

Hello everyone,

PERCENT OF BIBLE COMPLETED: 9.6%

Weekly Readings will cover: Exodus 29 – Exodus 34

Sunday: Exodus 29

Monday: Exodus 30

Tuesday: Exodus 31

Wednesday: Exodus 32

Thursday: Exodus 33

Friday: Exodus 34

Saturday: “Six Steps to Passover: Part 1”

Current # of email addresses in group: 575

I hope that the pause week has been beneficial to those who were behind and that you are all caught back up in our bible study. I’m confident that not everyone is. It’s a good time to evaluate whether you should just jump back in with us here instead of continuing to be behind. We certainly don’t want anyone to get discouraged and quit the study.

The extra week was vital for me to do the study into the offerings that was necessary for Exodus 29. I hope you especially enjoy and benefit from that chapter. Much of what I learned I will pass on in more depth in Leviticus 1 through 8.

I have received a lot of questions over the last number of weeks that I simply have not had the time to get to. Please understand that I’m not ignoring anyone intentionally. Hopefully at some point I will get back to them (but maybe not).

We are now six weeks from Passover and I received a request this week to take a break for the next 6 weeks in-order to participate in the recommended Bible Study that came out in the UCG Home Office update this week. I looked at the Bible Study and it’s just over an hour long. That in itself isn’t enough material to stop this reading program for long. However, I do want to be both supportive of the Beyond Today Bible Study and give members the opportunity to have time to watch those videos. With that said, I’ve decided to reduce this daily reading program down to 6 days a week (instead of 7) in order to use the extra day to watch these hour-long Bible Studies. The link for that Bible Study is at the bottom of this email under the Sabbath (Saturday) section. I hope you each find that a nice change for the next 6 weeks.

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 19**

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

Day 106 - SUNDAY: February 26<sup>th</sup>

Exodus 29

Daily Deep Dive:

We will begin today with the UCG reading plan for this chapter: “In order to be placed in the service of God's tabernacle, there needed to be specific duties carried out that would prepare and purify Aaron and his sons. Aaron and his sons were consecrated (purified) and sanctified (set apart for a special purpose) before God. The priests officiated at the earthly altar of the Creator God of the universe. They were to carry out their duties with a sense of awe, because of His holiness (Psalms 99:9). They were not to be careless in any way. To violate what might have been viewed as minor details in their duties could have resulted in death. God is holy and He must be obeyed and worshiped according to His will. As *The Nelson Study Bible* notes on Exodus 28:43: "It is difficult for us to grasp the gravity of the priests' responsibility as they ministered before the living God. They had to serve God with a pure heart, to represent the people without guile, and to worship without deviating from the commands of God. To fail would invite judgment—even death. Sadly, priests did die because they failed to show respect for the holiness of God (Leviticus 10:1, 2; 1 Samuel 4:17; 2 Samuel 6:7). Of course, these are major issues with which we must all be concerned. In light of the fact that, as mentioned before, God refers to His people today as "a holy priesthood" and even "a *royal* priesthood" (1 Peter 2:5, 9), we should consider such passages very soberly. Still, God is a God of grace. If we slip up and sin, the answer is to repent and go to Him for forgiveness and restoration, trusting in His kindness and mercy.” [END]

Before I dive into each verse of this chapter, it's important to understand that we have recorded here in Exodus 29, the instructions for the consecration service of Aaron & his sons that will take place in

Leviticus 8. The Hebrew words used in Leviticus 8 are narrative in language (called waw-consecutive + imperfect), while the verbs in Exodus 29 (Qal verbs) show that it was written after the action took place. This chapter also assumes a detailed knowledge of Leviticus 1 through 7. In some ways, I wish we read the Leviticus chapters before or together here with Exodus, but the chronological reading plan I built this program from doesn't lay these chapters so we will read Leviticus later and will dive deeper into each of these offerings at that time.

There is incredible deep meaning in each of the actions God had Moses do in connection to this consecration service and in regards to the offerings that were made. The offerings pointed to the perfect and complete sacrifice of our Lord Jesus Christ. The depth of these offerings is much more than His amazing sacrifice to pay the penalty of our sins but also pointed to the fact that Jesus Christ gave His life completely and totally to God and additionally, that He gave His life in service to mankind (completely meeting both of the great commandments). Finally, it was through Jesus Christ life that completely pleased and satisfied God that we as God's people can feast and have peace with God Almighty! We will cover each of these aspects in depth in Leviticus.

Verse 1 – In order for Aaron & his sons to perform the job God had given them, they had to be “hallowed”. This word means to “to sanctify, to consecrate, prepare, be holy, be separate”. This is the same word used in Genesis 2:3 when God “sanctified” the seventh day. They were set apart as mediators between God and the people. They were a lesser type of Jesus Christ who would become High Priest and Mediator for us before God (compare Hebrews 9:11, 1 Timothy 2:5).

Verse 2 – Unleavened bread is a symbol of being sinless/uncorrupted, and ultimately points to our sinless Savior, the true Bread of Life (see John 6:35). There were a variety of ways that unleavened bread could

be made and prepared. Here three forms of unleavened bread are mentioned and all pointed to Jesus Christ. First, a general unleavened bread, no matter the shape. This is the same general unleavened bread used in Exodus 12:8 to be eaten with the Passover meal. In verse 23, we will see this described as a “loaf”, a Hebrew word meaning “round” (BDB). I won’t pretend to understand all the significance of each type. We certainly know Christ was complete and sinless and although He was the Son of God, He humbled Himself, made Himself of no reputation and was obedient to death, this is our example to follow (compare Phil 2:5-8).

The second type of unleavened bread is the Hebrew “Challah”. This unleavened cake that was pierced or perforated. This Hebrew word for this pierced/perforated cake comes from the Hebrew word “chalal” and one of its definitions according to Brown-Driver-Briggs is “to wound (fatally), bore through, pierce, bore”. This is the same word used in Isaiah 53:5 “But He *was* wounded (chalal) for our transgressions. This unleavened cake was to be mingled or mixed with oil. Throughout the bible oil is a symbol of God’s Holy Spirit. Here this unleavened perforated cake was to be mixed with oil, maybe pointing to Christ who had the Spirit without measure (John 3:34).

The last is an unleavened wafer (thin cake). This was not to be mixed with oil, but instead anointed with oil, again, another symbol pointing to Jesus Christ (Luke 4:18, Isaiah 61).

Verse 4 – Here are two excerpts from the John Gill commentary: “the Targum of Jonathan says, this washing was performed in forty seahs of living or spring water, which was sufficient for the immersion of the whole body, which it is highly probable was the case... to denote their complete purity and holiness, though afterwards, when they entered on service, they only washed their hands and feet, see Exo 30:18 to which our Lord seems to allude, Joh 13:10 this washing shows what

purity and holiness were necessary to the priests of the Lord, and that they ought to be clean that bear the vessels of his house, or minister in his sanctuary, and which were in Christ in their full perfection;”

I can't help but notice the similarity between us being fully submerged in water at baptism but then after only having to have our feet washed annually at Passover to continue in our close relationship with God.

Verse 6 – John Gill's commentary includes: “the holy crown was a plate of gold which had these words, "holiness to the Lord", engraven on it”

Verse 7 – From Adam Clarke's commentary: “It appears, from Isa 61:1, that anointing with oil, in consecrating a person to any important office, whether civil or religious, was considered as an emblem of the communication of the gifts and graces of the Holy Spirit. This ceremony was used on three occasions, viz., the installation of prophets, priests, and kings, into their respective offices.”

Verses 10 -14: In verse 14 we are introduced to a “sin offering”. While this Hebrew word has been used 5 times already in Genesis & Exodus as the word “sin”, this is the first time in the bible we see it used for a “sin” offering and the instructions given for this offering. While we will likely cover this in greater detail when we get to Leviticus 4, we should look at this in some detail now also.

First, generally, a sin offering was not for a particular trespass (a particular sinful act), but instead for the general sinful nature of a person or people. In verse 10 we see that Aaron & his sons, were to place their hands on the head of the bull. This was an act to express the identity of both the “offerer” (one giving the offering for their sins, which required death) and the offering (the unblemished animal that would pay the penalty for sin). God instituted this offering as a way of expressing the one guilty (who is deserving of the penalty) and the one who would die to pay that penalty (in this case a bull). Imagine this

moment of having this unblemished (verse 1) beautiful young bull before you, placing your hands on it's head and realizing that this beautiful living animal will now die because of your sinful nature. We understand that this unblemished animal stood as a type of the perfect, unblemished, Jesus Christ, who would take on the penalty associated with our personal sinful nature (He would pay the penalty we owed). This allowed the Priest to stand innocent (pure in the flesh) before God in his service, as the penalty of his sins had been temporarily paid (compare Hebrews 9:13-14). Also notice, that Moses is the one standing here in Exodus as the Mediator between God and the priests, a position, after this ceremony, that Aaron will do for the people.

Verse 12 – As I read over this verse, understanding that Jesus Christ stood in our place as the ultimate sin offering, I couldn't help but see this as symbolic of the cross. Blood was placed upon the four horns and the rest of the blood was poured out at the base of the altar. Hebrews 9:22 tells us “And according to the law almost all things are purified with blood, and without shedding of blood there is no remission.”

In Matthew 26:28, Jesus Christ said, “**For this is My blood of the new covenant, which is shed for many for the remission of sins.**”

The Hebrew verb translated “to shed” means to “to pour out, shed forth” (Thayers).

John records in John 19:34 “But one of the soldiers pierced His side with a spear, and immediately blood and water came out.”

Here the Moses was directed to personally take his finger and dip it into the blood and place it upon the horns of the altar.

We see here in Exodus that the blood was poured out and scripture shows us that blood sustains life and that blood was to be used for atonement (Lev 17:11, 14). Christ's life (His blood) was poured out for us to make atonement for us (Matt 26:27-28).

Additionally, let's consider the “horn of salvation”.

Luke 1:68 - 69 states ""Blessed *is* the Lord God of Israel, For He has visited and redeemed His people, And has raised up a horn of salvation for us in the house of His servant David,"

This horn of salvation is referenced twice in the Old Testament (2 Samuel 22:3 & Psalm 18:2). In ancient times, the horn was a symbol of strength. All three of these references point to Jesus Christ our Lord. He is the one who makes our salvation possible (Psalm 21:13). Here the blood set apart the altar for service to God.

In verse 13 we see the fat of the sin offering was to be burned on the altar, where we see the rest of the animal (verse 14) is taken outside the camp and burned because it stands as the sin offering. Why was the fat burned on the altar?

Leviticus 3:16 -17 tells us, "... all the fat *is* the LORD's. ... you shall eat neither fat nor blood.' "

In Leviticus 7:23 – 27 it says "Speak to the children of Israel, saying: 'You shall not eat any fat, of ox or sheep or goat.

And the fat of an animal that dies *naturally*, and the fat of what is torn by wild beasts, may be used in any other way; but you shall by no means eat it. For whoever eats the fat of the animal of which men offer an offering made by fire to the LORD, the person who eats *it* shall be cut off from his people. Moreover, you shall not eat any blood in any of your dwellings, *whether* of bird or beast.

Whoever eats any blood, that person shall be cut off from his people.' "

What does "fat" picture?

In one sense, fat pictures the best (compare Genesis 45:18 & Numbers 18:12). Additionally, later we will explore how the fat points to the general health, strength & vitality of a living thing.

Here again, remember that the offering represents Jesus Christ and He himself is unblemished. God's portion ("the best") of this unblemished offering, is taken and consumed wholly before God on the altar showing that the sacrifice is acceptable and pure before Him, but the

rest of the sacrifice, which represents the sinful individual, is taken outside and burned.

Verses 15 – 16: Like the bull, Aaron & his sons will again place their hands on the head of one ram, showing the identity of the offerer and the offering. This sacrifice however is not a sin offering, but a burnt offering. Sin had already been dealt with in the previous offering. Now here, the ram was to be killed and its blood sprinkled around the altar (commentaries state that blood was sprinkled on all four sides of the altar). Blood sprinkling is in connection with “atonement”. Atonement is often thought of through the lens of sin. There can be an atonement for sin, but the word atonement means “making satisfaction”. This can be in connection to sin, but sin is never mentioned with the “sweet smelling aroma” offerings (Burnt/Grain/Peace). Here it was the whole life of the animal that brought satisfaction to God.

Verse 17 – The legs and entrails were to be washed with water. Water throughout the bible is used of God’s Holy Spirit and baptism (compare 1 Corinthians 6:11). Here two pieces were washed, the legs and the inwards/entrails. The legs may point to “our walk”, how we live with regard to our outward “actions” (what we do & how we live). The Hebrew word for “inwards/entrails” means “midst, inner part” and was thought to be the source of thought & emotions (Compare how David used this word for “within me” in Psalm 103:1, 109:22; compare Jer 9:8 where it’s translated “in heart” & Jer 31:33 where it states “I will put My law in their inward parts”. Also Ezekiel 36:27 “I will put My spirit within you”). If my understanding is correct, then the legs and inwards would indicate the power of God’s Spirit on both our thoughts, mind, emotions and actions.

Verse 18 – Unlike the sin offering above, this burnt offering is different in a number of ways. This offering was totally consumed completely by God on the altar (was not eaten by anyone else). Unlike the sin



offering, this offering is a sweet aroma to God (it's pleasing to Him) and sin is not thought of or mentioned at all. The priests were to commit their whole lives to God.

There is no doubt that this offering aligns with the first and great Commandment to God, an offering of a life totally surrendered to God. In Mark 12:30 Christ instructed, **"AND YOU SHALL LOVE THE LORD YOUR GOD WITH ALL YOUR HEART, WITH ALL YOUR SOUL, WITH ALL YOUR MIND, AND WITH ALL YOUR STRENGTH.'** This *is* the first commandment."

This was a reference to Deuteronomy 6:5 "You shall love the LORD your God with all your heart, with all your soul, and with all your strength." Christ also fulfilled this offering by giving of His entire life to God. Christ held nothing back and gave Himself completely to God with all of His heart, mind, soul and strength (compare how in Leviticus 1:12 the animal was to be cut and arranged in pieces as the inwards, head, legs & fat – symbols of one's whole life). We will cover this in more depth in Leviticus.

Verse 19 – It appears to me that we now come to another set of offerings that we will again cover in more detail in Leviticus (The grain and peace offerings (verse 28)). While the grain offering is not specifically spelled out here, it almost always accompanied the meat offerings. Both of these offerings were a sweet-smelling aroma to the Lord and were not in connect to sin. After the priests were first atoned for with the sin offering (burnt outside and not a sweet-smelling offering), God commanded the Burnt Offering which was wholly consumed by Him in connection with the first great command. Now we see a quick glimpse into the grain (meat) offering where unleavened cakes were used (representing sinlessness). The Grain offering, which we will cover in greater detail later in our study, again pictures Jesus Christ in its greatest fulfillment, but here pictures the priests in complete service to the people (their neighbors) which aligns with the second great commandment (Mark 12:31) (Andrew Jukes in his book "The Law of the Offerings" believes that the Burnt offering aligns with the first great

commandment of Mark 12:31 and that the Grain Offering aligned with the second great commandment, in which Jesus Christ fulfilled both). With the grain (meat) offering, the life of an animal wasn't given, but instead produce of the earth (what God had given mankind (see Genesis 1:29)). Some point that the grain offering pointed to our "acknowledgement of absolute dependence" (A. Noordtzij).

Author Gordon Wenham believes "The cereal offering is a kind of tribute from the faithful worshipper to his divine overlord. . . It was an act of dedication and consecration to God as Savior and covenant King. It expressed not only thankfulness but obedience and a willingness to keep the law." We will cover this in greater detail in Leviticus 2.

Additionally, we have here a peace offering (verse 28). The peace offering as part of consecration of Aaron and his sons. The peace offering was shared between God, the Priests (& their children) and the offerer (the people). This is the only offering where all three partake in the offering which points to the climax of these offerings where God, the priest and the people share a meal. We will cover this in greater detail in Leviticus 3.

Verse 20 – The blood of the ram of consecration was taken by Moses and placed on the right ear, right thumb and right big toe. Adam Clarke states: "The putting the blood of the sacrifice on the tip of the right ear, the thumb of the right hand, and the great toe of the right foot, was doubtless intended to signify that they should dedicate all their faculties and powers to the service of God; their ears to the hearing and study of his law, their hands to diligence in the sacred ministry and to all acts of obedience, and their feet to walking in the way of God's precepts. And this sprinkling appears to have been used to teach them that they could neither hear, work, nor walk profitably, uprightly, and well-pleasing in the sight of God, without this application of the blood of the sacrifice."  
[END]

Verse 21 – John Gill’s commentary states: “denoting both the justification of the priests of the Lord by the blood of Christ, and the sanctification of them by the Spirit, and the need that both their persons and their actions stand in of cleansing by them both”.

Verses 22 – 24: Adam Clarke’s commentary states: “The rump or tail of some of the eastern sheep is the best part of the animal, and is counted a great delicacy.”

Here God instructs that these choicest parts of the ram were to be combined with one of each type of the unleavened breads were first placed into the hands of Aaron and his sons (“denoting their investiture with their office” (John Gill)). John Gill further adds about this verse 24 “which was waved or shook to and fro, from east to west, and from north to south, to or before him, as Jarchi observes, whose are the four winds of the world; and this was done by Moses and Aaron also; for, according to the same writer, “both were employed in waving, both the owners and the priest, how? the priest put his hand under the hand of the owner and waved, and in this Aaron and his sons were the owners and Moses the priest.” [END]

Verse 25 – Moses took God’s share back and they were totally consumed (burnt) on the altar (“God’s table” – Andrew Jukes).

Verse 26 – This portion went to Moses who was serving this day in the priest position (later this would go to the priests – Leviticus 7:31).

Verse 27 – John Gill’s commentary states: “as the breast was waved from one hand to another, or cast from the hand of one to the hand of another; the shoulder was heaved up, or cast up and caught again: this also was to be sanctified or set apart for the priest's use.” [END]

Verse 35 – Again, these are the instructions given to Moses that we will later see come to pass in Leviticus 8. This consecration ceremony took 7 days (the number seven often is used to represent completeness).

Verse 40 – From John Gill’s commentary: “this was a meat, or, rather bread offering, which went along with the daily sacrifice, and typified Christ the food of his people, who is compared to a corn of wheat; is the finest of the wheat, and the bread of God, which came down from heaven, and gives life, food; and nourishment to men; and the "beaten oil" may signify the graces of the Spirit in him, and the exercise of them through the many trials and sufferings he endured, and which make him savoury food to his people, as a crucified Christ is:” [END]

Here is the first time we have been introduced to a “drink offering” since Genesis 35:14 where Jacob poured a drink offering on the pillar of stone. The drink offering pointed to the poured-out blood of Jesus Christ (Luke 22:20). Drink offerings were to be included with all of the “sweet smelling aroma” offerings (burnt/grain/peace offerings). Drinking wine is a symbol of rest and celebration.

J.H. Kurtz in his book “Sacrificial Worship of the Old Testament” states that the drink offering was never to be offered until the people entered the promise land (I looked up other references that stated the same thing). If that is true, then that would be interesting that God did want a drink offering with his bread (food) until His people were in the promise land. In Matthew 26:28-29 Christ said: “ **For this is My blood of the new covenant, which is shed for many for the remission of sins. But I say to you, I will not drink of this fruit of the vine from now on until that day when I drink it new with you in My Father's kingdom.”**

Day 107 - MONDAY: February 27<sup>th</sup>

Exodus 30

Daily Deep Dive:

We'll begin this chapter with a short excerpt from the UCG reading plan and sprinkle in this plan as we go along today: "In Exodus 30, we pick up the rest of the instruction for the furnishings that were to be placed in the tabernacle. In this chapter Moses was given the instructions on making an altar to burn incense upon. This altar was to be located just before the veil that separated the Most Holy Place from the Holy Place (verse 6). Sweet and compelling, the incense represented the prayers of God's people coming before His throne (compare Psalms 141:2; Revelation 5:8). He therefore wanted His typical throne room filled with this incense. But He certainly did not want "strange incense" (Exodus 30:9), for as the book of Proverbs explains concerning "one who turns away his ear from hearing the law, even his prayer is an abomination" (Proverbs 28:9)." [END]

Verse 2 – This altar of incense (also called "golden altar" – Compare Exodus 39:38, 40:26, Numbers 4:11) was approximately 1.6 feet by 1.6 feet on top and was approximately 3.2 feet high. Like the bronze altar for the offerings, this altar also had horns on each corner.

Here is another video for those who would like to see how this may have looked:

<https://www.youtube.com/watch?v=shHSzCQ-mao>

Verse 6 – John Gill's commentary states: "That divides between the holy and the most holy place; not within the veil in the holy of holies, but before it at the holy place, for there the altar of incense stood: Josephus says, between the candlestick and the table, i.e. of shewbread, stood the altar of incense; now the candlestick and shewbread were in the holy place;"

Verse 7 – John Gill’s commentary says: “This in later times was done by a common priest, who obtained this service by lots as we find in the times of Zacharias, Luk 1:9”

Verse 9 – God was very clear in his instructions of what He wanted and did not want done. This was a matter of life and death as these objects were set apart and Holy. What is strange incense? This word for strange was first used in the previous chapter (Exo 29:33) for a “stranger”, which is the most often way this word is translated. It commonly means “to be a stranger or to be strange”. John Gill’s commentary states: “Which had not the same, but was made of other materials, or had more or fewer; whatever was not exactly the same was not to be offered.” [END]

Verse 10 – Once a year, on the day of Atonement, the priest would take some of the blood of the day of Atonement sin offering and would once again cleanse and set apart this incense altar for service and dedication to God.

Verse 11 – The UCG reading plan states: “One other thing in Exodus 30 that is very interesting is the offering for atonement collected at the census, also known as the ransom money. Moses was instructed that when he took a census of those 20 years of age and older, an offering of one half-shekel was to be taken up from each person for the service of the tabernacle. The point here was that each person was paying a price for his life—acknowledging that his life was from God and that God was owed because of it. It is noteworthy that the same amount was required of everyone, be they rich or poor.” [END]

Verse 12 – Jamieson-Faucet-Brown commentary states: “Moses did so twice, and doubtless observed the law here prescribed. The tax was not levied from women, minors, old men (Num 1:42, Num 1:45), and the Levites (Num 1:47), they being not numbered.”

Verse 16 – Like any building or structure, there would be cost involved in maintenance/repair, and for the various costs that would be involved for the priests to be able to perform their duties.

Verse 17 – The UCG reading plan includes: “The bronze laver was placed outside of the Holy Place for Aaron and his sons to wash their hands and feet in water before entering to officiate—symbolic for spiritual cleansing.” [END]

JFB commentary states “No data are given by which its form and size can be ascertained; but it was probably a miniature pattern of Solomon’s - a circular basin.” Regarding the bottom of the laver, it states: “supposed not to be the pedestal on which it rested, but a trough or shallow receptacle below, into which the water, let out from a cock or spout, flowed; for the way in which all Eastern people wash their hands or feet is by pouring upon them the water which falls into a basin.” [END]

Adam Clarke’s commentary adds this speculation: “There were doubtless cocks or spigots in it to draw off the water, as it is not likely the feet were put into it in order to be washed. The foot of the laver must mean the pedestal on which it stood.” [END]

Here’s a video of what this may have looked like:

<https://www.youtube.com/watch?v=LBeXPE9GoPw>

Verse 22 – The UCG reading plan adds “Also, instructions were given for making the holy anointing oil, which—like the incense—was not to be copied by others in the congregation for personal use. Only the priests could administer the holy anointing oil, just as only ordained elders today can anoint the sick with oil. Oil in such contexts is clearly representative of God's Holy Spirit.” [END]

Verses 23 – 24: Let's quickly look at the ingredients of the Holy anointing oil God commanded:

Myrrh - a fragrant and medicinal gum from a little-known tree in Arabia (JFB). This is the first time we have seen this word in the bible but is found described as a liquid substance for fragrance 12 times in the OT.

Sweet cinnamon - produced from a species of laurel or sweet bay, found chiefly in Ceylon, growing to a height of twenty feet: this spice is extracted from the inner bark, but it is not certain whether that mentioned by Moses is the same as that with which we are familiar. (JFB) This is again the first time we see this word. It's used only three times and always in connection with other spices.

Sweet calamus - or sweet cane, a product of Arabia and India, of a tawny color in appearance; it is like the common cane and strongly odoriferous. (JFB) This is a common word often translated reed or branch.

Cassia - from the same species of tree as the cinnamon - some think the outer bark of that tree. (JFB) This word is only ever found in one other place (Ezekiel 27:19 in the lament of Tyre).

Hin of olive oil - a word of Egyptian origin, equal to ten pints. Being mixed with the olive oil - no doubt of the purest kind - this composition probably remained always in a liquid state, and the strictest prohibition issued against using it for any other purpose than anointing the tabernacle and its furniture. (JFB).

Verses 34 – 35: Now let's quickly look at the ingredients of the Holy incense:

Stacte — the finest myrrh (JFB). This is the first time this word is used in the Bible and found only one other time.

Onycha — supposed to be an odoriferous shell (JFB). This is the only place this word is used in the Bible.

Galbanum — a gum resin from an umbelliferous plant (JFB). This is also



the only place this word is used in the Bible.

Frankincense — a dry, resinous, aromatic gum, of a yellow color, which comes from a tree in Arabia, and is obtained by incision of the bark (JFB). We will explore frankincense more when we come to the offerings of Leviticus, as it was commonly used and associated with the offerings.

Jamieson-Faucet-Brown commentary states: “This incense was placed within the sanctuary, to be at hand when the priest required to burn on the altar. The art of compounding unguents and perfumes was well known in Egypt, where sweet-scented spices were extensively used not only in common life, but in the ritual of the temples. Most of the ingredients here mentioned have been found on minute examination of mummies and other Egyptian relics; and the Israelites, therefore, would have the best opportunities of acquiring in that country the skill in pounding and mixing them which they were called to exercise in the service of the tabernacle. But the recipe for the incense as well as for the oil in the tabernacle, though it receives illustration from the customs of Egypt, was peculiar, and being prescribed by divine authority, was to be applied to no common or inferior purpose.” [END]

Through both the anointing oil and incense, we are taught important principles that God is never to be treated as common (unholy). If the oil and incense were allowed to be used in everyday life, then their use for God would not be special, unique or Holy. In what ways may we treat God as common? In what way has God made something Holy, that we treat like anything else, or at least, not in the special way God designed? I think this warrants some consideration from each of us, especially as we move into chapter 31 and look at the Sabbath day.

Day 108 - TUESDAY: February 28<sup>th</sup>

Exodus 31

Daily Deep Dive:

MEMORY VERSE: Exodus 31:13 – “Surely My Sabbaths you shall keep, for it *is* a sign between Me and you throughout your generations, that *you* may know that I *am* the LORD who sanctifies you.”

The UCG reading plan states about verses 1 through 11: “Bezalel of the tribe of Judah and Aholiab of the tribe of Dan were chosen to build the items for the tabernacle. Though naturally born with these talents—and, as a result, skilled in working with gold, silver, bronze, stone and wood, as well as in carving and embroidered work—the most important thing to notice is that, just as He did with the garment makers, God also filled them with wisdom by His Spirit to enable them to accomplish this most important responsibility.” [END]

Verse 3 – Let us all remember that when God calls us to any position in the Body of Christ to serve, that God magnifies our abilities beyond our natural talents and will ensure we have the knowledge and skills necessary to do the work He has asked of us.

The UCG reading plan states the following about verses 12 through 17: “Also in this chapter, God stresses that it is important to keep His Sabbaths (weekly *and* annual), as they are a sign between God and His people. It serves as a visible badge and witness to others manifesting those who serve the true God. Furthermore, verse 12 says, “It is a sign...that you may know that I am the Lord who sanctifies you.” Thus, it is a sign that regularly points us to the true God. Indeed, the weekly Sabbath memorializes *creation*, as stated in this passage—and creation points to the *Creator*, the true God. The Sabbath is a reminder that we do not worship “gods” of rocks and trees, sun moon or sky, or figments of human imagination, but the very Creator who *made* all these things—including the human mind. And all of God's Sabbaths reveal His plan for the salvation of all mankind. Notice that the Sabbath is given as

a special covenant—a *perpetual* covenant—*distinct* from the Sinai covenant (verse 16).

Indeed, God's Sabbaths are important for us even today, as He said they would be "a sign between Me and the children of Israel *forever*" (verse 17). Notice: "...for in six days the Lord made the heavens and the earth..." (same verse). Why would this only be for the Jews alone? That wouldn't make any sense. Rather, it is clear that, as Christ said, "the Sabbath was made for *man*" (Mark 2:27-28)—that is, for *all mankind*. What ties it all together is that all people must become part of *spiritual* Israel (compare Romans 11:17, 24; Galatians 3:28-29; Genesis 6:16)—and that is defined as those who obey God's law (Romans 2:25-29), which includes His Sabbath." [END]

Let's now look at a few of the Hebrew words in just a bit more depth. Verse 13 – In our week 16 study on Exodus 16:23 I dove in depth to the connection of the Hebrew verb Shâbbath (שָׁבַת) found in Genesis 2:2, the noun form Shabbâth (שַׁבָּת) found in Exodus 16 and also Shabbâthôn (meaning Sabbath observance - noun—שַׁבְּתוֹן). Here in Exodus 31:13 is the noun form Shabbâth. From here in verse 13 to 17, every time the NKJV states Sabbath, it's this noun form. However, in verse 15 it says: "Work shall be done for six days, but the seventh *is* the Sabbath (Shabbâth) of rest (Shabbâthôn (meaning Sabbath observance)), holy to the LORD."

In verse 17 it says God "rested" (the verb form Shâbbath from Genesis 2:2). It's very clear here in Exodus 31 that God's Sabbath is connected back to the end of creation when God rested and sanctified the 7<sup>th</sup> day. It has been Holy since week one and continues to be Holy each week for God and His people (Hebrews 4:9).

We'll end this day with the UCG reading plan for verse 18: "After God finished talking with Moses, He gave him the two stone tablets of His Ten Commandments, which He had already written (Exodus 24:12) with

His very finger (Exodus 31:18). Though we often think of each of these tablets as containing separate sections of the Ten Commandments, it is possible that "all ten commandments appeared on each tablet. Middle Eastern treaties were typically written in duplicate" (*Nelson Study Bible*, note on 24:12). As these were "tablets of testimony," it would seem that this would provide the testimony of "two witnesses," a requirement of God's law for judgment to be carried out (Numbers 35:30; Deuteronomy 17:6; Deuteronomy 19:15). Perhaps that is even one reason the Ten Commandments are recorded twice in the *Bible* (Exodus 20; Deuteronomy 5). Still, as the front and back of the tablets were written on (Exodus 32:15), it is possible that the first four commandments, concerning duty to God, were inscribed on one side, while the last six commandments, concerning duty to man, were engraved on the other side. In that case, putting the two tablets together, with one turned over, would still yield the traditional picture." [END]

### Day 109 - WEDNESDAY: March 1<sup>st</sup>

#### Exodus 32

#### Daily Deep Dive:

Let's begin today by reading the UCG reading plan: "With Moses gone for almost a month and a half, the people quickly became disoriented and asked Aaron to give them another god-symbol to lead them. Interestingly, they still seem to have viewed this idol as a representation of the Eternal (verses 4-5). God, however, saw it otherwise, saying that they "worshiped *it* and sacrificed to *it*" (verse 8) rather than "to *Me*." With all God had done for them, it is amazing how quickly they forgot His commands—and dismissed Moses as if he were a fraud. The apostle Paul even warns us to learn from what they did and not do the same thing (1 Corinthians 10).

Another incredible aspect of this whole affair is Aaron's part. It seems almost stupefying that he would consent to it—and seemingly so

readily. When the people approached Aaron with the suggestion to make an idol that they could worship, it was he who told them to give him their golden earrings. It was then Aaron who formed and shaped the idolatrous object. Perhaps Aaron himself had begun to wonder what had become of Moses. It is likely that he viewed the people's "request" as an implicit threat—which it probably was—that if he didn't go along with what they wanted, the consequences would be dire. Aaron likely feared for his own safety and that of his family if he opposed the movement underway. He should have shown more stamina and trust in God, but he went along. To top it off, rather than face up to his responsibility, he told Moses a ridiculous lie (verse 24). In any case, there was certainly a failure of leadership at a high level. This too should be a lesson for all of us. No matter who we are, no matter how much we have seen God do in our lives, we can be led astray if we aren't constantly on guard spiritually.

Concerning the Israelites' chosen object of idolatry, they were well acquainted with Egyptian calf worship, detailed in the discussion of the plagues. It's not surprising that they would choose a calf as a symbol of their worship, because it was common in the Egyptian culture in which they had been immersed for many generations. Centuries later the Israelite king Jeroboam would fashion similar idols (1 Kings 12:28) after being banished to Egypt (1 Kings 11:40), and this idolatrous worship would remain prevalent throughout most of the time of the northern kingdom of Israel. Among the Canaanites, the bull was also seen as an embodiment of Baal. Perhaps the widespread worship of oxen in paganism, as in India today, has been directly inspired by Satan, as his main face—him being a cherub—is that of an ox (compare Ezekiel 10:14; Exodus 1:7-10).

"The bull was revered throughout the ancient Near East as the symbol of fertility" (Jonathan Kirsch, *Moses: A Life*, 1998, p. 264). It may have been the fertility connection involved in this idolatrous worship that

stimulated some of the Israelites to become involved in sexual "play" (verse 6). *The Expositor's Bible Commentary* has this to say about verse 6: "The verb *sahaq* signifies drunken, immoral orgies and sexual play ('conjugal caresses')" (1990, Vol. 2, p. 478). In reaching this level, the unseemly episode had probably gone way beyond what Aaron had agreed to or perhaps even imagined. We read earlier that the apostle Paul compared sin to leavening (1 Corinthians 5:8). He even used an example to show that sin, like leaven, can spread to affect more and more people unless it is stopped in its tracks (verses 1-7). The incident with the golden calf seems like a classical case of allowing some leaven in and, as is the proclivity of leaven, before long the leaven had permeated insidiously. We need not necessarily think that the entire congregation of Israel had degenerated into extensive sexual immorality, but it was widespread enough that God told Moses, "*Your* people whom *you* have brought out of the land of Egypt have corrupted themselves" (verse 7)—effectively disassociating Himself from the Israelites.

Though God forgave Israel's sin—including that of Aaron—they paid a costly fee for such gross violation of God's law. Moses told the Levites to take their swords and begin to slay the people. About 3,000 were killed (verse 28). Those who were slain may have been among the ringleaders or those who pushed things to an extreme once the partying started. Verse 35 states that God plagued the people because of the golden calf incident. This may be a reference to the slaying of the 3,000, or it may refer to an additional, unspecified punishment. The lesson that rings loud and clear from all this is that *sin exacts a penalty*. There is no exception to this principle." [END]

Verses 4 & 5: Notice the specific words used by Aaron: "'This *is* your god, O Israel, that brought you out of the land of Egypt!" and then in verse 5, "Tomorrow *is* a feast to the LORD."

Notice, they didn't invent a new god, they retained aspects that appealed to them of the True God, but blended in their man-created ideas into their religion. This practice of blending different religious beliefs and thoughts together is called "syncretism". Christianity today is a blend of aspects of true religion with false religious beliefs and ideas. We can see from this chapter how much God hates this!

If you would like a very good sermon on this topic of "syncretism" and how it can affect us as God's Church, I would encourage you to listen to a 2015 sermon from elder Scott Delamater on the topic. Here's the link if you wish to dive deeper on this topic:

<https://www.ucg.org/sermons/syncretism-through-the-ages>

Verse 9 – I found it funny that Moses is like, "you don't have to tell me how difficult to lead these people are...I work with them every day!"

Verse 10 – Notice in this verse the promise that is on the table before Moses. God offered to start over with Moses and make the nation that would come from Him even mightier and greater (See Deut 9:14).

Numbers 12:3 tells us that Moses was very humble, more than anyone on the face of the earth. This is evident right here. Moses didn't serve God for glory, fame or power, otherwise he would have jumped at this offer. After Moses appeals to God and His reputation among the nations, I imagine God could have said something similar to what He had said to Abraham: "Now I know! Now I know you aren't serving me just for what you can get out of the relationship!".

Verse 17 – We don't often think about Joshua being gone this whole time also. Joshua would be the next leader and it makes sense that he wasn't there watching all this take place.

Verse 19 – Tells us that he cast the tablets out of his hands and broke them at the foot of the mountain. Deut 9:17 states: "Then I took the

two tablets and threw them out of my two hands and broke them before your eyes.”

Verse 26 – Adam Clarke’s commentary states: “That is, Who among you is free from this transgression? And all the sons of Levi, etc. - It seems they had no part in this idolatrous business”

Verse 27 – John Gill’s commentary states: “That is, Who among you is free from this transgression? And all the sons of Levi, etc. - It seems they had no part in this idolatrous business” Adam Clarke’s commentary adds: “It is probable that there was an enclosed or entrenched camp, in which the chief rulers and heads of the people were, and that this camp had two gates or outlets; and the Levites were commanded to pass from one to the other, slaying as many of the transgressors as they could find.” [END]

Verse 29 – I don’t believe the NKJV presents this verse very clearly (but it could just be me). I believe the NLT states it clearly and accurately as: “Then Moses told the Levites, "Today you have ordained yourselves for the service of the LORD, for you obeyed Him even though it meant killing your own sons and brothers. Today you have earned a blessing."

Verses 34 & 35 – God had promised to spare Israel from diseases and their enemies. In Exodus 15:26 God said: ““If you diligently heed the voice of the LORD your God and do what is right in His sight, give ear to His commandments and keep all His statutes, I will put none of the diseases on you which I have brought on the Egyptians. For I *am* the LORD who heals you.”

In Exodus 23:22 God said: “But if you indeed obey His voice and do all that I speak, then I will be an enemy to your enemies and an adversary to your adversaries.”

Israel did not obey and here God promises to visit their sins upon them and in verse 35 it says the “Lord plagued the people”. This word for



plagued is most commonly translated “smite” (KJV). It can also mean “inflict (disease), strike, hurt, etc... It didn’t have to go this way for the people, but they chose a path (like all of mankind) contrary to God’s way.

## Day 110 - THURSDAY: March 2<sup>nd</sup>

### Exodus 33

#### Daily Deep Dive:

Let’s begin with the UCG reading plan for this day: “Following the incident with the golden calf, God told Moses to go ahead and lead the people to the Promised Land, and that His angel would go before them (Exodus 32:34; compare Exodus 23:20-23)—a statement He repeats in this chapter (Exodus 33:1-2). It is not clear whether this "angel" (Hebrew *malach*, "messenger") refers to the preincarnate Christ (as He sometimes conveyed the words of the Father) or to an angel such as Michael, who stands watch over Israel (compare Daniel 12:1). In favor of the latter is God's statement that He Himself would not go up in Israel's midst (Exodus 33:3) and Moses' complaint to God: "You have not let me know whom You will send with me" (verse 12).

Understandably, the people having to go to the Promised Land without God's presence is perceived as "bad news" by them (verse 4). However, if this is what God meant, He relents and agrees to accompany the people after Moses intercedes for them (verses 12-17).

Yet there is, perhaps, another explanation—one in which God intended to go with them all along. The Lord, we see, informs Moses that His presence would be with *him* (verse 14). And as Moses was leading the people, God's presence would necessarily be going before them. The key to this explanation is God's statement that He would not go up to the Promised Land *in the midst* of the people. The pillar of cloud and fire would lead them, but it would not come right down into the camp. Rather, the Lord descended in the pillar to meet Moses *outside* the camp. This is why Moses set up His own tent outside the camp and

called it the "tabernacle of meeting" (verse 7)—God, at this time, would not meet with the nation. Moses' intercession is that it is not enough that He alone have God's presence with Him—all the people needed it (verses 15-16). So God responds that He will do as Moses has spoken. Thus, we later see that the tabernacle of the sanctuary is set up right *in the midst* of the people—and *it* becomes known as the "tabernacle of meeting" (Exodus 40:2; Numbers 2:17), where God would, in a sense, meet with the entire nation. Of course, God's promise that His Presence would go in the midst of His people was ultimately fulfilled in the coming of Jesus Christ as a human being and then dwelling in His people through the Holy Spirit—eventually to bring them permanent *rest* in His Kingdom.

Indeed, Moses, the intercessor, was himself a type of Jesus Christ. In this chapter we see quite clearly the very special relationship that developed between this man and the Everliving One. God, the preincarnate Jesus, spoke to Moses face to face as to a friend (verse 11). Perhaps this was similar to the way Christ was manifested to Abraham. But Moses was allowed to see even more of God than is recorded of Abraham's experience. When Moses requested to see God's glory, God explained to him that no physical person could see His glory as it blazed from His face and survive—so He would let Moses see His *back*, proving that God does have form and shape, even as a Spirit Being. Indeed, God later says, "Hear now My words: If there is a prophet among you, I, the Lord, make Myself known to him in a vision; I speak to him in a dream. Not so with My servant Moses; he is faithful in all My House. I speak with him face to face, even plainly, and not in dark sayings; *and he sees the form of the Lord*" (Numbers 12:6-8)." [END]

Verse 2 – These were the descendants of Noah's son Ham (Genesis 10:6 – "The sons of Ham *were* Cush, Mizraim, Put, and Canaan." Genesis

10:15-17 – “Canaan begot Sidon his firstborn, and Heth; the Jebusite, the Amorite, and the Girgashite; the Hivite, the Arkite, and the Sinite.) Hittites came from Heth. I’m unsure who the Perizzites were. Here’s what the Jewish Encyclopedia states: “The view was formerly held that the Perizzites were a prehistoric tribe which became assimilated to the Canaanites when the latter invaded Canaan; but this is in contradiction to the fact that the Perizzites are not mentioned in the genealogy. More recent commentators are of the opinion that the names "Perizi" and "Perazi" are identical, and that the Bible has included under the name "Perizzites" all stocks dwelling in unwalled towns.”

Verse 3 – Regarding the land flowing with milk & honey, John Gill’s commentary states: “which is not to be restrained merely to the abundance of cattle fed here, and the plenty of milk they produced, or the number of bees that swarmed here, and the quantity of honey they made; for the land abounded with other good things, and excellent fruits, as corn, and wine, and oil, and with figs, pomegranates, palm trees but this is a proverbial and hyperbolic expression, setting forth the great affluence of all sorts of good things in it, for the necessity and delight of human life”

Verse 7 – Jamieson-Faucet-Brown commentary states: “Not the tabernacle, of which a pattern had been given him, for it was not yet erected, but his own tent”

Verse 11 – This verse doesn’t mean that Moses literally saw God’s face while they spoke (compare verse 20). Moses uses the same phrase in Deut 5:4 that “The LORD talked with you (*the people of Israel*) face to face on the mountain from the midst of the fire.” Here’s what John Gill’s commentary brings out: “Not by an angel, but he himself in person; not by a dream or vision, but apparently, in real visible appearance; not in dark speeches, but clearly in plain words, easy to be

understood; and not by a voice from heaven at a distance, but mouth to mouth, being very near, as when on the mount, and now at the door of the tabernacle:" [END]

Regarding Joshua being a "young man", the Adam Clarke's commentary states: "There is a difficulty here. Joshua certainly was not a young man in the literal sense of the word; "but he was called so," says Mr. Ainsworth, "In respect of his service, not of his years; for he was now above fifty years old, as may be gathered from Jos 24:29. But because ministry and service are usually by the younger sort, all servants are called young men, Gen 14:24." [END]

Verse 14 – Regarding the "rest" that God promised, John Gill's commentary states: "not ease, and peace and tranquility of mind, or a freedom from the fear of enemies, and all dangers by them, much less rest in the grave, before Israel should be brought into Canaan's land; but rather the promised land itself, which was "the rest" that was promised, and would be given, and was typical of that eternal rest which remains for the people of God..." [END]

Day 111 - FRIDAY: March 3<sup>rd</sup>

Exodus 34

Daily Deep Dive:

Let's begin today by reading the UCG reading plan: "Since Moses had broken the tablets of the Ten Commandments that God had given him previously, God instructs him to carve out of stone two more tablets so that God could again write His commandments, the basis of the covenant relationship between Him and His people. This was an act of tremendous mercy on the part of God, who, despite the Israelites' terrible disobedience, was willing to renew His covenant relationship with them.

God then passes before Moses, showing him part of His glory. As He does, He proclaims the glory of His character—focusing on His tremendous mercy and graciousness, the very thing that enables the covenant relationship to be renewed (verses 5-7). Yet He still warns that sin has consequences (verse 7). Upon hearing this, Moses is quick to again seek God's merciful pardon of the people's sins, also asking again that God would "go among" them (verse 9).

God's response? He renews the covenant relationship. And He begins this renewal with the wonderful announcement that He will do an "awesome thing" in driving out the inhabitants of Canaan from before the people (verses 10-12). The Israelites were to make no treaties with the Canaanites, to prevent their being corrupted by pagan customs and ideas. They were certainly not to adopt pagan worship practices.

God considered His relationship to Israel to be one of marriage (Jeremiah 3:1-14). For the Israelites to "play the harlot" with pagan gods (Exodus 34:15-16)—to worship them or adopt their religious rites—was thus a kind of marital infidelity and spiritual adultery. But the phrase also had a direct literal application, as sexual rites with temple prostitutes, both male and female, was a major part of the disgusting and debasing pagan religions of the land the Israelites were to enter. Here, as with God's reaction to the golden calf incident in chapter 32, we see that pagan religious practices are abominable and utterly unacceptable to Him—something we should consider whenever we examine the origins of today's popular religious traditions and customs. Notice that God also warns in this context that intermarriage with those outside the true faith is a dangerous path that can lead to compromising His truth.

God then goes on to repeat some of the terms of the covenant that He gave in chapters 21-23. Exodus 34:26 repeats the prohibition from 23:19 about boiling a young goat in its mother's milk. Regarding the

earlier verse, *The Jerome Biblical Commentary* states: "The legislation in 19b (and in Dt 14:21) puzzled commentators for centuries; however, the discovery and publication of the Ras Shamra literature (*UM* [Cyrus H. Gordon, *Ugaritic Manual*, 1955] 52:14, "Birth of the Gods") have eliminated this conundrum. It is now clear that this practice was a cultic one among the Canaanite neighbors of the Hebrews. Hence, the Israelites were to refrain from it, lest they also adopt some of the Canaanite cultic inferences." Referring to the same verse, *Matthew Henry's Commentary* states: "At the feast of *ingathering*, as it is called (v. 16), they [the Israelites] must give God thanks for the harvest-mercies they had received, and must depend upon him for the next harvest, and must not think to receive benefit by that superstitious usage of some of the Gentiles, who, it is said, at the end of their harvest, *seethed a kid in its dam's milk*, and sprinkled that milk-pottage, in a magical way, upon their gardens and fields, to make them more fruitful next year. But Israel must abhor such foolish customs."

As we are to avoid customs that originated in pagan worship, it would still seem prudent to refrain from intentionally boiling a young goat in its own mother's milk. Yet, on the basis of the restriction in question, Orthodox Jews will not eat meat and dairy products together at all. In fact, these foods must be prepared in different places with different utensils in order to be considered "kosher" by them. The Jews see a general principle in these verses—that what was given to nourish life (milk) not be used to destroy it. However, this was clearly not God's intent. Abraham, who kept God's statutes and laws (Genesis 26:5), had Sarah prepare meat and milk products together to serve to God (the preincarnate Christ) and two angels: "So [Abraham] took butter and milk and the calf which he had prepared, and set it before them; and he stood by them under the tree as they ate" (Genesis 18:8). Thus, even God Himself, while manifested in physical form, ate milk and meat together. Yet some Jews, while admitting the restriction is a narrow one, will argue against eating meat and dairy products together on the

basis that there might be a chance, however remote, that a particular milk product was derived from the mother of the animal being eaten. But if we applied remote possibilities to our diet in general, we could never eat *anything*, for fear that a molecule of something unclean had somehow gotten onto it. This is certainly not what God had in mind.

After being in the presence of God this time, Moses came down from the mountain with his face shining—a muted reflection of the glory that had shone upon him while in God's presence. It appears that this happened each time Moses met with God hereafter. Moses would then appear before the people—and they would know he had come from God because his face was shining. Then, as Paul later explained, he would put on a veil to conceal the fading of this temporary glory (2 Corinthians 3:7, 13). We may view Moses' shining face as typical of the glory of God's character as it is reflected in us. In seeing it, others will know that we represent God and have been close to Him. As time passes between our contacts with Him, our spiritual power and focus wanes, as does our example—something we don't want reflected. Then we go to God for renewal and are ready to let our light shine before others once again.” [END]

Verse 7 – John Gill’s commentary states: "the third and fourth generation" are mentioned, because sometimes parents lived to see these, and so with their eyes beheld the punishment inflicted upon their posterity for their sins, which must be distressing to them; or, however, these being but small removes from them, might impress their minds and affect them, to think what their sins would bring upon their descendants, who would quickly come after them, and share in the sad effects of their iniquities, and so be a means to deter them from them.” [END]

Verse 14 – Here the Lord says, “whose name *is* Jealous, *is* a jealous God),”. This word for Jealous is a slight difference from the normal

Hebrew word for “jealous”. This word used here applies only to God and is used 6 times in the Bible (Exo 20:5, 34:14 (2x), Deut 4:24, 5:9, 6:15).

Verse 21 – John Gill’s commentary states: “That is, in the time of ploughing, and in the time of reaping and gathering in the harvest, which are both very busy seasons; the rest of the sabbath was not to be violated; such sort of works, though they might require haste and expedition, yet the sabbath was not to be broken on account of them” [END]

Verse 24 – Adam Clarke’s commentary states: “What a manifest proof was this of the power and particular providence of God! How easy would it have been for the surrounding nations to have taken possession of the whole Israelitish land, with all their fenced cities, when there were none left to protect them but women and children! Was not this a standing proof of the Divine origin of their religion, and a barrier which no deistical mind could possibly surmount! Thrice every year did God work an especial miracle for the protection of his people; controlling even the very desires of their enemies, that they might not so much as meditate evil against them. They who have God for their protector have a sure refuge; and how true is the proverb, The path of duty is the way of safety! While these people went up to Jerusalem to keep the Lord’s ordinances, he kept their families in peace, and their land in safety.”

Verse 28 – Again Moses fasts 40 days and 40 nights.

Day 112 - SATURDAY: March 4<sup>th</sup>

Exodus 35

Daily Deep Dive:



As referenced in the email introduction, due to the approaching Passover season and the encouragement of the Home Office to watch the “Six Steps to Passover”, we will reduce this reading plan to six days a week to allow time to watch these videos and participate in this process.

Here is the announcement as included in the UCG Home Office Weekly Update of 2/23/2023:

We are just six weeks from observing the Passover. To help you in your preparation for this important reminder of our baptismal commitment, please join us together as the Body of Christ in enhancing our study and preparation through our *Beyond Today* Bible study video series: “Six Steps to Passover.”

We know that our Great God speaks to us through His inspired Word—the Holy Bible. Here’s an opportunity to deepen your understanding of God, and gain insight as we approach the Passover season.

For the next six weeks we will study important aspects at the heart of God’s plan—the Passover. This week’s study is titled: “**Six Steps to Passover: Part 1: Jesus Our Passover**” by Steve Myers.

[ucg.org/beyond-today/beyond-today-bible-study/six-steps-to-passover-part-1-jesus-our-passover](https://ucg.org/beyond-today/beyond-today-bible-study/six-steps-to-passover-part-1-jesus-our-passover)

—Peter Eddington, Operation Manager, Media and Communications Services