

Exodus 7-40 Notes

- The Purpose of the Plagues (7:1-7)

- As we come into chapter 7 we are about to begin the ten plagues. But before doing so it is important to point out some background concerning the plagues that will help us to better understand what is going on when we get to them.
- First of all let's consider the few purposes of the plagues. We see that the Lord will use the plagues in order to eventually cause Pharaoh to let the Israelites go. Another purpose is that these plagues will also cause Israel as well as Egypt to know that YHWH is the true God. But another purpose, kind of tied with the previous one, may not be quite as obvious on the surface and that is that the plagues are actually a war between YHWH, the God of Israel, and the gods of Egypt.
- You have to understand that back in that time period especially your nation and your god were inseparably linked. And so when nations fought, it was considered that the nations' gods were fighting as well. And so if you defeated another nation then the idea was that your god defeated their god as well. This is what is going on here with the plagues.
- And we actually see this confirmed by what the Lord states in Exodus 12:12 where the Lord states that he will execute judgment on all the gods of Egypt. Now this doesn't mean that other gods exist, because we know Scripture is clear that there is only one God. But through the plagues God is addressing this perception of other gods and showing that they are nothing compared to him and essentially he is showing that he really is the one true God.
- So you have to understand when reading through the plagues that not only is there a natural side going on but also there is a sort of supernatural war being waged as well.
- Another background matter we can quickly address is the matter of why there are ten plagues? While we don't know for sure, some people suggest that the number ten ties in with the ten times that God speaks during the creation account back in Genesis 1 and they point to some of the creation imagery being alluded to here in the plagues as well. This is possible and may suggest again that just as in creation, God is establishing himself as the supreme one over all creation and there is no other like him.
- The plagues will be a visual demonstration that he is the one true God.
- Lastly when reading through the plagues you should keep an eye out for who is being impacted by each plague (is it just Egypt or is it both Israel and Egypt?) as well as the severity of the plague (is it more of an annoyance or is it life threatening?).
- [Israel is impacted as well because they also need to learn that YHWH is in fact the one true God]
- Now with all that in mind, let's see this showdown really start to begin here.

- The Staffs and Serpents (7:8-13)

- So Moses and Aaron return to Pharaoh just as the Lord had commanded them. And in order to prove themselves before Pharaoh Aaron throws down his staff and it turns into a serpent just like the Lord had said. But the problem is what? Pharaoh summons his magicians and they do the same thing. However, the text is also clear that Aaron's serpent swallowed up the other serpents, but even despite this we see what? That Pharaoh's heart was hardened and he did not listen to Moses and Aaron, but again this is just as the Lord had said would happen.

- **The Ten Plagues (7:14-12:32)**

- Now we start to see the actual ten plagues start to unfold in the coming chapters.

- **First Plague (7:14-25)**

- The first plague involves turning water into what? Blood. Specifically it is the water of the Nile River, which is the main source of water there in Egypt as well as other rivers and canals.

- This plague goes against the Egyptian god, Hapi, who was the god of the Nile.

- And you can point out, why does God change the water to blood? Why not some other liquid or material or something? Probably to show that your god is dead. I have defeated them. Hapi is dead.

- Now going back to some of our questions, who did this impact? Everyone. Not just the Egyptians but also the Israelites.

- And the severity level is more to the point of inconvenience. Because notice in verse 24 that the people are able to dig for water to drink. So they could still have water to drink, so this wasn't completely life threatening but more so on the level of very inconvenient.

- But again we also see the magicians replicating this and so Pharaoh remains hardened against the Lord.

- **Second Plague (8:1-15)**

- The second plague involves frogs.

- This goes against the goddess Heqt, who was the goddess of fertility and thought to assist women at childbirth and therefore was connected to midwives. She was represented as a frog or had the head of a frog.

- Pharaoh messed with the Lord's midwives and now the Lord destroys his goddess of midwives.

- And this is one of my favorite parts here with the plagues. Notice that once again in verse 7 the magicians can replicate this. But notice what is so funny about this. What can the magicians do? They can also make frogs come up on the land of Egypt. But what can't they do? They can't remove any of the frogs. So essentially all they do is make the problem even worse by adding even more frogs.

- The impact is once again everyone and the severity level is also just at the level of annoyance.

- And again Pharaoh, even though this time he pleads to have these frogs removed, he is still hardened and doesn't let the people go ultimately.

- **Third Plague (8:16-19)**

- The third plague involves gnats.

- This was against the god Geb (God over the dust of the earth)

- Everyone is once again impacted and the threat is still annoyance.

- But notice something important here in verses 18-19. This is the first plague that the magicians could not replicate and notice what they say in verse 19, "This is the finger of God." The idea behind this statement is that if God can do all this with just his finger, or even more precisely his fingertip, don't keep going to see what he will do with more. Essentially stating that you haven't seen anything yet. So even Pharaoh's people are beginning to see the reality.

- **Fourth Plague (8:20-32)**

- The plague of the flies.

- This was possibly against the god Khepera or Khnem
- Now these were probably not just normal house flies but rather were, as some scholars suggest, maybe scarab flies but probably this refers to flies that would actually take little bites out of you. This seems to be supported by Psalm 78:45, which mentions that they were devoured by these flies.
- So the severity is increased here because this is no longer just an annoyance, this is actually bringing some pain.
- But also notice something significant here that this is the first plague that there is a distinction made between Egypt and Israel. This plague only affects the Egyptians and not the Israelites. God is protecting his people.
- Pharaoh offers to have them sacrifice in the land, which doesn't work. And then he says they can go just not very far, but then once the plague subsides he again hardens his heart and does not let the people go.
- **Fifth Plague (9:1-7)**
- The plague of pestilence among the livestock
- This is against either the goddess Hathor (represented by cow) or god Apis (divine bull)
- We see that this plague wipes out the livestock (cattle) and so this is severe because you are beginning to cripple Egypt's food source but you can still live without eating cattle
- And again we see the distinction between Egypt and Israel in which none of Israel's livestock are impacted by this plague.
- But again Pharaoh's heart is hardened and he doesn't let them go.
- **Sixth Plague (9:8-12)**
- The plague of boils
- This is against the god Imhotep (god of medicine)
- This results in boils forming all over the bodies of the Egyptians and so again we are increasing in severity as the plagues go on.
- But again notice that only Egypt is affected by this.
- Also notice that the magicians are mentioned once again but it is only to mention that because of this plague they could not even stand before Pharaoh.
- Pharaoh's heart is still hardened.
- **Seventh Plague (9:13-35)**
- The plague of the hail with fire
- This is against the goddess Nut (goddess of the sky)
- The threat level is continuing to increase because this hail with fire is going to destroy not only what is left out in the fields (animal or servant) but also will destroy crops. So this mixed with the livestock of the earlier plague means that you are now starting to run out of food.
- But notice that this only impacts those who don't listen to the word of the Lord and we start to see that there are some of the people of Egypt who are beginning to recognize who the true God is in all of this.
- [Side note on presence of livestock: could be that the Egyptians either bought or took livestock from Israelites after the fifth plague]
- Also notice that not all the crops are destroyed here because there are some crops that are part of the later harvest (vv. 31-32)
- Again Pharaoh hardens his heart

- **Eighth Plague (10:1-20)**

- The plague of locusts
- This goes against the god Seth (brings winds from the dry lands) or Serapia (some mention as the protector from locusts)
- This plague destroys all the crops that were left over from the hail with fire in the previous plague. So again the severity is life threatening in that now they essentially have no food.
- Notice also here that in verse 7 who speaks up? The servants of Pharaoh. And they essentially tell Pharaoh to let the Israelites go. This could be dangerous to do because Pharaoh could have them executed but they are willing to risk being put to death in order to try to get Pharaoh to stop.
- But Pharaoh doesn't really listen and so the plague comes and Pharaoh still hardens his heart.

- **Ninth Plague (10:21-28)**

- The plague of darkness
- This is against Ra or Re (the sun god)
- In this plague you have absolute darkness in all the land of Egypt. This may at first sound to not be so bad, but you have to understand that it wasn't just dark outside or something like that but the text describes this as an absolute darkness. And it even says this is a darkness you can feel. This is pitch black where no light even emanates the entire time. Have you ever been in a room or something when it is completely dark and how unsettling it is. Imagine having your whole land like that for three whole days.
- This is essentially a darkness that is meant to drive you mad (you can kind of think of solitary confinement in a prison)
- But again notice that while this is taking place, what is happening in Goshen where Israel is? There is light. So imagine being Israel and being pretty normal and then you just have this thick darkness right in front of you.
- So Pharaoh says you can go just leave your livestock and kids and of course that doesn't work so he refuses to once again let them go.

- **Tenth Plague Proclaimed (11:1-10)**

- We then have the account of the tenth and final plague being proclaimed to Pharaoh, which is the death of the firstborns.
- This is against Pharaoh himself, who was also considered to be a god.
- The severity of this plague is nation destroying, this is the most severe plague yet.
- And we see the retaliation here where the Pharaoh earlier in Exodus tried to kill the Lord's sons and now their sons are being killed.
- The impact is against all Egypt and whoever (including Israel) who doesn't obey the Lord's instructions.

- **The Passover (12:1-28)**

- And how were the Israelites supposed to avoid this judgment? It was by killing a lamb and putting its blood on the doorposts and lintels and then eating the lamb as part of a meal that was supposed to be prepared and eaten in a certain way. This becomes known as the Passover.
- And what you start to see here in Exodus with this event is the idea that you need a sacrifice to avert God's wrath. Remember we talked about Exodus having a focus on God

redeeming his people, well what we start to see here is that redemption involves sacrifice and atonement. And this will be developed more and more throughout Scripture until it culminates with the ultimate sacrifice of Christ by which we are redeemed. That idea is began here in Exodus.

- **Tenth Plague (12:29-32)**

- So then you have the plague actually now occur. And all the firstborns of Egypt die and there is a great cry and massive wailing in all the land of Egypt. This is just as the Lord had said back in Chapter 11.
- But also back in chapter 11 the Lord seems to contrast the loud cry of the Egyptians compared to the silence that would occur against Israel to the point that no dog would even bark at them. And so some people suggest that while Israel is having the Passover meal and it is silent, you have as the backdrop the screams and wails of all the Egyptians. And you would begin to see the severity of God's wrath but also the grace.
- [Why doesn't Pharaoh die? Probably to see everything and be humbled and to know God is in control]

- **Start of the Exodus (12:33-42)**

- This then leads to the Egyptians wanting the Israelites out of their land immediately and they send them out and also give them many precious jewels and gold and in that way the Israelites plundered the Egyptians, which again is just how the Lord promised.
- So Israel begins to leave the land of Egypt and notice something important here. We see that as they are leaving there are 600,000 men (not including women and children), which again shows that God has made them into the great nation that he had promised.
- **Instructions for Passover and Feast of Unleavened Bread (12:43-13:16)**
- We then have the Passover being officially set as a holiday that Israel is supposed to keep moving forward. And so the Lord gives instructions on how they are supposed to keep this from then on, whereas the previous instructions dealt with that specific past event.

I. Israel's Journey from Egypt to Sinai (13:17-18:27)

- **The Lord Leads Israel (13:17-22)**

- The Lord then leads the people to the Red Sea, which more literally is actually the Reed Sea and some suggest that what is being referred to here is one the Bitter Lakes. These still would have been large bodies of water that you couldn't necessarily just go around and so they would have still seemed stuck just as we originally thought.

- **Crossing the Reed Sea (14:1-31)**

- Essentially God is taunting Pharaoh to come after them and bring his army for one last final showdown.
- And so we see Pharaoh comes after the Israelites with his army.
- Again notice something significant here in verse 11. When the people see Pharaoh's army coming what do they do? They say that they should have let them just stay as slaves in Egypt rather than to just die in the wilderness. This shows what? They don't believe. There is still the vertical relationship between them and God that needs to be dealt with.
- But notice also in response to this, what is Moses' response in verse 14? The Lord will fight for you, which ties in with the name, Israel. That's what Israel means remember and so Moses reminds them of that. And we see that this is exactly what happens.

- So the Lord prevents the Egyptian army from getting to the Israelites and then he parts the water as well to allow the Israelites to pass through on dry land. And then eventually the Egyptians pursue and then what? The Lord closes the waters back up destroying the Egyptian army
- And at this point you see that the Egyptian army is done and the Lord has destroyed one of the world's first superpowers. It's all over.
- **The Song of Moses (15:1-21)**
- We then see the people singing a song recounting what has just occurred in the Exodus event.
- **Israel Is Bad and Needs Change (15:22-17:7)**
- What we really start to see right after the Exodus is what we have seen before, that Israel is bad and needs change.
- This is evidenced in the Israelites grumbling and complaining about water and food and then eventually like in chapter 17 it mentions that they were testing the Lord. The problem with testing the Lord is that the superior always tests the inferior. Kind of like in school the teacher tests the students not the other way around, why? Because they are the authority. And so when the Israelites, or even we, test the Lord they are flipping the script and making themselves the superior over God and so you can start to understand why that is such a big deal.
- And we really see over and over again that Israel struggles to believe and really they are bad and in need of change.
- **The Battle Against the Amalekites (17:8-16)**
- You then have a situation arise where the Amalekites come out to fight against Israel and this is the battle where whenever Moses lifts up his hand Israel starts winning and whenever he drops it then they start losing.
- Now what's the point of this? What is the significance of him lifting his hand? It's ultimately to point to who? God. God is being put on display here. Who is the one really fighting this battle? God, which goes back to the name Israel, which means what? God fights for you. They are putting on display to the world that God fights for them. Again this is the foundational elements of the nation are now beginning to put on international display.
- And real quick God promises here that he will blot out the Amalekites because of this. And if you zoom ahead you have a person who was supposed to do this by the name of Saul, remember? But he lets like the Amalekite king, Agag, live and doesn't completely destroy them. And this then leads to in the time of Esther when you have a guy by the name of Haman, who hates the Jews, do you know his nationality? He's an Amalekite. And so he is trying to finish what his ancestors back here in Exodus 17 started, and the point in Esther is what? That Israel, even when you are in exile, God still fights for you. Just like he did back in Exodus, he is still fighting for you.
- **Interaction with Jethro (18:1-27)**
- Then in chapter 18 you have Moses' interaction with Jethro, his father-in-law. And in this chapter you have Moses detailing to Jethro all that the Lord has done for his people and notice his response in verses 10-12. He blesses YHWH and recognizes that YHWH is greater than all the gods and he offers sacrifices to the Lord.

- Remember Israel's mission is to be a witness to other nations and to point people back to their God? Well that is exactly what is happening here. Jethro, a Midianite, is learning about Israel's God and turning and worshipping him.
- Also notice in this chapter that Israel has definitely become a great nation, as the Lord promised, which is evident by Moses not being able to handle all of them and therefore he needs to delegate out some of the leadership responsibilities.

II. Israel at Sinai (19:1-40:38)

- This all then leads to Israel arriving at Mt. Sinai and it is here that the Lord makes the people into a nation and reveals his holy and gracious name.
- **Israel at Mt. Sinai (19:1-25)**
- Israel is now at Mt. Sinai and it is here that the Lord is really going to make the people into a nation. And this is where what we call the Mosaic Covenant is going to be made between the Lord and the nation of Israel.
- And so with this we need to point out some very important things here.
- First of all, let's look at verses 5-6 of chapter 19. These are very significant verses in laying out Israel's purpose as a nation (1 Peter makes the connection to our purpose too)
 - Notice that the Lord declares that if they obey his voice and keep his covenant then they shall be what? His treasured possession. God will love them as a valued and treasured possession. This emphasizes the vertical relationship that Israel can have with the Lord.
 - Then as we keep going we see that the Lord moves from the vertical to the horizontal by stating that they will also be a kingdom of priests and a holy nation.
 - First off he says a kingdom of priests. A priest is normally a mediator between people and who? God. Someone who brings people to God. And so Israel is supposed to function in this role that they are supposed to point people or bring people to the Lord. They themselves are supposed to have the highest relationship with the Lord to then lead the nations to the most intimate relationship with the Lord. That is their role.
 - And how are they supposed to do that? By being a holy nation. By their actions. By living out what the law teaches is how they are going to facilitate people coming to the Lord. And this idea of being a holy nation likely ties in with what else that God made holy? The Sabbath during creation. And so the implication seems to be that in order to lead people back to that holy rest they themselves need to be holy.
 - So they have a vertical and horizontal purpose as a nation.
- And now this leads us into discussing more about the Mosaic Covenant and its purpose.
 - We need to understand that foundationally the Mosaic Covenant is what we call an administrative covenant. This means that it manages the promises of the Noahic and Abrahamic Covenant in a way that is meant to teach.
 - That is the ultimate purpose of the law is to teach. Remember at the very beginning of this class when we were talking about the name "Torah." The emphasis of that term is "to teach" or "to instruct" and that is the point of the Mosaic Covenant, which is also known as the Law.

- The Law was never meant to save anyone. We often have this thought that the people of the OT were saved by obeying the Mosaic Law. This is not true. The Law was never meant to save but rather it's main purpose is to teach or instruct. And specifically it was meant to teach or to point you to that which actually gives life.
- The Law is going to show you this is who God is, this is what he loves, this is what he is all about and it will train you to know what is good and bad. But the Law will also show that God is perfectly holy and therefore there is a demand for perfect holiness, which you will fail to meet. But there will come a day when there will be a new prophet (like Deuteronomy 18 talks about) who will come and he will come with a new covenant and he is the giver of life.
- And so really the Mosaic Covenant's purpose is to teach you and to point you to the one who is to come with the covenant that is to come that gives you life. It doesn't save you. I had a professor that used the example of an Exit Sign. An Exit Sign doesn't actually save you but rather points you to where you need to go in order to be saved. And the Mosaic Covenant will function in the same way.
- And so understood in this way we need to then understand that as we approach all the laws found in this covenant that they are meant to teach and instruct us. Even though we are no longer under the law as the NT states (e.g. Romans 7), we can still learn from it and apply the underlying principles that we find there.
- So let's quickly talk about some of these laws.

- **The Ten Commandments (20:1-21)**

- So right away we come to the Ten Commandments. Probably one of the most well known parts of Scripture. And what you need to understand about these laws is that they are a sort of summary of the entire law and in fact the other laws will kind of flesh out these ten commandments but you also need to understand that these are meant to teach, just like we talked about before.
- So you have the law itself but it is also meant to communicate or teach something. And many people actually suggest that each of these commandments in some way point back to a part of creation.
- First Command
 - This makes sense in light of Genesis 1 in that he occupies the highest position and is supreme over all creation just as Genesis 1 states.
- Second Command
 - Reminds you that not only can no one go above God, but you can also not bring God down. There is a distinction between Creator and creation.
 - [God visiting the iniquity refers to how God's judgments can also have ramifications for other generations but they will only continue for those who hate him]
- Third Command
 - Includes oath statements but is not limited to that. Really this involves living consistently with God's revealed character/name. Remember that a name involves one's character in Scripture. And where did God reveal his name originally? In Creation (Elohim)

- Fourth Command
 - This obviously connects with the Sabbath in the creation week. And essentially instructs the need to abide in God's agenda.
 - When you have a nation that works for six days and then everything shuts down on the seventh, that is going to stand out to people. They are going to ask, why? And they are going to say, well let me tell you what happened in creation
- Fifth Command
 - Most people connect this command with the first and see a relation there in which if you honor God, then you will honor your father and mother. The connection is authority relationships
 - If you learn to honor human authority, you will learn to honor divine authority
 - God created father and mother as well as the connection back to man leaving father and mother and clinging to his wife, which again goes back to creation.
- Sixth Command
 - Murder involves death obviously, which came when? At the fall. This shows Israel is to be an anti-fall nation, they preserve life
 - This also may connect back to man being made in the image of God and preserving life due to that as well.
- Seventh Command
 - This command deals with purity and holiness. Remember what God did with the seventh day, he made it what? Holy. And so Israel is supposed to be a pro-holiness nation.
- Eighth Command
 - When did Adam take something that didn't belong to him? The fruit of the tree of knowledge of good and evil. This again connects to the fact that they are an anti-fall nation
- Ninth Command
 - This refers to the perverting of justice, which may connect to Adam shifting the blame to Eve back in the fall.
 - Really commands six through nine are ways that you don't take the Lord's name in vain.
- Tenth Command
 - The same word used for "covet" here is the same word used for Eve's desire for the tree back in Genesis 3. Again don't do what happened and is associated with the fall. Be an anti-fall nation
 - Also some people connect this command with the Sabbath command because the Sabbath command involves abiding in God's agenda and if you are abiding in God's agenda then you are what we call "content." We need to be totally satisfied in God's agenda.
- This is the message of Israel through the Ten Commandments - "we are an anti-fall nation, we are a nation that points back to creation and we want to live out what God has established in creation" (Chou).
- **The Laws of the Mosaic Covenant (20:22-23:33)**
- You then have a section of a series of laws that are part of this covenant. And essentially what you have here is a fleshing out of the Ten Commandments.

- [We don't have time to go through all of these and talk about them but even from some of the first set of laws you can start to understand what is going on. For example, you have the slave laws which are essentially supposed to reenact the Exodus. In Exodus 21 you have the laws about a slave that loves his master and wants to stay with him. This reenacts Israel's coming out of slavery in Egypt to be slaves of God. And this slavery is not burdensome but good. You then also have laws that show that slaves are actual people and you should not dehumanize them. All this puts on display that this is how you get back to original creation, through a deliverance where you serve a new master, God.]
- **The Covenant Confirmed (24:1-18)**
- In this chapter we have the covenant being confirmed and the people are sprinkled with the blood in order to show that they are in this covenant with the Lord. And on the one hand this emphasizes the communion that they now have with God but on the other hand it serves as their accountability that if they don't obey the covenant they will end up like these animals.
- **Instructions for the Tabernacle (25:1-31:11)**
- You then have a section that gives instructions for the building of the Tabernacle. The place where God will dwell with his people.
- And really the main point of the Tabernacle, and eventually the Temple later on, is to point back to Eden. The Tabernacle shows that Eden is not lost and we can get back to creation. We can get back to that relationship where man dwells with God. Yes there is separation now, but we are heading back. This is what Israel is supposed to proclaim to the world and this is what Tabernacle itself declares as well.
- **Instructions for the Sabbath (31:12-18)**
- Then you have further instructions for the Sabbath, but notice at the end of this chapter that the Lord gives Moses two tablets of stone, which have the Mosaic Covenant on it. And we often can think that half of it is written on one and the other half on the other. But rather you have two tablets because these are two copies of the covenant. One for each party involved here.
- **The Golden Calf (32:1-35)**
- This is the chapter that we again see the sinfulness of Israel but based on what we have seen so far along the way this shouldn't really surprise us.
- Hopefully you are familiar with the story, but while Moses is gone on the mountain the Israelites end up making an idol, a golden calf.
- And really the Israelites start breaking a bunch of the Ten Commandments in their actions here, and you only need to break how many to deserve death? One. So they are not in a good situation.
- The Lord tells Moses that he is going to destroy them, but Moses intervenes. And we start to see the position of a mediator being established. How are you going to get right with God when you are so in the wrong? You need a mediator. And we see that this position will continue throughout Israel's history until who? Christ (1 Tim 2 - there is only one mediator).
- So God relents and Moses goes down the mountain and when he sees all that is going on what does he do? He smashes the two tablets. Breaking the two tablets shows the relationship is over and this means you are dead. The Lord then summons the Levites to

go through and execute all those who are practicing these sinful things and on that day they killed 3,000 people.

- And notice at the end of Chapter 32 something important. Moses continues to try to mediate for the people. Moses offers that the Lord blot him out instead of the people, but does the Lord accept this? No, which shows that Moses is not the true mediator and therefore sets the stage for who down the road? Jesus.
- So if the people have failed and the mediator has failed, what do they have left to depend on? The Lord.
- **Will the Lord Continue With Israel? (33:1-23)**
- This then leads into chapter 33 where we see God showing his mercy and grace towards the people
- Notice in verse 3 that the Lord states that he will not with the people but he still allows them to go to the land. But he won't go with them, lest he consumes and kills all of them due to their sin. Is this mercy? You better believe it. God could have killed them all but he didn't.
- But Moses pleads that the Lord come with them because he recognizes that they need the Lord with them and fighting for them.
- Then notice in verse 14. The Lord declares that he will in fact go with them and he will give them rest.
- Moses then essentially asks for assurance that God will in fact go with them by asking that the Lord show him his glory.
- God says you can't handle my glory, but he'll do what Moses asks in order to provide that assurance and so in Exodus 34 you have the Lord revealing his name to Moses.
- **God Reveals His Name (34:1-9)**
- We have seen the Lord revealing himself as YHWH earlier in Exodus and describing himself as "I am who I am." But now it as if the Lord is declaring, you want to then know what YHWHness is? Here it is.
- In verses 6-7 we see the Lord declaring who he is to Moses. And there are so many amazing truths here and really these verses become foundational for Israel and you see these verses repeated over and over again throughout the OT.
- Especially significant here is the idea of grace that is established here. Because remember they can't depend on anyone else at this point but only God. And if it weren't for him and his intervention on their behalf they would all be dead. And this is what the nation, even in the future recognizes, my whole nation would have ended in Exodus if not for God.
- **The Covenant Renewed (34:10-35)**
- We then see the covenant renewed, which essentially means they are starting over and the relationship is restored. It was almost like nothing happened. That's the power of God's mercy, grace, and forgiveness.
- **Sabbath Reinstated (35:1-3)**
- The Sabbath is then reinstated in order to show that he is resuming to use Israel to go back to creation.
- **Construction of the Tabernacle (35:4-40:33)**
- This is further affirmed by the actual building of the Tabernacle, which again points people back to Eden and this is the way back to original creation.
- **The Glory of the Lord Fills the Tabernacle (40:34-38)**

- The book then ends by the glory of the Lord filling the Tabernacle. This shows that God has not abandoned his people. But you also see that no one could stand to minister, not even Moses.
- So on the one hand you have a holy God and on the other you have a sinful Israel. And so the question becomes, “How do you bridge an unholy people with a holy God?” How can they coexist? And that leads into the book of Leviticus.