

Hello everyone,

PERCENT OF BIBLE COMPLETED: 8.9%

Weekly Readings will cover: Exodus 22 – Exodus 28

Sunday: Exodus 22

Monday: Exodus 23

Tuesday: Exodus 24

Wednesday: Exodus 25

Thursday: Exodus 26

Friday: Exodus 27

Saturday: Exodus 28

Current # of email addresses in group: 573

I hope each of you are continuing to both enjoy and find this study useful. For those still with the program, we will pass the 100 day mark this week. This seems like an important milestone to call out. We are halfway through the book of Exodus (40 chapters total). If anyone has dropped off the study or fallen back. It happens, please don't get discouraged, rather either just jump back in where we are now and go back later to the week's you've missed when we finish, or if you are only about a week behind, just keep going and we'll have another catchup week soon (probably when we finish Exodus).

I've tried to be dutiful to not restate what is intuitively clear within a verse, although I'm sure I do at times, but in this next week's study, there are times I will have something to clarify on almost every verse. I hope you find it interesting as I did.

Thank you for doing this study along side me. It's been most meaningful!

Website archive location for audio files & PDFs:

<https://www.ucg.org/congregations/san-francisco-bay-area-ca/posts/audio-links-re-three-year-chronological-deep-dive-reading-program-circa-2022-2025-903711>

3 YEAR CHRONOLOGICAL STUDY: Week 17

Read the following passages & the Daily Deep Dive on the daily reading.

Day 99 - SUNDAY: February 12^h

Exodus 22

Daily Deep Dive:

We'll start with the UCG reading plan which provides an overview of this chapter, and then we'll dive into the verses: "In reading God's righteous judgments, we can conclude that these are not old, worn-out, outdated directives that do not pertain to us today. Rather, these are laws that wisely regulate a civil nation, and we should be able to understand the common sense of their application. Some modern nations, to their credit, have followed many of the principles and guidelines of these judgments. These underlying principles - often referred to as Judeo-Christian ethics or morals - formed the basis of much of British and American common law over the last few centuries. Regrettably, however, most nations today are drifting away from this standard.

We see this in the casual attitude towards and practice of premarital sex, extra-marital sex and homosexuality, as well as other vile sexual practices - so much is "legal" that would have merited a death sentence under the administration God gave. In ancient Israel, witchcraft was also a capital crime. Yet today, Ouija boards, seances and delving into the occult are popular pastimes. Television is filled with infomercials inviting people to call and find out about their future from psychics, astrologers or Tarot card readers.

Prisons today are overcrowded and, far too often, only teach criminals to be more violent or how to more finely hone their skills. Yet if nations were to follow the laws of restitution, while there might still be a need for temporary incarceration - i.e., jail until trial if the offender might pose a threat to others - prison overcrowding and violence would not exist since there would be no prisons.

God's people were to be a *holy* people. They were to represent God in their appearance and dress, in their speech and conduct, and even in the way that they killed, prepared and ate animals. God has not done away with these principles. Read these judgments carefully! Various

prophecies we will cover later show that God's holy and righteous laws will once again be in force after Jesus Christ returns and establishes His kingdom on earth. Then, *all* people will be given the opportunity to know, understand and live by those just and equitable laws.” [END]

Verse 1 – First notice, this is the punishment if the animals were sold or killed, and therefore could not be given back. Why the difference in restoring 5 oxen and 4 sheep? John Gill’s commentary clarifies: “the reason of this difference, five being obliged to be given for the one, and but four for the other, is, because the one was more valuable than the other, as well as more useful, and also more easily stolen, and therefore the greater mulct or fine was laid upon the theft of it, to deter from it: the Targum of Jonathan expresses the reason of the law thus; five for oxen, because the theft of them hindered from ploughing, or made to cease from it; and for sheep but four, because there was trouble in the theft of them, and there was no tillage or agriculture by them: and Saadiah Gaon observes, that the damage that comes to the owner of the ox is more than that by a lamb, because with it, the ox, he ploughs, which is a creature that was used in those countries to be employed in that service, as well as in treading out the corn” [END]

Verse 4 – Let’s jump to verse four next. Some translations put verse 4 after verse 1 as it continues the thought. If the animal is found alive in the hand of the one who stole it, they were to restore double (instead of the higher value given one that has been sold or slaughtered).

Verse 3 – Next, some translations will end this section of verse 1 and 4 with the second part of verse 3 (which all flows together): “He should make full restitution; if he has nothing, then he shall be sold for his theft.” A thief was to repay these amounts, and if they could not repay, they were to be sold. They could only be sold to an Israelite. An Israelite would have followed the laws that God had established, including the release of a slave after 6 years and also, they were to

follow the year of the Jubilee (year of Release – Although we aren't sure Israel ever practiced the year of Jubilee).

Verse 2 & 3 – Remember, at this time, you hear someone in your house, you couldn't flip on a light switch and illuminate an area. Therefore, identification was difficult and so was stopping a thief from running off with your goods in such low light. The law of God allowed for the fact that if you struck someone in the middle of the night and they died, there was no guilt. However, if it's daytime, the owner was not to kill the person who he should clearly be able to see and identify. Here's what John Gill's commentary adds: "because coming at broad daylight, and when the sun was up, it was a plain case he came not with a design to murder, but only to steal; besides, being at such a time, the master of the house could call for help and assistance, and take him; which is what is suggested he should do, and not take away his life".

Verse 5 – If while you were letting your animals graze on your own property, the animal(s) wanders into your neighbor's property and that person suffers loss, you were to restore from your very best (even if better than what the person had).

Verse 6 – Same as verse 5, if your fire from your property impacted someone else, you were to make restitution.

Verses 7 – 9: Adam Clarke's commentary states: "This is called pledging in the law of bailments; it is a deposit of goods by a debtor to his creditor, to be kept till the debt be discharged. Whatever goods were thus left in the hands of another person, that person, according to the Mosaic law, became responsible for them; if they were stolen, and the thief was found, he was to pay double; if he could not be found, the oath of the person who had them in keeping, made before the magistrates, that he knew nothing of them, was considered a full acquittance. It was necessary that such a matter should come before the judges, because the person in whose possession the goods were

found might have had them by a fair and honest purchase; and, by sifting the business, the thief might be found out, and if found, be obliged to pay double to his neighbor.” [END]

Verses 10 – 13: Adam Clarke states: “So solemn and awful were all appeals to God considered in those ancient times, that it was taken for granted that the man was innocent who could by an oath appeal to the omniscient God that he had not put his hand to his neighbor’s goods. Since oaths have become multiplied, and since they have been administered on the most trifling occasions, their solemnity is gone, and their importance little regarded. Should the oath ever reacquire its weight and importance, it must be when administered only in cases of peculiar delicacy and difficulty, and as sparingly as in the days of Moses.” [END]

If a wild animal killed the domestic animal, the person was expected to present evidence (such as horns/hoofs that would be left behind and not devoured), no restitution was to be made. It’s possible, that at some point, the type of wild animal was added to distinguish between animals that could have been protected from and those that a person wouldn’t be expect to fight off. Here’s what John Gill’s commentary states in that regard: “Here Jarchi distinguishes, "there is that which is torn, for which a man pays, and there is that which is torn, for which he does not pay; that which is torn by a cat, or a fox, or a marten (a kind of weasel), he pays for, but that which is torn by a wolf, a lion, or a bear, he does not pay for: "the reason of which is, because it is thought the keeper might have preserved and delivered from the former, and therefore was culpable, when it was not in his power to save from the latter;” [END]

Verses 14 & 15 – There is a principle here that if someone borrows something from you (in this case an animal such as an ox), and the owner is there and see’s that the person was using it the right way, and the animal dies, the owner would know, this was just the time for that

animal to die and wasn't anything the person did wrong. However, if the owner wasn't there, then the person should replace or pay the full price for the item that was borrowed. By extension, this principle teaches if you borrow someone item and it breaks, you should replace it, unless the person was there to see that it just quit working all of a sudden, etc... However, if it was not borrowed, but instead hired, then you have paid already to use the animal (or item by extension), then the one renting out it's animal would have to understand that there is a cost of doing business and over time, animals will die, etc...

Verse 16 – This verse is very specific to the situation. This is not a case of rape. It's also not a case when the woman was already betrothed. When an individual became betrothed they were already bound to the other individual. John Gill's commentary states: "or one might be betrothed according to the custom of those times, and not be married, or the nuptials consummated, and so be yet a maid or virgin; but being betrothed, it made the case different, because such an one was as a wife to a man: but the case here supposed is of a maid not betrothed, and also not forced, but yielding to the solicitations of a man, as is implied by her being enticed; which signifies his gaining upon her affections, and obtaining her consent by expressing strong affection for her, and making large promises to her, and so both by words and gestures prevailing with her to yield to his desire:". Adam Clarke adds the following: "This was an exceedingly wise and humane law, and must have operated powerfully against seduction and fornication; because the person who might feel inclined to take the advantage of a young woman knew that he must marry her, and give her a dowry, if her parents consented; and if they did not consent that their daughter should wed her seducer, in this case he was obliged to give her the full dowry which could have been demanded had she been still a virgin. According to the Targumist here, and to Deu 22:29, the dowry was fifty shekels of silver, which the seducer was to pay to her father, and he was obliged to take her to wife; nor had he authority, according to the

Jewish canons, ever to put her away by a bill of divorce. This one consideration was a powerful curb on disorderly passions, and must tend greatly to render marriages respectable, and prevent all crimes of this nature.” [END]

Verse 17 – John Gill states: “either because of his character, family, or circumstances; or, however, being disagreeable to him on one account or another, and therefore will by no means agree to marry his daughter to him, and not only give him an absolute denial, but resolutely persist in it.”

Verse 18 – The NKJV says “sorceress”, the KJV “witch”. The root of the word means “to whisper a spell” (Strongs), and BDB says it means “to practice witchcraft or sorcery”. God commanded that all people that practice these things (male or female) be killed. If these things weren’t being practiced or didn’t exist, no law for such would be needed.

Verse 19 – Anyone who had sexual relations with an animal was to be put to death.

Verse 20 – Any sacrifice to any other god required death.

Verse 21 – 24: Notice the clear instructions the people of Israel had about ensuring that they treated foreigners, as well as widows and orphans well. God gives special care and attention to their prayers. These are timeless laws and principles that we see repeated and abused throughout the Bible. Notice, how God stops to say here on this topic versus some of the other topics. We must constantly examine this in our own lives.

Verse 25 – The poor of our country and the world are often some of the most exploited (super high interest, practices to keep them in debt and poor).

Verses 26 & 27 – From JFB “From the nature of the case, this is the description of a poor man. No Orientals undress, but, merely throwing off their turbans and some of their heavy outer garments, they sleep in the clothes which they wear during the day. The bed of the poor is usually nothing else than a mat; and, in winter, they cover themselves with a cloak - a practice which forms the ground or reason of the humane and merciful law respecting the pawned coat”.

Verse 28 – This verse is translated in the NKJV: “You shall not revile God, nor curse a ruler of your people.” Adam Clarke states: “Most commentators believe that the word gods here means magistrates.” This is because “God” (Elohiym – plural) can mean God, Gods, gods, rulers, judges, etc... The word “revile” means “to slight” or “be of little account” (BDB). It’s possible this line is telling us not to slight or give little account to God and the rulers He has put in place or it’s possible that the entire line is about the judges and rulers. The Bible would confirm the truth of either. Obviously, we would never want to “slight” or treat God in any way that is less than the great respect He deserves. Also, we understand that throughout the Bible, God expects us to pray for and treat authority in a respectful manner as “all authority comes from God”. (Romans 13:1)

Verse 29 – Maybe this verse ties back to the previous (“not to slight, or treat God of little account”). Adam Clarke’s commentary states: “This offering was a public acknowledgment of the bounty and goodness of God, who had given them their proper seed time, the first and the latter rain, and the appointed weeks of harvest.” The NKJV says “and your juices”. Maybe you think orange juice, etc...but John Gill’s commentary states: “according to Maimonides (a Jewish scholar), were only the first fruits of liquors of olives and grapes:” Regarding the first born sons, this is a repeat of the command found in Exodus 13:2.

Verse 31 – All the commands and judgments found in these chapters aren’t random or issued merely because God can. They are for our

good. Additionally, God's people have always been a group expected to be different than those who are led by their own ways. God makes His people Holy and expects us to behave differently than those around us for our good and that of society.

Additionally, this command not to eat meat that is torn by beast is repeated with additional details in Leviticus 17:15, where even a stranger wasn't permitted to eat food that died naturally or was killed by an animal.

Day 100 - MONDAY: February 13th

Exodus 23

Daily Deep Dive:

We will once again start with the UCG reading plan, then we will go through scriptures together: "God revealed to Israel laws that prohibit slander, backbiting and lying. All these are based on the Ninth Commandment, "You shall not bear false witness against your neighbor." God Himself is not a respecter of persons and commands that we treat all people equally. He looks on the attitude of our heart, which is manifested in how we live each day. Obedience to God is much more than just following a list of dos and don'ts. The law tells us to perform acts of service for others. Even though we may have a problem with our fellow man, if we fail to help him when there is a need, we have broken God's law.

God also revealed laws that regulate mankind's relationship with the environment. One of these laws, the land Sabbath, is recorded in this chapter. The purpose of this law was to allow the land to regenerate the nutrients in the soil. When followed, this would allow for a much healthier crop to be harvested in the future. Today, man disregards this law and dumps all kinds of chemical fertilizers and pesticides on the soil. There indeed is a way that seems right to a man, but the result is

the way that leads to all kinds of unforeseen problems--including, ultimately, death (Proverbs 14:12; Proverbs 16:25).

Interestingly, there was another purpose to the land Sabbath law - to allow the poor to glean whatever produce grew on its own in the year when the land wasn't planted or harvested (and there would certainly be produce for them in the vineyards and orchards). Thus, even this law promoted loving treatment of one's neighbor, particularly those who were less well-off. Moreover, it was also an act of faith-as the Israelites had to trust God to meet their needs during the year they neither planted nor harvested crops." [END]

Verse 1 – We aren't to spread around false things we hear. The question I asked myself, "How often have I spread around something false, that I didn't know was false (or only partially true)?" We must be very slow and careful about sharing any information. Gossip and slander are major problems that also happens within God's church. We don't want to be apart of that and must really work against that.

Verse 2 – Warns us not to go along with the crowd. Sometimes we can get swept up in bad behavior because of peer pressure. If something is wrong, it's wrong and we need to be willing to stand against the crowd against wrong doing.

Verse 3 – We know how much God loves and looks out for those who are the needy and struggling, but right is right. We aren't to show partiality to anyone, even someone we feel bad for and can see are the needy of the world. Fair and right must always prevail without regard to wealth, status, fame, race, gender, age, etc...

Verse 4 – There are going to be people that at times we have an issue with, or they have an issue with us, but we are to do what's right, even if it's someone that we are struggling with.

Verse 5 – For the animal’s sake and that of any person, we should help in a situation where we see a need.

Verse 6 – In our world, the poor are taken advantage of and exploited. The rich shouldn’t have teams of fancy lawyers against a poor person. In the nation God led, justice and fairness were to be right and never tilted.

Verse 8 – Bribes can tilt us and others in a way where justice and fairness are not balanced. God tells us clearly to never take a bribe.

Verse 11 – I want to point out again the beauty of God’s design. Notice the instruction is not for you or your servants to gather food, put it in a container and bring it to the poor. God expects those who are able to work, glean and provides a system whereby someone with nothing has a way to eat and live. That is “if” they work. If they are lazy and don’t, they will starve.

Verse 12 – I want to again point out the beauty. Christianity by and large has rejected the Sabbath and many will call it a burden and say how oppressive it is. The Sabbath was created as a blessing. I’m sure the servants and animals appreciated having a day where they weren’t required to work.

Verse 13 – They were not to even casually speak and talk about false gods. JFB commentary states: “that is, in common conversation, for a familiar use of them would tend to lessen horror of idolatry.”

Verse 14 – The NKJV translates this verse as “Three times you shall keep a feast to Me in the year.” The Hebrew word for “times” comes from a root meaning “foot” (216 of 247 occurrences it’s translated “feet”). Here it refers to taking “a step”. It’s not that “times” is not accurate, but it’s more about three “steps” along God’s plan (or our journey) we are to come to these Feast seasons.

Verses 15 & 16 – God now outlines those 3 “steps” or seasons of His plan.

Verse 17 – This word for “times” is not the same word as verse 14. This word here in verse 17 comes from a root meaning “to tap” (like we are keeping time by tapping our foot to the beat). We anticipate these times as if we were tapping our foot to keep rhythm.

Verse 18 – These seems to apply to Passover (compare Exodus 34:25). We understand the symbolism that unleavened bread represents the sinless life of Jesus Christ our Passover. No part of the lamb was to remain until morning (compare Exodus 12:10).

Verse 19 – This states “You shall not boil a young goat in its mother's milk”. Over the years it became custom of the Jews to eating any animal flesh and milk together, so according to this rule they would not eat any meat with cheese on the table, and in fact would wait some period of time after the meal before cheese could be eaten in case some meat was still in their teeth. They wouldn't use a knife or table cloth that had already touched one or the other. However, this seems to miss the reason God gave the command. JFB, Adam Clarke and John Gill all point out a similar reason, which I'll paste here from Jamieson-Faucet-Brown commentary: “A prohibition against imitating the superstitious rites of the idolaters in Egypt, who, at the end of their harvest, seethed a kid in its mother's milk and sprinkled the broth as a magical charm on their gardens and fields, to render them more productive the following season.”

Verses 20 -23: The “Messenger” (translated Angel) throughout these verses would seem to only be able to apply to Word, the pre-incarnate Jesus Christ).

Verse 24 – God doesn't want us to have anything to do with false worship and He clearly indicates in verse 33 the risk of not completely and utterly removing false worship influences.

Verses 25 & 26 – Look at these wonderful promises that God would have done for Israel had they completely followed Him and removed all false worship from their nation.

Verses 27 -30: Notice how God would fight for them and make it easy for them to take over the land.

What about us? Do we strive to completely obey God? Where do we compromise or slack off? What blessings are we missing in our lives because of not fully obeying God?

Verse 32 & 33 – God didn't want them making any type of agreement or covenant with the people and their practices that God wanted removed. Sadly, Israel didn't completely remove these people and problems arose time and time again.

Day 101 - TUESDAY: February 14th

Exodus 24

Daily Deep Dive:

Verse 1 – From the UCG reading plan: “God's command in verses 1-2 of this chapter, it should be understood, are not acted on until verse 9, when Joshua, Aaron, Nadab, Abihu and 70 of the elders of Israel are allowed to go part of the way up the mountain with Moses to worship God apart from the congregation. Yet only Moses is allowed to come *close* to God - indeed, the implication of verse 11, that God did not touch any of the nobles, i.e. the elders, seems to be that he *did* touch Moses. Here, the elders apparently saw a manifestation of God in the person of the preincarnate Jesus Christ. It seems that they

were also given a vision of the very throne of God. The sapphire is used in other scriptures to describe God's throne (Ezekiel 1:26; Ezekiel 10:1). Moses then goes with Joshua up into the mountain, leaving Joshua below him at some distance, and he was on the mountain with God for 40 days and 40 nights.” [END]

Verse 3 – From the UCG reading plan: “It was, no doubt, quite a task to put into writing the words that God spoke to Moses. These writings were written as a part of a book called "The Book of the Covenant," or, in other places, "The Book of the Law." Moses read God's words to the people, who agreed to do all that God had commanded - thus affirming the marriage covenant that God made with the nation of Israel (compare Jeremiah 3:14; Jeremiah 31:32), which was then sealed with blood. This covenant, continually broken by Israel, was eventually terminated through the very blood of Jesus Christ - which then initiated the *New Covenant*.” [END]

Verse 4 – How thank I am that God had Moses write all of His words for us to have now.

Verse 5 – It’s interesting to me that he sent “young men” (Hebrew word is specific that these are males of a young age). Slaughtering, butchering and offering these animals would be very difficult work and young, strong men would be able to do the work much more effectively.

Verse 6 – This was done to ratify the covenant being made between the people of Israel and God.

Verse 7 – Here’s an excerpt from the Adam Clarke commentary on this verse: “The writing containing the laws mentioned in the three preceding chapters. As this writing contained the agreement made

between God and them, it was called the book of the covenant; but as no covenant was considered to be ratified and binding till a sacrifice had been offered on the occasion, hence the necessity of the sacrifices mentioned here.

Half of the blood being sprinkled on the Altar, and half of it sprinkled on the People, showed that both God and They were mutually bound by this covenant.” [END]

Verse 9 – Adam Clarke’s commentary states: “The seventy elders, who were representatives of the whole congregation, were chosen to witness the manifestation of God, that they might be satisfied of the truth of the revelation which he had made of himself and of his will; and on this occasion it was necessary that the people also should be favored with a sight of the glory of God.”

Verse 10 – This must have been an impressive and gorgeous sight! JFB commentary states: “one of the most valuable and lustrous of the precious gems - of a sky-blue or light azure color and frequently chosen to describe the throne of God (see Eze 1:26; Eze 10:1).”

Verse 11 – What an amazing honor for these elders to be able to eat and drink (Feast!) with the Word, the pre-incarnate Jesus Christ! What a special event, a type of wedding Feast!

Verse 18 – Here is the first example of a human fasting 40 days and 40 nights. Later Elijah and Jesus Christ would do the same. This is only possible from everything I understand by a miracle from God. At the end of this 40 days and nights of fasting, Moses was prepared to receive the tablets with the ten commandments from God (see Deuteronomy 9:11).

Day 102 - WEDNESDAY: February 15th

Exodus 25

Daily Deep Dive:

We will again begin today with an overview from the UCG reading plan: "Now we read of plans for the construction of the tabernacle, where God said He would dwell on earth with the Israelites. Notice some points that one may otherwise quickly read over.

Certain offerings were given by the Israelites. Only the offerings that were given willingly were to be accepted. God does not want us to give of necessity or with a begrudging attitude, but cheerfully and thankfully (2 Corinthians 9:7).

The Ark of the Testimony, elsewhere called the Ark of the Covenant, would contain the two tablets of the Ten Commandments - indeed, they were apparently the only items that were actually *in* the Ark (see 1 Kings 8:9). While Hebrews 9:4 does seem to say that the golden pot of manna and Aaron's rod that budded were in the Ark, it has been speculated that there was perhaps some kind of satchel attached to the side of the Ark containing these items. (Some have suggested that the pot and rod were originally in the Ark and then removed. But it seems unlikely that someone would have lifted the Ark's lid and trifled with its contents - except perhaps for the one period in which it was taken by the Philistines and then peered into by the men of Beth Shemesh, 1 Samuel 6:19. However, God supernaturally made sure of the Ark's return from Philistia and struck the men of Beth Shemesh for merely looking inside the Ark. He mentions nothing about them taking any items from inside - and why would He not have ensured their return also. Still, it is *possible* that the manna and rod were in the ark to start with and later turned up missing.)

Beside the Ark was placed the Book of the Covenant (Deuteronomy 31:26). All the items mentioned are "testimonies" - as if witnesses

providing evidentiary testimony in court - of God's miraculous intervention for the children of Israel. Placed on top of the ark was the mercy seat, another "testimony" of God's everlasting mercy, which represented His very throne.

God also gave understanding of the appearance of the cherubim, part of the angelic realm created in service to God. Embroidered patterns of cherubim were also woven into the curtains of the tabernacle (Exodus 26:1). The artistic representations of these wondrous creatures, which are described in greater detail in the book of Ezekiel, were the only "images" of heavenly beings permitted in God's worship system. They were, of course, not to be worshiped. And it is clear that there was no image of God in all of the tabernacle accoutrements - as was so common in pagan temples.

The showbread, constituting 12 loaves for all the tribes of Israel, is itself described more fully in Leviticus 24:5-9. Its name derives from its symbolic placement before the face of God. Other translations render it "bread of presence" or "bread of the Presence." That is, it was in the presence of God, just as the nation of Israel was-since God's presence was among *them*.

The last verse of the chapter informs us that Moses was not only told how to make the implements, but he actually "saw" a heavenly pattern for them. Indeed, the book of Hebrews assures us that the tabernacle and the items within it were "copies of the things in the heavens".

[END]

Verse 3 – Examples of items made from gold were the mercy seat and cherubim and the candlesticks. Examples of items covered in gold were the ark & the showbread table. Silver was used to make the sockets for the boards of the tabernacles (and later we will see instructions for

Israel to make silver trumpets). Brass was used for the altar of burnt offerings, and its pans, shovels, basins, and rings.

Verse 4 – There seems to be a variety of opinions as to the true color that each of these words describes. Jarchi & Josephus both believe that the instruction was to bring various wool, garments, etc...that were dyed to the same color, turned into yarn and woven in make various things such as the curtains, the veil and the priest's garments. The specific word for "scarlet" is interesting. Adam Clarke's commentary states: "signifies a worm, of which this colouring matter was made; and, joined with שני shani, which signifies to repeat or double, implies that to strike this color the wool or cloth was twice dipped: hence the Vulgate renders the original *coccum bis tinctum*, "scarlet twice dyed; It is the same color which the Arabs call al kermez, whence the French *cramoisi*, and the English crimson." [END] What's interesting to me is that this same word (most often translated "scarlet" in the KJV (34 times) is also translated "worm" (8 times) and is used of Jesus Christ in Psalm 22:6. Was this scripture referring to Jesus Christ as this particular "worm" or to the color of His body at the time of His crucifixion when He cried out the first line of Psalm 22?

John Gill records that Egypt had the best linen in the world and that we could assume that in the plundering of the Egyptians that the Israelites would have left Egypt with a considerable quantity.

Goat's hair was used in the curtains and coverings. Adam Clarke's commentary states: some "goats have long, fine, and beautiful hair, in some cases almost as fine as silk, which they shear at proper times, and manufacture into garments. ... we learn that goats' hair manufactured into cloth was nearly of equal value with that formed from wool." [END]

Verse 5 – The word "dyed" is not in the Hebrew text. Adam Clarke's commentary states: "literally, the skins of red rams. It is a fact attested

by many respectable travelers, that in the Levant sheep are often to be met with that have red or violet-coloured fleeces. And almost all ancient writers speak of the same thing.” [END] Next, the NKJV translates “badger skins”, however it seems that this may not be a good translation. Adam Clarke’s commentary states: “Few terms have afforded greater perplexity to critics and commentators than this. Bochart has exhausted the subject, and seems to have proved that no kind of animal is here intended, but a color.” [END] John Gill’s commentary has: “the Septuagint version calls them hyacinth or blue skins; according to which, they seem to be the rams' skins died blue; and so Josephus seems to have understood it; and it is much questionable whether the same creature is meant we call the badger, since that with the Israelites was an unclean creature; nor is its skin made use of for shoes, or well could be, as the skin of this creature is said to be, [Eze 16:10](#). Jarchi says it was a kind of beast only at that time; and Aben Ezra says, it was known in those days but not now.” [END] I surveyed a number of other translations and it seems the others use “fine goatskin”. Lastly, we come to a type of wood. The KJV always translates this wood as “shittim” from the Hebrew word (shittah or shittym). The NKJV uses “acacia”. While there is debate amongst a few different trees that grow in the wilderness and would have been available for use, I’m comfortable with the simple conclusion of Adam Clarke’s commentary: “By some supposed to be the finest species of the cedar; by others, the *acacia Nilotica*, a species of thorn, solid, light, and very beautiful. This acacia is known to have been plentiful in Egypt, and it abounds in Arabia Deserta, the very place in which Moses was when he built the tabernacle; and hence it is reasonable to suppose that he built it of that wood, which was every way proper for his purpose.” [END]

Verse 6 – Olive oil for lights, various spices to create the anointing oil and sweet smells.

Verse 7 – Regarding the onyx stone, Adam Clarke states: “We have already met with the stone called שׁוֹהָם shoham, Gen 2:12, and acknowledged the difficulty of ascertaining what is meant by it. Some think the onyx, some the sardine, and some the emerald, is meant. We cannot say precisely what it was; possibly it might have been that fine pale pebble, called the Egyptian pebble.” [END]

Regarding the “ephod”. John Gill states: “two onyx stones were set in the ephod, one of the garments of the high priest, and an onyx stone, with eleven other precious stones, were set in the breastplate of the high priest: these stones were doubtless among the jewels set in gold and silver the Israelites had of the Egyptians, and brought with them out of Egypt.” [END] Adam Clarke goes into a lot of detail about what is known and unknown about the ephod: “The אֶפֶד ephod - It is very difficult to tell what this was, or in what form it was made. It was a garment of some kind peculiar to the priests, and ever considered essential to all the parts of Divine worship, for without it no person attempted to inquire of God. As the word itself comes from the root אָפַד aphad, he tied or bound close, Calmet supposes that it was a kind of girdle, which, brought from behind the neck and over the shoulders, and so hanging down before, was put cross upon the stomach, and then carried round the waist, and thus made a girdle to the tunic. Where the ephod crossed on the breast there was a square ornament called חֹשֶׁן choshen, the breastplate, in which twelve precious stones were set, each bearing one of the names of the twelve sons of Jacob engraven on it. There were two sorts of ephods, one of plain linen for the priests, the other very much embroidered for the high priest. As there was nothing singular in this common sort, no particular description is given; but that of the high priest is described very much in detail Exo 28:6-8. It was distinguished from the common ephod by being composed of gold, blue, purple, scarlet, fine twisted linen, and cunning work, i.e., superbly ornamented and embroidered. This ephod was fastened on the shoulders with two precious stones, on which the

twelve names of the twelve tribes of Israel were engraved, six names on each stone.” [END]

Verse 8 – God instructs them to make a “sanctuary”, meaning “holy place or sacred place” (BDB).

Verse 9 – Nothing was done by man’s devising, but was based on patterns that God showed Moses.

Verse 10 – God instructs them to build an “ark”. This is not the same or even similar word to the “ark” that Noah was to build. This word means “chest, box, coffin”. It’s the same word used for what Joseph’s body was placed in after he died (compare Genesis 50:26). This was approximately four and half feet long and 2 and a half feet wide and again 2 and a half feet high.

Verse 17 – The top of the ark was covered by the “mercy seat”. The length and width of the cover was the same as the ark (lower section). The word for “mercy seat” comes from a Hebrew word meaning “to cover” and is most often translated “atonement” in the KJV (compare Leviticus 23:28 – “to make atonement for you before the Lord”).

Verse 18 – From JFB commentary: “The real meaning of these figures, as well as the shape or form of them, is not known with certainty - probably similar to what was afterwards introduced into the temple, and described in Eze 10:8-22. They stretched out their wings, and their faces were turned towards the mercy seat [Exo 25:20], probably in a bowing attitude”

Verse 23 – This table for the showbread was approximately 3.5 feet long by 1.75 feet wide by 2.5 feet tall.

Verse 30 – As this was all before God, it had to be of the finest quality (pure gold).

Verse 31 – Here is a description of this “lampstand” from Adam Clarke’s commentary: “This candlestick or chandelier is generally described as having one shaft or stock, with six branches proceeding from it, adorned at equal distances with six flowers like lilies, with as many bowls and knops placed alternately. On each of the branches there was a lamp, and one on the top of the shaft which occupied the center; thus there were seven lamps in all, Exo 25:37. These seven lamps were lighted every evening and extinguished every morning.

We are not so certain of the precise form of any instrument or utensil of the tabernacle or temple, as we are of this, the golden table, and the two silver trumpets.

Titus, after the overthrow of Jerusalem, a.d. 70, had the golden candlestick and the golden table of the shew-bread, the silver trumpets, and the book of the law, taken out of the temple and carried in triumph to Rome; and Vespasian lodged them in the temple which he had consecrated to the goddess of Peace.” [END]

I googled: “candlestick from arch of Titus” to see what this may have looked like.

Verse 40 – Any time God gives us instructions, we must be careful to follow them exactly.

Day 103 - THURSDAY: February 16th

Exodus 26

Daily Deep Dive:

Let’s begin today with the comments from the UCG reading program: “The word tabernacle comes from a Latin word meaning “tent.” The Hebrew word translated tabernacle literally means “dwelling place.” It may refer to either just the tent, or to the tent with the surrounding courtyard. In any case, the sense of being portable and temporary is obvious. And this sense of God having a temporary dwelling will

continue all the way up to Solomon's time, when the tabernacle is replaced by the temple, a more fixed structure. This later event is seen by many as a foreshadowing of the Kingdom of God - when Christ takes up permanent residence on earth. The time of the tabernacle is thus seen as God inhabiting His people in the fleshly tent of our temporary bodies (compare 2 Corinthians 5:1-4).

In Exodus 26 and 27, we again read of the intricate designing of the Master Builder Himself. Only the finest materials available were used in construction of the tabernacle and its contents. Acacia wood was a light, strong and beautiful wood - durable and resistant to insects and disease - that grew in this region. God was very specific in His instructions for the building of the tabernacle. His instruction to be very precise in following the detailed building plan was repeated. He is the same when it comes to His righteous laws. Mankind is not to add to His laws or take away from them (Deuteronomy 4:1-2; Revelation 22:18-19). Whenever God designs and builds anything, He does so according to a careful advance plan. His creation is not the result of some massive random cosmic explosion with colliding planetoids later accidentally forming a globular mass right where the earth needed to be in the solar system to make it advantageous for human life. Could you imagine reading the words, "In the beginning, God said, 'OOPS'?"

When reading these chapters, take time to appreciate the fine detail of our Creator's perfect craftsmanship. And consider the lesson in Luke 16:10 to see how God judges our character: "He who is faithful in what is least is faithful also in much; and he who is unjust in what is least is unjust also in much." [END]

Since we've already discussed yesterday a number of the same colors, skins, woods, etc...we will simply skip over those things today.

Verse 1 – John Gill’s commentary brings out: “the ground of these curtains was fine linen, twined or doubled: and the Jewish writers, as Maimonides, Ben Gersom, and others, say it was six times doubled, the word "Shesh", here used, signifying six; and this was interwoven with threads of yarn dyed blue, purple, and scarlet; according to Jarchi, the threads of which this tapestry was made were twenty four times doubled: he observes, "there were four sorts in every thread, one thread of fine linen, and three of wool, and every thread was doubled six times; lo, the four sorts, when they were twined together, there were twenty four double to a thread;" [END] I include this not because it is for sure fact, but to help us wrap our minds around the quality work, durability, etc... that would have been involved in preparing these items for God’s temporary dwelling (tabernacle).

Verse 2 – A cubit’s length can vary between person and between groups. It’s technically the length from the elbow to the tip of the middle finger. In looking at the various lengths of Hebrew & Egyptian cubits, it appears that a cubit could range from about 17.5 inches on the short estimate to about 21 on the long estimate. The royal cubit of Egypt is the earliest record of a standard measurement. They found 14 rods in the tomb of Maya that were cut off for the appointed measurement of a cubit. These ancient rods ranged from 20 5/8 inches long to 20 27/32 inches long (so roughly 20.6 to 20.85 inches long). For my estimates in this chapter, I’ve decided to use the average of the longest and shortest which would be 19.25, but understand it could be a little more or a little less.

These curtains would be approximately 45 feet long (could be as short as around 41 feet long to as long as about 49 feet long – I’ve included the high and low this time to show how the inches can add up on something of large length). The width of each section was approximately 4.5 feet.

Verse 3 – The curtain sections were coupled together forming two groups of curtains that were each approximately 22.5 feet wide (or collectively 45 feet wide. That means they were essentially the same height as they were in collective width (45 x 45).

Verse 5 – If there were 50 loops and the length was approximately 45 feet long, it would mean that there was a loop spaced apart by just under a foot. If we went with the longer cubit estimate (49 feet long), they would be essentially a foot a part.

Verse 8 – These eleven curtains that would tent over the temporary dwelling, each one being approximately 48 feet long and 6.5 feet wide.

Verse 9 – They were coupled together to form a section approximately 32.5 feet wide and another that was 39 feet wide, but the extra width was to lay over the other section, so essentially, they would form a combined section approximately 65 feet wide or so.

Verse 16 – Each of these boards that stood upright were approximately 16 feet tall by 2.5 feet wide.

Verse 17 – Every board was to have two “tenons”. This word is found 1,615 times in the bible, and is translated “hand” approximately 85% of the time. Here it is used to indicate “two hands” or something that would hold the boards in place.

Verse 18 – There were 20 total boards, which would make the length of the tabernacle approximately 50 feet long if they were laid side by side with essentially no spacing.

Verse 19 – Each board had two silver sockets under each board that would work with the “two hands” (2 tenons) to keep the board in place.

Verse 20 – You had the same thing on the north side (20 boards forming the walls) as the south.

Verse 21 – For the western side, there were 6 more boards (a total of approximately 15 feet wide).

Verse 22 – There were two corner boards that went outside the other boards to add additional strength to the corners.

Verses 26 – 28: John Gill’s commentary states: “for instance, the south side; four of these were placed, two at the upper end of the boards, and two at the lower end, and the fifth in the middle”

Of this construction, JFB commentary states: “The tabernacle, from its name as well as from its general appearance and arrangements, was a tent; but from the description given in these verses, the boards that formed its walls, the five (cross) bars that strengthened them, and the middle bar that “reached from end to end,” and gave it solidity and compactness, it was evidently a more substantial fabric than a light and fragile tent, probably on account of the weight of its various coverings as well as for the protection of its precious furniture.” [END]

Verse 33 – The NKJV of the bible says “The veil shall be a divider for you between the holy *place* and the Most Holy.” The difference between “holy” and “Most Holy” is simply the same word of “holy” being stated twice in a row “holy holy”. As mentioned in other sections of our study, in Hebrew, when a word is stated twice, it adds an extra layer of meaning, so “Most” is added to show the extra holiness.

Only the Ark of the Covenant (Testimony) went into the Most Holy section, where the lampstand and showbread table were in the holy place.

Verse 36 – This was used to create a covered entrance on the eastern side of the tabernacle.

After completing this chapter, I still wasn't sure I was visualizing this correctly, I went searching for a video that was both biblically accurate and well done. I found these videos, the first which only takes 3:43 to watch, helpful. I found it also to be helpful to visualize the gold splendor of the tabernacle. I hope you enjoy it as well. Here's the link:

https://www.youtube.com/watch?v=z_MbQH3RqgM&t=219s

Here is an additional video specific to the curtains (2:30 minutes long):

<https://www.youtube.com/watch?v=cgpV-27-qo>

Day 104 - FRIDAY: February 17th

Exodus 27

Daily Deep Dive:

We'll jump right into the scripture breakdown as there is no "UCG reading plan" specific to chapter 27.

Verse 1 – This altar was approximately 8 feet by 8 feet, with a height of approximately 4.8 feet.

Verse 2 – Out of the four corners came "four horns" which were to be of the same wood. This is the same word that would be used of a horn of an animal (compare Genesis 22:13). Commentaries seem to agree that these horns would have one of three purposes and maybe all of them. 1) For ornament, 2) to prevent sacrifices from falling off, and 3) for tying the sacrifice to the altar prior to sacrificing the animal (compare Psalm 118:27).

Verse 5 – Midway down the altar was a grate attached at the four corners that would allow both air to fuel the fire and various ash and drippings to go through.

Verse 8 – The altar was essentially a four-wall box that was hollow in the middle except for the grate.

Verse 9 – Now we move outside of the original construction of the inner tabernacle (holy place and Most Holy place) to the outside area. Here the hanging of fine woven linen was approximately 160 feet long (about half of an American Football field for visualization).

Verse 10 – Notice as we move away from the focus of the Tabernacle (God's Most Holy place), the quality of material lessens. As the Israelites approached God, there were visual reminders that they were moving toward God.

Verse 13 – This outer section was half the length in width (approximately 80 feet wide). In the middle was a screen that was approximately 32 feet wide, with approximately 24 feet on each side of that.

Verse 18 – This outer court section was approximately 8 feet tall. So all total this was approximately 160 x 80 x 8 (L x W X H).

Verse 20 – This fire was to burn “continually, perpetually, always”. John Gill's commentary is interesting: “night and day, continually, as it was proper it should, that the house of God might not be at any time in darkness; as it would otherwise be, since there were no windows in it; and his servants minister in it in the dark, even in the daytime, at the altar of incense, and at the shewbread table, which is not reasonable to suppose; and though there are some passages of Scripture which seem to intimate as though the lamps only burnt till the morning, and then

went out, and were lighted every evening; this difficulty may be solved, and the matter reconciled by what Josephus relates, who must be an eyewitness of it, that three of the lamps burned before the Lord in the daytime, and the rest were lighted at the evening;” [END]

Verse 21 – Aaron and his sons (the priests) were the only ones who went in and tended to the holy place.

Here is another couple videos from the same group that did the videos yesterday:

Bronze Altar link:

https://www.youtube.com/watch?v=Y_lhnprEyzc

Overall flyover of the tabernacle. Notice the increasing quality as you move toward the Most Holy place.

<https://www.youtube.com/watch?v=75fHH9gPNrg>

Day 105 - SATURDAY: February 18th

Exodus 28

Daily Deep Dive:

We come to the last day of this week’s study. Which these chapters can sometimes feel inundated with math and details, I hope it has been enjoyable to you and come to life in a new and tangible way.

As we begin this final day’s reading, here’s the UCG reading plan’s comments: “As Moses was the civil leader of the nation of Israel, the priesthood would be perpetuated through Aaron's lineage. The service of the Levites in general is not yet here established - as it is not implemented until after Israel's rebellion with the golden calf, which we'll soon read about. Consider once again the attention that is given to the wondrous and planned detail that God laid out for the adorning of the priesthood. Worshiping God is not a matter that is to be taken

casually. When we come before God today, these principles still exist. Since God calls His Church a holy and royal priesthood (1 Peter 2:5, 9), our dress and grooming at worship services should, to the best of our ability, be of the highest standard.

Everything God does is filled with purpose. In this case, He sent His Spirit to guide the artisans in fashioning the priestly garments. The onyx stones engraved with the names of the tribes of Israel and the breastplate with their names symbolized the priest's intercessory work of representing the people before God. They were to be over his heart to impress upon him his responsibility. And over his forehead, representing the thoughts of the mind, was the engraving denoting devotedness to God. The bells on the garment "would tinkle as the priest moved about within the sacred places. This sound would assure those outside that the priest was interceding on their behalf" (*Nelson Study Bible*, note on verses 33-35).

Note the mention in verse 30 of "the Urim and the Thummim"-literally, in Hebrew, "the lights and the perfections." The Greek Septuagint renders this "revelation and truth." Indeed, as light often represents the knowledge of God in Scripture, perhaps the Hebrew wording denoted perfect knowledge of His will-discerned through this device, which seemed to constitute a plurality. Actually, we don't know for sure exactly what the Urim and Thummim was except for the testimony of the first-century Jewish historian Flavius Josephus, who, in relating the details of the ephod (*Antiquities of the Jews*, Book 3, chap. 7, sec. 5), refers to the breastplate as the "oracle" (Greek *logion* or "words") - as it evidently communicated a message from God. He goes on to imply that the Urim and Thummim was the breastplate stones shining in concert with the onyx (or sardonyx) stones on the shoulders, which held up the ephod on which the breastplate was affixed:

"For as to those stones which we told you before, the high priest bare on his shoulders, which were sardonyxes... the one of them shined out when God was present at their sacrifices; I mean that which was in the nature of a button on his right shoulder, bright rays darting out thence, and being seen even by those that were most remote; which splendor yet was not before natural to the stone. This has appeared a wonderful thing to such as have not so far indulged themselves in philosophy, as to despise Divine Revelation. Yet will I mention what is still more wonderful than this: for God declared beforehand, by those twelve stones which the high priest bare on his breast, and which were inserted into his breastplate, when they should be victorious in battle; for so great a splendor shone forth from them before the army began to march, that all the people were sensible of God's being present for their assistance" (chap. 8, sec. 9).

God used this same device to impart more specific information as well. David consulted the Urim and Thummim concerning whether King Saul would come down to the city of Keilah and destroy it lest the residents betray David into his hands (1 Samuel 23:9-12). The answer? "He will come down" (verse 11). Exactly how this decision was communicated, we don't know. Perhaps they shone a certain way to indicate yes and no. Whatever happened, it should be pointed out that the Urim and Thummim was not in itself "magical." It was clear that God, who had Himself ordained this manner of contact - probably to demonstrate the importance of His nation approaching Him through His priesthood - was the one communicating. And it was clearly He who caused any supernatural emanations such as those described." [END]

Verse 1 – The phrase “that he may minister as priest” is one word in Hebrew and appears here for the first time in the Bible (will also be used in verse 3, 4, & 41 of this same chapter as well as other chapters coming up). These individuals were selected by God for the special

service and responsibility of acting as a priest and fulfilling its duties before God.

Verse 2 – As high priest, Aaron had a special garment for two purposes; for glory/honor and for splendor/beauty. The outward appearance and dress of the high priest was to reflect the dignity of the office and to the conduct that one in the position should have.

Verse 3 – God, through His Holy Spirit, imparted the necessary knowledge/wisdom that these talented individuals would need to make the special garments of the high priest, for the purpose of setting him apart (sanctify/consecrate) for this position.

Verse 4 – The word for “holy” garments, can mean holy, but it also is used for “apartness, sacredness, separateness”. These priestly garments for Aaron and his sons, were for the purpose of separating them into their special positions before God.

As you move through the next verses, notice the quality that God wanted included in what they wore.

Does this seem like a God that doesn't care what is worn before His presence? Some say, what we wear is a matter of the heart and that is true, but what we wear should be an outward reflection of what is in our heart, showing that we don't take coming before God casually or without preparation and thought. It is not our job to judge or police others in these matters, as each of us are judged by Jesus Christ for our words, actions, etc... I think we would each be wise to consider our own personal level of preparation and thought when we dress to come before God.

Verse 33 – Why were pomegranates used? I found this on “redeemerofisrael.org” and thought it was interesting: “The pomegranate is a symbol of the promised land, as it was one of the

fruits brought back by the spies when they entered Canaan (see Numbers 13:23). It is also a symbol of posterity or prosperity, as there are literally hundreds of seeds in each fruit. The pomegranate is also a symbol of royalty and the temple, as the fruit has a small crown on the top, and as the design was used on the pillars of Solomon's temple (see 1 Kings 7:18-20).

Thus, as the high priest walked around, he carried on him the signs of the promised land, great posterity, royalty, and temple blessings. All blessings promised to those who truly understood and apply in their lives the sacrifice of the Great High Priest, even Jesus Christ.”

Verse 35 - There are various ideas of what the bells pointed to, but what is clear, is as the high priest moved about, when he went in and out of the holy place, as he performed the solemn and important job that he was assigned by God, that people's attention would be drawn to that important work.

Why would it end with “that he may not die”? Men, have you ever forgot your suit coat going to church or ladies, some vital part of your outfit? I imagine each of us have in some form or fashion. For the priest, this could be a matter of life and death. The bells may have been an auditory cue that they were in fact dressed with all the proper clothes they should be wearing to come into God's holy place. It's my assumption, that this would likely have been the very last piece of clothing they put on to ensure they were completely put together.

Verse 36 – This plate stating “Holiness to the Lord” carried important meaning. Adam Clarke's commentary states: “This we may consider as the grand badge of the sacerdotal office.

1. The priest was to minister in holy things.
2. He was the representative of a holy God.

3. He was to offer sacrifices to make an atonement for and to put away Sin.
4. He was to teach the people the way of righteousness and true holiness.
5. As mediator, he was to obtain for them those Divine influences by which they should be made holy, and be prepared to dwell with holy spirits in the kingdom of glory.
6. In the sacerdotal office he was the type of that holy and just One who, in the fullness of time, was to come and put away sin by the sacrifice of himself." [END]

Verse 41 – They were to be anointed, consecrated, and sanctified that they may serve and perform their jobs as priests that God had selected them for.

These individuals were to be anointed with oil, given what they needed to do their job (special garments, etc...) and were therefore set apart for this special service.

God took it very seriously that these individuals were prepared each and every time they came into His presence. This was never to be taken casually.