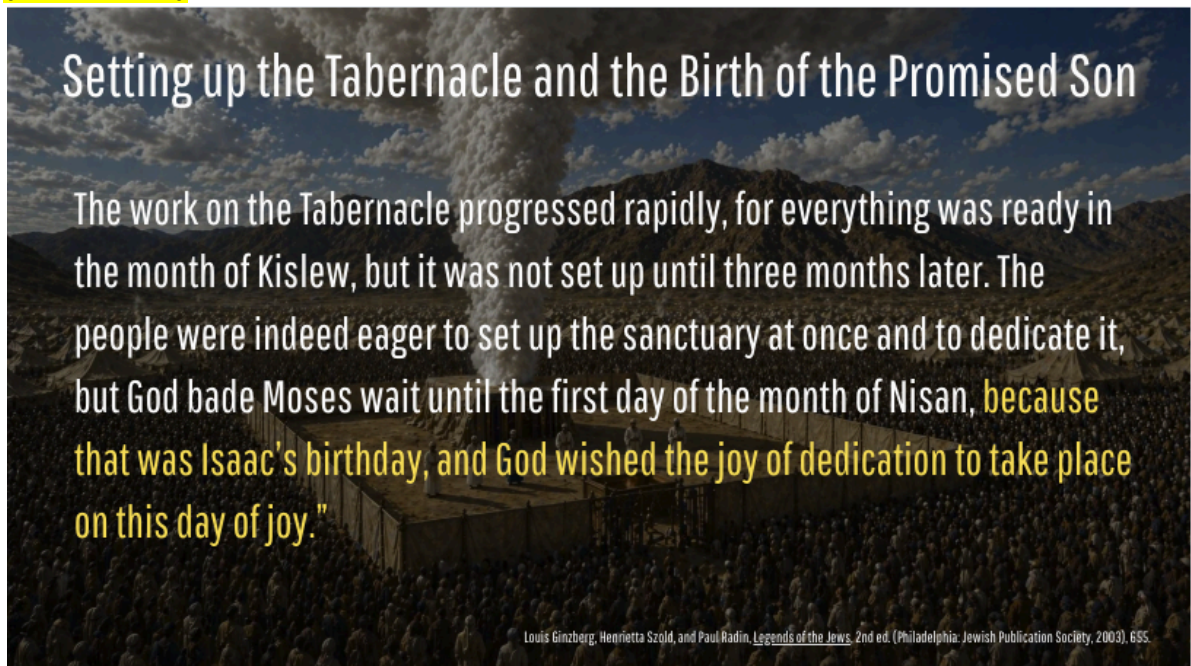


33 Then Moses set up the courtyard around the tabernacle and altar and put up the curtain at the entrance to the courtyard. And so Moses finished the work.

We have already shown you that this day was the first day of the year and the same day that featured new beginnings for the house of God and the people throughout the Bible.

Would you be interested in hearing more about this special day? Take a look at this next slide...

(Read Slide)



This slide represents the mainstream view of this day within Judaism... According to them, the day that Moses set up the Tabernacle was the same day as Isaac's birthday!

This is incredible because that would mean that the Tabernacle is being set up on the same day that the promised son was born! This connection is highly symbolic of what is being birthed in the story of Exodus... To help you understand this better, it would be good to remember this next slide.

(Read slide).

Embittered

For the root *mārar* we suggest not only the traditional translation “to be bitter/embitter” but also the translation “to be strong/strengthen.” The reason for this is that in Ugarktic/Arabic/ Aramaic the root *mrr* may mean one of “to strengthen, bless, commend.” In at least four OT passages this seems the preferable translation. Thus, Ex 1:14 might better read not “they made their lives bitter,” but “they strengthened their lives,” i.e. the Egyptians, by imposing hard labor, only toughened the Hebrews. hence, “I found stronger than death” (cf. Song 8:6). Finally, Ezk 3:14 reads, “I went in bitterness, in the heat of my spirit.” But why should the prophet be “bitter” especially in light of what he saw and heard in vv. 12–13’. We suggest the translation, “I went forth strengthened by the fervor of my spirit.”

Theological Wordbook of the Old Testament (electronic ed., p. 528). Moody Press.

You should remember this slide from the 1st chapter of Exodus—being that the construction of the tabernacle is parallel to the birth of Isaac, we can see the ending of the Book of Exodus as the birth of the promise that God made to the Israelites.

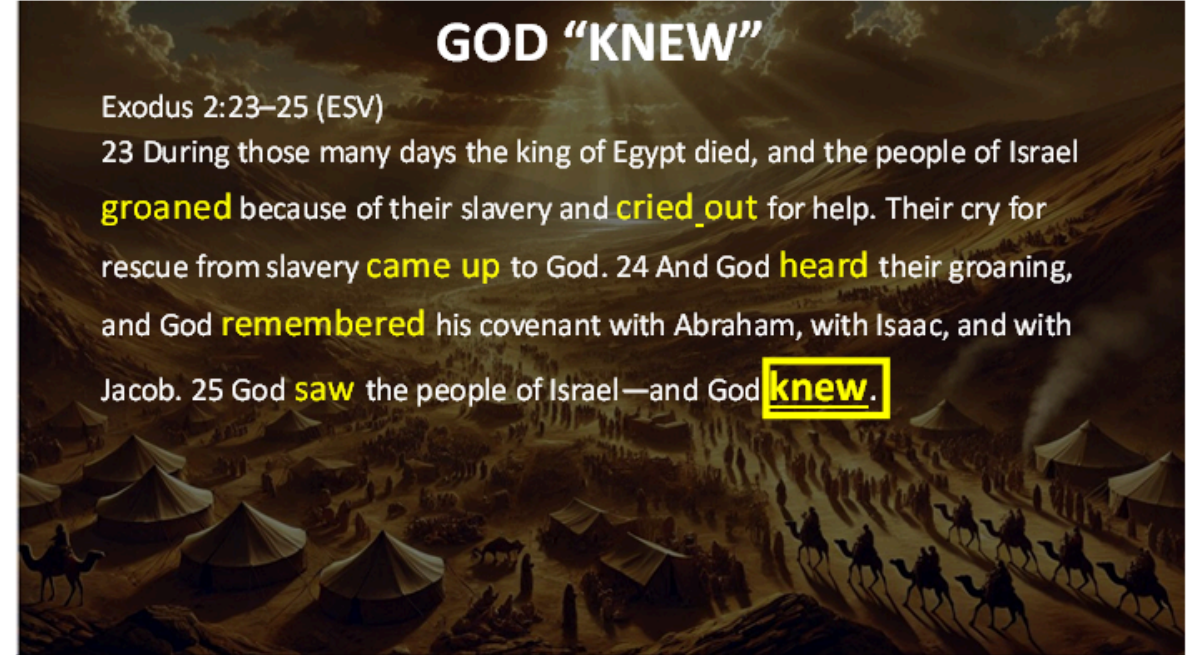
Throughout this "birthing" process, we have seen many labor pains that have occurred along the way and yet God was faithful to bring them to the place of being able to deliver his promise to the world!

(Read Slide)

GOD “KNEW”

Exodus 2:23–25 (ESV)

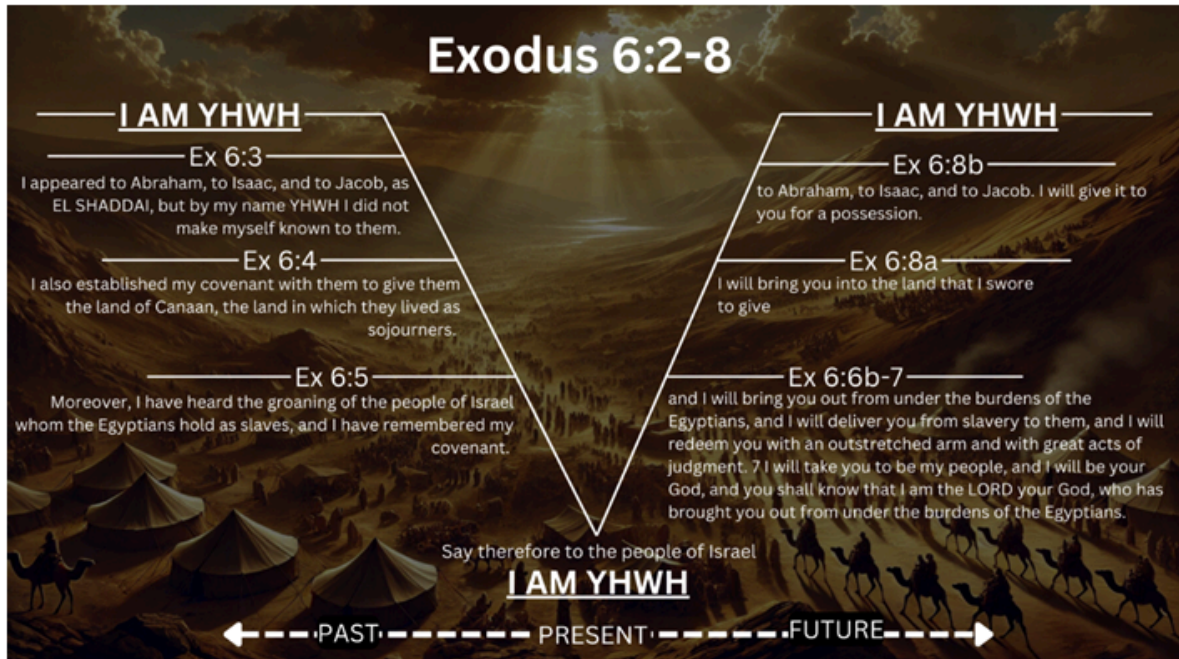
23 During those many days the king of Egypt died, and the people of Israel **groaned** because of their slavery and **cried_out** for help. Their cry for rescue from slavery **came up** to God. 24 And God **heard** their groaning, and God **remembered** his covenant with Abraham, with Isaac, and with Jacob. 25 God **saw** the people of Israel—and God **knew**.



Throughout the many labor pains, we have seen the consistent and constant help of Adonai to bring the people of God to the place where they would walk in the promise.

Although there was great difficulty in the labor pains, God was near to his people in their oppression because he personally would carry them and perfect them!

(Recap Slide)



In Exodus 6, we saw that the covenant name of God was given to the people and it was tied to the promise that he would help them bring into the world.

These promises were based on what he spoke to their forefathers and they would continue in their lifetimes as well.

Although there was difficulty, the promises of God never failed because they were based on his ability to perform and not theirs!

(Read Slide)

DESTROYED KETUVAH

Just as the bridegroom is forbidden to cohabit with his bride after marriage unless he has written and delivered the ketubah to her, **so the husband is forbidden to live with his wife for even one hour if she no longer has it in her possession.** Therefore, if the ketubah is lost or destroyed, the husband is obliged to write a new one with the same terms as in the original. Thus, when the Jews were expelled from France in 1306 and robbed of all their possessions, Rashba ordered that his followers refrain from conjugal relations until every man gave his wife a replacement ketubah...

Today, the ketubah represents the covenant of the couple's marriage and their new household...

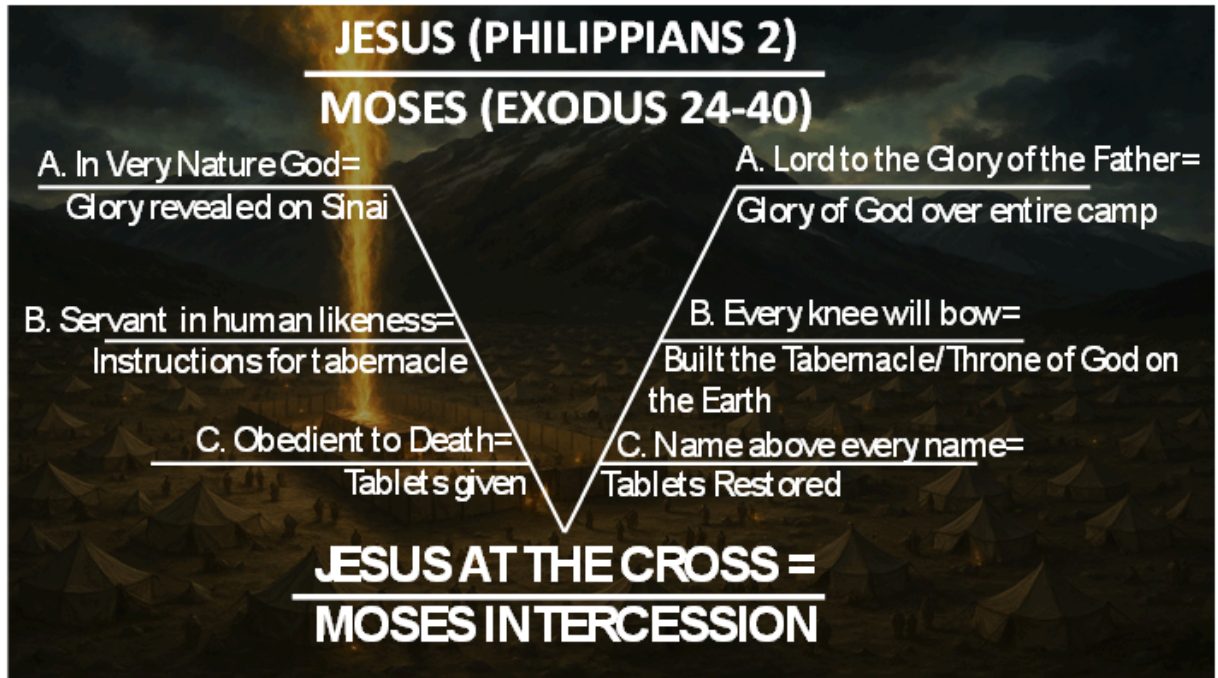
...It is customary in these communities to read a special ketubah on Shavuot, marking the "wedding" of God and Israel when the Torah was given at Mount Sinai.

EISENBERG, R. L., The JPS guide to Jewish traditions, The Jewish Publication Society, Philadelphia 20041st ed., 44–45.

You should remember that the labor pains of Israel's journey were not only brought on by the actions of the Egyptians and the Amalekites, but also by their own sin.

No matter the difficulty or the source, the Labor pains were always carefully watched over by a faithful husband, Adonai, and he ensured that his bride safely made it to the delivery of the promise! With that said, we want to show you a slide again...

(Don't read Slide)

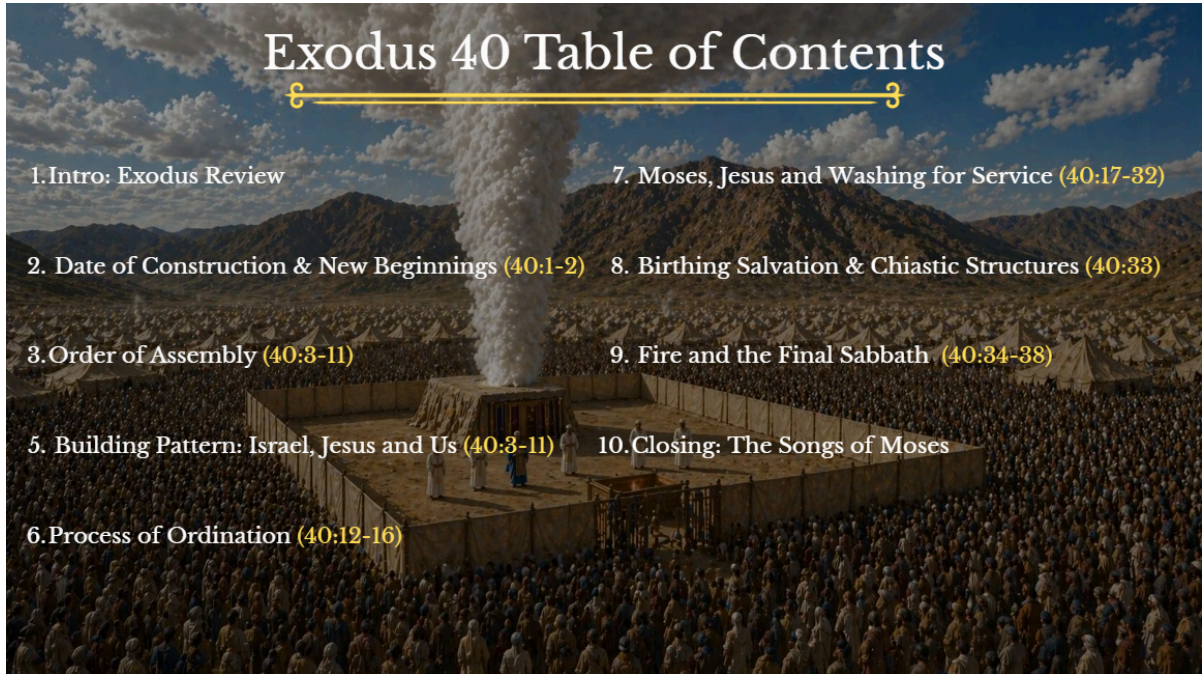


The overarching theme of the book is that God will always be faithful to bring about his promises to Israel and through them, salvation will be birthed to the world.

When you hear about this chapter happening on the same day as the birth of Isaac, this should not be a surprise to you... God always wanted his promise to be birthed through his people so that they can bring Salvation to the world!

Neither travesty nor trouble can stop the plan of God! We have seen many moments in the Book of Exodus that look like God's plan is in trouble, and yet God always raises up an intercessor in their midst, and in doing so, the People of God arrive at their perfect state and promised function!

Let's move on to see the Fire fill the tabernacle and discuss how this relates to the final Sabbath.



34 Then the cloud covered the Tent of Meeting, and the glory of the LORD filled the tabernacle. 35 Moses could not enter the Tent of Meeting because the cloud had settled upon it, and the glory of the LORD filled the tabernacle. 36 In all the travels of the Israelites, whenever the cloud lifted from above the tabernacle, they would set out; 37 but if the cloud did not lift, they did not set out—until the day it lifted. 38 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 house of Israel during all their travels.

We have now completed our last verses in our studies of the Book of Exodus together and we must say... The last verses do not disappoint. This Book began with the people of God being refined in the iron smelting furnace of Egypt, and it ends with the cloud and the fire of God visibly in their midst.

This book began under the oppression of beastly gentile empires and it ends with the affirmation of Adonai. Notice that in the last verse, we have an affirmation of fire amongst the new leadership of the new nation.... Which is similar to something that we taught in Exodus 3

(Read Slide)



In the same way that God is doing here in the Book of Exodus, God would continue to affirm his leadership through fire throughout the Biblical story.

That may not seem impressive to you, so let's help connect a few things for you...

- This is happening on the first day of the year (This is a new beginning).
- This is happening on the same day that the world began (This is a new beginning)
- This is happening on the same day that Hezekiah consecrated the temple (This is a new beginning)
- This is happening on the same day that Ezekiel purifies the temple (this is a new beginning)
- This is happening on the same day that Ezra left to assist in the temple rebuild (This is a new beginning)
- This is happening on the same day as Isaac's birthday (This is a new beginning)
- This is happening on the same day that the priests are washed!!!! (THIS IS A NEW BEGINNING!!!!)

What is even more amazing is the way that this foreshadows not only Messiah's washing of his priests with water but also Messiah's future affirmation with fire:

- **Isaiah 4:4–5 (NIVUK84)**

4 The Lord will wash away the filth of the women of Zion; he will cleanse the bloodstains from Jerusalem by a spirit of judgment **and a spirit of fire.**

5 **Then the LORD will create over all of Mount Zion and over those who assemble there a cloud of smoke by day and a glow of flaming fire by night; over all the glory will be a canopy.**

Like Moses and Exodus, on the day that the plan of God is finally completed and the promise is fully delivered into the world, the people of God are fully washed and fully affirmed by his fire!

We have said it many times, and we will endeavor to say it once more, it is truly mind-blowing to see the ways that the Book of Exodus informs us about the days to come and the end of the age! Particularly in regard to the faithfulness that God had toward his people in the past, and the faithfulness he will still exhibit in the future. With this said, we want to show you a few more slides....

(Don't Read Slide)

THE SEVEN FEASTS OF ISRAEL

	HEBREW NAME	ENGLISH NAME	SCRIPTURE REFERENCES	TIME OF YEAR
	PESACH	Passover	Leviticus 23:4-5	 14th of Nisan (1st month)
	CHAG HAMATZOT	Unleavened Bread	Leviticus 23:6-8	 15th of Nisan (1st month)
	BIKKURIM/REISHIT	Firstfruits	Leviticus 23:9-14	 Nisan (1st month)
	SHAVU'OT	Weeks, Pentecost	Leviticus 23:15-22	 Sivan (50 days after Firstfruits)
	YOM TERUAH/ROSH HASHANAH	Trumpets, New Years	Leviticus 23:23-25	 1st of Tishri (7th month)
	YOM KIPPUR	Atonement	Leviticus 23:26-32	 10th of Tishri (7th month)
	SUKKOT	Tabernacles, Booths	Leviticus 23:33-44	 15th of Tishri (7th month)

We have learned throughout our time together that the book of Exodus is pointing to an ultimate sukkot that will feature God dwelling with Man and an age of Sabbath rest for the people of God.

In the last chapter, we see the dwelling of God arranged, set up, and the people washed and affirmed by fire.

(Don't read slide)

7 Days of Creation	Light and separation from darkness	Sky and separation that promotes life	Land, seas & stars to govern	Sun, moon & stars to govern	Fish, winged animals, sea monsters	Man made to fill, subdue, rule & consecrate	Made holy. God rests
	Day 1	Day 2	Day 3	Day 4	Day 5	Day 6	Day 7
7 Feasts of the Lord	Sacrificial lamb brings light into darkness	Removal of what does not belong	Reminder of God's provision and promises	Spirit filled apostles shined like stars (2nd temple period)	Signals that the DoA is near. Repentance & Anticipation	Redemption is brought & earth starts to be restored	70 nations brought in. God dwells with man
	Passover	Unleavened Bread	Firstfruits	Pentecost	Trumpets	Day of Atonement	Sukkot
7 Millenniums	God fills what was TOHU and VOHU with his good image	God removes corruption in Noah's flood	God establishes: 1 man 1 people 1 nation & torah	1st & 2nd temples were lights to world. Son of David stood in both	Dark ages when the word was withheld from common people	Beastly empire who messiah returns to crush	We reign with Messiah's kingdom on earth
	1,000 yrs	2,000 yrs	3,000 yrs	4,000 yrs	5,000 yrs	6,000 yrs	7,000 yrs

You learned through our studies together that the 7th day of creation, the 7th feast, and the 7th millennium are all Parallel.

In Exodus, we are now at the place where the dwelling of God is with men and the people of God are about to begin re-creating the world and taking what God has established in their midst and bringing it among the nations! On this next slide, you will be reminded of what it took to get us here.

(Do not read Slide)

PLAGUES							
	PLAGUE	VERSES	WARNING	DISTINCTION	REMORSE /RELENT	PLEA /NO PLEA	ROOT WORD FOR HARDEN
1	WATER TO BLOOD	Ex 7:14-25	warning	not stated	XX	NO PLEA	KAVED
2	FROGS	Ex 8:1-15	warning	not stated	✓/✓	PLEA	KAVED
3	GNATS	Ex 8:16-19	no warning	not stated	XX	NO PLEA	CHAZAQ
4	FLIES	Ex 8:20-32	warning	Israel	✓/✓	PLEA	KAVED
5	LIVESTOCK	Ex 9:1-7	warning	Israel	XX	NO PLEA	KAVED
6	BOILS	Ex 9:8-12	no warning	not stated	XX	NO PLEA	CHAZAQ
7	HAIL	Ex 9:13-35	warning	those who heed warning	✓/✓	PLEA	CHAZAQ
8	LOCUSTS	Ex 10:1-20	warning	not stated	✓/✓	PLEA	CHAZAQ
9	DARKNESS	Ex 10:21-29	no warning	Israel	X/✓	NO PLEA	CHAZAQ
9	DEATH OF THE FIRSTBORN	Ex 12:29-32	warning	those who put blood on the door	✓/x		

Throughout this book, we have seen the incredible Power of God on display through many miraculous events.

You will remember that this was a direct challenge from Adonai to confront the lesser powers of the heavens and make it known that he is the Most High God and nothing can stop his plan...

Israel is God's chosen nation, and they are the tool that he uses to show the world that he is the true supreme ruler of the universe!

(Do not read Slide)

CREATION VS. DE-CREATION

CREATION DAY	CREATION DESCRIPTION	PLAGUE ON EGYPT	PLAGUE DESCRIPTION
Day 1 Gen 1: 1-5	Light created out of darkness	Plague 9 Ex 10: 21-29	Darkness prevailing over light
Day 2 Gen 1: 6-8	Ordering and separation of the waters	Plague 1 Ex 7: 15-25	Chaos and destruction brought by the changing of water into blood
Day 3 Gen 1: 9-13	Appearance of dry land and creation of vegetation	Plagues 7-8 Ex 9: 18-10: 20	Destruction of vegetation by hail and locusts
Day 4 Gen 1: 14-19	Creation of luminaries	Plague 9 Ex 10: 21-29	Darkening of luminaries
Day 5 Gen 1: 20-23	Creation of birds, fish, and swarming creatures in the sea	Plagues 1-2 Ex 7: 15-8: 15	Death of fish; multiplication and death of frogs
Day 6 Gen 1: 24-31	Creation of land animals and humans	Plagues 3-4: Ex 8: 16-24 Plague 5: Ex 9: 1-7 Plague 6: Ex 9: 8-17 Plague 10: Ex 11-12	Pestilence of insects; anthrax; boils on beasts and humans; destruction of firstborn

Carroll, J. D. (1997). Ancient Egypt and the Old Testament (p. 115). Baker Books.

Exodus has shown us that Adonai is the true master of creation, and if he wants to, he will totally de-create his creation so that he can show himself to be the one who controls it.

He will not settle for any competitors or challengers; his plan is to show the world that he is the most high God and that he will stop at nothing to bring his plan about and establish Israel as his favored and cherished possession.

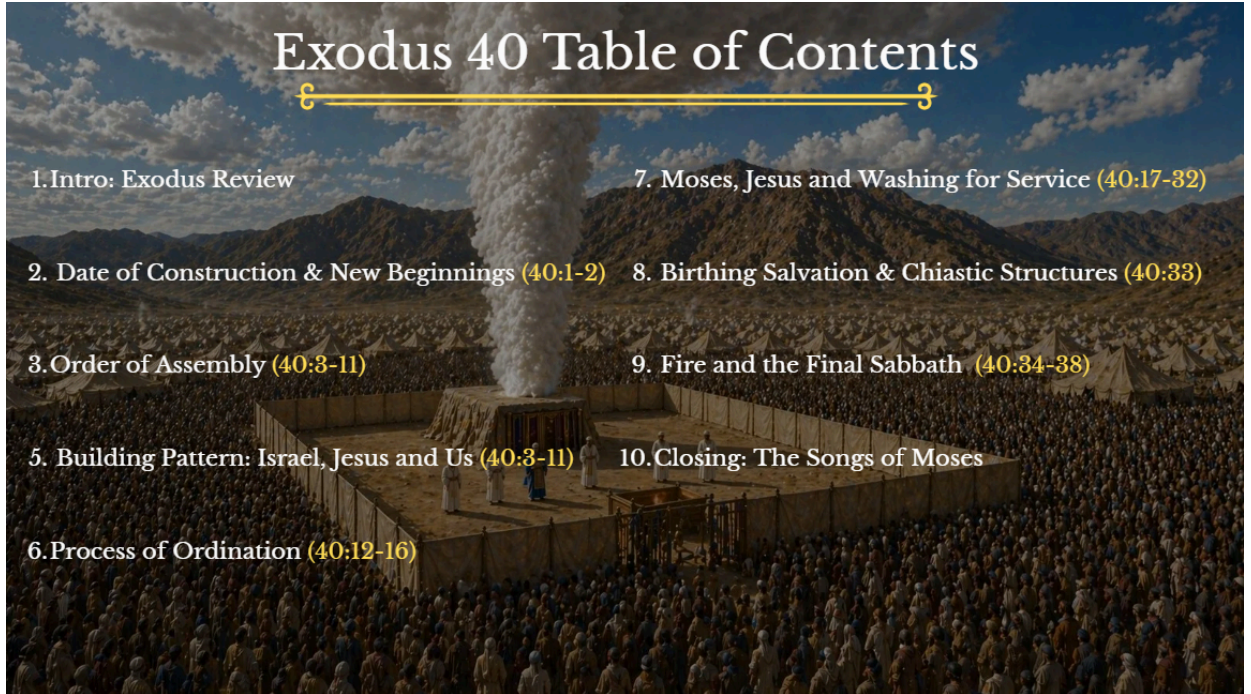
(Do not Read Slide)

PATTERN OF THE PLAGUES: EXODUS TO REVELATION

	Exodus Plagues	Revelation Plagues
1.	Nile to blood	Rev 8:8-9-Sea to blood Rev 16:3 - Sea to blood Rev 16:4 - Rivers & Springs to blood
2.	Frogs	Rev 16:12-14- Unclean spirits like frogs
3.	Gnats	N/A: No Parallel Found
4.	Flies	N/A: No Parallel Found
5.	Livestock	N/A: No Parallel Found
6.	Boils	Rev 16:2 - Malignant sores
7.	Hail & Fire	Rev 16:18- Lightning, thunder, earthquake, hailstones
8.	Locusts	Rev 9:3-4 - Locusts like horses
9.	Darkness	Rev 16:10 - Beast's kingdom plunged into darkness
10.	Firstborn	N/A: No Parallel Found

We have also gotten the benefit of seeing how this book informs us of what God is going to do in Israel's future. As we have stated many times, what God did in Exodus, he is going to do again on a greater level in the future.

God will totally and completely bring Israel to the place that they are perfected, washed, and affirmed by fire at the start of the new age. This will not only be a new beginning for them, but it will be for us as well because we stand with Israel as co-heirs of the same promise!



As we begin to close the book of Exodus and move on to Daniel, we wanted to remind you of one more thing from earlier in our studies that profoundly summarizes the message of Exodus and its author—Moses.

Back in Exodus 15—the Song of Moses, we compared it with Revelation 15, which is also credited to Moses.

(Read Slide) comparing the left to the right as you go down.

EXODUS 15 – THE FIRST SONG	REVELATION 15 – THE LAST SONG
Vs 2-3: Strength, song, & salvation. He is a warrior who crushes the kingdoms of this world	Vs 3: His deeds are unparalleled
Vs 11: No one like him among the Gods	Vs 3: He is THE just One
Vs 18: His reign is and will be forever	Vs 3: He is the King of the Nations
Vs 23-25: Heals bitterness and grumbling of Israel and all who call upon him	Vs 4: All will fear and glorify his Name
Vs 27: He will retake the 70 nations	Vs 4: All Nations will come before him at the revealing of His righteous acts

The song in Exodus is anticipating the goal, the song in Revelation is culminating in that goal—dwelling with God. With that said, we think that it would be pertinent to read Ex 15:13.

- **Exodus 15:13 (NIVUK84)**

13 “In your unfailing love you will lead the people you have redeemed. In your strength you will guide them to your holy dwelling.

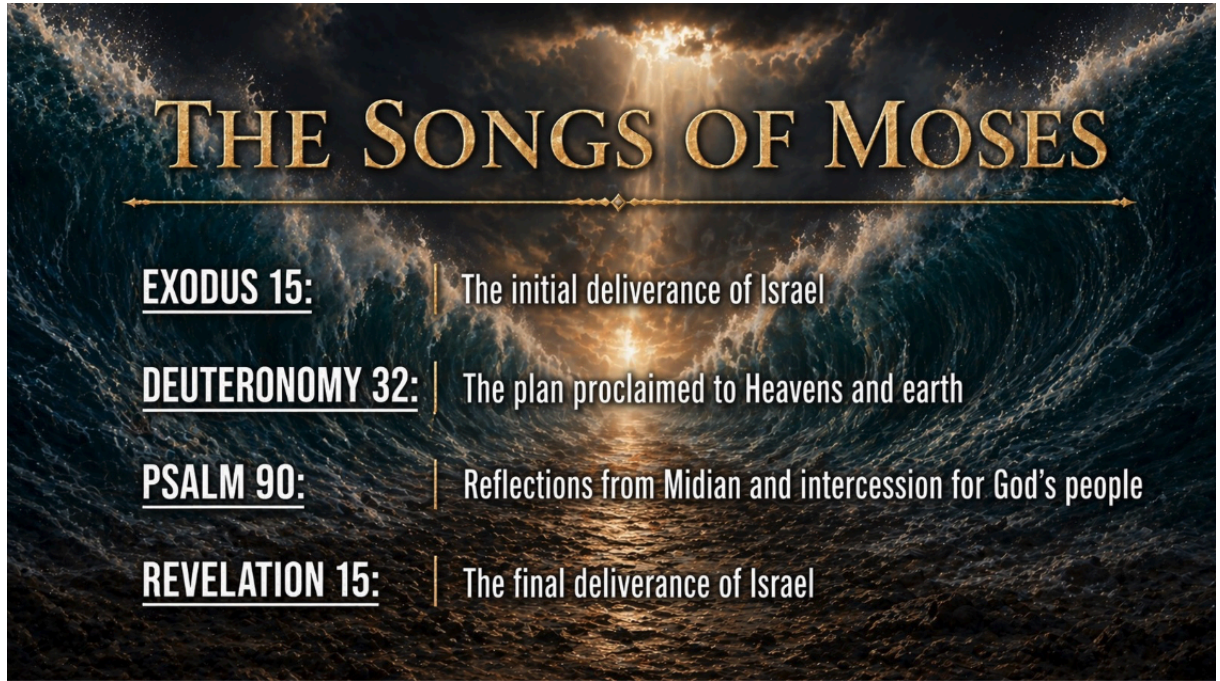
When we read this, the people had not complained at Marah, they had not yet struggled with the Amalekites, they had not yet become afraid of the voice of God. They hadn't grumbled against Moses yet, and they hadn't made a golden calf and called it Yahweh yet.

God knew that they would do all of these things and yet he still led them to his dwelling anyway. Adonai was able to accomplish this by His great power, mercy, and a willing and humble servant—Moses.

It could be said that, besides Messiah himself, there is no greater Biblical figure, or historical figure, than Moses. What is so remarkable about his

Song in Revelation is that it makes him the only Biblical Author to span the Old Testament Law, Writings, and New Testament Prophets.

(DO NOT READ)



Moses' body of work becomes even more fascinating when you begin to engage with the contents of Revelation 15, which is not merely Moses' song, but is described as the Song of Moses and the Lamb. We took the lines from this song and found out its roots were in the entirety of the Tanakh.

Revelation 15:3-4 (NIV)	Tanakh Derash
“Great and marvelous are your deeds, Lord God Almighty. Just and true are your ways”	Deuteronomy 32:3-4, Psalm 145:17, 111:2, 139:14
“King of the nations. 4 Who will not fear you, Lord”	Jeremiah 10:7
“and bring glory to your name? For you alone are holy. All nations will come”	Psalm 86:9
“and worship before you, for your righteous acts have been revealed.”	Psalm 71:24, 98:2, 1 Samuel 12:6-7

Do you find it fascinating that the majority of the references in this final song are not from Moses' earlier works? What is more incredible is that The Song of Moses and the Lamb is clearly not a recapitulation of Moses' three other works, but instead, it is a summative song comprised of every facet of the word of God - the Law, the Prophets, and the Writings.

The actual contents of the Song of Moses and the Lamb are the words of Moses, Samuel, David, Jeremiah, and an unknown Psalmist. But according to the Seven Angels, it is not the song of David, or Jeremiah, or Samuel. It is the Song of Moses and of the Lamb.

Besides Jesus Christ himself, there is no other figure in Biblical History that even comes close to Moses' significance for the journey of salvation depicted in the Bible, and the angels are even attesting to this! This is not to diminish David, Samuel, Jeremiah, or even Abraham. But as the angels explain at the end of days, their works are accredited to Moses, the servant of God, and their words are described as his Song.

What an incredible legacy left by one man whose life was marked by obedience to the voice of God. Moses was marked by His great obedience and his love for the nation of Israel, despite their weaknesses and actions.

In light of those two distinctions, now more than ever is the time to emulate Israel's deliverer, Lawgiver, and faithful shepherd.

- **Hebrews 3:5 (NIV)**

⁵“Moses was faithful as a servant in all God’s house,” bearing witness to what would be spoken by God in the future.

No one in Biblical history prefigures Jesus the way Moses does. Remember—it is not said that Moses is like Jesus, but that Jesus would come and be a prophet like Moses. What Moses attempted in faith, Jesus will complete at the end of the age. After completing this book, our hearts should be filled with awe and gratitude at the power of Adonai to allow us to participate in His people's faith, and what incredible things our God can do with the faith of a man.

- **Deuteronomy 34:10–12 (NIV)**

¹⁰Since then, no prophet has risen in Israel like Moses, whom the Lord knew face to face, ¹¹who did all those signs and wonders the Lord sent him to do in Egypt—to Pharaoh and to all his officials and to his whole land. ¹²**For no one has ever** shown the mighty power or performed the awesome deeds that Moses did in the sight of all Israel.

Because God will be faithful to Israel—He will be faithful to us as well! Remember, Exodus is not the end of the story for the Nation of Israel; it is a new beginning.