

**EVERYDAY WITH GOD**  
(Reading Through The Bible In A Year)

The bulk of this material (from 1.5 of Exodus 1) was scanned from a photocopy of the original (I'm still hunting for the original). As noted above, this material needs rewriting, but that will have to come at a later time. The introduction to Exodus and the material up to 1.4 of Exodus 1 were taken from a previous attempt at OCRing the text. [1/19/20 - jla]

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## EXODUS

1. We come now to the second book of the Bible, Exodus.
2. The title simply means "departure", and in this book we see the *departure* of the children of Israel from the land of Egypt.
3. Remember the promise made to Abraham in Genesis 15:
  - 1) his seed would be in a strange land (this was initially fulfilled when Jacob and his family moved there in Gen.46);
  - 2) they would be there some 400 years (app),
  - 3) they would be afflicted,
  - and 4) they would be returned to the land of Canaan.
4. The last three of these points come to fruition in this book. Within it we see the continuing providence of God for his people. Before this book is finished we will see
  - 1) the calling of Moses,
  - 2) Moses and Aaron before Pharaoh,
  - 3) a series of 10 plagues culminating in the death of the 1st born of all the land of Egypt,
  - 4) the actual "exodus" of the children of Israel from Egypt,
  - 5) the crossing of the Red Sea,
  - 6) the giving of the 10 commandments and other aspect of the Mosaic law,
  - 7) the murmurings of the children of Israel,
  - 8) the wickedness of the children of Israel,
  - 9) the construction of the tabernacle, and
  - 10) the beginning of the march toward the land of Canaan. Again, as before, try to pick out and memorize 1 or 2 key events in each chapter so that you will be able to place things in your mind when you talk about the Bible.

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## CHAPTER ONE

1. The word "now" as it appears first in the book of Exodus is often translated "and" in this book., and therefore serves as a connector with the previous book. Remember that the first five books (often referred to as the "Five Books of Moses", the "Five Books of the Law", or as the "Pentateuch") were not written separately. All five of them comprised one book in the Hebrew Bible. With that in mind, we should be better able to understand why there is such a flow from one book to another.
2. The first few verses simply mention the names of the sons of Israel and the fact that they came into the land of Egypt and grew exceedingly.
3. When a new king (or Pharaoh) arose who knew not Joseph... the pleasant situation changed drastically. For fear that the Israelites might join with an opponent of Egypt should a war develop, the new king began to afflict them with burdens. (Remember, that the Lord told Abram in Gen. 15 that his seed would be afflicted.)
4. The more they were afflicted.. .the more the children of Israel grew. [NOTE: This sara principle was evident in the early church., in spite of the persecution which came upon it.. .the church continued to grow. In our lives today we are not persecuted as the early Christians were and certainly not as the Hebrews were during the time of Moses.. .as a result we grow lax and indifferent to the will of the Lord.]

5. As a result of the continued growth of the Hebrews, the king commanded two Hebrew midwives to kill the sons of the Hebrew women. They refused to do so, and the Lord rewarded them (vs.20...vs.21 "houses" means families). This same sort of action is required of all Christians today...In Acts 5:29 Peter said "We ought to obey God rather than men". (cf. Acts 4:19)
6. Pharaoh then commanded all his people to slay the male children of the Hebrews. (see vs.22)

## CHAPTER TWO

1. With this setting before us, we see the birth of Moses (whose name means "drawn out" or "to draw out"), the man who is to become the leader of the children of Israel and the spokesman of God to the people.
2. We are all familiar with the story of the baby Moses in the ark of bulrushes, which his mother made for him in order to save him from the decree of Pharaoh.
3. The providence of God again is seen as the daughter of Pharaoh finds the child and decided to keep it. The sister of Moses (perhaps Miriam) who watched the child came and inquired of Pharaoh's daughter asking if she (i.e. Pharaoh's daughter) needed a nurse of the Hebrew women to care for the child. The answer was yes, and so the girl brought back the child's own mother.
4. Not much is said of the early days of Moses in the book of Exodus, but we learn from Acts 7:22 that "...Moses was learned in all the wisdom of the Egyptians, and was mighty in words and in deeds." [NOTE: A very brief history of the children of Israel is given by Stephen in this chapter (i.e. Acts 7). It would serve you well to follow it as a skeletal outline for your understanding of the history of Israel.]
5. When Moses was about 40 yrs. old he slew an Egyptian (vs.11ff)...the following day he learned that this was not done without going unnoticed. As a result, he fled to the land of Midian. (vs.15)
6. In the land of Midian, Moses married and had a son, Gershom (which means "stranger").
7. Note that God remembered (not in the sense that we remember, but in the sense of acting on the basis of what he previously promised...God does not forget) the promise made to the patriarchs. The "exodus" is beginning to occur.

## CHAPTER THREE

1. Moses while tending the flocks of his father-in-law, came to the mountain of God, called Horeb. (NOTE: We are later told that this is mount Sinai)
2. There Moses beheld the flaming bush, God talked to him, and he (i.e. Moses) was called to lead the children of Israel out of bondage.
3. In vs.6 Moses was afraid to look upon the face of the Lord, perhaps because it was a popular view that to do so would bring death. (cf. Gen.16:13,28:16-17;32:30, and Judges 13:22)
4. Moses gave an excuse to the Lord (vs.11) when he said "Who am I...?". Note that Isaiah (Is.6:8) had the opposite attitude.
5. The Lord told Moses that as a "token" the children of Israel would later serve God upon this mountain (i.e. Sinai or Horeb). (vs.12)
6. When Moses asked the Lord what he (i.e. Moses) should say with regard to his (i.e. the Lord) name...the Lord told him to say "I AM THAT I AM". Many scholars are unsure as to the actual intent of this phrase, but most agree that God's being can only be described in terms of itself; it is only evident that there is nothing within the grasp of human intellect that could adequately describe the Almighty God. (see Is.55:8-11). God, unlike the gods of Egypt, exists, and exists actively. (see Woods, pg.132)
7. The Lord promised Moses that he (the Lord) would deliver the children of Israel, and would do so "by a mighty hand". (vs.19ff) [Note: the children of Israel were not to leave penniless...cf.vs.21ff;ch.11]

## CHAPTER FOUR

1. In this chapter we see the signs given unto Moses to prove what he says is true. The rod turned into a serpent, his hand could become leprous and return as it was, and the waters could be turned into blood. (see vs.1-9)
2. Even after these signs were given unto Moses, he still had an excuse..."I am not eloquent". Note that the Lord said he created him...he knew what Moses was

capable of doing. [NOTE: Often we are like Moses in this respect. We make excuses so we will not have to do certain things, which God knows full well that we are able to do. God only expects of us what we are able to do...he does not expect each Christian to be as great in their faith as Paul or Peter...but he does expect them to do what they are able to do. Note that in Mark 14 the woman who anointed Jesus was said to have done what she could. This same point is illustrated in the parable of the talents. Each man was given according to his ability...eachman was therefore expected to perform according to that ability. Too many times we think less of ourselves, but usually it is only in order to keep from doing what we were perfectly able to do....remember the children of Israel thought they were grasshoppers in the sight of the Canaanites (Numbers 13), but God told them to do it (i.e. take the land), which implied that they were able to do so...but they made excuses.]

3. The Lord gave Aaron unto Moses to be a spokesman. (vs.14ff)
4. Moses then returns unto the land of Egypt. (vs.19ff)
5. While en route to Egypt, Moses is afflicted (in what way we do not know)...probably because of his failure to keep the covenant of circumcision upon his son. (Gen.17) Evidently, Zipporah, the wife of Moses, circumcised her son and thus allowed the journey to continue. [According to brother Clyde Woods, it would have been inappropriate for Moses, the future leader of the nation of Israel, to have lead the people without his son having been circumcised. see pg.135]
6. Moses informed the people of what the Lord told him..and the people believed. (see vs. 30-31)

#### CHAPTER FIVE

1. In this chapter we see the first approaches by Moses and Aaron unto Pharaoh in order to secure the release of the nation/children of Israel.
2. Note that Pharaoh mocked the Lord (vs.2). [NOTE: "Pharaoh informed Moses that he did not recognize the power of the God of the Hebrews over him. In the ancient Near East the power of a deity was often measured in terms of the status of those who served him. As far as Pharaoh was concerned, the weakness of the deity served by Israel was evidenced by Israel's vassal condition." Woods, pg.136-7]
3. As a result of this confrontation, Pharaoh had the tasks of the Hebrews to be increased. Needless to say, this instigated further complaining by the Hebrews. (see vs. 15ff) Though the children of Israel now had to gather their own straw, they were still required to maintain their previous quotas. (vs.13)

#### CHAPTER SIX

1. The initial part of this chapter is a covenant renewal with the children of Israel through Moses. Note that God states that he will continue to keep his promises as they were first given to Abraham, Isaac, and Jacob. Now those promises are applied to the "seed" (descendants) of Abraham (see Gen.12).
2. In verse 3 of this chapter we see the name JEHOVAH used. It is stated that God was not known by Abraham, Isaac, and Jacob..but when we glance at various passages in the book of Genesis, we can see that this word is indeed used [NOTE:though we do not necessarily see this title in all of the English translations, it must be mentioned that the same Hebrew word is used in the book of Genesis. Note Strong's concordance under Jehovah (3068) and then under God (cf. 3068)] If the meaning is not to be understood as it seems (i.e. not to be understood as meaning that this word was never before used with reference to God), then there must be another meaning. "...the present passage teaches that Israel, by seeing the powerful acts of God (6-7) and thus experiencing the Lord's faithfulness to His covenant promise, will come to comprehend the greatness of Yahweh [the term under consideration, JLA] as the covenant God more fully than did the patriarchs. The passage therefore focuses attention upon God's revelation of Himself in the events of the exodus." (Woods, 138-9, for similar comments see commentaries by Payne, DeHoff, and Barnes)
3. Verses 14-30 contain an account of the genealogies of Moses and Aaron.
4. Note that in vs. 30 Moses describes himself as being of "uncircumcised lips"... such a statement simply means that Moses did not consider himself worthy enough to be the spokesman for God. (see vs. 12)

CHAPTER SEVEN

1. Note the wording of the first verse. The Lord did not say that Moses would be God, but rather that he would be "as" God...or in the place of God, and acting as God's agent to Pharaoh.
2. As we go through the following chapters note the number of times the Lord says that things (miracles, signs, etc.) are being done that Egypt "may know" that He is the one true God. (cf. ch.6:7, 7:5, et. al.) The miracles and signs were not done just to destroy the Egyptians or to mock them as some may suppose, but rather they served an evidential purpose...so that the Egyptians might have proof sure and solid that the God of Israel was really the one and only God and that their gods (i.e. the gods of the Egyptians) were not really God. (cf. ch.12:12)
3. Comment needs to be made with regard to the thought that God hardened the heart of Pharaoh. As many people interpret this phrase, they usually come up with the idea that God forced Pharaoh to do what he (i.e. Pharaoh) did. Such is not the case. If this were true, then the free moral agency (free will) of Pharaoh would have been destroyed. He (i.e. Pharaoh) would have been foreordained, predestined, etc. to have done what we see in the pages of Exodus. This is not correct....Pharaoh's heart was hardened because he did not respond favorably to what Moses was doing, and Moses only did what the Lord instructed him (i.e. Moses) to do. In this way the Lord was involved in the hardening of Pharaoh's heart (i.e. involved indirectly through the agency of Moses), but the Lord did not force him (i.e. did not force him to do something with no possible alternative) to do anything....Pharaoh's still had free will to do as he pleased....it was his (i.e. Pharaoh's) decision to act the way that he did. God, in his infinite knowledge, simply knew how Pharaoh would react. [cf. ch.4:21;8:32 (in this vs. we read "Pharaoh hardened his heart"), 9:16]
4. In the remainder of the chapter we see the beginning of the miracles and the plagues wrought by Moses (as God acted through him). The first signs that Moses performed seemed to have been duplicated by the magicians of Pharaoh's court. This does not mean that they had the power to do the things that Moses did, but rather, as most commentators believe, simply the ability to deceive Pharaoh into believing that they did have a similar power.
5. Beginning with verse 20 we see the first plague...the rivers turned into blood. [Many, if not all, of the plagues we will see were special in that they attacked those things which the Egyptians worshipped. This first plague, on the rivers (which would include the Nile) would show the Egyptians that the God of Israel is greater than the god of the river Nile, which they (the Egyptians) worshipped.]

CHAPTER EIGHT

1. In this chapter we see three plagues, one of frogs, one of lice, and one of flies.
2. The frogs were symbols of life (or fertility) to the Egyptians...and therefore the plague showed (again) that the God of Israel was superior to the god of the frogs. (see vs. 10) (NOTE: Something of the obstinancy of Pharaoh is seen during this plague. When Moses came to him (vs. 9) to ask when he should call the frogs off, Pharaoh said "tomorrow". It is hard to imagine that a man would be so stubborn as to put up with such a plague for one more night.)
3. In the next plague, we see that the ground (dust) is turned to lice (gnats). Note that in Genesis 13:10 the land of Egypt is described as being bountiful. Again, something that was precious to the Egyptians (note the plentiful crops that were produced during the days of Joseph's administration) was shown to be subject to the one true God.
4. Last, in this chapter we see a plague of flies. Though flies were a common insect, the great abundance of them that afflicted the land is testimony pure and convincing that a Being greater than the gods of Egypt was responsible.
5. A further note with regard to Pharaoh's stubbornness is given in vs. 19 of this chapter. His magicians realized that "the finger of God" (the one true God) was behind the plagues and still Pharaoh refused to comply with the requests of Moses.
6. Note also in verse 23 that the plague of the flies did not affect Goshen, the land where the children of Israel dwelt. Such a division should have constituted proof positive to the ruler of the land.

CHAPTER NINE

1. This chapter bears the account of three more plagues: one on the cattle, a plague of boils, and a plague of hail.
2. The nature of the power of God as evidenced in these further plagues does not need to be discussed again. Pharaoh was simply being given ample evidence that God was the true God. When someone is shown the truth...what is to be done if they only continually reject it?
3. Note that the plague upon the cattle only affected those in the field. Those that were in stables were not afflicted with the murrain. (vs.3)
4. This plague was followed by a plague of boils. Note again that as before (vs.4), the children of Israel were not afflicted.
5. Next came a plague of hail, which would be accompanied by lightning and great rains. Again, note that these things were done so that the Egyptians might know that the God of Israel was the one true God.
6. The plague of hail afflicted those animals in the field, but note that many of the servants of Pharaoh began to learn their lesson and brought their cattle in. (see vs. 20-21)
7. Further evidence of Pharaoh's deceitfulness is seen when he confesses sin (vs.27) and then continues to deny the release of Israel.

CHAPTER TEN

1. In this chapter we see the account of the plague of the locusts and the plague of the darkness.
2. Note that in vss. 1 and 2, the Lord refers to these plagues as "signs". Just as the works which Jesus performed during his earthly ministry were signs to guide men to the truth, these plagues were "signs" to guide the Egyptians to the truth that there was but one God...the God of the children of Israel.
3. Note again (vs.7) that the servants of Pharaoh were convinced that these were not the usual sort of things that happened...but they did not convince Pharaoh.
4. Along the way we have noted in our reading (but not in these notes) that Pharaoh attempted many concessions, but that he never even lived up to his own compromised. ( see ch.8:8,25-32; 10:24ff)
5. Finally, after nine plagues...Pharaoh no longer wanted to see Moses...but one last plague was to come. (NOTE: See Woods comments on vs. 29, pg.150)

CHAPTER ELEVEN

1. Here we see the borrowing of jewels by the children of Israel from the Egyptians. The Lord said that such would happen (ch.3:20-21)...and it did happen because the Lord gave the people favor in the sight of the Egyptians. This indicates that not everyone felt as did Pharaoh.
2. The last plague (the death of the first born) would be carried about by the Lord. (see vs.4ff) It was to affect all of the land of Egypt (see vs.5). After this plague, then the servants of Pharaoh and Pharaoh bow down to the Lord (vs.8) and release the children of Israel.

CHAPTER TWELVE

1. Chapter twelve introduces the feast of the passover, that which feast which commemorated the Lord's "passing over" (vs.23) the children of Israel on the dreadful night that the house of Egypt was afflicted with the loss of their first born. [NOTE: The passover is symbolic of the redemption which we have obtained through Jesus Christ our Lord. cf. I Cor.5:7. Note the similarities between the paschal lamb and the Christ who was offered for us.]
2. The children of Israel were instructed how to prepare and how to keep the feast of the passover. (see vss. 1-28)
3. Note that the word "forever" (vss.14,17,24) does not designate "eternity", but rather means that such ordinances were to remain as long as Israel remained God's covenant people.
4. The bulk of the chapter deals with the actual night on which the plague occurred. The children of Israel kept the feast...and the children of Egypt were afflicted with the plague of the death of their first born. Then the Egyptians thrust them out (vs.33) and Israel began their journey home.
5. Note that it was 430 years to the day that Israel remained in Egypt. (vs.40-41)

6. Verses 43ff indicate that all who dwelt within the house of Israel were to keep the feast of the passover.
7. For your own benefit...rehearse the circumstances and events that lead to the children of Israel going down into Egypt...and the circumstances and events that lead them to leave the land.

NOTE: THIS COMPLETES THE THIRD WEEK OF YOUR BIBLE READING. ONLY 49 MORE TO GO. DON'T GIVE UP NOW !

### CHAPTER THIRTEEN

1. Note: In vs. 2 we see the command to sanctify all the first-born among the children of Israel. The word sanctify means to "set apart". This symbolic act is done in order to "return" unto the Lord the lives which were spared during the Passover. Because the Lord did not take the first-born of Israel during that dreadful night, the children of Israel were to dedicate those children (i.e. all subsequent first-born) to the Lord. This is exactly what we see in Luke 2:21f; Mary and Joseph brought the child Jesus to "present him to the Lord".
2. Note: Again we notice that there was to be continual teaching to the children that they might know why the feast of the Passover and the dedication were being kept. (see vs. 8)
3. These are also given as "a sign" (vs.9) and for a "memorial" (vs.9). The fact that such memorial is said to be "between the eyes" simply means that the children of Israel were to keep these thoughts ever before them. Later this figure of speech was pushed to extremes by the Pharisees, Sadducees, and other extremist sects of Israel. They would wear phylacteries, small pouches which contained portions of scripture, upon their foreheads in order that all might see their piety. Often, these phylacteries were enlarged to such an extent that their appearance signified vanity.
4. The providence of the Lord is again seen, this time with regard to all of the children of Israel, through the constant presence of the pillars of cloud and fire. (vs.17f)

### CHAPTER FOURTEEN

1. In this chapter we see the great event of the crossing of the Red Sea. Note that in this event, the Lord again delivered the children of Israel. (See vs. 13,14, et.al.)
2. Prior to the actual crossing, the children of Israel were "sore afraid" (vs.10) that the Egyptians would capture them...and perhaps kill them. Often we are afraid, not realizing that the God of Heaven who has guided us all along will continue to do so.
3. Note: As long as the children of Israel were doing what the Lord wanted...he would fight for them. (vs.14)
4. In this event God again showed the Egyptians that he was THE ONE AND ONLY GOD. (see vs. 18, 25, et. al.)
5. As a result of the miraculous crossing of the Red Sea...the Israelites believed (vs31).

### CHAPTER FIFTEEN

1. The first 21 verse<sup>s</sup> of this chapter constitute a song of praise sung by Moses and the children of Israel in honor of the Lord. Note that in this song: 1) a habitation was to be prepared for the Lord (the tabernacle was later constructed), 2) praise was given to the Lord for the strength of his deliverance (vs.1,4,6ff), 3) the children of Israel were referred to as redeemed (vs.13), and 4) the children of Israel were referred to as purchased (vs.16).
2. In conjunction with the above song of praise, Miriam (Moses' sister) and the women of Israel also praised the Lord in song. (vs.20-21)
3. Even after the greatness of the Lord was revealed unto Israel by God's mighty acts, they (i.e. the children of Israel) often wavered...in this case they began to murmur because they went without water for 3 days. We might consider the children of Israel to be characterized by "double-mindedness" when we learn of such attitudes...but so often we as Christians have that same sort of frame of mind. (NOTE: To see just how much Israel strayed from the Lord's will read Psalms 104-108.)
4. Note the promise that the Lord made in vs. 26...IF (representing the conditional aspect of this promise) the children of Israel were faithful...the Lord would protect them physically. Dr. S.I.McMillen has written a book entitled NONE OF THESE DISEASES which emphasizes this amazing promise.

CHAPTER SIXTEEN

1. Again we see that the children of Israel began to murmur...but this time Moses let them know that to do so was not necessarily just an attack against him (i.e. Moses) but that it was also "against the Lord". (see vs. 2,8,9 et.al.)
2. Note that in vs. 2 Israel is referred to as a congregation (i.e. as a unit).
3. Note that the children of Israel remembered what they used to have in Egypt, and as a result longed for their former foods. (NOTE: This will be seen again before they reach the land of Canaan.)
4. Note that the Lord told Moses that he (i.e. the Lord) would "prove" the Israelites. (vs.4) The Lord was going to test them with regard to the manna and the Sabbath day.
5. The phrase "the glory of the Lord" possibly refers to two things at once: 1) the miraculous appearance of food, and 2) the miraculous manifestation of the Lord's presence. With regard to the latter, it must be mentioned that the text does not stipulate how such a manifestation occurred other than the fact that it was "in the cloud". (vs.10)
5. The miraculous giving of food again gave evidence that Israel might know God. (vs.12)
6. There is an important lesson in the feeding of the children of Israel in this manner. Jesus is described as the "bread of life" (cf. John 6:31ff), a definite reference to the manna which Israel received in the wilderness. During his earthly ministry Jesus was followed by some people only to receive physical food...hopefully the children of Israel would not just see the manna as food for their belly, but would in addition to that see it as the providence of God. Some, however, were only concerned with making sure that they got enough of it (vs.27).
7. Another teaching element comes out of this event. A portion of the manna was to be put in a pot to "be kept for your generations" (vs.32ff)

CHAPTER SEVENTEEN

1. In verse one we note that the children of Israel traveled "according to the commandment of the Lord". Evidently God guided them in their travels.
2. Again we see the people waver as they chided Moses about the lack of water...again Moses said that such complaints were against the Lord. (see vs.2) When we rebel against the methods and men "ordained" by God (i.e. elders), we may be rebelling against God as well. (NOTE: If the elders of any given congregation are involved in anything sinful...that does not mean that members of the church are bound to follow them into sin. The statement has reference to righteous men of God...when we rebel against them we may be rebelling against God.)
3. Note that the people may have been ready to stone Moses. (vs.4)
4. In the last half of the chapter we see the children of Israel battle against Amalek. Note that when Moses needed help...he received it. The victory itself is a fulfillment of the Lord's promise to be with Israel against all of their enemies.

CHAPTER EIGHTEEN

1. Note that Jethro (Moses' father-in-law) heard what God had done for Israel. Exactly how he heard we are not told, but we do know that news of Israel reached as far as the land of Canaan. (Joshua 2, Rahab heard of these things as well)
2. From verse 2 we learn that Zipporah and her sons were sent back to Jethro some time after Moses returned to Egypt from the land of Midian. (see ch.5:19ff)
3. Note Jethro's reactions to what Moses said: 1) he rejoiced (vs.9), 2) he blessed the Lord (vs.10), and 3) he said that he knew that the Lord is greater than all gods (vs.11). In addition to that Jethro seems to have participated in the offering of sacrifices to the Lord (vs. 12).
4. Before Jethro returned home, he gave wise counsel to Moses concerning the judging of the people of Israel (vs.13-27).

CHAPTER NINETEEN

1. Three months after leaving Egypt, the nation of Israel came to Sinai. (vs.1) Remember that the Lord told Moses (ch.3:12) that they would worship him from that mountain.
2. Notice the imagery given in verse 4. The Lord cared for the children of Israel as a mother eagle cares for and protects her young. (cf. Deut.32:11-12)
3. In verse 5 we see another promise (NOTE: this one is also a conditional promise... see the word IF).
4. Israel is referred to as 1) a peculiar treasure, 2) a kingdom of priests, and 3) a holy nation. (vs.5,6 see also I Pet.2:9ff)

5. Note that the Lord said that "all the earth is mine". (vs.5 cf.Gen14:22, Ps.24:1)
6. Note that the people said that they would do all that the Lord said to do. (vs.8)
7. Beginning in verse nine, the Lord prepares to make himself (and his will) known unto the nation of Israel. Note the following instructions: 1) sanctify and wash (vs.10) 2) be ready the third day (vs.11), 3) do not touch the mount (vs.12), 4) come not at your wives (vs.15..cf.I Cor.7:1).
8. In verse 16ff we see the beginning of the Lord's message. 1) there were thunders and lightnings (vs. 16), 2) a thick cloud upon the mount (vs.16), 3) an exceeding loud trumpet (vs.16), 4) fire (vs.18), 5) smoke (vs.18), and 6) the whole mount quaked (vs.18).
9. Moses went up on the mount (vs.20) and was commanded to tell the people not to break through and come unto the mount (vs.21).
10. Note that in verse 22 the word priest is used. This is before the actual installation of Aaron and his sons as the Levitical priesthood. Some speculate that the first-born males served in this capacity until the actual priesthood began. (Woods, 176) (NOTE: In chapter 24:5 young men of Israel were sent to offer burnt offerings...perhaps these were the temporary priests.)

### CHAPTER TWENTY

1. This chapter contains the core (foundation) of the Mosaic Law, the ten commandments. It must be remembered that these commandments were not the only part of the law, but were rather the foundation of it. Subsequent chapters in Exodus give many, many more instructions for the children of Israel. Why was the law instituted? (See Gal. 3:19)
2. Many expositors have broken the commandments into two main divisions: 1) commandments that regulated the relationship between man and God (1-4), and 2) commandments that regulated the relationship between man and his fellow man (5-10). This division is said to have been summed up when the Lord Jesus Christ was asked "which is the great commandment in the law". (Matt.22:36) Jesus answered saying "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets." (Matt.22:37-40) For your further study see a parallel account of this in Mark 12:28-34. From this answer, we learn that Jesus attributed no greater weight to any one part of the law over another, but rather attributed the same importance to each aspect of the law. The Jews (many of them) often regarded certain parts of the law as more important than the rest. As a result, the traditions of the Pharisees and others took precedent over the total context of the law. (E.G. Matthew 15:1ff In this passage we see the over exaltation of the washing tradition.) *John G. ...*
3. Study each of the commandments, and learn their importance to the children of Israel and their relationship to God and man. Are there any principles of these 10 commands which are still applicable to us today? (cf. Rom.13:8ff, Mt. 19:16ff, et.al.)
4. Note that the people feared to hear the voice of the Lord. (cf. Heb.12:18ff)
5. The last few verses of this chapter (22-26) show that God demands exclusive worship.

### CHAPTER TWENTY-ONE

1. This chapter contains further aspects of the law. (It has been said that the initial commands contained the law in a nutshell, and that the subsequent chapters merely expounded upon and elaborated the principles which were implicitly within the first 10 commandments. If this be the case (and it seems to be), then there is a parallel between the law of Moses and the law of Christ. The teachings of Christ (or the gospel) was given initially to the twelve apostles, and then it was expounded upon and elaborated by the writings of inspired men. Note: The inspired men did not add to nor take away from the principles which Christ taught, but they did explain them further.)
2. This chapter contains commands with regard to the treatment of servants, laws concerning acts of violence, laws concerning the responsibility of owners, etc.

### CHAPTER TWENTY-TWO

1. This chapter is a continuation of those laws and prohibitions mentioned in ch.21.
2. In this chapter we note regulations about stealing and the restitutions to be made by a thief, laws about the loss of property, laws of human relations, and laws of offering.



CHAPTER TWENTY-THREE

1. The first few verses of this chapter read as if they were taken from Proverbs or Ecclesiastes. Several of the thoughts are quite unrelated, but are given as general ethical guidelines. Note the following: no false reports, don't follow a multitude to do evil, be equitable to all, kindness to your enemy, take no bribe, do not oppress strangers, etc.
2. Note the command for the sabbath year. (vs.10ff) (cf. also Lev.25:1-7)
3. Note the three appointed feasts: 1) the feast of unleavened bread (Passover), 2) the feast of harvest (first fruits of the season), and 3) the feast of ingathering (at the end of the year). All the males of Israel were required to keep such feasts. (NOTE: When Jesus was 12 years old and was left in the temple...his parents were there in order to keep the feast of passover. Lk.2:41)
4. The latter portion of the chapter (vs.20-33) contains more promises and warnings from God to Israel.
5. Again God promised to guide them (vs.20).
6. The conditional aspect of the promise is again seen in vs. 22. (IF)
7. God promised to be with Israel as they went against their enemies (vs.23ff).
8. Note that God commanded them to destroy the idols and images of the people whom they defeated. (vs.24) This was in order to maintain purity in Israel. (cf.vs.33)

CHAPTER TWENTY-FOUR

1. In this chapter we see Moses and the elders of Israel worshipping God, and Moses' return to the mount to receive further instructions from God.
2. NOTE: As before, we notice again, that the children of Israel said that they would do all that God said. (vs.3) [As Christians we should have the attitude that would compel us to do what God said...not just because we feel obligated, but more because we want to be obedient to the Lord.]
3. It seems evident that all of Israel heard the commandments as given in ch.20, but it also seems that those things which Moses wrote (vs.4) were given to Moses when he was on the mount. The nation of Israel would not have been privy to these, hence they were written in a book of the covenant (vs.7) which was read in the audience of the people (vs.7).
4. Verse 10: Note that when the Bible says that men/or man saw God...it is always a manifestation of God (sometimes called 'epiphany') and not God himself. (cf.Jn.1:18)
5. As Moses returned to the mount (i.e. after he returned) God said that he (i.e. God) would give him (i.e. Moses) tables of stone (vs.12). These were written by God and given so that Israel might be taught from them (vs.12).
6. Moses remained in the mount for a period of 40 days, a period during which he neither ate nor drank (cf. Deut.9:9) [Compare this period of preparation to that of the Christ in Matthew 4:1ff.]

CHAPTER TWENTY-FIVE

1. In this chapter we see the beginning of the events that lead up to the construction of the tabernacle.
2. Israel was asked to bring an offering (vs.2) which was going to be used for the building of the tabernacle (vs.8). Note that every man was to give willingly with his heart. (vs.2 cf. II Cor.9:7ff)
3. The actual offering does not take place until ch.35.
4. The remainder of the chapter deals with 1) the ark of the testimony, 2) the table for the showbread, and 3) the golden candlestick.
5. *Do this* Write down each of these items and then 1) describe them briefly, and 2) explain their purpose, and 3) determine whether or not they have any New Testament parallel. [You are encouraged to do this because it will bring many profitable lessons to your understanding.]
6. Note that Hebrews 8:5 makes reference to the tabernacle. [HINT: this would be a good place to begin your study of those items mentioned in #5.]

CHAPTER TWENTY-SIX

This entire chapter is devoted to an explanation of the tabernacle. Read it and see if you can briefly describe the tabernacle. NOTE: For your benefit a diagram of the tabernacle is included on the following page. Study it closely. It will help you quite a bit.

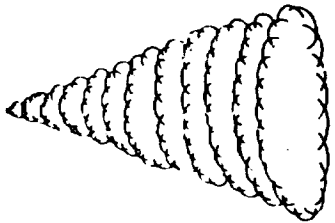
# THE TABERNACLE

A FIGURE

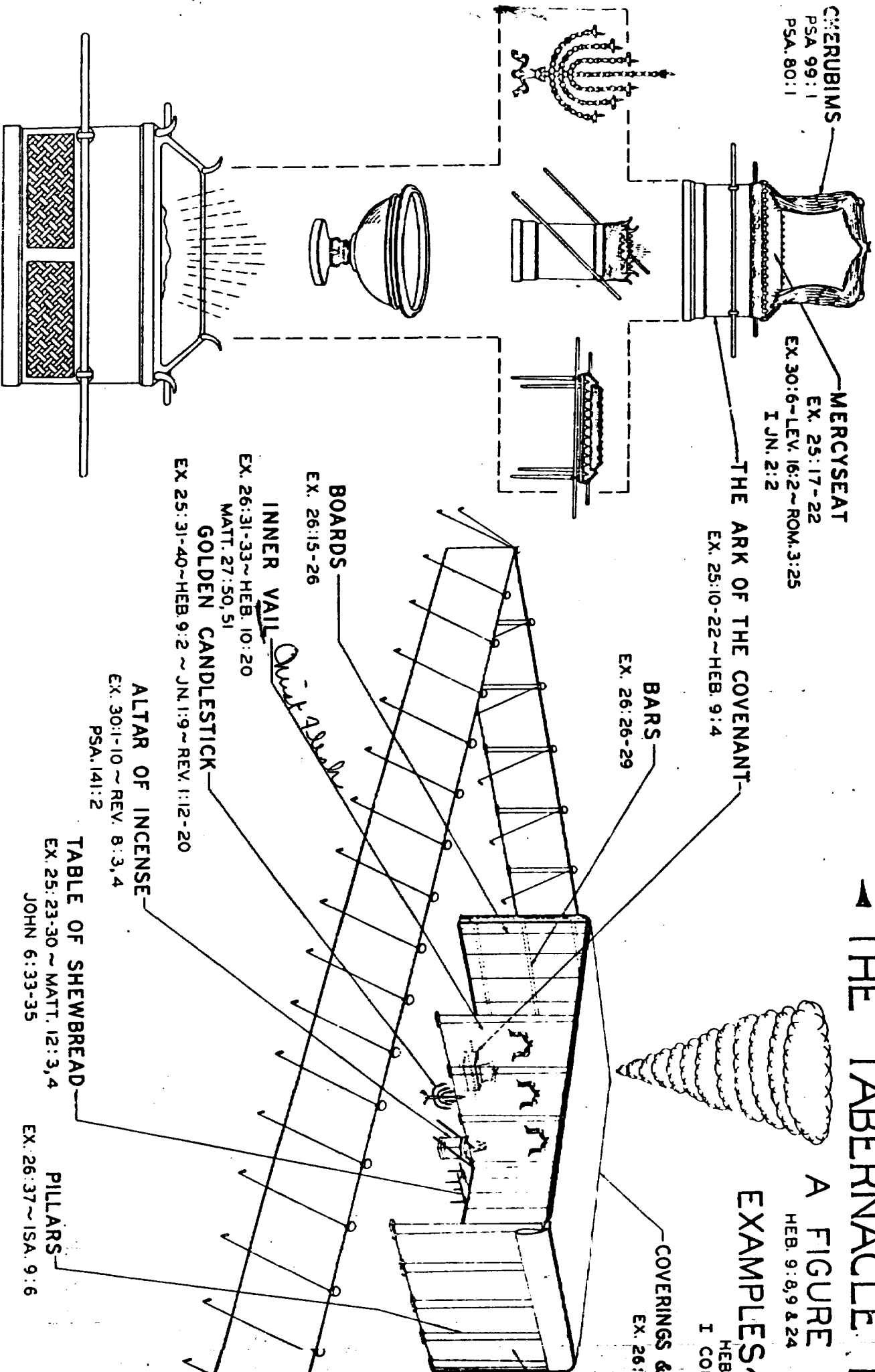
HEB. 9:8,9 & 24

EXAMPLES

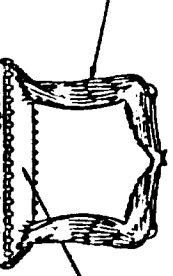
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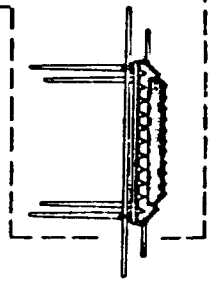
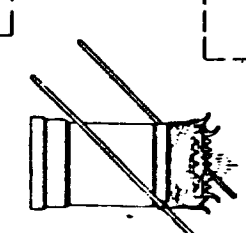
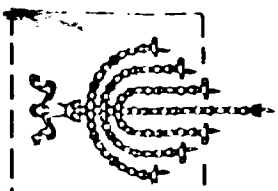
COVERINGS & EX. 26:1



CHERUBIMS  
PSA 99:1  
PSA. 80:1



MERCYSEAT  
EX. 25:17-22  
EX. 30:6-LEV. 16:2~ROM.3:25  
I JN. 2:2



THE ARK OF THE COVENANT  
EX. 25:10-22~HEB. 9:4

BARNS  
EX. 26:26-29

BOARDS  
EX. 26:15-26

INNER VAIL *Quint & Shub*  
EX. 26:31-33~HEB. 10:20  
MATT. 27:50, 51  
GOLDEN CANDLESTICK  
EX. 25:31-40~HEB. 9:2 ~ JN. 1:9~REV. 1:12-20

ALTAR OF INCENSE  
EX. 30:1-10~REV. 8:3,4  
PSA. 141:2

TABLE OF SHEWBREAD  
EX. 25:23-30~MATT. 12:3,4  
JOHN 6:33-35

PILLARS  
EX. 26:37~ISA. 9:6

"FOR IT IS THE BLOOD THAT MAKETH AN ATONEMENT FOR THE SOUL" LEV. 17:11~HEB.9:22~I JOHN 1:7

# IN THE WILDERNESS

A SHADOW

HEB. 10:1

S-PATTERN

HEB. 8:5

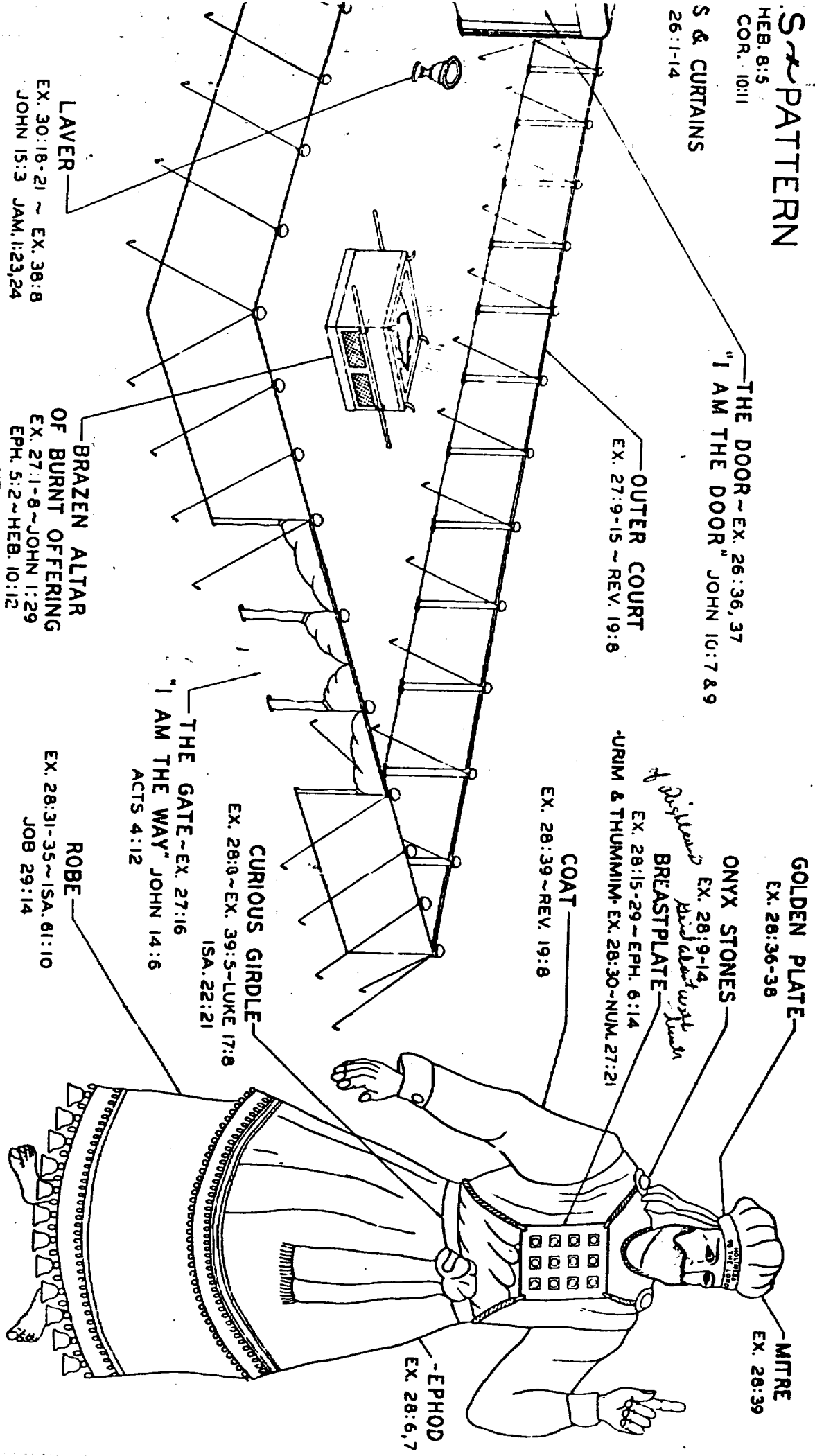
COR. 10:11

S & CURTAINS

26:1-14

*Christ need no sacrifice  
because Christ offered for himself*

*Christ felt no pain & sacrifice  
Christ offered his sacrifice because*



CHAPTER TWENTY-SEVEN

Chapter twenty-seven deals with the construction of the altar of burnt offering, the court of the tabernacle, and the tending of the lamp. These items are depicted and given with scripture references on the preceding page. Study them carefully.

CHAPTER TWENTY-EIGHT

This chapter contains information relating to the making of the garments for Aaron and his sons. Study the chapter and see if you can describe the garments. A drawing of the high priests raiment is included on the preceding page. Please take the time to study these drawings and the related scripture references. It should provide you with a most rewarding study.

CHAPTER TWENTY-NINE

1. In this chapter we see the culmination of the previous few. Aaron and his sons are specially prepared (consecrated; dedicated; made sacred/holy ) to become the priests for Israel.
2. Remember that God demanded a special worship for himself (ch.20:22ff). In the last few chapters we have seen the details of the exclusive worship which God wanted. We have noticed the details of the tabernacle, the contents of the tabernacle, and the dress of the priestly servants of God. These things must have been done in order to worship the Lord correctly. Remember (we shall see it later) that Nadab and Abihu did not follow God exactly and were therefore killed. The tabernacle was built according to a pattern (Heb.8:5; Ex.25:40) Likewise, the Lord's church was built according to a pattern (cf. Heb.8)...and that pattern needs to be followed. Many today rebel against "pattern" Christianity...but the Bible upholds it (Titus 2:7).
3. The order of sacrifices that is given in this chapter is not necessarily significant, but the sacrifices themselves were. [The details of each type of sacrifice will be explained when we get to the book of Leviticus.] The general purpose of the sacrifices was to set apart Aaron and his sons for the priestly service. (NOTE: Should you want to study the details of each type of sacrifice, read Lev.ch.1-8.)
4. The last portion of the chapter (vs.38-46) contains the list of the daily offerings.
5. Note: In vs.43ff we see the importance of all of these past few chapters. Because of obedience to these commands, God will meet with (figuratively) Israel and will dwell with them, and be their God.

CHAPTER THIRTY

1. This chapter contains details of the altar of incense (vs.1-10), the atonement money (vs.11-16), the laver (vs.17-21), and the anointing oil and incense (vs.22-38). The first, third, and fourth of these are included on the diagram of the preceding page. The atonement money is not.
2. The atonement money was given to help with the construction of the tabernacle (cf. ch.38:25-28). It also seems that the atonement money became a regular offering (cf. (Matt.17:24-27). [Though the text reads as if money was given, it must be understood that it was silver, gold, etc. that would be used in the building of the tabernacle.]

CHAPTER THIRTY-ONE

1. Bezaleel and Aholiab are chosen to be the craftsmen that will make all of the tabernacle, the contents of it, and the garments of the priests. (vs.1-11)
2. The last portion of the chapter explains the importance of the sabbath to the Lord. Israel was to keep it as a sign. (vs.17). (For an explanation of the "for ever" see page 31, ch.12, #3)
3. The Lord then gave Moses the tables of stone which he (i.e. God) wrote. (vs.18)

CHAPTER THIRTY-TWO

1. The previous chapters deal with information given to Moses while he was in the mount. During this period of time the children of Israel grew impatient, not knowing what happened to him (i.e. Moses). (vs.1)
2. Aaron led the people to contribute their jewelry (note that he spoke about it in vs 23) to make gods. (vs.1ff)
3. Out of the jewelry given, a golden calf was fashioned. (vs.4) Already the first commandments (ch.20) were being broken by the children of Israel.

4. The people then began to worship this image. (vs.5ff).
5. The following day (i.e. the day after the construction of the golden calf) the children of Israel offered offerings to the calf and sat down to eat and drink... and rose up to play. (vs.6) The last expression ("rose up to play") doubtless has reference to revelry (fornication, etc.).
6. As a result of these events, Moses was instructed by the Lord to go back down from the mount. (vs.7)
7. The Lord threatened to destroy Israel and raise up a new nation out of Moses. (vs. 10 ff) With regard to this the following needs to be mentioned:

"Threatening to annihilate Israel, the Lord yet assures Moses a prominent place in a new plan. The greatness of Moses is seen in that, out of love for his people and dedication to the Lord's previously announced purposes (compare verse 13), Moses refused such an honor and chose instead to intercede for sinful Israel. It appears that the divine threat here was designed to test Moses in a way that the experience of meeting the test would make him identify both with the Lord and with the people, so that he could deal effectively with the crisis and mature as leader of Israel." [Woods,212]

With regard to the above comments, it is important to note that in preparing Moses to be suitable both for the Lord and for the children of Israel, a wonderful analogy develops between Moses the leader of Israel and Jesus the saviour of all the world. Jesus was uniquely suited to save men from their sins because he was both divine (JN.8:58...and therefore like Moses, he had the right relationship with God) and human (Heb.2:14-18...and therefore like Moses, he had experienced the stresses and temptations of humanity and was in the right relationship with man). [For further comments on the word "repent" as it refers to God see I Sam.15:29. A thorough discussion is given in Haley's ALL-FGED DISCREPANCIES OF THE BIBLE.]

8. Note the intercession that Moses makes is comparable to the intercession that Abraham made (Gen.18), and to the intercession that Christ makes for us.
9. When Moses saw the wickedness (vs.17ff) of Israel he broke the tables of stone. He continued to destroy the golden calf, to ground it to powder, and to make the children of Israel to drink of the water that the powder was put into. The Jewish Talmud compares this to the test of a suspected adulteress. (cf. Numb.5: 11-30).
9. Note that Aaron said that the people were set on mischief. (cf.Gen.6)
10. When Moses saw the nakedness of the children of Israel he asked the question... Who is on the Lord's side...that is, who will seek to serve God rather than the false gods which some choose to worship. After the sons of Levi gathered with him...they were sent through the camp to slay the offenders. *3,000 slain*
11. The following day Moses returned to the Lord to make atonement for the people and asked the Lord to forgive them. The Lord said that only those that have sinned would have their names removed from the book. [NOTE: Here we have reference to a book which seems to be quite a bit like the book of life in the Revelation.]
12. As a result of the golden calf, the Lord plagued the people. Scripture does not tell us what such was.

NOTE: WE HAVE FINISHED 4 WEEKS OF READING NOW...DON'T GIVE UP NOW...ONLY 48 TO GO !!!!!

### CHAPTER THIRTY-THREE

Because of the numerous repetitions of some commands, the text seems difficult to follow at times. At this point we must note that:1) The first part of the book of Exodus deals with the bondage of Israel; Moses' birth, life, and confrontation with Pharaoh; and the deliverance of Israel from Egypt. 2) The second part of the book of Exodus deals with the giving of the commandments (i.e. the 10 commandments); the giving of subsequent laws and statutes; and the instructions for the building of the tabernacle. Please note that the tabernacle was only described in the preceding chapters. The actual building of the tabernacle did not begin until chapter 35. Here in chapter 33 the tabernacle mentioned in vs. 7 is not the tabernacle to be built in ch.35, but rather it is a temporary meeting place which filled the place of the tabernacle until the real (actual) tabernacle was constructed.

1. Note: The incident with the golden calf as depicted in ch.32 has a close connection to the previous narrative regarding the building of the tabernacle. As a result of the sins of Israel (as shown in ch. 32), the Lord threatened Israel (see vs. 3). The sins of Israel "provided a threat to the whole purpose and development of the tabernacle"(Woods, 214).
2. In vs.4ff we note that the children of Israel were not to put on their ornaments. Remember in ch.32 that the golden calf was made from such ornaments (vs.2-3). The wearing of such ornaments (jewelry) constituted a threat to the Lord's plan for the tabernacle. As a result, the Lord began to meet with Moses outside the camp of Israel. The tabernacle was meant to be a spiritual place where God would "meet" with Israel (ch.25:8,29:46), but now God met with Moses out of the camp (vs.7).
3. As Moses met with the Lord, the children of Israel watched (vs.7-11).
4. Note vs. 11. Again we must note that this does not mean that Moses spoke unto God as we speak to one another. (see pg. 35, ch.24, #4) cf. Jn. 1:18 The thought that is portrayed here is that Moses spoke with/to God in a way that no other had. (cf. Deut.34:10) *no one had seen God face to face*
5. The verses from 12-23 depict Moses' request to know the Lord more completely. (vs.13) Moses wanted the Lord to show himself (i.e. the Lord) to him (i.e. Moses).(cf. vs.18) Note that the Lord said that no one could see his (i.e. the Lord's) face (vs.20). As a result, Moses would not be able to see the Lord in a "full" sense, but rather only in a partial sense. Note that in vs. 22 the Lord said he would cover Moses with his (i.e. the Lord's) hand. This was in order to prevent Moses from seeing that which he was forbidden to see.
6. In verse 23 Moses is said to be able to see the "back parts" of God. Woods says: "The language here is quite figurative. Prevented from seeing the fullness of the Lord's majesty, Moses could nevertheless imagine from gazing at the departing manifestation that was granted what the brilliancy and beauty of the Lord's very presence must be." (pg.216)

#### CHAPTER THIRTY-FOUR

1. In this chapter we see that the tables which Moses broke in ch.32 are to be replaced.
2. Note in verse 4 the Lord "proclaimed the name of the Lord". (cf.33:19 where the Lord promised to make a fuller revelation of himself to Moses)
3. Note that in vs. 10 the Lord said "all the people among which thou art shall see the work of the Lord". As the Lord gave the Egyptians a chance to see that he was indeed the one and only true God, so did he give all others that same opportunity. [NOTE: The word "terrible" as it appears in vs. 10 simply means impressive.]
4. In verse 11-16 Israel is warned of the idolatry and wickedness of the land of Canaan. They (i.e. the children of Israel) were commanded to destroy all false places of worship so that they might not have the chance to fall into the sins of Canaan.
5. The keeping of the 3 feasts (vs.18-26) is a repeat of ch.23:14ff.
6. The last portion of the chapter depicts the second giving of the 10 commandments (vs.27-35). Note that the face of Moses shone so brilliantly that he had to cover it when he appeared to Israel.

#### CHAPTER THIRTY-FIVE

1. The first few verses (1-3) give additional conditions with regard to the sabbath day.
2. Beginning with vs.4 we see the collection of the components which went into the construction of the tabernacle. The various components are listed in vs.5-19. Moses tells the congregation of Israel what is needed, and in vs. 20 they depart in order to bring the gifts for the tabernacle.
3. Note: In vs. 21 the people who gave are described as having their hearts stirred up, as having willing spirits, etc. Vs. 22 refers to the "willinghearted". Vs.25 speaks of the "wisehearted". Vs.26 speaks of thsoe "whose heart stirred them up in wisdom". All of these terms indicate the attitude that we as Christians are to exhibit in our giving. (cf. II Cor.9:7ff)
4. The last section of the chapter agains mentions the craftsmen who are to be employed in the actual building of the tabernacle. (cf.vs.30-35)

#### CHAPTER THIRTY-SIX

1. A strange thing occured during the giving of the articles to build the tabernacle.

The children of Israel began to bring the offerings. Verse 3 says that they came every morning. But note that the wise men came to Moses and said that the people were bringing much more than enough (vs.5). Verse 6 says that the people were restrained from bringing. Verse 7 repeats the thought in verse 5 and says that they had brought "too much". Such liberality in bringing exhibits the willingness that the children of Israel had in their hearts to do what the Lord commanded. If the members of the Lord's church today were so committed to the work that the Lord would have us to do that they gave so much that they had to be restrained from giving...think of what the church could do. Many times Christians are ready to give when a new building is going up...but what about the building up of the spiritual building, the body of Christ. More and more churches are needed who are willing to give freely to support the works of the Lord in foreign lands, on radio, television, etc.

2. The remaining part of ch. 36 describes the actual construction of the tabernacle. For more information on this consult the chart on page 36 and also chpts.26ff.

### CHAPTER THIRTY-SEVEN

This chapter contains material already discussed in previous chapters (cf.chpts.26ff). A drawing of the different articles of the tabernacle is found on page 36.

### CHAPTER THIRTY-EIGHT

This chapter contains material already discussed in previous chapters (cf. chpts.26ff). A drawing of the different articles and of the court of the tabernacle is found on pg.36.

1. Beginning in vs 21 we see an inventory presented of the different gifts brought for the construction of the tabernacle.
2. Verse 24 states the amount of gold to be 29 talents and 730 shekels. One talent was equal to about 3,000 shekels. This amount would have therefore been 87,730 shekels...or about 2,210 pounds of gold. Today's price of gold is above \$500 per ounce, but based just on that figure (i.e.\$500 per oz.) the amount of gold would be equal to \$17,680,000. *1-ton*
3. Verse 25 states the amount of silver to be 100 talents and 1775 shekels. That would be a total of 301,775 shekels or approximately 4 TONS OF SILVER. Needless to say the dollar amount would be quite high.
4. All of this precious metal went into the construction of the tabernacle (vs.27-31). [NOTE:The value of the tabernacle also included the precious wood, materials, etc.]
5. The amount of brass given was 70 talents and 2400 shekels or a total of 212,400 shekels or a little less than 3 TONS OF BRASS.

### CHAPTER THIRTY-NINE

1. This chapter contains material already discussed with regard to the making of the priestly garments (vs.1-31) and the making of the tabernacle articles (vs.32ff).
2. Note vs 32: "and all the children of Israel did according to all that the Lord commanded Moses, so did they." (cf.19:8,24:3) This same thought is conveyed in the last 2 verses of the chapter as well. (cf.vs.42-43)

### CHAPTER FORTY

1. The first part of this chapter (vs.1-16) contains instructions concerning the assembly of the tabernacle and of the consecration of Aaron and his sons. [Note: Much of this material has already been discussed in chpts.26ff.]
2. Note vs. 16: "Thus did Moses: according to all that the Lord commanded him, so did he" Compare this to Noah and the building of the ark in Gen.6:22.
3. The last portion of this chapter contains the narrative of the actual setting up of the tabernacle (vs.17ff).
4. Note the number of times the phrase "as the Lord commanded Moses" is used (cf.vs.21, 23, 25,27, 29, and 32).
5. Following the construction of the tabernacle the glory of the Lord filled the tabernacle. (see vs.34). This was in direct fulfillment of the promises which the Lord made with regard to this (cf. 25:8;29:45). The Jews considered God to literally dwell within the tabernacle. [NOTE: Later they applied this presence of the Lord to the temple. Note the presence of the Lord is referred to as the shekinah.]
6. Again we see the providence of the Lord mentioned with regard to the pillar of cloud and the pillar of fire. (cf. ch.13:17ff)

*at Sinai about 1 yr  
locally*

## EXODUS: A REVIEW

The book of Exodus provides us with a continuation of the fulfillment of the promises which the Lord made to Abraham in Genesis chapter 12. Beginning with that chapter, the remainder (or almost the entire remainder) of the Old Testament is taken to provide a history of the children of Israel. Remember that the center of the promise was Jesus the Christ. It was through him that salvation was to come (Mt.1:21). He was the fulfillment of not only the promise (Gal.3), but he was also the fulfillment of the law (Gal.3). Within the book of Exodus we see numerous acts of God, many of which were given solely for the purpose of enstiling belief within the hearts of the Egyptians and other unbelievers (Cf. these acts of God to the works of Christ; cf. Jn.20:30-31) The book derives its name from the departure of the children of Israel. That "exodus" will from thenceforth serve as the focal point for many of the laws of God given to Israel. Note: The passover is instituted as a memorial for the Lord's deliverance of Israel from Egypt, the consecration of the first-born for the same purpose, the keeping of the feasts and their offerings (the first fruits) were partially for the same purpose, and so on. Notice the number of times the Lord gave a commandment or statute to Israel which was designated as a memorial, or that which was to be taught to Israel. Perhaps the greatest act wrought by the Lord in the Old Testament is the delivery of Israel from the land of Egypt. It is no surprise that this tremendous act was mentioned again and again by the Lord to Israel. Throughout the rest of Old Testament the Lord will chasten the Israelites for forgetting this wonderful act which he performed. The Lord is implicitly and explicitly saying in Exodus: "If I have gone to the extent of taking you from the land of Egypt where you were in bondage, and If I have done so with a mighty arm; then why do you doubt that I will keep the remainder of those things which I have promised unto you." It is extremely important to note that the apostle Paul made the same sort of argumentation in I Cor. 15 and II Cor.8 and Romans 8. Perhaps the best wording is found in Romans 8:32; "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?". The book of Exodus therefore has as its greatest attribute or contribution to the rest of the Bible as presenting God as THE GREAT I AM. [See the notes and explanation to Ex.3:14 and Ex.6:3.]

## LEVITICUS

This book takes its name for the Greek and Latin versions of the Bible which refer to the Levites and their priestly responsibilities. This book is sometimes referred to as the "priestly handbook". Though this book is overlooked by Christians more than any other, it is definitely not unimportant. Though the book contains almost nothing but laws, legislation, statutes, commandments, etc. it still conveys a very important message. From the book of Leviticus we learn more about the holiness and the purity of the Lord. (cf. Lev.11:44) Note the number of times the phrase "God <sup>saw</sup> said" is used in this book. Such is ample witness to the divine authorship of this <sup>given</sup> book. [NOTE: In order to have a fuller understanding of the purpose of the law, it <sup>to</sup> will be beneficial to study the books of Hebrews, Romans, and Galatians. That is not to say that Leviticus can not be understood unless these are studied first, but only that the book of Leviticus is easier to understand once the others are fully understood.]

## CHAPTER ONE

1. Because of the intricacy of many of the different sacrifices, it will be necessary to discuss them as briefly as possible. It will be important to notice some of the distinctions of each of the sacrifices, and also to notice the purpose for each of them.
2. Chapter one is devoted entirely to the laws of burnt offerings. Note the different types of animals that could be offered.
3. The term "burnt offering" literally means "that which ascends", so named because the entire animal is burnt and so ascends in fire and smoke." (Woods,5)
4. Note: In many of the offerings to be mentioned in the book of Leviticus, the person offering the animal (or meal, etc.) is to lay his hand upon it before it is slain. This is symbolic of the transfer of sin from the man/woman to the animal. The animal is then slain, and figuratively the sin is slain with it. Likewise, the Lord had our sins placed upon him (II Cor.5:20-21) and he was slain...and with him went our

*Law given because of sin  
Law was a shadow of the new law through Christ*